

# THE PATH TO FREEDOM

## *Vimuttimagga*

The *Vimuttimagga*, the “Path to Freedom” is a Theravāda Buddhist manual on the path leading to nibbāna, the ultimate freedom from all mental bondage, that is reached through the practice of virtue, concentration and wisdom. The emphasis of the manual is on concentration or meditation and it contains detailed explanations of all of the traditional Buddhist meditation topics. The manual was composed by the Buddhist monk Upatissa as a guide for those who wish to practise this path. Along with its successor, the larger and more scholastic *Visuddhimagga*, it is the only known ancient Buddhist manual that is solely dedicated to the cultivation of the path and that gives such detailed, systematic and sometimes unique instructions. The original Pāli text of the *Vimuttimagga*, probably composed in Sri Lanka in the 3<sup>rd</sup> or 4<sup>th</sup> century CE, is lost and the treatise now only survives as a 6<sup>th</sup> century Chinese translation and partially in Tibetan translations. Besides the first complete English translation of the Chinese text of this important work, as well as a translation of the Tibetan quotations from it, this book also contains an extensive introduction discussing the contents, history and other aspects of the *Vimuttimagga*.

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# THE PATH TO FREEDOM

*Vimuttimagga*

Volume I

**Bhikkhu Nyanatusita**

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## ABBREVIATIONS

A	Aṅguttara Nikāya
Abhidh-s	<i>Abhidhammatthasaṅgaha</i>
Abhi-av	<i>Abhidhammāvatāra</i>
Ap	Apadāna
As	<i>Atthasālinī</i> (= <i>Dhammasaṅgaṇi-aṭṭhakathā</i> )
CJKV-E	<i>CJKV-English Dictionary</i> , edited by Charles Muller.
Cp	Cariyāpiṭaka
CPD	<i>Critical Pali Dictionary</i> .
CS	Chaṭṭha Saṅgāyana edition of the Tipiṭaka, as digitized by the Vipassana Research Institute.
Cv	<i>Cūlavamsa</i>
D	Dīgha Nikāya
DDB	<i>Digital Dictionary of Buddhism</i> , edited by Charles Muller
Dg	Dergé edition
Dhp	Dhammapada
Dhp-a	<i>Dhammapada-aṭṭhakathā</i>
Dhs	Dhammasaṅgaṇi
DPPN	<i>Dictionary of Pali Proper Names</i>
EKS	Ehara, Kheminda, and Soma
GRETL	Göttingen Register of Electronic Texts in Indian Languages (at <a href="http://gretil.sub.uni-goettingen.de">http://gretil.sub.uni-goettingen.de</a> )
It	Itivuttaka
J-a	<i>Jātaka-aṭṭhakathā</i>
LC	Lance Cousins
Nidd I	Mahā Niddesa
Nett	<i>Nettippakaraṇa</i>
Paṭis	<i>Paṭisambhidāmagga</i>
Paṭis-a	<i>Paṭisambhidā-aṭṭhakathā</i> (= <i>Saddhammappakāśinī</i> )
Pe	Old Peking edition of <i>Sam-skṛtāsaṃskṛtaviniścaya</i>
Peṭ	<i>Peṭakopadesa</i>
PED	<i>Pali English Dictionary</i> , Rhys-Davids and Stede

ABBREVIATIONS

PTS	Pali Text Society
PoF	Path of Freedom
PoP	<i>The Path of Purification: Visuddhimagga</i> , Bhikkhu Nāṇamoli
PtF	Path to Freedom
M-a	<i>Papañcasūdanī</i> (= <i>Majjhimanikāya-aṭṭhakathā</i> )
M	Majjhima Nikāya
Mhv	<i>Mahāvaṇsa</i>
Mil	<i>Milindapañhā</i> (V. Trenckner's ed.)
Mvy	<i>Mahāvyutpatti</i>
MW	<i>A Sanskrit English Dictionary</i> , Monier Williams
Rūpār	<i>Rūparūpavibhāga</i>
Lal	<i>Lalitavistara</i>
S	Samyutta Nikāya
Saddh	<i>Saddhammopāyana</i>
Sav	<i>Samskṛtāsamkskrta viniścaya</i>
Skt	Sanskrit
Sn	Suttanipāta (Harvard Oriental Series)
Sn-a	<i>Suttanipāta-aṭṭhakathā</i> (= <i>Paramatthajotikā</i> )
Sp	<i>Samantapāsādikā</i> (= <i>Vinaya-aṭṭhakathā</i> )
Spk	<i>Sāratthappakāśinī</i> (= <i>Samyuttanikāya-aṭṭhakathā</i> )
Sv	<i>Sumaṅgalavilāśinī</i> (= <i>Dīghanikāya-aṭṭhakathā</i> )
Th	Theragāthā
Thī	Therīgāthā
THL	Tibetan and Himalaya Library ( <a href="http://www.thlib.org">www.thlib.org</a> )
Ud	Udāna
Ud-a	<i>Udāna-aṭṭhakathā</i>
Vibh	Vibhaṅga
Vibh-a	<i>Vibhaṅga-aṭṭhakathā</i> (= <i>Sammohavinodanī</i> )
Vim	<i>Vimuttimagga</i>
Vin	Vinaya
Vism	<i>Visuddhimagga</i>
Vism-mht	<i>Paramatthamañjusā</i> (= <i>Visuddhimagga-mahāṭikā</i> )

## Translator's Preface

The *Vimuttimagga* is an important work in several respects. Ever since Makoto Nagai announced the discovery of the Chinese translation of this treatise in 1919, scholars have been studying its origins and its relationship to its Pāli counterpart, the *Visuddhimagga*. The first complete English translation of the work, *The Path of Freedom*, by the Venerables Ehara, Kheminda, and Soma (= EKS), has also found the interest of practitioners of Buddhist meditation, who are drawn to its practical instructions.

*The Path of Freedom* (= PoF) was published in 1961, but the actual draft translation was made 25 years earlier, in 1936. At this time, fifty cyclostyled copies of the handwritten draft were distributed to scholars “in the hope of receiving suggestions and criticisms helpful in bringing out a complete translation” (PoF xiv, xxvii). Kheminda emphasised that the translation was only a draft that was completed in a mere four months and needed revision. However, after Soma’s passing away in 1960 it was decided that it was to be published without revision (see PoF xiv, xxxi). While preparing the draft for publication, Kheminda filled in as far as possible the blanks in the draft with the help of the word-by-word translation and Soma’s notes. The published edition — with Kheminda’s lengthy “In Memoriam” describing Soma’s life (pp. ix–xxxv) and Soma’s essay “Dhammānupassana” as an appendix (pp. 353–62) — was basically a commemoration volume in honour of Soma Thera. Scholars discussing *The Path of Freedom* (e.g., Endo 1983, Bechert 1989) do not mention that it is a draft translation.

Soma and Kheminda did not know Chinese. When they visited Japan in 1936 as laymen, under the name of V.E.P. Pulle and G.S. Prelis, they were shown the Chinese translation of the *Vimuttimagga* by the Japanese Buddhist scholar priest N.R.M. Ehara and on the spot decided to translate it. With Ehara’s help, they prepared a word-by-word translation into English and, with this, they were able to make a draft translation (PoF p. xivf). This was done in a mere four months with the help of a Japanese translation of the *Vimuttimagga* and an English translation of the *Visuddhimagga*. In the “Prefatory Note to the Original Draft Translation” (PoF xxvii), EKS write: “we have derived much help from Prof. R. Hikata’s Japanese translation of the *Gedatsu Do Ron*, and Prof. Pe Maung Tin’s English translation of the *Visuddhimagga*”. Ehara, a Nichiren priest, was probably not very familiar with Theravāda Buddhist doctrine, but he could consult Hikata’s Japanese translation. Soma and Kheminda in turn, although not knowing Chinese and Japanese, could consult Pe Maung Tin’s English translation of the *Visuddhimagga*, a closely related text.

There is a great need for a complete, accurate, and modern translation of the *Vimuttimagga* since several passages were left untranslated in *The Path of Freedom*,<sup>1</sup> there are some mistranslations and inconsistencies in it; and some of its English terminology is outdated. Since 1936, scholarship on the *Vimuttimagga* has greatly evolved, just as scholarship in the whole field of Buddhist studies has. Tibetan translations of large sections of the *Vimuttimagga* have been discovered by Bapat and Skilling, and the understanding of Buddhist Chinese has greatly evolved, while important Chinese-Sanskrit-English glossaries of Buddhist texts have been compiled.

Since the key to understanding Chinese translations of Indic texts is the comparison with the Indic original and the right interpretation of the context, I came to the conclusion that a better translation of the *Vimuttimagga* could be made using my knowledge of the Pāli language and Pāli Buddhist texts as well as the availability of various resources that facilitate the study of Chinese Buddhist texts. After encouragement from others that I would be able to do it, I began work on the translation.

The main work in translating a Buddhist text such as the *Vimuttimagga* from the Chinese is to try to find out, from the context and parallels in Pāli works, what the original Indic text conveyed; see Bucknell 2010: 45–52; Kieschnick 2014: v–vi. This method is quite important since, as will be discussed below, the Chinese translations of Buddhist terms are quite different from each other in various periods and even in the same periods translators differed in their translations of Indic terms and in the manner they translated. The Chinese translations of some passages can be so cryptic that only a comparison with parallels or similar passages can reveal the intended meaning. With regard to the *Vimuttimagga*, fortunately there are many parallels and similar passages in the *Visuddhimagga* and other commentarial Pāli works.

One great advantage that translators have nowadays is the access to excellent digital tools and resources that greatly facilitate translation. When Ehara, Kheminda and Soma worked, scholars mostly had to rely on their learning and, when the meaning of Chinese characters was not clear to them, they had to look them up in huge dictionaries, which was very time-consuming. Nowadays, the whole Taishō edition of the Chinese Tripitaka is available in a digital format prepared by the Chinese Buddhist Electronic Text Association (CBETA). The CBETA version has an excellent search program whereby a character (or a combination of characters) in a text can be quickly compared with the character as it occurs in other contexts in the text itself and this often clarifies the meaning and leads to greater consistency in translation. The English meanings of the characters and the corresponding Sanskrit words can immediately be viewed with dictionary

<sup>1</sup> E.g., the passage on the two kinds of fruition at Ch. 12 § 73 was not translated without there being any notification of this omission.

software loaded with Buddhist classical Chinese dictionaries and glossaries. For a further and more detailed clarification of characters as used in classical Chinese Buddhist texts, the online Digital Dictionary of Buddhism (DDB) edited by Charles Muller can be used. Likewise, with respect to the translations into Tibetan, there is the digitized text of the Tibetan translation of the *Saṃskṛtā-saṃskṛtaviniścaya* by the Asian Classics Input Project (ACIP) and there is the Tibetan to English Translation Tool of the Tibetan and Himalaya Library (THL), which runs with several glossaries and dictionaries. The digitized Chattha Saṅgāyana edition of the Tipiṭaka (CS) that is distributed by the Vipassanā Research Institute (VRI) was also of great use. Many Pāli parallels and related passages could be found by searching for one or more words that possibly corresponded to the Chinese characters.

I have tried to make a literal but readable translation. When it is difficult to determine the exact meaning of passages, this is noted in footnotes. English translation terminology has been employed that is usually used in modern translations of Pāli texts by Bhikkhu Nāṇamoli and Bhikkhu Bodhi. In a few cases, I have preserved the meaning of terms as given in the Chinese and Tibetan translations, which for example translated *kilesa* as “affliction” (煩惱, *nyon mongs pa*) and *anattā* as “without self” or “devoid of self” (無我, *bdag med pa*). The method in making this new translation has been twofold: (1) interpreting and translating the Chinese terms and passages from the perspective of Pāli parallels, mainly from the *Visuddhimagga* and other commentarial Pāli works, as well as from the general perspective of Theravāda commentarial doctrine and terminology,<sup>2</sup> and (2) doing so in light of internal parallels, i.e., words, phrases and passages within the Chinese *Vimuttimagga* translation itself.

Therefore, the interpretations might not always correspond to how a reader who is not familiar with the Theravāda doctrine and the translation style of Saṅghapāla would understand the text, if he or she can understand them in the first place. While working on the translation, I frequently was wondering how even a medieval Chinese or Japanese reader could understand the text without being familiar with Pāli idioms, the Theravāda abhidhamma system, and the exegetical methods described in Theravāda texts such as the *Peṭakopadesa*. Bapat (1937: xlvii–xlviii) observed: “If we look at the mode of translation accepted by Saṅghapāla, we find that very often he tries to be quite literal, and naturally the Chinese translation would give no idea unless one knows the technical words in Pāli or Sanskrit for which the renderings stand”. The same applies to the Chinese translation of the *Samantapāśādikā* which, according to Bapat, has “some very literal, almost mechanical, translations of Pāli terms which would hardly make any sense to an ordinary Chinese reader unless he is acquainted with their Indian originals”. Bapat (1970: iv). Thus, in order to translate a Chinese translation of

<sup>2</sup> On the importance of taking into account the Indic source texts and parallels in related Indic texts, and reflecting on the likely wording of the lost original, see Bucknell 2010.

a Buddhist text, knowledge of the Indian original, or related texts and their terminology, is more important than knowledge of a wide range of Chinese literature and characters. As Kieschnick (2014: iii) observed: “It is in fact possible for Indologists to learn to read medieval Chinese translations of Indian Buddhist texts directly, without previous knowledge of Chinese.”

The Chinese translations of Indic Buddhist texts were made over several centuries, and each period and translator had their own idioms. It can therefore be difficult even for scholars who are familiar with the Chinese of, for example, Tang period translations to correctly interpret the Chinese of the *Vimuttimagga*. This unfamiliarity of modern Chinese and Japanese scholars with the classical Buddhist Chinese idioms as well as the Theravāda abhidhamma and commentarial system, etc., used in the *Vimuttimagga* was likely the reason why the German Theravāda monk Nyanatiloka Thera (who taught Pāli at universities in Tokyo in the 1920s) failed to persuade any Japanese scholar to undertake the translation (see PoF p. xiv). This could also be the reason why two Sinhalese Buddhist laymen who were probably not fully aware of the difficulties in translating from Chinese undertook it with the help of a Japanese scholar priest. Despite the shortcomings of EKS’s draft translation and Bapat’s comparative study, I am highly indebted to and appreciative of their work. Without their pioneering efforts, this new translation would not have been possible.

For the names of Chinese persons and places the Wade-Giles romanization system has generally been followed. Since this modern phonetic system and others were designed for romanization of the sounds of modern Chinese languages, not for Indic sounds as represented in Chinese characters 1500 years ago, I have rather romanized according to the way Chinese characters represented Indic sounds in the *Vimuttimagga* itself and according to Charles Müller’s *Digital Dictionary of Buddhism*, which often gives the Indic sounds that Chinese characters represent in Chinese translations of Buddhist works.

Given the difficulties in translating this text from Chinese and the large scope of the work involved, it is likely that there are some errors in this translation, that significant Pāli parallels were overlooked, and that there are other things that can be improved upon. Readers are welcome to suggest improvements for a future edition and can write to me at [nyanatusita@gmail.com](mailto:nyanatusita@gmail.com).

Along with this book, digital files with a Chinese-Pāli-English glossary, a Tibetan-Chinese-Pāli-English glossary, a document with the Tibetan quotations from the *Vimuttimagga* in the *Samskrtaśamskrta viniścaya* and a file with Bapat’s critical edition of Tibetan text of the *Dhutagūṇanirdeśa* have been prepared. These files are available online at <https://independent.academia.edu/BhikkhuNyanatusita>.

The Pāli passages in footnotes are from the *Chattha Saṅgāyana* of the Tipiṭaka as digitized and distributed by the Vipassana Research Institute. The Pāli Text Society (PTS) edition page numbers are as given in this digital edition. Since the beginning of new pages are not clearly marked in the digital edition, the references might occasionally deviate from the page number of the printed PTS editions.

In expressing thanks, the late Lance Cousins was of especially great help with proofreading and finding the correct meaning of and parallels to some difficult abhidhammic passages. He also made many other useful suggestions. Roderick Bucknell, William Chu, and Bhikkhu Anālayo also helped with interpreting a few difficult passages in the Chinese. Yakupitiyage Karunadasa, Bhikkhu Nissarano, Manfred Wierich, Peter Stuckings and Dmytry O. Ivhaknenko helped with the proofreading and giving various other valuable suggestions for this project. Petra Kieffer-Pülz gave many valuable suggestions regarding the sources of the *Vimuttimagga*, etc. Bhikkhunī Dhammadinnā, Bhikkhu Bodhi, and Peter Skilling also helped in various ways. The Centre of Buddhist Studies at The University of Hong Kong kindly published this book, thereby making it available to readers in Hong Kong and China. Last but certainly not least, I would like to thank Aosi Mak, who despite having many duties and hardships patiently typeset this large book and gave valuable suggestions regarding the layout.

Bhikkhu Āṇasatī  
Forest Hermitage  
Kandy, 2020



## Introduction

### 1 The *Vimuttimagga*

#### 1.1 General description

The *Vimuttimagga*, the “Path to Freedom”<sup>1</sup> is a manual on the path leading to complete freedom. Specifically, the *Vimuttimagga* describes the Buddhist path of practice that leads to nibbāna, the ultimate freedom from all mental bondage and affliction, as expounded according to the doctrine of the Theravāda school of Buddhism. The emphasis of the treatise is on the development of concentration and it contains detailed explanations of the thirty-eight meditation topics. It was composed by the Buddhist monk Upatissa as a guide for Buddhist monks who wished to practise and teach this path.

Along with the later, larger, and more scholastic Theravāda treatise *Visuddhimagga*, the *Vimuttimagga* is the only known ancient Buddhist manual that is solely dedicated to the cultivation of the path of virtue, concentration and wisdom leading to nibbāna, and that contains such detailed and comprehensive instructions on these topics, especially on meditation. And like its *Visuddhimagga* counterpart, it lays out the instructions within a sophisticated, well-organized structure. Some of the instructions in the *Vimuttimagga* are not found in the *Visuddhimagga* and other Pāli works.

Although this is not said so in the text itself, or directly in any other ancient text, there are strong indications that the *Vimuttimagga* was connected to the Abhayagirivihāra school of the Theravādins of Sri Lanka. There are also indications that the *Visuddhimagga* is an adaptation or reconstruction of the *Vimuttimagga*.

<sup>1</sup> EKS’s translation of the name *Vimuttimagga* was “Path of Freedom”, however, “Path to Freedom” or “Way to Freedom” is more fitting since it describes the path that leads to freedom. Upatissa defines *Vimuttimagga* as: “This path to freedom is *for* the attainment of freedom. Through virtue, concentration and wisdom this path of practice is called ‘the path to freedom’” (400a02–04: 此解脫道為得解脫, 是具足道以戒定慧謂解脫道). Nagai (1919: 69) translates it as “Way to Deliverance”. Likewise, the meaning of *Visuddhimagga* is “Path to Purification” rather than “Path of Purification”; see Vism I.5/p.2: *Tassā visuddhiyā maggo ti visuddhimaggo*. The same applies to *Paṭisambhidāmagga*, which according to its commentary means “Path to [attain] the Discriminations”; Paṭis-a I 2: *Tattha paṭisambhidānañ maggo ti tannāmavisesito cā ti vuttattā paṭisambhidāmaggassa paṭisambhidāmaggatā tāvā vattabbā. Catasso hi paṭisambhidā ... Tāsam̄ paṭisambhidānam maggo adhigamūpāyo ti paṭisambhidāmaggo, paṭisambhidāpaṭilābhahetū ti vuttan̄ hoti.*

The original Pāli text of the *Vimuttimagga*, probably composed in Sri Lanka in the 3<sup>rd</sup> or 4<sup>th</sup> century CE, is lost and the text now only survives as a Chinese translation made in the early 6<sup>th</sup> century. Partially, the *Vimuttimagga* also survives in an early 9th century Tibetan translation of a whole chapter of it, as well as in a Tibetan translation of a medieval Indian compendium that contains large quotations from three chapters of it. The complete Chinese translation as well as the partial Tibetan translations have all been translated in this book.

## 1.2 A Theravāda work

The *Vimuttimagga* represents ideas and concepts that are considered particular to the Sri Lankan branch of the Theravāda school of Buddhism. Even more specifically it represents ideas that authors connected to the Mahāvihāra school attributed to the Abhayagirivihāra school; see § 4.1. The Mahāvihāra and Abhayagirivihāra were the two main monasteries and schools in ancient Sri Lanka. Although at times there was rivalry between the two schools and some members of the Abhayagirivihāra practised Mahāyāna teachings, with regard to their understanding of the Tipiṭaka the difference between the Mahāvihāra and Abhayagirivihāra schools was minor. As Bapat (1937: xxx) observes: “Upatissa does not at all differ from Buddhaghosa on any fundamental doctrines of Buddhism. This clearly shows that both of them accept the same Theravāda tradition. It is only on comparatively minor points that they differ.”

The main doctrinal difference from the perspective of the Mahāvihāra (in terms of prominence given to it in Mahāvihāra scriptures) is the idea that the arahant can have physical torpor (*middha*). This, however, is a very subtle difference and the idea of physical torpor is in fact found in canonical and paracanonical Theravāda works such as the *Milindapañhā*.

The *Vimuttimagga* neither promotes ideas that can be considered heretical from the Theravāda perspectives outlined in the Kathāvatthu nor does it contain Mahāyāna teachings. Using materials from the Kathāvatthu, the *Vimuttimagga* rejects the Sarvāstivāda idea of gradual realization of the truths. The descriptions of the bodhisatta’s practice of the ten perfections and the four resolutes (Ch. 8 § 147–148) could be regarded as being due to Mahāyāna influence, but these ideas, and others not found in the *Vimuttimagga* such as Buddha-fields (*buddhakkhetta*), are also found in the Buddhavamsa, the Cariyāpiṭaka and its Commentary, the Jātaka Commentary, the Apadāna, and other Mahāvihāra works. They are proto-Mahāyāna ideas that long predate the Mahāyāna as a concept and group identity with its own theories, practices and institutions. The *Vimuttimagga* can therefore be considered a traditional or orthodox Theravāda work in as much as the *Visuddhimagga* is one.

It is unclear whether the doctrinal ideas that are found in the *Vimuttimagga* and were rejected in the *Visuddhimagga* and the *atthakathā* of the Mahāvihāra were new ideas that developed in the Abhayagirivihāra after the split with the Mahāvihāra and that the latter preserved the older ideas, or, vice versa, that the Abhayagirivihāra as represented in the *Vimuttimagga* retained older ideas and that the Mahāvihāra developed new ideas, or that both schools developed new ideas. However, at least with regard to the idea of physical torpor and the idea of the factors of asceticism as not to be spoken in terms of wholesome etc., (see § 5), it can be said that the *Vimuttimagga* is closer to or represents ideas that are found in the Pāli canon and paracanonical works.

### 1.3 Structure

As is indicated in its introductory verse, the structure of the *Vimuttimagga* is based on the traditional triple sequential division of the noble eightfold path into virtue, concentration, and wisdom. The *Vimuttimagga* therefore consists of three divisions or parts: Part 1 is on virtue or *sīla*; Part 2 is on concentration or *saṃādhi*; and Part 3 is on wisdom or *paññā*, including the final goal of nibbāna or ultimate freedom. The *Visuddhimagga* has the same structure.

The Chinese translation of the *Vimuttimagga* is divided into twelve chapters or sections (*vagga*, 品), including the Introduction (*nidāna*). Six of the chapters are called “exposition” (*niddesa*, 分別), e.g., the “Exposition of Virtue” (*sīlaniddesa*). Since the *Visuddhimagga* only contains expositions (*niddesa*), and since the Tibetan translation of the chapter on asceticism corresponds to *Dhutaguṇaniddesa* while it is only called “Ascetism” in Chinese, possibly all chapters of the *Vimuttimagga* except the introduction were originally called *niddesa*. The expositions in the *Visuddhimagga* are subdivided into sections (*pariccheda*) of which the number is mentioned at the end of each of the sections; see Collins 2009: 504–507. In the *Vimuttimagga* no such sections are mentioned or enumerated, but from Chapter 8 onwards there is a division of the chapters into topic sections by way of conclusions such as “The miscellaneous topics are finished”; see § 13.

The part on concentration makes up more than half of the *Vimuttimagga*, i.e., six out of twelve chapters. The part on virtue consists of two chapters; and the part on wisdom consists of three chapters.<sup>2</sup> Given the emphasis on the development of concentration and the detailed explanations of the thirty-eight meditation topics, the *Vimuttimagga* can be rightly called a meditation manual. Perhaps more specifically and traditionally it can be called a “Path manual” since it encompasses the development of the whole eightfold path and bears similarities with the two other “Path manuals” called *Patisambhidāmagga* and *Visuddhimagga*.

<sup>2</sup> In comparison, in the *Visuddhimagga* the section on virtue takes up two chapters, concentration eleven chapters and wisdom ten chapters.

Most of the chapters in the *Vimuttimagga* are introduced by a passage on what the meditator (*yogāvacara*, 坐禪人), after he has carried out the instructions as given in the preceding chapters, has to do next.<sup>3</sup> The introductions to chapters 6 and 7 instead say what the teacher should do, i.e., he should observe the meditator and teach him a meditation subject that fits his temperament. Therefore, the *Vimuttimagga* was also intended, or perhaps even mainly intended, as a guide and reference book for monks who taught meditation to other monks. The *Visuddhimagga* was also intended as a manual for teachers since it contains several references to stories “that are to be told” (*kathetabbam*), supposedly by a teacher to his pupils; see Rāhula 1966: xxvi.

Unusually, the *Vimuttimagga* does not contain *mātikā* summaries at the beginning of the text as do Abhidhamma texts such as the *Patisambhidāmagga*. Instead, Upatissa begins by quoting canonical verses by the Buddha that describe the main topics to be discussed and then explains them word by word. As von Hinüber (Hinüber 1996: 125, § 247) observes with regard to the absence of *mātikā* in the *Visuddhimagga*, this way of starting was unusual enough for Dhammapāla to justify it in his subcommentary. Dhammapāla (Vism-mhṭ I 2) says that since the *Visuddhimagga* contains explanations, etc., it cannot start with a praise of the Buddha. No other examples can be found in Pāli literature of this way of introducing works by quoting and explaining a Pāli verse word by word. Perhaps what comes closest is the introduction to the *Peṭakopadesa* which starts with the canonical prose passage about the two conditions for right view (albeit in a slightly abridged and different form — perhaps in the form as transmitted in the Sutta Piṭaka of the school that this text originally belonged to) and then explains it, before continuing with giving summary verses (*uddānagāthā*) of the methods that will be discussed. However, Upatissa’s introduction is also reminiscent of traditional *bhāṣa* preaching wherein a Buddhist monk starts his discourse by reciting and explaining a Pāli verse of the Buddha that fits the topic that he will talk about and in this way authorizes it. Upatissa might have been influenced by the way “Dharma preacher” (*dhamma-kathika*) monks introduced their sermons and, in fact, could have been a Dharma preacher himself.

Upatissa discusses topics by way of an abhidhammic-style question and answer structure. Some topics are discussed by simple “What is ...?” questions, which can be followed by further questions regarding items mentioned in the answer. This framework reflects the basic question and answer structure found in abhidhamma texts such as the *Vibhaṅga*, *Dhammasaṅgaṇī*, and especially the *Patisambhidāmagga*. Sometimes, however, the question and answers are expanded by way of a set of standard questions and answers regarding

<sup>3</sup> The exceptions are ch. 1, where, however, the meditator is implied with the “men ... who desire freedom”, etc.; ch. 2, a theoretical analysis of virtue; ch. 8, an extension of chapter 7; and ch. 10, a theoretical analysis of wisdom.

the definition of the topic, its practice, characteristic, essential function, manifestation, footing, benefits, etc. This more sophisticated set accords with the refined method of exegesis and analysis of topics by way of their characteristic, etc., as expounded in the *Peṭakopadesa* and *Nettippakaraṇa*; see § 6. The sets of questions are given in the introductions of the three main sections (i.e., on *sīla*, *samādhi*, *paññā* at Ch. 2 § 1, Ch. 4 § 1, Ch. 8 § 1, Ch. 10 § 1) and are then answered one by one in the following sections, or are given at the beginning of new topics (e.g., Ch. 8 § 51, 63, 75, Ch. 9 § 2).

#### 1.4 Title

The original title of this text is *Vimuttimagga* as Ācariya Dhammapāla calls it in his *Visuddhi-magga-mahāṭīka* (see § 4.5). In the colophon of the Tibetan translation of Ch. 3 it is given in Sanskrit as *Vimuktimārga*. The Chinese title means “Freedom Path”. The original title *Vimuttimagga* is used in this book rather than the Chinese title.

The Chinese title as given on the title page and in the fascicle endings is 解脫道論, *Jiě-tuō-dào-lùn*, lit. “Exposition of the Freedom Path”, corresponding to *Vimuttimagga-niddesa*. However, at the beginning and end of the text itself (Ch. 1 § 1/p. 399c20; Conclusion/461c17) the title “Freedom Path”, 解脫道, is used. The designation 論, “exposition” or “treatise” (Skt *nirdeśa*, Pāli *niddesa*), was added by a Chinese librarian or cataloguer in order to categorise the text in the Chinese Tripitaka, as was done with all texts. The *Vimuttimagga* is located as text no. 1648 in the Treatise section of the Taishō Tripitaka, which is the 32<sup>nd</sup> section (T32, with texts nos. 1628–1692). All text titles in this section have the suffix 論.

EHara et al translated the title *Vimuttimagga* as “Path of Freedom”, however, the title “Path to Freedom” or “Way to Freedom” is more fitting since it describes the path that leads to freedom. Upatissa defines *Vimuttimagga* as: “This path to freedom is for the attainment of freedom. Through virtue, concentration and wisdom this path of practice is called ‘the path to freedom’.” (400a02–04: 此解脫道為得解脫, 是具足道以戒定慧謂解脫). Nagai (1919:69) translates it as “Way to Deliverance”.

Likewise, the meaning of *Visuddhimagga* is “Path to Purification” rather than “Path of Purification”; see Vism I.5/p.2: “The Path to Purification is that the path [to attain] to that purification”: *Tassā visuddhiyā maggo ti visuddhimaggo*. The same applies to *Paṭisambhidāmagga*, which according to its commentary means “Path to [attain] the Discriminations”; Paṭis-a I 2: ... *paṭisambhidānam maggo ti ... Tāsan paṭisambhidānam maggo adhigamūpāyo ti paṭisambhidāmaggo, paṭisambhidāpaṭilābhahetū ti vuttam hoti*.

### 1.5 Author

In the subtitle of the Chinese text, the author of the *Vimuttimagga* is given as “arahant Upatissa” (*a-lo-han-u-pa-ti-sa*, 阿羅漢優波底沙).<sup>4</sup> The author’s name is not given in the subtitle of the Tibetan translation of the chapter on asceticism nor does Daśabalaśrīmitra mention it with the quotations from the “scripture of the Noble Sthavira school”.

An attribution by the commentator Ācariya Dhammapāla in his *Visuddhimaggamahātikā* confirms that Upatissa was the author of the *Vimuttimagga*. Dhammapāla does so with reference to a passage on the “three causes of temperament” in the *Visuddhimagga* (III.80), wherein the three causes are attributed to “some”, and which is found in the Vim at Ch. 6 § 5 (410a12–13). Dhammapāla says: “‘some’ is said with reference to Upatissa Thera, for it has been said in this manner by him in the *Vimuttimagga*” (“ekacce ti upatissattheram sandhāy’āha, tena hi vimuttimagge tathā vuttam”; Vism-mhṭ I 123). There is not any other reference to Upatissa or the *Vimuttimagga* in commentarial Pāli literature.<sup>5</sup>

Upatissa refers five times to himself in the introductory chapter by stating “I shall teach” or “I teach”, showing that the *Vimuttimagga* is the work of one author. For example, in the introduction he says: “To those who ... desire freedom ... I shall now teach the path to freedom. Listen well!” Following Upatissa’s example, Buddhaghosa also refers to himself in his introduction to the *Visuddhimagga* (I.4) “... I shall expound the Path to Purification; when it is being carefully expounded by me, all those who desire purity, listen well!” First person statements such as these are not found in the anonymous late canonical and paracanonical Pāli works. The *Vimuttimagga* is therefore the first known Theravāda work wherein the author refers to himself in the text itself.

### 1.6 Relation to the *Visuddhimagga* and *Paṭisambhidāmagga*

Ācariya Buddhaghosa probably composed his *Visuddhimagga* with the *Vimuttimagga* serving as the main inspiration as well as template for it.<sup>6</sup> There are many similarities in structure and contents between the *Vimuttimagga* and *Visuddhi-*

<sup>4</sup> It is very unlikely that the attribution “arahant” was part of the original text since Pāli works do not mention the attainments of authors in titles, prefaces and colophons. In fact, only the names of the texts are given in titles. Probably a Chinese bibliographer or copyist confused the name Upatissa with the personal name of the Sāriputta, one of the chief disciples of the Buddha.

<sup>5</sup> That is, in medieval literature. In the modern *Visuddhimagga-nidānakathā* (pp. 40–44), composed by the editors of the Chaṭṭha-saṅgāyana edition of the Tipiṭaka in the 1950s, there is a discussion of the *Vimuttimagga* based on Ehara et al’s translation and Bapat’s comparative study.

<sup>6</sup> On the *Vimuttimagga* being the predecessor of and example for the *Visuddhimagga*, see Norman 1983: 120, von Hinüber 1996: 124, and Anālayo 2009b: 3 & fn. 9.

*magga*,<sup>7</sup> and also great similarity in their names. Although the Buddhaghosa does not mention the *Vimuttimagga* and its author, passages attributed to “some” in the *Visuddhimagga* can be traced in the *Vimuttimagga*; see § 5. Bapat has discussed the relation between the *Vimuttimagga* and *Visuddhimagga* in great detail in his comparative study of the two texts, therefore the relation will only be briefly discussed here and the focus will be on aspects that Bapat did not go into much.

The *Visuddhimagga* can be regarded as the Mahāvihāra’s adaptation of and counterpart of the *Vimuttimagga*. Ācariya Buddhaghosa adapted, or rather reconstructed, the *Vimuttimagga* to make it fit the doctrine of the Mahāvihāra and to make it the centre of its commentarial system. Similar to the way Buddhaghosa made his commentaries by translating, copying, and adapting materials from the *Sīhalatthakathā* and from other sources, he composed the *Visuddhimagga* by copying and adapting materials from the *Vimuttimagga*, by using its general structure, but also by incorporating and adapting materials from other sources (see Appendix III § 5).

Given this indebtedness, it is remarkable that the *Vimuttimagga* and its author are not mentioned by Ācariya Buddhaghosa in the *Visuddhimagga* or in any of his other works. In the colophon to the *Visuddhimagga*, he does not mention any names of texts, but just says that it is a collation of “almost all of the authoritative decisions [of the Mahāvihāra elders] on the meaning of terms such as virtue in the five Nikāyas in the style of the commentaries” (see Appendix III § 5). The reason for this absence of names could be that he did not wish to reveal that his work was based on the work of a competing school.

The *Vimuttimagga* and *Visuddhimagga* are both based on the threefold division of the noble eightfold path into the aggregates of *sīla*, *saṃādhi*, and *paññā*. The *Vimuttimagga*, however, emphasises the final goal of freedom — i.e., “right freedom”, *sammāvimutti*, as the final factor of the tenfold path of the arahant — as the result of practising the threefold division.<sup>8</sup> The *Visuddhimagga* emphasises the goal of purity, *visuddhi*, and superimposes the scheme of the seven purifications onto the threefold division.<sup>9</sup> The *Visuddhimagga* includes much of

<sup>7</sup> These are discussed in detail by Bapat in his *Vimuttimagga and Visuddhimagga: A Comparative Study*, 1937.

<sup>8</sup> The last two factors of the ten path factors of the non-trainee or arahant — right knowledge and right freedom (see M III 75, D III 271, A V 221) — are explained in the Pāli commentaries as knowledge of the fruit of arahantship and the freedom of the fruit of arahantship (*arahattaphalañāṇa-arahattaphalavimutti*); see Mp III 115. The *Vimuttimagga*’s introductory verses indicate that Upatissa divides the path into the four Dhamma aggregates (*dhammakkhandha*) of *sīla*, *saṃādhi*, *paññā*, and *vimutti* (see D III 229). At the end of chapter 1, Upatissa indicates that only when *sīla*, *saṃādhi*, and *paññā* are fully developed, they give rise to arahantship, the unexcelled *vimutti*.

<sup>9</sup> Upatissa places the insight knowledges (*vipassanāñāṇa*) within the framework of the four noble truths, while Buddhaghosa places them in the framework of the seven purifications

the same material as the *Vimuttimagga*, but in addition contains many stories and anecdotes, discussions on grammar, folk etymologies, and opinions of elders and teachers that are agreed with or rejected (III.96, IV 76, XVII.75); see also Collins 2009: 510. On the other hand, the *Vimuttimagga* is to the point and does not contain digressions from the topic at hand. It does not contain a single illustrative story or anecdote (see Nānamoli 2010: xlv, Norman 1983: 113), nor any grammatical analysis and etymology, nor any discussions or opinions of teachers about subtle points.

The *Visuddhimagga* has a much wider scope than the *Vimuttimagga*. As Nānamoli says, it serves as “the hub of a complete and coherent method of exegesis of the Tipiṭaka, using the ‘Abhidhamma method’ as it is called. And it sets out detailed practical instructions for developing purification of mind”.<sup>10</sup> The introductory verses of Ācariya Buddhaghosa’s commentaries of the four Nikāyas say that the *Visuddhimagga* is “in the middle of the four Āgamas”; see von Hinüber 1996: 112, § 226 and 125, § 247. It cannot be ascertained whether the *Vimuttimagga* also served as a hub or reference point of an exegetical system since no commentarial works of any Theravāda schools other than the Mahāvihāra survive.<sup>11</sup> However, its contents and structure indicate that it served as a meditation manual, and not as the hub of a commentarial system. Although it systematizes the path of meditation and is abhidhammic in method and style (see Bapat 1937: xlvii; Frauwallner 1995: 95), it is certainly not “an Abhidhamma exegesis, serving as a compendium of that portion of the Buddhist literature” (Nagai 1919: 80), since it has a much wider scope, which encompasses the whole Tipiṭaka. Indeed, in his introduction, Upatissa declares that he teaches the path to freedom to those “who inquire in detail as to the kinds of matter of the Suttas, Abhidhamma and Vinaya”.

Nānamoli (2011: xv) stresses the practical nature of the *Vimuttimagga*, while downplaying the role of abhidhamma in the text: “Also Abhidhamma, which is the keystone of Bhadantācariya Buddhaghosa’s exegesis, is not used at all in the *Vimuttimagga* (aggregates, truths, etc., do not in themselves constitute

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(*satta visuddhi*), which in its canonical form lacks the final goal of freedom, *vimutti*, i.e., arahant-ship, the final stage of other schemes such as the Noble Path. The sevenfold *visuddhi* scheme is only found in the Rathavīta Sutta (M I 145f.), and as part of the ninefold *pārisuddhi-padhāniyaṅga* scheme in the Dasuttara-sutta (D III 288) wherein *paññā* and *vimutti* are the last two factors. These suttas indicate that the seventh purification, i.e., the purification of knowledge and insight (*ñāṇadassanavisuddhi*), is not the final goal of nibbāna but only a preliminary to it. To make up for this lack, Buddhaghosa reinterpreted the meaning of *ñāṇadassanavisuddhi* and includes all the four path knowledges in it. On this, see Norman 1983: 113, Bodhi in Nānamoli & Bodhi 1995: 1214 n. 288, Anālayo 2009a: 630–631, 2009b: 8–11, and especially Endo 2015.

<sup>10</sup> Nānamoli 2010: xxvii. See also Norman 1983: 120; Frauwallner 1995: 94.

<sup>11</sup> Quotations and references in the Mahāvihāra commentaries indicate that other Theravāda schools also had commentaries, but very little is known about them; see Mori 1988: 43–44, and Appendix III § 4.

Abhidhamma in the sense of that Piṭaka). There is for instance even in its description of the consciousness aggregate, no reference to the Dhammasaṅgaṇī's classification of 89 types, and nothing from the Paṭṭhāna; and though the cognitive series is stated once in its full form (in Ch. 11) no use is made of it to explain conscious workings. This *Vimuttimagga* is in fact a book of practical instructions, not of exegesis". This is an overstatement because the *Vimuttimagga* does use the abhidhamma method, albeit less than the *Visuddhimagga*. For example, to explain dependent origination as taking place within a single mind moment it uses the "abhidhamma analysis" (*abhidhammadbhājanīya*) method at Ch. 11 § 47. And the long section with the enumerations of the many different kinds of virtue in Ch. 2 reflects more the abhidhamma's concern with detailed exegesis, exhaustive analysis, and categorisation rather than an immediately practical concern.

Five quotations in the *Vimuttimagga* than Upatissa attributes to the "Abhidhamma" can be traced in the *Paṭisambhidāmagga*; see § 4.5. Upatissa possibly took the *Paṭisambhidāmagga* as the example for the *Vimuttimagga*, albeit more likely in a negative sense, wishing to compose a more readable and practical manual.<sup>12</sup> The *Paṭisambhidāmagga* or "Path of Discrimination" is a terse abhidhammic manual that describes the path to nibbāna by way of the knowledges that lead to the four discriminations. According to von Hinüber (1996: 60), the *Paṭisambhidāmagga* "may be the first and not very successful attempt to systematize the Abhidhamma in the form of a handbook. If so, it could be the forerunner of both the *Vimuttimagga* and *Visuddhimagga* .... In contrast to these later texts, which are well organized and composed with great care, Paṭis seems rather patched together."<sup>13</sup> Due to its focus on wisdom (*paññā*) the *Paṭisambhidāmagga* does not give detailed descriptions of virtue and concentration, which, as Warder put it, are only "brought in incidentally" (Ñāṇamoli 1982: xl). The thirty discussions or expositions (*kathā*) in the *Paṭisambhidāmagga* (see Ñāṇamoli 1982: v) are not systematically arranged. The *Vimuttimagga*, however, systematically and comprehensively describes virtue, concentration and wisdom, and is much more accessible than the *Paṭisambhidāmagga*. Therefore, as the second in the succession of three "-magga" or "Path" manuals, the *Vimuttimagga* can be regarded as being the link or transition between the *Paṭisambhidāmagga* and the *Visuddhimagga*. It avoids the terseness, lack of organisation, and limited focus of the *Paṭisambhidāmagga* as well as the scholastic detail and inclusiveness of the *Visuddhimagga*. It is built on more functional premises than the other two manuals, making it a more practical and accessible manual.

<sup>12</sup> If the *Vimuttimagga* was composed in the 4<sup>th</sup> or 5<sup>th</sup> century, perhaps 4<sup>th</sup> century Yogācāra treatises and compendiums such as the *Yogācārabhūmiśāstra* and *Abhidharmasamuccaya* were also an influence, although not in the actual contents, but in the general sense of a systematic, comprehensive compendium or treatise that was to be read rather than recited.

<sup>13</sup> Frauwallner (1995: 87–89) scathingly describes the *Paṭisambhidāmagga* as consisting of "arbitrarily contrived sections and parts out of disparate material" and "pointless explanations of words ... strung together endlessly".

### 1.7 Reasons for the composition of the *Vimuttimagga*

The *Vimuttimagga* was needed as a practical and systematic meditation manual since earlier works did not give detailed instructions on how to practice concentration and insight (*saṃatha-vipassanā*) or on how to systematically develop the path to nibbāna. The Nikāyas generally contain scanty, or no instructions at all on exactly how to practice the various meditation subjects.<sup>14</sup> For example, the standard description of what is generally considered the most important meditation topic, mindfulness of breathing, is quite basic; and although the totalities (*kasīna*)<sup>15</sup> are mentioned a number of times in the Sutta Piṭaka, there are no instructions on how to practise them.<sup>16</sup> The Abhidhamma Piṭaka does not contain meditation instructions. The Paṭisambhidāmagga contains instructions on how to practice mindfulness of breathing and loving-kindness but, in line with the general abhidhammic spirit of the work, they are quite terse. The absence of detailed meditation instructions in early texts suggests that the instructions were to be given in person by a teacher rather than to be learnt from a text. Upatissa, who worked in a period when texts were starting to be composed and transmitted in a written format rather than orally, would have composed the *Vimuttimagga* to fill this gap and to provide detailed explanations for inexperienced as well as experienced meditators and their teachers.

Another and probably more important reason for the composition of the *Vimuttimagga* could have been the rise of the Mahāyāna forest asceticism and the yogācāra meditation movements within the Sarvāstivāda school and other early Buddhist schools. These revivalist movements and their texts such as the *Rāstrapālapariprcchāsūtra* and the *\*Yogācārabhūmi* by Saṃgharakṣa could have influenced monks at the Abhayagirivihāra and provoked a revivalist meditation practice movement that was in need of a meditation manual. For more on this topic, see § 4.9.

As with most other ancient Buddhist texts, the *Vimuttimagga* was written for Buddhist monks, in particular those who wished to pursue the practice of meditation. This is shown by the description of the virtue of the *Pātimokkha* restraint, the chapter on the ascetic practices, the search for a good friend, the section on temperaments, and the instructions specifically for monks on the meditation subjects of recollection of stillness, loving-kindness, etc. In the “expediencies” section in the chapter on the ascetic practices, Upatissa refers

<sup>14</sup> See Gethin 2004: 202–203.

<sup>15</sup> The Chinese and Tibetan translations of *kasīna* (一切 and *zad par*) both mean “all”, “entirety”, “totality” and the like. The description of the meaning of the word *kasīna* in Vim, as “pervading all over” (Ch. 8 § 2) and similar ones in the Pāli commentaries (see Ch. 8 fn. 3, 8, 10) confirm this meaning.

<sup>16</sup> The *Cūlasuññattasutta* appears to give a brief description of the practice of the earth totality, calling it “perception of the earth” (*paṭhavīsaññā*). (See Ch. 8 fn. 81.)

to various Vinaya regulations regarding robes and food, etc., with which monks who study the Vinaya are familiar.

The *Vimuttimagga* was specifically written for learned Buddhist monks. Only those who had successfully passed through the traditional monastic education system and had mastered commentarial or scholastic Pāli — the sophisticated form of Pāli influenced by scholastic Sanskrit, which has many idioms not found in earlier works — could have properly understood it. Upatissa assumes that readers are familiar with the terminology of the Suttas and the Vinaya. He also assumes that the reader is familiar with the Abhidhammapiṭaka — in which he includes the *Paṭisambhidāmagga* (see § 5.5) — since abhidhammic concepts and methods of analysis, such as the analysis of different kinds of conditions and the analysis of dependent origination taking place in a single moment, are frequently used. He also requires from the reader an understanding of Theravāda exegetical methods and concepts such as “footing” (*padaṭṭhāna*) and “ground of selfhood” (*attabhāvavatthu*; see Appendix V).

Although the *Vimuttimagga* was written for bhikkhus, possibly it was also used by bhikkhunīs. The *Dīpavāmsa*, a text that was likely composed by bhikkhunīs, relates that there were learned bhikkhunīs and meditator bhikkhunīs in Sri Lanka; see *Dīpavāmsa* Ch. 18 and Gunawardana 1988: 13–14. As with most Pāli texts, it is unlikely that lay people had access to the *Vimuttimagga*, and even if they had, they could not understand it without the help of an erudite monk. And as with the *Visuddhimagga* (see Collins 2009: 510), the *Vimuttimagga* was not intended as a primer for newcomers to Buddhism. Although the *Vimuttimagga* frequently mentions the “beginner meditator” (初坐禪人 = *ādikammika-yogāvacara*), this does not refer to a newcomer to Buddhism or a newcomer to meditation, but rather a meditator who is new to the meditation subject that is discussed, such as the highly advanced practice of the divine ear (Ch. 9 § 16), which is developed on the basis of the fourth jhāna.<sup>17</sup>

## 1.8 Modern relevance

Besides being an meditation manual containing detailed practical instructions, some of which are not found in the *Visuddhimagga* and other Pāli works, the *Vimuttimagga* is also important in other respects. For one, it sheds light on the sources of the *Visuddhimagga* and Pāli commentaries. The similarity in materials and ideas shows that Acariya Buddhaghosa was not the innovator that certain scholars claim he was; see Introduction § 4.8 and Appendix III § 1, 4 and 5. One cannot make statements regarding the novelty of ideas and methods in the *Visuddhimagga* and other commentarial works without checking whether they are not first found in the *Vimuttimagga*.

<sup>17</sup> The term “beginner meditator”, *ādikammika yogāvacara*, is used in opposition to the “meditator with previous practice”, *pubbayogāvacara*, 舊坐禪人, i.e., one who practised and mastered the meditation subject in previous lives. (See Ch. 8 fn. 16.)

## 2 Overview of the chapters of the *Vimuttimagga*

Chapter 1, the “Introduction” (*nidāna*) (T 1648: 399c14–400b28), introduces the *Vimuttimagga* work as a whole, establishes its ultimate aim — the supreme freedom of nibbāna — and elucidates the means to reach it: the practice of virtue (*sīla*), concentration (*saṃādhi*) and wisdom (*paññā*).

Upatissa introduces his work with a canonical verse, just as Buddhaghosa does in the *Visuddhimagga*. He quotes a verse from the Ānguttara Nikāya, which says that the Buddha Gotama awoke to virtue, concentration, wisdom, and unexcelled freedom. Upatissa then says that he will teach the path to freedom to those who desire freedom. In the following eleven chapters, Upatissa elucidates the practices of virtue (2 chapters, 400b29–406c19), concentration (6 chapters, 406c20–444c03), and wisdom (3 chapters, 444c04–461c16) and, finally, in the last chapter, the resultant freedom of nibbāna in the form of arahantship and attainment of fruition.

Chapter 2, the “Exposition of Virtue” (\**sīlaniddesa*) (400b29–404b12), gives a detailed explanation on the meaning of virtue, its different kinds, benefits, etc. Virtue (*sīla*), through shielding from unwholesomeness and through the benefits of non-remorse and pleasure of blamelessness, serves as the foundation for the development of concentration and wisdom.

Chapter 3, the “Asceticism” (*dhutaguṇa*) (404b21–406c19), contains an extensive analysis of the thirteen kinds of asceticism. This chapter can be regarded as a supplement to the section on virtue since the *dhutaguṇas* or kinds of ascetic practice, although they are said not to be virtue by themselves, are mostly stricter practices of Buddhist monastic rules. By way of promoting fewness of wishes, contentment, etc., these kinds of asceticism prepare the monk meditator for the practice of concentration.

Chapter 4, the “Exposition of Concentration” (\**saṃādhiniddesa*) (406c20–408a27), is the introduction to the section on concentration, which consists of five chapters. In this chapter, concentration (*saṃādhi*) is analysed and so are the obstacles and aids to concentration, its benefits, and the different kinds of concentration.

Chapter 5, “The Search for a Good Friend” (\**kalyāṇamittapariyesana*) (408a29–409b16), discusses the need for a good friend (*kalyāṇamitta*), i.e., a teacher, how a bhikkhu can find and recognise this good friend, and how he should approach and treat him.

Chapter 6, the “Exposition of Temperaments” (\**caritaniddesa*) (409b24–411a06), gives a detailed analysis of the different kinds of temperaments or personality types. It describes how they can be recognized, how the different temperaments

make progress on the path, and what kinds of meditation subjects are suitable for the different temperaments.

Chapter 7, the “Analysis of the Meditation Subjects” (*\*kammaṭṭhānavibhaṅga*), (411a08–412b21) introduces the thirty-eight meditation subjects (*kammaṭṭhāna*) and analyses their differences.

Chapter 8, “The Way to Practise (the Meditation Subjects)” (412b22–441a18), is by far the largest chapter in the *Vimuttimagga*. It takes up almost half of the book and describes in detail how each of the thirty-eight meditation subjects is to be practised, what their benefits are, etc.

The chapter begins with the practise of the earth totality leading up to the attainment of the first jhāna, and finally the attainment of the highest of the eight meditation attainments, the base of neither-perception-nor-non-perception. The development, etc., of each attainment is described. Then follow descriptions of the nine other totalities, the ten perceptions of the foul, the ten recollections, the four immeasurables (*appamāṇā*, the term *brahmavihāra* or “sublime abiding” is not used in Vim), the definition of the four elements, and the perception of the repulsiveness of food.

Chapter 9, “Direct Knowledges” (*abhiññā*) (441a25–444c03), explains how a meditator who has mastered concentration and has attained the fourth jhāna, can produce the five direct knowledges, namely: (1) supernormal power, (2) divine ear, (3) knowledge of others’ minds, (4) recollection of former lives, and (5) the divine eye. This chapter can be regarded as a supplement to the section on concentration.

Chapter 10, the “Exposition of Wisdom” (*paññāniddesa*) (444c04–445c03), is the introduction to the section on wisdom, which consists of three chapters. This chapter analyses the meaning of wisdom, its benefits, and the different kinds of wisdom.

Chapter 11, “The Five Skills” (*\*pañcakosalla*) (445c11–453b28), describes the five wisdom skills: (1) the skill in the aggregates, on analysing by means of five aggregates, (2) the skill in the sense bases, on analysing by means of the twelve sense bases, (3) the skill in the elements, on analysing by means of the eighteen elements, (4) the skill in dependent arising, on analysing by means of the links of dependent arising, and (5) the skill in the noble truths, on analysing by means of the four noble truths.

Chapter 12, the “Exposition of the Analysis of the Truths” (*\*saccavibhaṅganiddesa*) (453b29–461c16), is the final chapter of the *Vimuttimagga*. It deals with the gradual development of insight through the insight knowledges. It begins with the definition of the four noble truths, followed by the comprehension of the five

aggregates through the three characteristics, which leads to the knowledge of rise-and-fall, followed by the other insight knowledges and finally knowledge of the path. Then there is a discussion of the different kinds of noble persons, the fetters they have abandoned, etc. The highest noble person is the arahant, who has attained the freedom of nibbāna. This is followed by a long supplementary discussion on whether the development of the paths and the realization of the fruits is gradual or immediate. The chapter ends with a very long miscellaneous topics section that discusses insight, thinking, rapture, feelings, planes, faculties, liberations, the 134 afflictions, and finally the two highest attainments, i.e., the attainment of fruition and the attainment of cessation of perception and feeling.

The conclusion of the *Vimuttimagga* (461c21–23), which comes after the conclusion of chapter 12, consists of a summing-up of the names of all the twelve chapters followed by two verses that state that only the meditator, the one who dispels ignorance, is able to know the Dhamma.

### 3 Tibetan translations of the *Vimuttimagga*

The original text of the *Vimuttimagga* is lost. The only known complete text is its Chinese translation. Besides this, there are Tibetan translations of four chapters of the text: The chapter on asceticism was translated into Tibetan as an independent text, while large parts of the last three chapters of the *Vimuttimagga* are quoted in the translation of the *Samskṛtāsamskṛtaviniścaya*.

The Tibetan translation of the complete third chapter on the ascetic qualities is without any abridgments. The title says that it is called: “‘*Vimuktimārgadhutaguṇa-nirdeśa*’<sup>18</sup> in the language of India. ‘The Treatise on the Qualities of Purification from the Path of Freedom’ (*rnam par grol ba’i lam las sbyangs pa’i yon tan bstan pa zhes bya ba*)<sup>19</sup> in the language of Tibet.” Although it is transmitted as an independent text in the Tibetan Kanjur collection, the title and colophon indicate that the translators knew that they were dealing with the third chapter of the *Vimuktimārga*. The translators therefore probably had a complete text of the *Vimuttimagga* at their disposal from which they only translated this chapter. However, this chapter might also have been transmitted as a separate text called *Vimuktimārgadhutaguṇanirdeśa* due to the absence of a comparable work on the ascetic practices among the texts of other schools (see Skilling 1993: 139–140).

<sup>18</sup> Some editions read *vimuktimārge dhūtaguṇanirdeśa*: “The Treatise on the Qualities of Purification in the Path of Freedom”; see Skilling 1993: 139 fn. 1. See rKTS-T3481 on the Resources of Kanjur & Tanjur Studies (RKTS) website of the University of Vienna. The variant Tibetan titles (see next footnote) have an ablative (*lam las*, “from the Path ...”) or a locative (*lam la* “in the Path ...”).

<sup>19</sup> Variants names: *rnam par grol ba’i lam la sbyangs pa’i yon tan bstan pa’i mdo*; *rnam grol gyi sbyangs pa’i yon tan bstan pa’i mdo*; *rnam grol lam las sbyangs pa’i yon tan bstan pa’i mdo*; *rnam grol lam la sbyangs pa’i mdo*; *rnam par grol ba’i lam las sbyangs pa’i yon tan bstan pa zhes bya ba’i mdo*. See rKTS-K306 on the Resources of Kanjur & Tanjur Studies (RKTS).

Two monks, the Indian scholar Vidyākaraprabha and the Tibetan translator Dpal Brtsegs, translated it in the early 9<sup>th</sup> century. These translators also translated several other Buddhist works during what is known as the first translation period of Tibetan Buddhism. Vidyākaraprabha translated Mūlasarvāstivāda vinaya texts such as the Vinayavastu, see Skilling 1993: 139f. A second and perhaps earlier Tibetan translation of the *Vimuktimārgadhadhutagunānirdeśa* is said to exist as part of the Phugbrag edition of the Kanjur.<sup>20</sup>

Bapat discovered that the Tibetan *Vimuktimārgadhadhutagunānirdeśa* is a translation of the third chapter of the *Vimuttimagga* and made a critical edition and English translation of it, published in 1964. A new translation of this chapter is given in Appendix I.

Large parts of the last three chapters of the *Vimuttimagga*<sup>21</sup> are quoted in chapters 13 to 15 of a work called 'Dus byas dang 'dus ma byas rnam par nges pa in Tibetan and *Saṃskṛtāsaṃskṛtaviniścaya* in Sanskrit. This work — a syncretic compendium of summaries, paraphrases and citations of the tenets of several Buddhist schools — was composed by the Indian scholar Daśabalaśrīmitra, possibly in the 12<sup>th</sup> century. This compendium is lost in the original, except for a small fragment.<sup>22</sup> The Tibetan translators and its date of translation into Tibetan are unknown. Peter Skilling, who discovered the quotations, has made a study of the *Saṃskṛtāsaṃskṛtaviniścaya* and its author as well as a description of the *Vimuttimagga* quotations; see Skilling 1987 and 1993.<sup>23</sup> A translation of these quotations is given in Appendix II.

#### 4 Uncertainties

Little is known about the origin and history of the *Vimuttimagga*. There are uncertainties as to its school affiliation, language, origin, author, recensions,

<sup>20</sup> As Phugbrag Kanjur texts no. F260 or F327; see Skilling 1993: 137. See also rKTS-K306 on the Resources of Kanjur & Tanjur Studies (RKTS) website.

<sup>21</sup> The quotations from Vim are at: Sav chapter 13, pp. 179a–185a (Dergé ed.): “An analysis of the aggregates, bases and elements according to the Sthavira school” = *Vimuttimagga* ch. 11; chapter 14, pp. 185a–190b: “An analysis of dependent arising according to the Sthavira school” = Vim ch. 11; chapter 15, pp. 190b–205a: “An analysis of skilful understanding of the noble truths according to the Ārya-Sthavira school” = Vim ch. 11; ch. 12; a section on *sīla* (from Patis), Sav pp. 243b–244a = Vim ch. 2 § 1 (p. 400c); the section “An Analysis of Wisdom according to the Sthavira school”, Sav pp. 244b–247b = Vim ch. 10; Sav. p. 252 a passage on the factors of the five jhānas from Vim Ch. 4 § 12 (p. 408a).

<sup>22</sup> A small fragment consisting of three folios of the *Saṃskṛtāsaṃskṛtaviniścaya*, dating from the 13<sup>th</sup>–14<sup>th</sup> century, was rediscovered and described by Szántó (2015). It is kept in the Cambridge University Library as CUL Or. 157. It contains two passages on the qualities and the physical marks of the Tathāgata from Chs. 29 and 30 of Sav, i.e., the Mahāyāna section.

<sup>23</sup> Hayashi (2008, 2010) made a Japanese translation of the quotations.

date, how it came to China, when it disappeared, what its sources were, etc. These questions will be discussed below.

#### 4.1 School affiliation

Ācariya Buddhaghosa's prefaces and colophons to the *Visuddhimagga* and his Tipiṭaka commentaries (*atthakathā*) stress the connection of these texts to the Mahāvihāra in Sri Lanka. Ācariya Upatissa, however, does not connect his *Vimuttimagga* to a particular school. In both the Chinese translation of the *Vimuttimagga* and the Tibetan translation of the *Dhutagūṇaniddesa*, there is no mention of the school affiliation of the text. In the *Saṃskṛtāsaṃskṛtaviniścaya* Daśabalaśrīmitra only mentions that the quotations are from the “system of the tradition of the Āryasthavira Nikāya” ('phags pa gnas brtan pa'i sde pa'i lung gi tshul) or “traditional system of the Sthavira Nikāya” (gnas brtan pa'i sde pa'i tshul lugs). Daśabalaśrīmitra does not give name *Vimuttimagga*, its author and the exact branch of the Sthaviras; see also Skilling 1987: 4.

Although scholars differ on whether the *Vimuttimagga* is a text connected to the Abhayagirivihāra (see Cousins 2012: 86–87), they agree that the text belongs to the broader Theravāda school, i.e., the school encompassing all monasteries and branches of Theravādins/Theriyas/Sthaviras in India, Sri Lanka, etc. The *Vimuttimagga* frequently quotes from canonical Pāli texts, including canonical abhidhamma texts not found in other schools, and has a lot in common with the Theravāda commentarial texts from Sri Lanka and South India, especially with the *Visuddhimagga*. Apart from sharing textual materials with these texts, it employs the Theravāda exegetical system of defining terms through word meaning, characteristic, essential function, etc., as described in the *Peṭakopadesa* and *Nettippakarana*.<sup>24</sup> The system of developing supramundane wisdom is based on the system of developing the insight knowledges (*vipassanāñāna*) as first found in the *Paṭisambhidāmagga*, but not found in the works of any other Buddhist schools.<sup>25</sup> It contains the typical Sri Lankan Theravāda abhidhamma doctrines of the *bhavaṅga* mind (*bhavaṅga-citta*),<sup>26</sup>

<sup>24</sup> See Nāṇamoli, PoP, p. xlvii.

<sup>25</sup> As far as can be ascertained, the scheme of insight knowledges is unique to the Theravādins and was not used by other early schools. It is not found in Sarvāstivādin works such as the \**Yogācārabhūmi* of Saṅgharakṣa, the *Abhidharmasamuccaya* of Asaṅga or the *Abhidharma-kośabāṣya* of Vasubandhu. To describe the development of insight the Sarvāstivādins instead used a scheme of four wholesome roots (*kuśalamūla*), i.e., the warming ups (*uśmagata*), the summits (*mūrdhan*), the acceptances or receptivities (*kṣānti*), and the supreme worldly states (*laukikāgradharma*). On these roots, see Dhammadhoti 2009b: 445–453.

<sup>26</sup> The term *bhavaṅga* might not have been unique to the Theravādins. In the *Pratītyasamutpādavyākhyā*, Vasubandhu attributes the concept of *bhavaṅga-vijñāna* to the Mahīśāsakas, specifically to their \**Abhidharma-dharmaparyāya*; see Skilling 1993: 155–163. In his discussion of the *ālayavijñāna* or “store consciousness” in the *Karmasiddhiprakarana*, however, Vasubandhu instead attributes it to the Tāmaparṇīya school, i.e., the Sri Lankan Sthaviras: “In the sūtras of the Tāmaparṇīyanikāya, this consciousness is

process of mind (*vīthi-citta*), material basis (*vatthurūpa*), material clusters (*kalāpa*) such as the decades (*dasaka*), and mind-moments (*cittakhāṇa*).<sup>27</sup> Cousins (2012: 87) writes: “We should ... ignore suggestions that this might be a work produced outside Ceylon, if this means in a tradition not derived from Ceylon. It is clearly in the Ceylon abhidhamma tradition and we have no evidence that such ideas were current in other schools.”

It is very likely that the *Vimuttimagga* is a work connected to the Abhayagiri-vihāra. Twenty-one of the ideas or tenets attributed to “some”, “others”, etc., in Pāli commentaries and attributed to the Abhayagiri residents (*abhayagirivāsī*) in subcommentaries (*tiṭkā*), can be traced to the *Vimuttimagga*; see § 5. The manner in which a few of these ideas are used in the *Vimuttimagga* show that they were an integral part of the doctrinal system of Upatissa’s school. The most important and most frequent attribution is “torpor of matter”, *middharūpa*. According to Skilling (1994), the use of torpor of matter in the *Vimuttimagga* indicates that it was a manual transmitted by the Abhayagiri-vihāra; other scholars disagree, especially Crosby (1999).

The eight occurrences of torpor and torpor of matter in the *Vimuttimagga* show that it was an integral part of the doctrinal system of the school it represents. Although there is only a subtle difference between the two schools’ views on the nature of torpor<sup>28</sup> it was certainly a major point of disagreement for Mahāvihāra-vāsins since there are several lengthy attempts in their works to refute the middhavādins, “those with the torpor theory”. Although the *Vimuttimagga* does not contain a counter-refutation of the Mahāvihāra idea on torpor, the section on

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called ‘limb-of-existence consciousness’ (*bhavāṅgavijñāna*); in the sūtras of the Mahāsāṃghikānīkāya, ‘root consciousness’ (*mūlavijñāna*); and the Mahīśasākānīkāya call it the ‘aggregate lasting until the end of saṃsāra’ (*āsaṃsārikaskandha*)”; see Pruden 1987: 67 and Warder 2000: 400. The “Treatise on Store Consciousness” or 顯識論, translated by Paramārtha, says: “Of the Hīnayāna schools, the Sammitīya school calls it ‘without disappearing (or ‘not being lost’, 無失, = *anāśita*, *acyuta*, etc.). It is comparable to a contract. Therefore the Buddha spoke the verse: ‘Deeds (*karma*) do not disappear, [even] in innumerable aeons; when the time of accumulation arrives, they give results (*vipāka*) to beings’. The Mahāsāṃghika school calls it ‘collecting consciousness’ (攝識, = *saṃgrahavijñāna*?). (T 1618 880c15 19). .... The Sarvāstivāda school calls it ‘binding together what has been obtained’ (同隨得= *sama*, *sambandha* + *anuprāpta*, *āgata*, perhaps *samanubandha*?). (T 1618 880c24–25) .... The Sthavira school (是他毘梨部) calls it ‘existence-limb-consciousness’ (*bhavāṅga-vijñāna*, 有分識) ... (T 1618 881a03–04).” The treatise explains each of the terms. See also Toru 2008: 160.

<sup>27</sup> See Skilling 1993: 155–163, 172–173; Cousins 2012: 87, 2010: 12–13.

<sup>28</sup> Cf. Cousins 2012: 87: “... there is debate as to whether these ideas represent a school-specific position or simply an earlier time when there was greater fluidity of viewpoint in the Mahāvihāra”. Cousins (private correspondence): “Possibly the position of the Mahāvihāra had not yet been determined at the time that *Vimuttimagga* was written. There is quite a fine line between holding that *middha*, like *lahutā*, is a distinct form of *rūpa* and holding that *middha* is a modification of the four elements, etc., or the mere absence of *lahutā*, etc”. Cf. Norman 1983: 114.

the five hindrances (Ch. 8 § 23/p. 416b09–18) contains a detailed explanation of torpor, including a canonical quotation followed by two questions and answers about it. Upatissa therefore regarded it as an idea that required further explanation, perhaps because it was regarded as contentious by some.

Two connected ideas attributed to the Abhayagirivāsins in a passage in Ācariya Dhammapāla's *Visuddhimaggamahātīkā* are both found in the *Vimuttimagga*, i.e., that the factors of asceticism (*dhutaṅga*) are independent of the wholesome triad (*kusalattikaviniṇumutta*) and that they are designation or concept (*paññatti*); see § 5 ideas 6 and 18. The *Vimuttimagga* therefore accords with the doctrinal system of the Abhayagirivihāra as Dhammapāla knew it.

The presence of these various ideas in the *Vimuttimagga* and the way they are integral to its system suggest that it was a work connected to the Abhayagirivihāra. Cousins (2012: 114), after discussing some of the ideas, concludes: “Overall this evidence is entirely compatible with the *Vimuttimagga* being an Abhayagirivāsin work. Since that was clearly the view of the *tīkā* writers in South India and Ceylon, while at the same time it is cited by Mahāyānist sources in India, whose connexions are more likely to be with the Abhayagirivāsins, we cannot hope to do better than them in the absence of any contrary evidence.”

The absence of Mahāyāna ideas in the *Vimuttimagga*<sup>29</sup> can be taken to imply that it was not connected to a school or monastery that was actively promoting Mahāyāna teachings, at least not at the time of its composition. Therefore, if the *Vimuttimagga* was connected to the Abhayagirivihāra, it was composed in the period before this school actively embraced Mahāyāna teachings. However, this method is not reliable. In the Mahāvamsa chronicle (XXXVI.111), the first unambiguous reference<sup>30</sup> to the Abhayagirivihāra in connection with the Mahāyāna (called *vetullavāda*) is in the early fourth century during the reign of King Gothābhaya (254–267 CE<sup>31</sup>) when sixty Abhayagirivihāra bhikkhus who followed *vetullavāda* teachings were banished to India. This implies that the remaining Abhayagirivihāra bhikkhus (who were the majority, consisting of hundreds or thousands of bhikkhus) followed mainstream Theravāda teachings and were not considered Mahāyānist “thorns in the Doctrine of the Conqueror”

<sup>29</sup> See Skilling 1994: 201, Nānamoli 2010: xlvi.

<sup>30</sup> The reference at Mhv xxxvi.41 to King Vohārikatissa (circa 215–237 CE) crushing *vetullavāda* does not specify at which monastery this happened. According to Cousins (2012: 118–123) there is no indication in the Dīp, Mhv and Mhv-ṭ that this happened at Abhayagirivihāra; on the contrary, he suggests that it rather happened at the Mahāvihāra, and also suggests that the Burmese reading *vitanḍavāda*, which refers to a view dissenting from the accepted one, could have been the original reading. Only in 13<sup>th</sup>–14<sup>th</sup> century Sinhalese sources the *vetullavāda* in Mhv here are linked to the Abhayagirivihāra.

<sup>31</sup> The traditional chronology of Sinhalese kings beginning at 543 BC, as followed by Codrington, Mendis, etc., rather than the one beginning 60 years later at 483 BCE, as given in Geiger's translation of the *Cullavāmsa*, is followed here.

(*jinasāsanakanṭaka*). In the early seventh century, the Chinese traveller monk Hsüan-tsang recorded that the Abhayagirivihāra studied both vehicles (see Cousins 2012: 70). However, this does not mean that all Abhayagirivihāra monks were actively practising Mahāyāna. The early Chinese pilgrims reported that in India there were also some monasteries with mixed communities of Śrāvakayāna and Mahāyāna followers; the latter had received their full admission (*upasampadā*) as bhikṣus in Śrāvakayāna monastic lineages and were a minority in India until the demise of Buddhism there (see Nāṇātusita 2014: li–lii; Warder 2000: 356). Therefore, the absence of Mahāyāna ideas in the *Vimuttimagga* does not give an indication about its school affiliation and age. Skilling (1994: 201) points out that works transmitted by the Mahāvihāra such as the *Buddhavaṃsa* and *Cariyāpitaka* contain Mahāyānist ideas, and that therefore the presence or absence of such Mahāyānist ideas in a work does not indicate its school affiliation. On the Bodhisatta ideal in Theravāda works, and in particular the influence of the Mahāyāna work *Bodhisattvabhūmi* on the commentator Dhammapāla in his exegesis of the *pāramīs*, see Bodhi 2007b: 40–46.

As will be discussed in § 8, the *Vimuttimagga* manuscript likely reached China in the fifth century, possibly as one of King Mahānāma’s gifts to the emperor of China. The account of King Mahānāma’s reign (circa 412–434 CE) in the *Mahāvaṃsa* (Mhv xxxvii.212–213) shows that he apparently favoured the Abhayagirivihāra since he donated three monasteries to it while he only donated one monastery to the Mahāvihāra, and this then only on the instigation of his queen; see Adikaram 1953: 93, Heirman 2007: 189–190.

The *Visuddhimagga* superseded the *Vimuttimagga* in the Mahāvihāra or was the Mahāvihāra’s counterpart and response to it. Likewise, the *Nettippakarana* superseded the *Peṭakopadesa*, and the *Mahāvaṃsa* the *Dīpavaṃsa* (see § 6). Given the similar titles and structures of the two treatises and the many passages that they have in common, it is very likely that Buddhaghosa had access to the *Vimuttimagga*, just as he had to other Abhayagirivihāra works.<sup>32</sup> Dhammapāla’s mention of the *Vimuttimagga* and its author Upatissa (see § 5 below) also indicates that it was available in the Mahāvihāra tradition.

<sup>32</sup> Cousins (2012: 89–91) suggests that the *Khuddasikkhā* was a rewritten version of the Abhayagirivihāra version mentioned at Khuddas-pt 114. A *Mahāvaṃsa* (Mhv-t 134) and commentaries on it (Mhv-t 125, 155, etc.) were also in use at Abhayagirivihāra; see Mori 1988: 44. See Cousins 2012: 104 fn. 77: “I see no reason to doubt that copies of Abhayagiri-vāsin works were available in Mahāvihāra libraries. The author of Mhv-t takes it for granted that those works were available for consultation. Cooperation and communication between the nikāyas must have been the norm except at periods of exceptional tension, such as the reign of Mahāsena”.

The author (or authors) of the *Visuddhimagga-nidānakathā* (p. 44), a work composed in the 1950s on the occasion of the Sixth Council,<sup>33</sup> is of the opinion that the *Vimuttimagga* is a work of the Mahimsāsaka school (Sanskrit Mahīśāsaka). He argues that since the *Vimuttimagga* is based on the *Peṭakopadesa* in many places and in particular shares with it the idea of material torpor (see § 5), and since the *Paṭisambhidāmagga-gaṇṭhipada* says that the *Peṭaka* is a commentary of the Mahimsāsaka school, the *Vimuttimagga* therefore would also be the work of this school.<sup>34</sup> Although it is not impossible that the *Vimuttimagga* or an earlier version of it was the work of the Mahimsāsakas since they had a presence in South India and Sri Lanka in the first half of the first millennium (see Cousins 2012: 121), this would, at least in relation to the version translated into Chinese, disagree with the attributions of some ideas found in the *Vimuttimagga* to the Abhayagirivāsins by the authors of the *ṭīkās*. Furthermore, in the *Samskṛtā-saṃskṛtaviniścaya* Daśabalaśrīmitra attributes the quotations from the *Vimuttimagga* to the Sthavira Nikāya and Ariya-sthavira-nikāya, i.e., the Theriya or Theravāda school, not to the Mahīśāsaka school; see Skilling 1987.

#### 4.2 Language

There has been uncertainty too as to whether the *Vimuttimagga* was composed in Pāli or in another Prakrit, or even in Sanskrit. Since much of the material in the *Vimuttimagga* has parallels in the *Visuddhimagga* and in commentarial Pāli works, and since it frequently quotes from Theravāda texts such as the *Paṭisambhidāmagga* and the *Vibhaṅga* (see Bapat 1937: xxiii), it is very likely that it was originally composed in Pāli. And as Norman (1997: 93) observes, if the Abhayagirivāsins would have had their scriptures in a language other than Pāli, then their Mahāvihāra opponents would have certainly blamed them for this. Although it is possible that the *Vimuttimagga* was translated into Sanskrit and this translation was used for the translations into Chinese and Tibetan, there is no indication in the Chinese and Tibetan translations that they were translations from Sanskrit. In his *Samskṛtā-saṃskṛtaviniścaya* Daśabalaśrīmitra might have left the quotations from the texts of other schools in their original Prakrits or Buddhist Hybrid Sanskrit rather than translating them into Sanskrit.

A passage at the end of the mindfulness of breathing section, at Ch. 8 § 104/ p. 430c20–21, on the “three trainings” is almost identical in word order to the Vism parallel, which suggests that a Pāli text was translated. Vism VIII.173:

<sup>33</sup> Conclusion, p. 73: *Chaṭṭhasaṅgītibhāraṇīthārakasaṅghasamitiyā pakāsitāyam visuddhi-magganidānakathā niṭṭhitā*.

<sup>34</sup> *Yasmā cassa peṭakopadesaṇ nissitabhāvo bahūsu thānesu dissati, visesato pana middharūpassa atthibhāvo ca, arahato pi tassa atthibhāvo ca tam-eva nissāya dassīyati, paṭisambhidāmaggagaṇṭhipade ca peṭaketi padassa atthavaṇṇanāyam suttantapiṭakatthāya aṭṭhakathā peṭakam mahīśāsakānam gantho ti vaṇṇito. Tasmā eso vimuttimaggo mahīśāsakanikāyikena kato bhavyeyā ti amhākam mati.*

“The meditator trains in, repeatedly practices, practices much these three trainings on that object by means of mindfulness and attention”: *imā tisso sikkhāyo tasmiṁ ārammane tāya satyā tena manasikārena sikkhati āsevati bhāveti bahulikarotī ti*, which translated word by word is: “These three trainings (accusative), in that object, through that mindfulness, through that attention, trains, practices, develops, practices much”. The Chinese translation word by word, is “The meditator, these three trainings, in that object, through mindfulness [and] attention, trains, having repeatedly practiced, practices much”, 彼坐禪人此三學於彼事以念作意學之修已多修.

The same applies to the introductory verse at the beginning of the Vim (Ch. 1 § 1/ p. 399c15–16). The word order and content of this verse is very close to that of the Pāli verse as found in the Ānguttara Nikāya, and in the subsequent explanation of the words of the verse, the order is identical with the order of the Pāli verse.

The transcription of the names of the kinds of worms living in the body suggests that the *Vimuttimagga* was in Pāli. For example, the sequence of four kinds of worms that are living on bodily fluids is: “The worms that rely on bile (Pāli: *pitta*, Sanskrit *pitta*) are called *pitika*, 必多離訶. The worms that rely on saliva (P *semha*, Skt *ślesma*) are called *sem(i)ka* 繖(離)訶. The worms that rely on sweat (P *seda*, Skt *sveda*) are called *sudika/sedika*, 隨陀離訶. The worms that rely on grease (P *meda*, Skt *meda*) are called *midika/medika*, 弔陀離訶.” In the case of the worms living on saliva (*semha*), transcribed as *sem(i)ka* (and transcribed as *sie-ān* by Bapat and as *senka* by EKS), the transcription 繖(離)訶 is more likely to be a transcription of Pāli *semhika* than of the Sanskrit *śleṣmika* since the latter would have been transliterated in a different way.

Some of Saṅghapāla’s mistakes that are due to misunderstanding Pāli words as similar Sanskrit words could also indicate that the original work was in Pāli:

1. The expression “with anger”, 有嗔恚 (413a29), corresponds to Pāli *sadosa*. However, the Pāli word *sadosa* can have two quite different meanings. The first meaning “with anger” (= Skt *sa-dveṣa*) is found, for example, at D I 80. However, *sadosa* can also mean “with defect” (= Skt *sa-doṣa*); e.g., as *sadosattā* at A I 112. A verse in the Dhammapada contains a wordplay on the double meaning in the form the compound *dosadosa*, “the defect of anger” (Dhp 357). The context and parallel indicate that the sense “with defect” is intended. Saṅghapāla therefore did not use a text with the Sanskrit form *sa-dveṣa*.
2. “Do not take them as oneself or another” = *nev'attato no parato dahetha* (Ud 12), was mistranslated as “not from oneself [or] another one burns”, 非從自他燒 (436b16). The Pāli word *dahetha* (Cf. Skt *√dadh*, reduplication

- of  $\sqrt{dāh}$ ), “takes, considers”, was misunderstood as *dahati* (Skt  $\sqrt{dah}$ ), “burns”.
3. In a passage relating the Bodhisatta’s final effort to attain enlightenment, the Chinese has “he crossed the Nerañjarā river”, 渡尼連禪河 (427b23), instead of the required “on the shore of the Nerañjarā river”, *nerañjarāya tīre*. This is likely due to a misunderstanding of Pāli *tīre* “on the shore” as a verb based on the Sanskrit root  $\sqrt{tī}$ , “crosses over”.
  4. Instead of “deities [living] eighty thousand aeons” the Chinese has “mountains and seas eighty thousand aeons” (456b10), which does not make sense. The “mountains and seas”, 山海, are due to mistaking Pāli *maru* (= Skt *marut*), “deity” as Skt *maru* “mountain”.
  5. According to the Theravāda abhidhamma system, “distension”, “expansion”, or “inflation”, is a characteristic of the wind element. At 439b09 and 438c07, 持 therefore should correspond to *vitthambhana*, and not to *dhārana*, “supporting”, to which it usually corresponds but which is a characteristic of the earth element. Since 持 can correspond to *upastambhana*, “supporting” (see DDB) the translator probably misunderstood *vitthambhana* as Skt *upastambhana* or *viṣṭambhana*, which both have the meaning of “supporting”.
  6. In several places the Chinese text has “non-retrogression”, 不退, *aparihāna* instead of “non-remorse” *avippatisāra* (400bn13, 429a23, and 435b17). Saṅghapāla was not familiar with the word *avippatisāra* (= Skt *vipratisāra*) and misinterpreted it as being based on the Sanskrit root  $\sqrt{ṣr}$  and having the same meaning as *apratisr*, “not going back”.
  7. In a passage on the greed and faith temperaments, the Chinese literally has “greed has non-abandoning of the disagreeable as characteristic ... faith has non-abandoning of the agreeable as characteristic”, 欲者不捨非可愛為相信者不捨可愛為相 (409c16), which does not make sense. Usually the binome or two-character compound 可愛 corresponds to *īṭṭha* in Vim, not to *hita* “beneficial” of the Vism parallel: *rāgo ahitam na pariccajati* ... *saddhā hitam na pariccajati*. Saṅghapāla probably understood *hita* as “agreeable”, a sense it can have in Sanskrit; see MW s.v. “*hita*”.
  8. Due to not being familiar with the Pāli verb *jalati*, “to burn, blaze”, the present participle *jalato* = *jalanto* “blazing” was misunderstood as *jala-anta*, “go inside water”, 入水 (458c09).
  9. *Vedabahulo*, “great knowledge”, was misunderstood as *vegabahulo*, “great urgency”, 多厭惡 (459c16). In the Vim, 厭惡 corresponds to *saṃvega*, “urgency” or *nibbidā*, “disenchantment”. In Sanskrit *vega* can have the meaning of “outburst (of passion),” “excitement”, however, in Pāli *saṃvega* has this

meaning, not *vega*. The Pāli commentaries explain *veda* as “knowledge” or “joy”; see Ch. 12 fn. 210.

10. *Passasukha*, “pleasure of reclining on one’s side”, was misunderstood as “pleasure of touch”, 染觸樂, *phassasukha* (406a13). This mix-up can only have been made by one who was not familiar with the Pāli word *passa* (from Skt *pārśva*, “side, flank”) and therefore confused it with the similar sounding Pāli word *phassa* “touch” or Sanskrit *sparśa* “touch”.
11. The Vinaya term *ābhisaṁcārika/abhisamācārika* “what is related to the basic discipline” or “... the minor rules” was translated as 同學 “fellow trainee” or “fellow practitioner” (402c21). *Samācārika* in *abhisamācārika* was either misunderstood as *sama-ācārika* or, less likely, *abhisamācārika* was misunderstood as a corruption of *sabrahmacārika*. The words *ācārika* and *ācārin* are found in Sanskrit but not in Pāli. The term *abhisamācārika* is only found in the Theravāda and Mahāsāṃghika Vinayas and therefore it might not have been known to Saṅghapāla, who could have been a Sarvāstivādin (see § 4.5).
12. *Vivat̄tati* “turns away” was interpreted as Sanskrit *vivardhati*, “grows”, 得增長 (415a06).

These misunderstandings show that Saṅghapāla was more familiar with Sanskrit than with Pāli and that he interpreted some Pāli words according to the meaning of similar-sounding Sanskrit words. On similar mistranslations due to confusion of Middle Indic and Sanskrit in other Chinese translations, see Boucher 1998 and Karashima 2006.

Some other mistakes too, show Saṅghapāla’s lack of familiarity with the fine details of the *Vimuttimagga* and with the doctrines and texts of the Theravāda tradition. Possibly he was also not very familiar with the manuscript’s script — probably a form of Brahmi script if it was from Sri Lanka. Moreover, texts in palm-leaf manuscripts are difficult to read due to the absence of spacing between words and punctuation (see Collins 2009: 501), and long compounds can be difficult to understand without the help of a commentary.

Other mistakes also indicate that Saṅghapāla interpreted some Pāli words by way of similar sounding Sanskrit words: The word *ālolayamāno*, “jumbling”, was misunderstood as *ālokayamāno*, “looking at”, 看 (410c05); *mahantaparitāpana* = *mahanta* + *paritāpana*, “great scorching”, as *mahanta* + *paritta*, “the great and small”, 大小故 (413a10); *pāliko* (or \**pāliko*), “reciter”, as “strong man”, i.e., \**baliko*, (fr. *balin* “strong”), 人有力 (415c16); *okāsato* or *avakāsato*, “through location”, as *ākāsato*, “through space”, 以空 (411c27); *samatta* in *indriyasamatta-paṭipādanam*, “giving rise to the faculties evenly”, as *samanta*, “everywhere giving rise to the faculties of contemplation”, 遍起諸根觀 (414b25); and *asaññā sammoho*, “non-perception is delusion”, as “non-perception is right”, *asaññā*

*sammā*, 無想是正 (422a05). Due to a misunderstanding of *avīcikam*, “without interval” was translated as “*Avīci* hell”, 阿毘地獄 (449b07). The adverb *asaṅkhārena*, “effortless”, was translated as “by freedom from formations”, 以解脫行 (449c11); *vipariṇāma*, “change”, as *parimāṇa*, “limit”, 有邊 (452c12); and *anidhānagatā* “do not become a treasure”, as “do not go and come”, 無去來 (456b15).

The phrase “it is not overcome by *samsāra*” or “it does not overcome/suppress *samsāra*”, 非伏生死 (408a23), is a reinterpretation of the difficult compound *na sasaṅkhāra-niggayha-vāritavata*, “not blocked and checked by forceful suppression” as *na samsāra-niggayha*. The Pāli idiom *idamatthitā*, “‘this-is-sufficient’-ness”, was translated as “freedom”, 解脫, *vimutti* (406b23). *Caṅkama* was understood as “place for walking up and down”, 行脚處 & 行處 (411a01), rather than the action of “walking up and down”.

The sandhi in *kiriyāvyākate* was misunderstood as *kiriyā-vyākate* “functional-determinate”, 事有記, instead of *kiriyā-avyākate*, “functional-indeterminate” (445a20, 445b09). Similarly, *kiriyāhetuka-citta*, “functional-causeless mind”, was misunderstood as “cause-functional mind”, *hetuka-kiriyā-citta*, 由業心 (449b16). *Kusalāvyākate* “wholesome indeterminate” was misunderstood as “wholesome determinate”, *kusalavyākate*, 善有記 (445a26, 453a15).

In a list of synonyms, instead of *cittassa ṭhiti saṅthiti*, “steadiness of mind, stationariness”, there is “mental right establishment” 心正住; instead of “steadfastness” for *avaṭṭhiti* — misunderstanding the *a-* in *ava-* for a negative — “non-dependence, or “without object” 無所攀緣; and instead of “calm due to non-distractedness” for *avisāhaṭa-mānasatā samatho*, “calm that is not grasped”, 寂靜無著 (406c29).

In the section on the ascetic practices, the first two dependences (*nissaya*) are not mentioned in the Chinese, while they are in the Pāli and Tibetan. The third *nissaya*, however, is given as “[practising in] conformity with the dependence”, 依樂可受 = *nissayānurūpapaṭipattisabbhāvo* (405c06). The likely reason for the omission of the first two is that the long compound was not understood; see Ch. 3 fn. 48.

There are three different translations of the term *attabhāvavatthu* “ground of selfhood” (see Appendix V): 義性處, *attha-bhāva-vatthu* (447c02), 自性處, *sabhāva/attabhāva-vatthu* (450a14) and 身性處, *attabhāva-vatthu* (453b12).

Saṅghapāla’s lack of familiarity with the texts of the Sinhalese and South Indian Theravāda traditions is shown by his translation of the Pāli text called *Peṭaka* (*Peṭakopadesa* in full) as “*Tripiṭaka*”, 三藏; see § 6. Instead of giving a transliteration, as he did with the names of other texts and persons, he misinterpreted it as referring to the *Tripiṭaka*.

### 4.3 Country of origin

Upatissa probably worked in Sri Lanka or in South India since these are the areas where other exegetical Theravāda works originate. As discussed in § 1, there are indications that the *Vimuttimagga* was connected to the Abhayagirivihāra in Sri Lanka and that it was available to the Mahāvihāra commentators.

Bapat (1937: liv; cf. Norman 1983: 114) suggests that the *Vimuttimagga* was composed in India because Chapter 3 of the *Vimuttimagga* was translated into Tibetan. However, this argument is not valid since this text could have been brought to Tibet or North India from Sri Lanka. In the beginning of the 14<sup>th</sup> century the Sinhalese monk Ānandaśrī translated Theravāda *paritta* texts into Tibetan. A Sinhalese manuscript of the *Karmavibhāgaya*, probably belonging to Ānandaśrī has been found in Tibet.<sup>35</sup> Moreover, Bapat (1937: liv) says that the *Vimuttimagga* was composed in India since Sri Lanka is not mentioned in it and because the list of different kinds of worms that live in the body (see Ch. 8 § 127, Bapat 1937: 131f) contains transliterations of Indian words. Kheminda (Ehara et al 1961: xxviii) rejects the first argument on the grounds that the *Vimuttimagga* is a work that is very concise in style and that therefore the absence of names of places is not surprising, and the second on the grounds that the list of worms might be based on Indian medical works in Sanskrit that were, and still are, in use in Sri Lanka.

A close look at the characters of the names of the worms, and doing so by way of the syllables they correspond to in other transliterations of Indic words into Chinese, indicates that there is no strong reason to assume the list was not in Pāli; see above § 4.3.

### 4.4 Alterations

Some differences between the Chinese and Tibetan translations of the *Vimuttimagga* and between these and parallel passages in Pāli texts indicate that during transmission small alterations or adaptations were made here and there by translators, editors, or copyists to make the text fit the tenets of their schools and to make it more understandable or agreeable to readers. With regard to the Tibetan translation of Chapter 3, Bapat (1964: xxx): "... the Tibetan version ... does not agree in all respects with either the Pāli version or the Chinese version. It shows occasional variations from both. And all these variations can be explained on the ground that changes in a common material are made by the followers of each school, in consonance with their views."

<sup>35</sup> See Crosby 1999: 511f and Skilling 1993. The Sinhalese manuscript of the *Karmavibhāgaya* was probably brought to Tibet by the Sinhalese monk Ānandaśrī, who also translated thirteen Theravāda *paritta* texts into Tibetan; see Bechert 1997: 93–93 and Skilling 1993: 86–90. The oldest known Pāli manuscript, i.e. four folios from the Cullavagga in 9<sup>th</sup> century Gupta script, was found in Nepal; see von Hinüber 1991.

Both in the Chinese and in the Tibetan translations of the *Vimuttimagga*, doctrinal alterations were inconsistently carried out, making them stand out. The following analysis shows that on a doctrinal level the Chinese translation is closer to the original than the Tibetan translations are, especially when compared to the quotations from the *Vimuttimagga* in the Tibetan translation of the *Sam̄skṛtā-sam̄skṛtaviniścaya*, which contains some anomalous alterations and expansions. This difference in terms of originality is not surprising since the Chinese translation was made in the early sixth century, probably within a century or two of the text's composition, and likely it was made from a manuscript that had directly come from Sri Lanka, possibly even from the Abhayagiri monastery itself. During its transmission as a translation in China, no or very few deliberate alterations would have been made to it since the Chinese copyists were not prone to do so. The *Sam̄skṛtā-sam̄skṛtaviniścaya*, however, was composed around the 12<sup>th</sup> century in Northeast India. Daśabalaśrīmitra therefore quoted from a text that had undergone a much longer period of transmission, and possibly outside of the Theravāda tradition, in a context in which copyists were more prone to making alterations to texts. Daśabalaśrīmitra himself also might have made some alterations.

The only obvious doctrinal alteration in the Chinese translation is the replacement of the dependent matter (*upādārūpa*, 所造色) of vital essence (*ojā*, 氣味) with the sense base of tangibles (*phoṭṭhabba*, 觸) (Ch. 11 § 167/p. 439b20 and Ch. 11 § 11/p. 446b20). In the list of dependent kinds of matter (Ch. 11 § 5/p. 445c23) “tangibles” is not listed, whereas *ojā* is included as the synonym of solid food in the explanation of the dependent matter of solid food (Ch. 11 § 7/p. 446a27); see Ch. 11 fn. 31. The likely reason for the adaptation is that Saṅghapāla, or perhaps a copyist or editor, assumed that there had to be “tangibles” here. Due to not being familiar with the Theravāda abhidhamma classification of *ojā*, he assumed that it was a corruption, or simply disagreed with this classification and altered it to “tangibles”. The Sarvāstivāda school, to whom Saṅghapāla might have belonged (see § 4.5), held that the sense base of tangibles is sometimes primary matter, i.e., the four elements, and sometimes secondary/dependent matter. The Vaibhāśikas held that it is only dependent matter; see Ch. 11 fn. 31. The Theravādins considered the sense base of tangibles to be consisting of the elements of earth, fire and wind, but not the element of water, which was considered intangible due to not having the characteristic of coolness (*sīta*) that was assigned to the fire element. The sense base of tangibles therefore was considered a subtle matter (*sukhumarūpa*) included in the sense-base of mental states; see Ch. 11 § 5 & 32 and see Ch. 11 fn. 31. Other schools, however, associated coolness with the water element (see Ch. 11 fn. 31) and therefore considered the sense-base of tangibles as a dependent matter.

The status of the water element in relation to the sense base of tangibles led to another alteration in the Taishō edition. In the definition of the sense base of tangibles (Ch. 11 § 31/p. 449a04) the water element is included in the text of the Taishō edition, but is not included in the other four Chinese editions listed in the

footnote in the Taishō edition, at least one of which is older than the Tripitaka Koreana on which the Taishō edition is based. Since the water element is included in the kinds of subtle matter (Ch. 11 § 16/p. 447a28), it could not have been included in the sense base of tangibles elsewhere. Therefore, the Chinese editions have the right reading; see Ch. 11 fn. 54. The Tibetan translation of the *Samṣkṛtā-saṃskṛtaviniścaya* (Sav 184B) includes all the four elements among the subtle kinds of matter but, quite oddly, the water element is placed after the wind element, i.e., as the fourth element, while it usually comes as the second. This anomaly suggests that the water element was not in the original text but was later added, however, due to uncertainty as to whether or where to place it, it was put fourth.

Besides the replacement of “vital essence” with “tangibles” there are no other significant doctrinal alterations in the Chinese text. With regard to the Tibetan translations: One alteration is found in the Tibetan translation of the *Vimuktimārgadhutaguṇanirdeśa*, and some in the quotations in the Tibetan translation of the *Samṣkṛtā-saṃskṛtaviniścaya*. Some of the alterations in the latter text differ from both traditional Mahāvihāra Theravāda ideas as well as the ideas attributed to the Abhayagirivihāravāsins by Mahāvihāra authors, and even with canonical Buddhist doctrine.

The *Vimuktimārgadhutaguṇanirdeśa*, a relatively short text mainly dealing with practice rather than theory, only contains one doctrinal alteration. According to the Chinese *Vimuttimagga* the kinds of asceticism (*dhuta*) cannot be spoken of (*navattabba*) as either wholesome, unwholesome, or undetermined (Ch. 3 § 18/p. 406b19). The Mahāvihāra tradition (see Vism II.79), however, considers them only as wholesome and disagrees with the understanding of “those” who hold that the factors of asceticism are “not to be spoken of”, i.e., the Abhayagiri-vihāravāsins according to Ācariya Dhammapāla in the Vism-mhṭ; see § 1 and § 5 idea 6, and Ch. 3 fn. 85. The Tibetan translation of the *Vimuktimārgadhutaguṇanirdeśa*, however, has: “How are the ascetic qualities to be spoken of? They are to be spoken of as wholesome”. The question is not found in the Chinese and, as Bapat suggests (1964: xxvii & 77 fn. 53), is probably an addition. The answer is an adaptation since another Vim passage quoted in the Tibetan translation of Sarvāstivāda includes asceticism in the eleven different kinds of concept (*paññatti*), just as the Chinese translation does; see Ch. 11 § 36/p. 449a28, Ch. 11 fn. 195. The answer that the kinds of asceticism are wholesome thus contradicts the statement that *paññattidhammā* are “not to be spoken of”. The absence of the explanation in the Tibetan translation also suggests that it was adapted. The Tibetan translators — who translated only this chapter of the *Vimuttimagga* (see § 3) and thus probably did so for the sake of promoting the practice of asceticism in Tibet — might have considered that this passage devalued the importance of the kinds of asceticism and therefore altered it. If this chapter was already transmitted as a separate text in India, then this alteration could have happened during transmission there.

The Tibetan translation of the *Samskr̄tāsamskr̄taviniścaya* contains several doctrinal alterations. Since the idea of material torpor is integral to the doctrine of the author of the *Vimuttimagga*, an alteration to this idea in the Tibetan text will be taken up first. According to the Chinese translation of the *Vimuttimagga*, the hindrances of “sloth (*thīna*) and agitation are abandoned by the path of arahantship” and “torpor (*middha*) follows matter” (睡眠隨色, Ch. 12 § 59/ p. 460a27). The latter statement means that torpor only ceases when the arahant passes away, which is in accordance with the idea of the arahant still being subject to torpor as found in several places in the Vim and as attributed to the Abhayagirivāsins in Mahāvihāra works (see § 5). The quotation in the Tibetan translation, however, has: “sloth and torpor and agitation are abandoned by the path of arahantship”. The inclusion of torpor can only be an alteration (probably done to harmonize with the usual pairing of sloth and torpor), since torpor is included as the last item in the list of dependent kinds of matter at Ch. 11 § 5 in both the Chinese and Tibetan translations, and is not included in the ten grounds for afflictions (*dasa kilesavatthūni*) at Ch. 12 § 64 in both translations.

Even though the Tibetan version says that there are twenty-six types of dependent matter (*upādārūpa*), it adds tangibles (*phoṭṭhabba*) to the list as the tenth sense-base, thereby making it a list of twenty-seven items (Sav 179a). The sense-base of tangibles is not found in the list in the Chinese Vim (445c23) and also not in the Vism (XIV.36); see Ch. 11 fn. 5. Although this could be an accidental scribal harmonization with the usual list of sense bases, it could also be a deliberate alteration since, as mentioned above, the Sarvāstivāda school held that the sense base of tangibles is sometimes dependent matter.

Another alteration in the Tibetan is in the section on the twelve distortions. The Chinese text states that the distortion of perception (*saññāvipallāsa*) and the distortion of mind due to perceiving happiness in what is suffering are abandoned by the path of arahantship (Ch. 12 § 69/p.460c01). This agrees with what is said in the Pāli commentaries; see Ch. 12 fn. 239. The Tibetan however, has: “The distortion of perception and the distortion of mind [due to perceiving] ‘happiness’ in what is suffering, and the distortion of perception and the distortion of mind [due to perceiving] ‘self’ in what is without self are abandoned by the path of arahantship” (Sav 202a). The reason for this difference might be that the “conceit ‘I-am’”, *asmī-māna*, was taken to be a distortion of perception and mind [due to perceiving] a self in what is without self. In the Pāli Nikāyas, however, it is said that although a stream-enterer has abandoned the wrong view of a self, he still has the conceit “I-am”, which only the arahant has abandoned.<sup>36</sup>

<sup>36</sup> See Ch. 12 § 61, 63, 64, 67. See S III 83: *Sukhino vata arahanto, ... asmimāno samucchinno* .... Spk II 281: *Asmimāno samucchinnoti navavidho asmimāno arahattamaggena samucchinno*. S III 128: *Imesu khvāhaṇi, ... pañcasu upādānakkhandhesu na kiñci attaṇi vā attaniyāni vā samanupassāmi, na camhi arahāṇi khīṇāsavo; api ca me, āvuso, pañcasu upādānakkhandhesu 'asmī' ti adhigatam, ayamahamasmī ti na ca samanupassāmī ti.*

This alteration might be related to another one in a passage describing which of the four kinds of clinging (*upādāna*) are destroyed by which of the four paths. The Tibetan has: "... two clings are destroyed by the path of stream-entry. Clinging to sense-pleasures is destroyed by the path of non-returning. Clinging to the doctrine of a self is destroyed by the path of arahantship" (Sav 200b). However, the Chinese, in accordance with the Pāli, instead has "three clings are abandoned by the path of stream-entry. The clinging to sense-pleasures is abandoned by the path of arahantship."<sup>37</sup> It cannot be correct that *attavādūpādāna* is abandoned at arahantship since *attavāda* is equivalent to *sakkāyaditthi*, which is abandoned as one of the first three fetters at stream-entry.<sup>38</sup> Perhaps the alteration was due to a rejection of the idea that *kāmupādāna* is only abandoned with the fruit of arahantship since in canonical works *kāmacchanda* and *kāmayoga* are said to be abandoned by the *anāgāmi*,<sup>39</sup> and due to assuming that *attavāda* includes *asmimāna*.

<sup>37</sup> See A IV 381: *So pañcannām orambhāgīyānam samyojanānam parikkhayā ... uddhaṃsoto hoti akanīṭṭhagāmī*. S V 61: *Sakkāyaditthi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo, imāni kho ... pañcorambhāgīyāni samyojanāni*. It 95: *Kāmayogavisaṃyutto ... bhavayogayutto anāgāmī hoti anāgantā itthattam*. Patis I 73: *Anāgāmimaggena anusahagatām kāmarāgasaññojanām, paṭighasāññojanām, anusahagato kāmarāgānusayo, paṭighānusayo, attano cittassa upakkilesā sammā samucchinnā honti*.

<sup>38</sup> See Dhs 212 Dhs 212, Vibh 374f.: *Yo kāmesu kāmacchando ..., idam vuccati kāmupādānam. ... Tattha katamām attavādūpādānam? Idha assutavā puthujjano ... rūpam attato samanupassati, ... viññāṇasmiṃ vā attānam. Yā evarūpā ditthi ... vipariyāsaggāho ... and M I 40: anekavihitā ditthiyo loke uppajjanti attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā*. See also the discussion of the four kinds of clinging in the *Abhidharmasamuccaya* of Asaṅga (p. 47–48) wherein *ātmavāda* is said to be the *satkāyadṛṣṭi* dependent on *śilavratopādāna*: *tadāśritā ca satkāyadṛṣṭih ātmavādopādānam*. In the *Abhidharmakośabhāṣya* (III.27, 140|15–17) *ātmavāda* is said to be *ātmadrṛṣṭi*, "the (wrong) view of a self" and *asmimāna* of the *prthagjana*. *Ātmadrṛṣṭi* is equated to *satkāyadṛṣṭi* in a later chapter (V.7, 281|20).

<sup>39</sup> How can *kāmupādāna* be destroyed by the path of arahantship even though the non-returner has already destroyed the fetter of *kāmacchanda* (§ 68)? The Pāli commentators noticed this discrepancy and came up with different explanations. One line of explanation suggests that *kāmupādāna* is all craving (*taṇhā*) and therefore is only abandoned at the arahant path. Another line of explanation makes use of the commentarial distinction between sense-pleasures as defilements (*kilesakāma*) and sense-pleasures as bases (*vatthukāma*) and reasons that the *anāgāmi* has abandoned the former, but not the latter. Dhammapāla explains that, when not making a distinction, that the *kāmupādāna* which is all craving, and, when making a distinction, that the *kāmupādāna* which is also the other craving that has become firm due to *kāmarāga*, is expelled by the arahant Path. (Vism-mhṭ II 329: *Taṇhā kāmupādānam-ti pana vibhāgassa akarane sabbā pi taṇhā kāmupādānam, karane pi vā kāmarāgato aññā pi taṇhā daṭṭhabhāvam pattā kāmupādānam-ti tassa arahattamaggavajjhata vuttā*. Cf. Vism XVII 242: *kāmupādānam ... saṅkhepato taṇhādaṭṭhātta vuccati. ... Sesupādānattayaṃ pana saṅkhepato ditthimattam-eva*. Vism XVII.245/p.570, As 386: *Imāni pana upādānāni kilesapatiipātiyā pi āharitum vaṭṭati maggapaṭipātiyā pi. Kilesapatiipātiyā kāmupādānam catūhi maggehi pahīyanti, sesāni tīṇi sotāpattimaggena. Maggapaṭipātiyā sotāpattimaggena ditthupādānādīni pahīyanti, catūhi maggehi kāmupādānam-ti*. Vism XVII.245: *Ditthupādānādīni cettha paṭhamāni pahīyanti sotāpattimaggavajjhattā. Kāmupādānam pacchā arahattamaggavajjhattā ti*.

At Ch. 11 § 31 (448c22), the Tibetan (Sav 184a) includes a list of the eleven types of concept (*paññatti*, Skt *prajñapti*), which is instead located in the Chinese at Ch. 11 § 36 (449a28), while it is not found in the Tibetan. The definition does not fit in the context wherein the Tibetan places it since no other definitions are given here, but it fits well in the later context where the Chinese places it. The definition was probably moved so that readers not familiar with the term *paññatti* could know its meaning at the first occurrence. The passage with the list of types of *paññatti* contains an anomalous alteration that would have happened during transmission in Tibetan translation. The Chinese, and its Pāli parallels, give the first and primary type of *paññatti* as “living being” or “creature” (*satta*, Skt *sattva*), however, the Tibetan instead has “volition”, which is not a type of *paññatti*, and must be due to a Tibetan copyist altering *sems can*, “beings”, to *sems pa*, corresponding to “volition” (*cetanā*) in the Tibetan translation of the *Vimuttimagga* quotations. However, in other Tibetan translations of Buddhist works *sems pa* can also correspond to “thought” (Skt *cintana*), which the Tibetan copyist could have considered a more appropriate type of *prajñapti* than “living beings”.

In the chapters dealing with the five skills in developing wisdom, the *Vimuttimagga* contains sections on the method of inclusion (*saṅgaha*), which is an abhidhammic method that shows the relationships between the aggregates, sense bases, elements, truths and factors of dependent origination by way of enumerating which items of these groups can be included into which items of the other groups. In the “inclusion method” section in the part on dependent origination in the Chinese and its Pāli parallels in Ch. 11 § 58, name-and-matter or

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The Niddeśa says that the non-returner has cut off subtle *kāma*, while the arahant has totally cut off all *kāma*. The *Atthasālinī* says that *kāmupādāna* is *kāmacchanda* for sense-pleasures as bases (*vatthukāma*), and that the non-returner has succeeded in abandoning *kāmacchanda* (i.e., *kāma* as defilements, *kilesakāma*) since he has no *kāmarāga* for sense-pleasures as basis. The *Itivuttaka* commentary says that the contamination of sense-pleasures (*kāmāsava*) is abandoned by the path of non-return, and the contamination of existence and ignorance by the path of arahantship, and that “they say that ‘the clinging to sense-pleasures, like the contamination of sense-pleasures, is also abandoned by the highest path’.” Elsewhere it says that since *kāma* as defilements are only given up by the path of non-return, that *kāma* as bases are to be given up in order to give up all *kāma* (and thus to become an arahant). Nidd I 37: *anāgāmimaggam bhāvento pi anusahagate kāme samucchedato parivajjeti, arahattamaggam bhāvento pi sabbena sabbam sabbathā sabbaṁ asesam nissesam samucchedato kāme parivajjeti*. As 385: *Yo kāmesu kāmacchandoti ethā pi vatthukāmāvā anavasesato kāmā ti adhippetā. Tasmā vatthukāmesu kāmacchando idha kāmupādānan-ti anāgāmino pi tam siddham hoti. Pañcakāmaguṇavatthuko panassa kāmarāgova natthīti. Iti-a II 19: Tattha kāmāsavo anāgāmimaggena pahiyati, bhavāsavo avijjāsavo ca arahattamaggena. Kāmupādānam viya kāmāsavo pi aggamaggavajjhoti ca vadanti. Iti-a II 122: Sabbe pariccaje kāmeti dibbādibhede sabbe pi kāme vatthukāme ca kilesakāme ca pariccajeyya. Kilesakāme anāgāmimaggena pajahanto yeva hi vatthukāme pariccajati nāma. Cf. Ud-a 187: ... kaṇḍakabhūto kilesakāmo yena ariyapuggalena anavasesam jito pahīno, ... gāme kaṇṭako kaṇṭakaṭṭhāniyo sakalo vatthukāmo yassa jitoti. Jayo cassa tappaṭibaddhachandarāgappahāneneva veditabbo, tena tesam anāgāmimaggo vutto hoti.*

*nāmarūpa* is included in four aggregates, i.e., the first four aggregates — excluding the consciousness aggregate in dependence on which *nāmarūpa* arises. However in the Tibetan, *nāmarūpa* is included in all five aggregates. This disagrees with parallels in Pāli texts such as the Vibhaṅga, *Dhātukathā* and the *Visuddhimagga* which classify the *nāma* that arises dependent upon consciousness as the three aggregates.<sup>40</sup>

It also disagrees with the definition of *nāma* in the Nikāyas.<sup>41</sup> The reason the non-inclusion of consciousness is given in the Vibhaṅga Commentary as: consciousness is not included in *nāma* here in order to distinguish it from the condition dependent upon which it arises, i.e., consciousness.<sup>42</sup> However,

<sup>40</sup> Dhāt 14: *Viññāṇapaccayā nāmarūpaṁ catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitam*. .... Moh 326: *Paṭiccasamuppādesu nāmarūpaṁ viññāṇavajjitehi catūhi khandhehi, ekādasahi āyatanadhātūhi ca saṅgahitam*. Vibh 136: *Vedanākkhandho, saññākkhandho, saṅkhārakkhandho — idam vuccati nāmaṁ*. Vibh 149: *Vedanākkhandho, saññākkhandho, saṅkhārakkhandho — idam vuccati viññāṇapaccayā nāmaṁ viññāna-hetukam*. 153: ... *idam vuccati viññāṇapaccayā nāmaṁ viññāna-sampayuttam*. Vism XVII.203–204/p.562: *Nāmarūpapaccayā saṅyatananapade: Nāmaṁ khandhātayam rūpam, ... Yañhetam saṅyatananasseva paccayabhūtam nāmarūpaṁ, tattha nāmañ-ti vedanādikkhandhātayam ...* M-a IV 78: *Phassoti phuṭtho, bhikkhave, vedeti, phuṭtho sañjānāti, phuṭtho cetetī ti* (S IV 68) *vacanato phasso tiññāmañ khandhānañ paññāpanāya hetu ceva paccayo ca. Viññāṇakkhandhassā ti ettha patisandhivīññāñena tāva saddhiñ gabbhaseyyakāñam uparimaparicchedena samatimsa rūpāni sampayuttā ca tayo khandhā uppajjanti, tam nāmarūpaṁ patisandhivīññāñassa paññāpanāya hetu ceva paccayo ca. Cakkhudvāre cakkhupasādo ceva rūpārammañ-ca rūpam, sampayuttā tayo khandhā nāmaṁ. Tam nāmarūpaṁ cakkhuvīññāñassa paññāpanāya hetu ceva paccayo ca. ... Paṭis-a III 573: *Nāmañcā ti idha vedanādayo tayo khandhā. Viññāṇañcā ti paṭisandhivīññāñam*.*

Cf. S III 53–55: ... *catasso viññāṇaṭhitīyo ... Rūpupayam ... vedanupayam ... saññupayam ... saṅkhārupayam vā, bhikkhave, viññāṇaṁ tiṭṭhamānam tiṭṭheyya, saṅkhārārammañam saṅkhārappatiṭṭham nandūpasecanañ vuddhiñ virūlhiñ vepullam āpajjeyya. Yo, bhikkhave, evam vadeyya ahamāññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāñassa ḫgatiñ vā gatiñ vā cutiñ vā upapattiñ vā vuddhiñ vā virūlhiñ vā vepullam vā paññāpessāmīti, netañ ḫhānañ vijjati*. Cf. D III 228. S III 9–10: *Rūpadhātu ... vedanādhātu ... saññādhātu ... saṅkhāradhātu kho, gahapati, viññānassa oko. Saṅkhāradhātu-rāgavini-bandhañ-ca pana viññānañ okasārī ti vuccati*.

<sup>41</sup> This definition divides the formations aggregate into intention, contact and attention. M I 52, S II 3: *Vedanā, saññā, cetanā, phasso, manasikāro — idam vuccati nāmaṁ. Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānam upādāya rūpam. Idam vuccati rūpam. Iti idañ-ca nāmaṁ, idañ-ca rūpam. Idam vuccati, bhikkhave, nāmarūpaṁ*. This definition is also found in the Chinese translation of the Ekottarāgama at T 125 797b28. On this division see Vibh-a 169 in the next footnote. See also Ch. 11 fn. 319.

<sup>42</sup> See Nāṇamoli 1996 I: 207. Vibh-a 169: *Suttantasmīñhi tattha katamam nāmaṁ? Vedanā saññā cetanā phasso manasikāro ti vuttañ. Idha vedanākkhandho saññākkhandho saṅkhārakkhandho ti. Tattha hi yam-pi cakkhuvīññāṇapaccayā nāmaṁ uppajjati, uppannañ-ca cittassa ḫhī arūpāñam dhammāñam ḫyūti evam aññadhammasannissayena aggahetabbañ pākāñam, tam dassento cetanāphassamanasikāravasena saṅkhārakkhandham tidhā bhinditvā dvīhi khandhehi saddhiñ desesi. Idha pana tattha vuttañ-ca avuttañ-ca sabbam nāmañ saṅgañhanto tayo khandhā — vedanākkhandho saññākkhandho sankhārakkhandho*

in contexts where the conditionality of *nāmarūpa* is not discussed, abhidhamma texts include all five aggregates into name-and-matter,<sup>43</sup> and so does the *Vimuttimagga* in its section on the contemplation of the four elements at Ch. 8 § 174. Thus the text of the quotation in the *Samskṛtāsamskṛtaviniścaya* has been mistakenly altered to harmonize it with a common idea. This is not surprising since in the Sanskrit version of the *Ādisūtra* of the Nidānasamyukta<sup>44</sup> in the *Arthaviniścayasūtra*,<sup>45</sup> and also in the Abhidharmakośa and its *bhāṣya*,<sup>46</sup> *nāma* is

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— *ti āha. Kim pana ime tayo kandhāva nāmaṇi, viññāṇaṇi nāmaṇi nāma na hotī ti? No na hoti. Tasmīm pana viññāṇe gayhamāne nāmaviññāṇassa ca paccayaviññāṇassa cā ti dvinnāṇi viññāṇaṇi sahabhāvo āpajjati. Tasmā viññāṇaṇi paccayaṭṭhāne ṭhāpetvā paccayanibbattāṇi nāmaṇi dassetuṇi tayova kandhā vuttāti.*

<sup>43</sup> I.e., in second of the four Abhidhamma method types of dependent arising in one moment called “Eleven-Membered Section with One Member Incomplete”, which is called so “because it is stated with name in the place of name-and-matter and nothing in the place of the six sense bases” (*dutiyo nāmarūpaṭṭhāne nāmasseva, salāyatanaṭṭhāne ca na kassaci vuttattā aparipuṇṇaekaṅgayutto ekādasaṅgikavāro nāma*); Vibh-a 200, “as is stated in the Mahānidāna Suttanta” (D II 55 f.); Vibh-a 203. The Vibhaṅga (Vibh 146 § 252) when giving this type, includes only three aggregates when *nāma* is conditioned by *viññāṇa*, but next, when *nāma* conditions *phassa*, it is said to consist of four aggregates, not including contact. For the same reason as consciousness is not included in name, contact is here excluded from name: “For, just as name is a condition for contact, contact is a condition for name”, *yad-eva hi nāmam phassassa paccayo, phasso pi tasseva paccayo ti*; Vibh-a 209. On contact as a condition for *nāma* when consciousness arises dependent on the sense bases, see S IV 68: *phuṭṭho ... vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti*. On *nāma* including contact in the canonical definition of the former, see Intro. fn. 41 and Ch. 11 fn. 319.

Vibh 146 § 252: ... *Vedanākkhandho, saññākkhandho, sañkhārakkhandho — idam vuccati viññāṇapaccayā nāmaṇi. Nāmapaccayā phassoti. Tattha katamaṇi nāmaṇi? Ṭhāpetvā phassamāṇi, vedanākkhandho saññākkhandho sañkhārakkhandho viññāṇakkhandho — idam vuccati nāmaṇi.* In a list of miscellaneous dhammas, the *Dhammasaṅgaṇī* also includes all four immaterial aggregates in *nāma*. Dhs 226, § 1316: *Vedanākkhandho, saññākkhandho, sañkhārakkhandho, viññāṇakkhandho, asaṅkhatā ca dhātu — idam vuccati nāmaṇi.*

<sup>44</sup> Nidānasamyukta 16.7: *Catvāro 'rūpiṇaḥ skandhāḥ / vedanāskandhāḥ samjñāskandhāḥ saṃskāraskandhāḥ vijñānaskandhāḥ.* (From the Nidānasamyutta manuscript found in Turfan, edited by C.B. Tripāṭhī, as on GRETEL.)

The Chinese translation of the Nidānasamyukta also includes the 5 aggregates in *nāma*; T99 85a28–29, and so does the “Sūtra on Dependent Origination” at T02n0124\_p0547c09.

<sup>45</sup> *Arthaviniścayasūtra* 5.4: *Tatra kataman-nāma? Catvāro 'rūpiṇaḥ skandhāḥ || Katame catvāraḥ? Vedanā-skandhāḥ | sañjñā-skandhāḥ | saṃskāra-skandhāḥ | vijñāna-skandhāḥ | Idam nāma ||*

<sup>46</sup> In Abhidh-k 3.29, *nāma* is defined as “the four immaterial aggregates”, *nāma tvarūpiṇaḥ skandhāḥ*. In Abhidh-k-bh III.21, 133|04, *nāmarūpa* is defined as “the four aggregates that co-exist with consciousness”, *vijñānasahabhuvaś catvāraḥ skandhā nāmarūpaṁ*. In Abhidh-k-bh III.28a–b, it is said: “Preceded by consciousness, the name-and-matter that is accompanied by the five aggregates in the entire existence, is again born in this or that destination. ... Thus due to the gradual maturing of name-and-matter, the six sense bases. Then, when [sense objects] reach the range [of the sense bases], there is origination of consciousness”, *vijñānapūrvakam punas tasyāṇi tasyāṇi gatau nāmarūpaṇi jāyate pañcaskandhakam kṛtsnajanmānugatam / ... tathā nāmarūpa-*

said to consist of the four immaterial aggregates, i.e., feeling, perception, formations and consciousness, thus including all the five aggregates in *nāmarūpa*.

In the same passage in Ch. 11 § 58, another alteration is found in the Tibetan version. In the *Dhātukathā*, *nāmarūpa* is included in eleven sense bases and elements, i.e., in all the internal and external sense bases except the sense base or element of mind. The exclusion of the mind is because it is included in the consciousness aggregate (see Ch. 11 § 39), and *nāmarūpa*, as discussed above, is not included in the consciousness aggregate. The Chinese translation includes *nāmarūpa* only in the five internal sense bases and in the five elements because the six sense bases that are the next link in dependent origination are defined as the six internal sense bases (see Ch. 11 § 43) and because consciousness is associated with the internal sense bases endowed with sensitivity (see Ch. 11 § 32), i.e., the body endowed with consciousness (*saviññāṇaka kāya*; S II 252). The passage in the Tibetan version, however, is exactly the opposite in that it includes *nāmarūpa* in the sense base of mind and the six external sense bases; likewise for the elements. This alteration entails that *nāma* is not included in the five internal sense bases and it contradicts the earlier statement in both the Chinese and Tibetan in Ch. 11 § 32 that the sense base of mental states is the three immaterial aggregates and the subtle kinds of matter, i.e., the four aggregates, not including the consciousness aggregate. The change might be due to the Tibetan version including all five aggregates in *nāmarūpa*. Accordingly, *nāma* was also to be included in the sense base of mind, and along with the mind, the sense base of mental states was also included by including it in all five aggregates. Perhaps, due to this external sense base being included, the five internal sense bases were changed to the five external ones.

In Ch. 11 § 61 it is said that the suffering of suffering (*dukkhadukkha*) or inherent suffering is “bodily and mental suffering”, which accords with Pāli parallels. The Tibetan, however, instead has “bodily and verbal suffering” (*lus kyi dang ngag gi sdug bsngal*), which does not fit since there is no verbal feeling and therefore no verbal suffering. Perhaps this alteration was due to assuming that mental suffering does not fit since the arahant is free from mental suffering, however, mental inherent suffering simply does not apply to the arahant.

In 12 § 72 in the Tibetan it is said that the attainment of fruition (*phalasamāpatti*) is “the mind of the fruit of recluseship, excluding (*ma gtogs pa*) nibbāna”. In accordance with Pāli parallels, the Chinese says that this attainment is “the absorption (*appanā*) of the mind in nibbāna, the fruit of recluseship”.

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*paripākātkrameṇa ṣaḍāyatanaṁ tato visayasamprāptau satyām vijñānasambhava iti.*  
Compare Vim Ch. 11 § 24: “At the moment of [name-and-matter] entering the body, the mind-consciousness-element has a co-arising condition.”

Perhaps this anomaly is due to *appanā* (= Sanskrit *arpanā*) being misunderstood as *apariyāpanna* “not including”.

In Ch. 12 § 73, in answer to the question about the difference between a corpse and one who has entered upon the attainment of cessation of perception and feeling, it is said in the Chinese and Pāli that the three formations have ceased and are stilled in the one who has entered cessation, but the Tibetan instead says that the three have not ceased and are not stilled (*'du byed gsum ma 'gags shing rgyun ma chad pa*). This contradicts what is said earlier in § 73, when in answer to the question “Through the stilling of how many formations is it entered upon?” both translations say that it is entered upon through the stilling of the three formations.

The quotations in the Tibetan translation of Sav contain a number of expansions in the form of lists of items that are just referred to by the headings in the Chinese translation. For example, the Chinese just has “path factors of supramundane dependent arising” at Ch. 11 § 58, while the Tibetan also gives a list all of the ten factors. Whereas the Chinese just has “the three planes” at Ch. 11 § 73/p. 453a11, the Tibetan has “the three planes of the sensual, material, and immaterial” and whereas at Ch. 11 § 76 the Chinese just gives the heading “seven stations of consciousness” and “nine abodes of beings”, the Tibetan gives the definitions that accord with those in canonical Pāli texts and their Sanskrit counterparts such as the *Daśottarasūtra* and *Saṃgītisūtra*.

In the whole “successive explanation” section at Ch. 11 § 76, the Chinese just gives the headings while the Tibetan includes the lists, albeit inconsistently. For example, in the passage on “fives”, the Chinese and Tibetan both just give the five destinations, faculties and hindrances, but in the following passage on “sixes”, the Tibetan text lists the items of the six bases of contact, groups of craving and kinds of escaping. In the “four summaries” section at Ch. 11 § 53/p. 451b07–10, the Tibetan first gives the names of the summaries, while the Chinese only gives their definitions.

In several cases of headings that were probably particular to the Sri Lankan Theravāda tradition and therefore unknown elsewhere, the items in the lists added in the *Samskṛtāsaṃskṛtaviniścaya* are quite different from the ones found in Pāli texts and do not fit.

In Ch. 10 § 8, the Chinese version of the passage on the three kinds of wisdom called wisdom leading to accumulation, wisdom leading to disaccumulation, and wisdom leading to neither accumulation nor disaccumulation, defines the first kind of wisdom as wisdom with regard to the wholesome in the three planes, the second as the wisdom with regard to the four paths, and the third as the wisdom with regard to the result in the four planes and the functional-indeterminate in the

three planes. In the Tibetan translation the items of the three and four planes and four paths are listed, however, the three planes are not given as the sensual, material and immaterial planes (*tebhūmi*), and the four planes not as these three and the unincluded plane (*catubhūmi*) as anyone familiar with the Theravāda abhidhamma would do, but instead as the three planes of stream-entry, once-returning, non-returning and the four planes consisting of these three and the plane of arahantship. To make this fit, the word “wholesome” was left out of the first kind of wisdom, and the functional-indeterminate was said to apply to four planes instead of three. This erratic alteration would have happened due to assuming that the four paths (*magga*) in the second kind of wisdom are the same as the four planes. Whoever changed the passage overlooked a passage just a bit further on that could have helped him — in the second of the four kinds of wisdom in Ch. 10 § 9 — the first three kinds of wisdom are defined as wisdom with regard to the wholesome and indeterminate in the sensuous, material, and immaterial spheres (*avacara*).

At Ch. 10 § 9/p. 445a22, the knowledge of the ownership of kamma is said to be right view endowed with ten grounds (*dasavatthukā sammādiṭṭhi*), but it is not mentioned in the Chinese what the ten grounds are. In Pāli texts the ten grounds are explained in accordance with mundane (*lokiya*) right view (i.e., “there is fruit and result of deeds”, etc.,) and in accordance with the knowledge of the ownership of kamma. The Tibetan (Sav 246a), however, adds a list of ten grounds that are in accordance with supramundane (*lokuttara*) right view (“knowledge of the truth of suffering … the enlightenment factor of investigation of the dhamma, and faith in the Triple Gem”). These ten have no direct connection to the knowledge of the ownership of kamma and no parallel list can be traced in the Pāli texts; see Ch. 10 fn. 19.

Whereas the Chinese Vim (Ch. 11 § 76/p. 453b12, etc.; see Appendix V) does not define the four grounds of selfhood (*attabhāvavathu*), the quotation in Sav (194b) does, but in quite a different way than the Pāli texts do. In the *Petaka* (Peṭ 121) the four grounds of selfhood are the five aggregates contemplated as impermanent, etc., by way of the four *satipaṭṭhānas*, with the *saññā* and *vedanā* aggregates combined into the ground of *dhammas*, with the aim of countering the four distortions; see Appendix V. In Sav, however, they are not defined but instead characterised as “… the four grounds of selfhood are suffering, namely, the suffering of birth, suffering of ageing, suffering of death, and suffering of sickness.”

At Ch. 11 § 76/p. 453b16 the Chinese has “the six states for escaping (*nissaranīya*) are the path” without any further description, while Sav (194b–195a) has “the six states to be delighted in (*kun du chags par bya ba'i chos*) are the path” and then describes the six states as the contemplation of states (*dhammānupassanā*) practised internally, externally, etc.; see Ch. 11 fn. 401.

In Pāli texts such as the *Dasuttarasuttanta* and the *Saṅgītisuttanta* of the Dīgha Nikāya — and also in the *Daśottarasūtra* and *Samgītisūtra* of the Dīrghāgama as *śad niḥsaranīyā dhātavaḥ* — the six elements for escaping or *cha nissaraṇīyā dhātuyo* are described as the five releases of mind (*cetovimutti*) from defilements and the elimination of conceit. The Pāli commentaries (see Ch. 11 fn. 401) link the six with the paths due to the elimination of defilements and fetters. The Tibetan *kun du chags par bya ba'i chos* corresponds to Sanskrit *saṃrañjanīya* (see MW), while *nissarana* = Sanskrit *niḥsarana* usually corresponds to *nges par 'byung ba*. In the Pāli texts there is no list of states corresponding to “the six states to be delighted in”, however, the *Daśottarasūtra*, *Samgītisūtra* and *Mahāparinirvāṇasūtra* have the *ṣaṭ saṃrañjanīyā dharmāḥ*, which are kinds of virtuous conduct and right view that lead to harmony in the Saṅgha, and correspond to the six *sāraṇīyā dharmā*, i.e., the six “things to be remembered” in Pāli. When the Prakrit versions of these *sūtras* were rendered into Sanskrit, *sāraṇīyā*, or another Prakrit form of it, was interpreted as *saṃ-rañjanīya*.<sup>47</sup> Similarly, *saraṇīya* in *nissaraṇīya* in the *Vimuttimagga* was understood as *\*saṃrānyīya* > Skt *saṃ-rañjanīya* / BHS *saṃ-ramjanīya*. Another way to explain the anomaly is that the *Vimuttimagga* text was corrupt here and read *saraṇīyā* instead of *nissaraṇīya*. When the list of items was added, one item was added that was thought to fit the meaning of *sāraṇīyā* “to be remembered”. At a later stage of transmission, *sāraṇīyā* might have been misunderstood as *saṃ-rañjanīya*.

The Tibetan translation of the list of ten perceptions that are the path at Ch. 11 § 76, which is only found as a heading in the Chinese, also contains anomalies. The Tibetan (Sav 195b) has: “The ten perceptions are the path: (1) perception of impermanence, (2) perception of worthlessness, (3) perception of the foul, (4) perception of disadvantage, (5) perception of creatures, (6) perception of dispassion, (7) perception of cessation, (8) perception of non-delight towards the whole world, (9) perception of dislike towards all formations, and (10) perception of breathing”. This corresponds to the list of ten perceptions in the *Girimānandasutta* of the Aṅguttara Nikāya (A V 115): *Aniccasaññā, anattasaññā, asubha-*

<sup>47</sup> In the *Divyāvadāna* the word *saṃrañjanīm* is found as part of the stock phrase *saṃmodanīm saṃrañjanīm vividhām kathām vyatisārya* (47.019, etc.), which corresponds to the Pāli *saṃmodanīyam katham sāraṇīyam vītisāretvā*. The *Mahāvastu* instead has *saṃmodanīyām kathām saṃmodayitvā sārāyanīyām kathām vītisārayitvā/vyatisārayitvā* (3.47, 3.60, etc.), and in verse *sārāyanīm kathām kṛtvā* (2.199). Although the Pāli commentaries explain *sāraṇīya* as “to be remembered” (e.g., A-a II 103: *atthabyañjanam-adhuratāya suciram-pi kālam sāretum nirantaram pavattetum araharūpato saritabba-bhāvato ca sāraṇīyam*), the context of small talk preceding the main talk, which was what was remembered, and the association with *saṃmodanīya* could support the sense of *saṃrañjanī*, and that *sāraṇīya* is based on the root *ṝṇ* “to rejoice” “to be pleased”, with *sā* being a contraction of *saha* (cf. Ud-a 333: *Sākacchāyā ti sahakathāya*). The context of communal harmony of the six *sāraṇīyā dharmā* and *saṃrañjanīyā dharmāḥ* suggests that it here means “to be delighted in together”. On the BHS forms and the unsettled meaning; see PED s.v. *sāraṇīya*.

*saññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasañkhāresu aniccasaññā* (Be: *anicchā-*), *ānāpānassati*.

There are three anomalies:

The first anomaly is the “perception of worthlessness (or meaninglessness)”, *don med pa'i 'du shes*, corresponds to the non-existing Pāli *\*anattha-saññā* and Sanskrit *\*anarthasañjñā*. The Pāli word *anatta*, “without self”, was understood as *anattha* or *anartha* “worthless”. Due to the difference between *anartha* and *anātma*, it is unlikely that the Sanskrit forms would have been confused. Although the mix-up of *attha-* and *atta-* is found in Pāli in the compound *attakāma/aththakāma* (e.g., Cp-a 202: *Aththakāmo ti attano attakāmo, ... attakāmo tipi pāli*), here, in between the perceptions of impermanence and foulness, the meaning cannot be *anattha*. The anomaly cannot be due to a Tibetan scribal mistake since the translation for *anātma* is quite different, i.e., *bdag med pa*. Therefore it is likely that the term *anatta-* was not properly understood or heard and was taken as *anartha-*.

The second anomaly is *srog chags*, corresponding to Pāli *pāna* or Sanskrit *prāna*, “creature”, which is due to a misunderstanding of Pāli *pahāna* or Sanskrit *prahāna* “abandoning” (= *spong ba* in Tibetan).

And the third anomaly is the “perception of dislike towards all formations”, *'du byed thams cad la mngon par mi dga' ba'i 'du shes*, could correspond to *sabbasañkhāresu anicchāsaññā*, with the Burmese reading *anicchā* instead of *anicca*. These last two anomalies could also be due to faulty hearing.

This list of ten perceptions as a whole is an anomaly in the sense that it corresponds to the list of ten perceptions as given in the *Girimānandasutta* — a sutta that is unique to the Pāli Canon of the Theravāda school and not found in texts of other schools.<sup>48</sup> Since the list was not part of the original *Vimuttimagga*, it entails that whosoever expanded the passage probably got it from the *Girimānandasutta*. If the errors are due to faulty hearing, then the list could have been told to him by a Sinhalese monk who knew this popular sutta by heart. However, it is far from certain whether Upatissa intended these ten perceptions to be the ones given in the *Girimānandasutta*. A more likely candidate is a somewhat different list of ten perceptions that is found in the *Dasuttarasutta* (D III 291) and in the Aṅguttara Nikāya (A I 41, V 105), as well as in a parallel

<sup>48</sup> There is a 14<sup>th</sup> century Tibetan translation of the *Girimānandasutta* that is part of a collection of thirteen Pāli *paritta* or protective texts that was brought to Tibet by a Sri Lankan monk called Ānandaśrī and translated by him with the help of a Tibetan scholar translator (*lotsāwa*); see Skilling 1993: 97, 123–124. It is found in the Kanjur at Dergé vol. 38, ka 276a5–279a2. The expansion in the Sav cannot come from this translation since it does not contain the anomalies and has different translations for some of the other terms.

in the Sarvāstivāda Abhidharma.<sup>49</sup> This list does not include the unusual “perception of mindfulness of breathing” included in the *Girimānandasutta*.

Why are several of the lists of items in the quotations in the Tibetan translation of the *Saṃskṛtāsaṃskṛtaviniścaya* so different from the ones found in Pāli texts? Supposedly, the full lists were added by someone who wished to improve the text, but in some cases did not know what the exact items were. Not being familiar with Theravāda doctrine and not being able to find the headings and definitions in enumerative *sūtras* such as the *Daśottarasūtra* and *SanṄgītisūtra* or not being able to get them from informants, he made up his own lists and definitions. In one case, he apparently intended to give a list but failed to do so. In Ch. 11 § 76 the heading “nine states rooted in reasoned attention” (*nava yonisomanasikāramūlakā dhammā*) is followed by the starter “namely”, ’di ltar = seyyathīdam, (Sav 195B: *tshul bzhin yid la byed pa'i rtsa ba can gyi chos dgu ni lam ste* | ’di ltar]), but nevertheless no list is given. Whoever intended to add the list failed or forgot to do so, and also forgot to delete the starter. The reason for the omission of the list is that the heading *yonisomanasikāramūlakā dhammā* is probably unique to the Theravāda tradition, and even therein it is very rarely used. It is only found twice in the Pāli Canon, once in the *Dasuttarasutta* of the Dīgha Nikāya and once in the *Patisambhidāmagga*, and is not found in the *Daśottarasūtra*, etc. It is unlikely that the list was lost since it would have been fairly long and nothing else is missing from the subsequent text.

Other Buddhist texts were also altered during transmission. With regard to the differences in explanations of the factors of the eightfold path, etc., in various manuscripts and Chinese and Tibetan translations of the popular abhidharma *sūtra* called *Arthaviniścayasūtra*, Samtani (1971: 65) observes: “All these discrepancies and variations in the copies of the text and its versions prove that the original text has been elaborated with the passage of time”. However, while the elaborations in the *Arthaviniścayasūtra* are doctrinally sound, there is no mention in scholarly literature of the type of erratic and conjectural explanatory interpolations or glosses of the kind found in the quotations in *Saṃskṛtāsaṃskṛtaviniścaya*.

Tibetan translators are said to have made very literal translations of Indic texts in accordance with strict rules laid down in the *Madhyavyutpatti*.<sup>50</sup> Assuming that

<sup>49</sup> D III 291, A V 105: *Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhirata-saññā, aniccasāññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā* .... In the Jñanaprabhāna, T 1543: 894b27–29, 1013c18–20 and *Vibhāṣā*, T 1545: 836c20–22, the order of items corresponds to *anicca-saññā, anicce dukkha-, dukkhe anatta-, asubha-, āhāre paṭikūla-, sabbaloke anabhirata -, marana-, pahāna-, virāga-, nirodha-*. For the different versions of the ten perceptions see Chödrön/Lamotte 2001 Ch. XXXVII.

<sup>50</sup> See Ruegg 2001: 85: “But from early times the Tibetan *lotsāwas* [= translators] sought to develop principles of translation that would preclude imprecision and ambiguity as much as differences of interpretation and the very nature of natural language make this possible.

this literalness also applies to the translation of the *Samskṛtāsamskṛtaviniścaya*, it is unlikely that the additions of the lists and the non-fitting definitions in the quotations happened when this text was translated into Tibetan. With regard to Daśabalaśrīmitra, Skilling observes: “As far as can be ascertained his presentation is extremely if not totally reliable” (Skilling 1987: 11; see also 1993: 140). If Skilling’s assumption — which is based on analysing only a limited amount of text — is right, it is also unlikely that Daśabalaśrīmitra made the alterations. However, as will be discussed below, there are indications that Daśabalaśrīmitra and the Tibetan translator(s) made alterations and mistakes.

The most plausible option is that the alterations were made by a Northeast Indian copyist when the text was transmitted in a school different than the Theravāda. Since the *Vimuttimagga* was not a sacred canonical text or *sūtra* that was memorised, but an exegetical work, Indian copyists would have had little reservations to improve or polish the text.<sup>51</sup> Daśabalaśrīmitra, however, writes that the quotations are from the scripture of the Sthavira and Āryasthavira suggesting that he used a Theravāda text of the *Vimuttimagga*, or at least a text known as such, and not a text that had been adopted and adapted by another school. Indian authors linked the Ārya Sthaviras to the Abhayagirivihāra and the Sthaviras to the three schools in Sri Lanka (i.e., Abhayagirivihāra, Mahāvihāra, and Jetavana) and to the Tāmraparṇīyas/Tāmraśāṭīyas;<sup>52</sup> see Skilling 1993: 154–155. Since there is no mention of the school affiliation of the *Vimuttimagga* in the Chinese translation or in the Tibetan translation of the *Dhutaguṇa-*

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These efforts to develop a technical and truly scientific system of translating find expression in the introduction to the *Madhyavyutpatti*, ... a treatise on translation composed in ... the ninth century ... This manual for translators contains the principles accepted for rendering Indian texts in the ‘new language’ according to the instructions concerning this decreed standard which were promulgated under the authority of the Tibetan ruler.” Gaffney 2000: 11: “The most striking feature of the Tibetan translation of the *Jātakanidāna* is the extremely literal way in which the Tibetans have translated much of the text. Only in a few instances, usually similes or metaphors, is any kind of paraphrasing employed. This literalist approach to translation is in keeping with the underlying aim of the Tibetan tradition ..., namely to present as accurate and faithful a translation of the original source text as possible.” See also Hahn 2007: 136; Raine 2011: 10ff.

<sup>51</sup> On adaptations in non-sacred literature in India, see Katre 1941: 14: “Here the texts were certainly exposed to numerous disfigurements, since every teacher or reciter considered himself entitled to alter and to improve, to omit and to add, *ad libidum*”. West (1973: 16) observes with regard to adaptations in Greek and Latin commentaries: “Commentaries ... were rightly regarded as collections of material to be pruned, adapted or added to, rather than sacrosanct literal entities.”

<sup>52</sup> The Sthaviras referred to as Tāmraśāṭīya, \*Tāmravarṇīya and Tāmraparṇīya, and discussed in Skilling 1993: 155–169, probably all refer to the same Sri Lankan Sthaviras. The original form Tāmraparṇīya, as denoting the monks inhabiting Tāmraparṇī, i.e., the island/country Tambapāṇī in Pāli and Taprobane in Greek, was later understood as \*Tāmravarṇīya “having copper colour [robes]”, and this then as Tāmraśāṭīya “having copper-coloured-robes”; see Cousins 2010.

*niddesa*, Daśabalaśrīmitra probably got the information about the school affiliation of the *Vimuttimagga* from hearsay — such as from a Sinhalese monk at a *vihāra* at Bodhgaya or from a librarian at a university such as Odantapuri where, according to the Tibetan historian Tāranātha, Śrāvakas from Sri Lanka resided during the late Pāla period<sup>53</sup> — or the manuscript he used might have stated it on the title page. Some Sinhalese monks, especially those connected to more open-minded Abhayagirivihāra, would have gone to study at the prestigious Buddhist universities of India and possibly brought along texts such as the *Vimuttimagga*.<sup>54</sup>

Since the changes were made by someone unfamiliar with Theravāda terminology such as *attabhāvavatthu* and with the ten grounds of right view, etc., it is quite unlikely that they were made by a learned monk connected to a Sri Lankan or South Indian Theravāda school. It is also unlikely that they were made by a copyist monk familiar with the Yogācāra doctrine as found in the *Yogācārabhūmiśāstra* and *Abhidharmasamuccaya*, where the term *ātmavastu* is used in a similar way; see Appendix V. With regard to mistakes in the Tibetan translation of the *Samskṛtāsamskṛtaviniścaya*: In Ch. 2 § 2 *sārādāna* “grasping essence” was interpreted as “cowardice”, *śārada*; in 10 § 17 *oghaniya*, “subject to torrents” as *moghaniya*, “subject to stupefaction”; in 10 § 41 *padaparama* “one who understands the words at most” as “attached to the word”, *padaparāmr̥ṣṭa*; in 10 § 47 *indriyānam pasāda* “sensitivity of the sense-faculties” as “no sensitivity of the sense-faculties”; in 10 § 52 *kaṭattā vā pana kammaṇi*, “or action formerly done” as “formerly done or action”; in 10 § 70, in a context of various wrong views, *sassatadiṭṭhi* (Skt *śāsvatadṛṣṭi*) “eternalist view” as “all suffering” (Skt *svāduḥkha*); in 12 § 25 *padhānaṭhena* “in the sense of effort” as “in the sense of principal” (in Pāli *padhāna* = “effort” and “principal”, while in Skt *pradhāna* is “principal”); and in 12 § 33 *jātavedasa* “fire” as “feeling born”. More details are given in the footnotes to the English translation of this text in Appendix II.

The Tibetan translation of the *Vimuktimārgadhutaguṇanirdeśa* also contains wrong translations. The Tibetan translators made some mistakes due to lack

<sup>53</sup> Skilling (1987: 15–16) suggests that the *Sendha-pa* Śrāvaka monks that Tāranātha refers to could have been Sāṃmitīyas from Sindh due to *Sendha-pa* possibly corresponding to *saindhava*. However, Tāranātha writes that the *Sendha-pa* Śrāvaka monks at Bodhgaya who destroyed the tantric image and tantric texts came from the Siṅgha(la) Island, i.e., Sri Lanka, and “other places”, and that monks from the Siṅghala Island discouraged Bengali people who were going to Vikramasīla from practicing Mahāyāna; see Chattopadhyaya et al 2000: 279. Later on Tāranātha says that among the *Sendha-pa* Śrāvakas the tradition of the early sects still survives. Since Tāranātha wrote his history in the early 17<sup>th</sup> century, when Buddhism had completely disappeared in India, he must refer to the Sri Lankan Theravādins. Possibly Tāranātha’s source(s) mixed up or combined the Sāṃmitīyas and the Sri Lankan Sthaviras, who had similar robes and emblems according to the 14<sup>th</sup> century Tibetan scholar Bu Ston in his account of the Third Council.

<sup>54</sup> Tāranātha relates that in the 8<sup>th</sup> century the Sri Lankan bhikkhu Jayabhadra, a pañdita versed in the Śrāvaka Piṭakas, went to Magadha, studied at the university of Vikramasīla and became a renowned teacher of Tantra; see Chattopadhyaya et al 2000: 325.

of knowledge of Vinaya terminology, and also did not translate some terms. For example, in the Tibetan it is said that the practice of wearing three robes is not broken when an extra robe is accepted that is kept for ten days when there is an expectation of a supplement. However, in accordance with the Vinaya the Chinese and Pāli parallels have two kinds of robes here: the extra robe that can be kept for ten days and the robe that can be kept for a month when there is an expectation of a supplement. It is also said this practice is not broken when cloths such as the rains bathing cloth, which have been determined and assigned, are accepted as an expediency. However, this should be cloths which are not assigned and not determined. Extra or expediency robes cannot be determined or assigned by the practitioner as he would then assume ownership of more than three robes.

As to alterations of the text, a comparison with the Chinese and Pāli shows that the introduction of the passage on the definition of virtue in Ch. 2 § 2 was reorganised by Daśabalaśrīmitra. The first part on the three kinds of virtue — i.e., virtue of volition, restraint and non-transgression — as given in the Chinese and Pāli was included in the statement from the “Abhidharma of the Noble Sthavira School”, skipping over the explanation of these three kinds, and then “two kinds of virtue” were added that are not in the Chinese and Pāli, i.e., virtue in the sense of restraining and virtue in the sense of abandoning. The former is subdivided into four kinds — refraining, volition, self-control and restraint — and the latter into thirty-seven kinds that are given in a long list. The Pāli and Chinese, however, apply the virtues of abandoning, refraining, volition, self-control and restraint to all thirty-seven items, but only list these four kinds of virtue at the start and end of the list. Daśabalaśrīmitra probably got confused due to the unmarked abridgements, assuming that only the virtue of abandoning applied to all thirty-seven items, and then rewrote the passage. Similarly, in the section on the meaning of wisdom in Ch. 10 § 2, there is a quotation from the “Abhidhamma” wherein the question “what is wisdom?” is answered by way of a long list of synonyms. In the Pāli and Chinese it is not said how many synonyms there are and the answer is just a long list of synonyms, but in the Tibetan the first part of the answer is that “this is not expressed in one [way] but in thirty ways”, which is an expansion.

If Daśabalaśrīmitra made these alterations, then he could also have made alterations elsewhere. Since he frequently skips over passages without giving any indication of doing so, he might also have expanded passages by adding the full lists of items after the headings.

Regardless of whoever is responsible for the alterations — whether Northeast Indian copyists, Daśabalaśrīmitra, the Tibetan translators, Tibetan copyists, or all of these — the expansions and other alterations in the quotations from the *Vimuttimagga* show that they cannot be regarded as entirely accurate representations of the original *Vimuttimagga* text. Consequently, quotations

from other texts in the Tibetan translation of *Sam-skṛtā-saṃskṛtaviniścaya* will have to be approached with caution and will have to be carefully compared with the original texts or with parallels, if available. These comparisons could show whether only the *Vimuttimagga* manuscript that Daśabalaśrīmitra quoted from had been altered or, if similar alterations are also found in the quotations from other texts, whether Daśabalaśrīmitra and/or the Tibetan translators were responsible for the alterations.

The comparison of the Chinese and Tibetan versions also shows a structural difference. The question and answer structure of the Chinese translation of the chapter on the kinds of asceticism is not found in the Tibetan translation. For example, in the definitions of the thirteen kinds of asceticism in the first part of the “Exposition of the kinds of asceticism”, Ch. 3 § 2, the Chinese has all definitions in question and answer format, while the Tibetan does not. For example, the Chinese has: “Q. What is the undertaking of the state of the rag-robe-wearer? A. The rejection of [robe-] offerings of householders. Q. What is the undertaking of the state of the three-robés-wearer? A. The rejection of extra robes. ...” while the Tibetan has: “Herein, the state of the rag-robe-wearer is the rejection of robes [offered] by householders. The state of the three-robés-wearer is the rejection of a fourth robe. ...”

The same applies to the quotations in Sarvāstivāda. For example, in Ch. 11 § 2 (p. 445c15) the Chinese has a question, while the Tibetan does not, i.e., the Chinese has “... skill in the noble truths. What is the skill in the aggregates? A. The five aggregates [are]: the aggregate of matter ...”, while the Tibetan has “... skill in the noble truths. Herein, the five aggregates [are]: the aggregate of matter ...”. In the explanation of the four kinds of dependent arising in Ch. 11 § 57 (p. 451c), there are no questions and answers in the Tibetan, while in the Chinese there are. For example, the Chinese has “Q. What is meant by ‘kamma-affliction as cause’? A. It is that which begins with ignorance”. While the Tibetan version has: “Kamma-affliction as cause is ‘with ignorance as condition, formations ... there is the origination of this whole, great mass of suffering’.”

Some passages in question and answer format in the Chinese version — such as the ones found at the end of explanations of the terms used in the definitions of the four noble truths in Ch. 11 § 60 & 63 (452a-b) — are not found in the Tibetan version, but this is due to Daśabalaśrīmitra skipping over these parts.

Sometimes the questions do not fit well in the Chinese translation, e.g., Ch. 3 § 1 (404b22–23), 4 § 13 (408a11–12), 8 § 40 (421a07, see Ch. 8 fn. 333), and 8 § 144 (435b29). Possibly Saṅghapāla or his Chinese translation team members clumsily reformulated passages into questions and answers in an attempt to make the translation more accessible. Elsewhere the question and answer structure (問云何/云何 ... 答 ...) is not consistent. In the section on the purity of

livelihood in Ch. 2 § 39, wrong livelihood is said to be fivefold: scheming, flattering, hinting, bullying, and pursuing gain with gain (403a16–17). In the definitions of three of these the question is without the answer marker that usually follows it (“What is scheming? There are ...”, 403a17–18), and in the definitions of “flattering” at 403a26 and “bullying” at 403a29 there are no questions and answers but only bare definition structure as often used in the *Vibhaṅga*, etc., (and in the *Vim* at 402b21, etc.). This definition structure uses the nominalising or separative character 者 after the word or phrase that is defined. The definition of “pursuing gain with gain” at 403b02 is put in the form of a question. However, the question is followed by a separative character (云何以施望施者好為 ... , Q. “What is ‘pursuing gain with gain’? He likes ...”) suggesting that the question marker is an interpolation.

The addition of questions is not unique to the translation of *Vim* since, according to Pradhan (1950: 13), the Chinese translator of the sometimes added interrogatory sentences into his translation (made in 652 CE) that are not found in the Sanskrit original. Pradhan also mentions that numbers were added in the Chinese translation when something is enumerated, probably for convenience. In the Chinese translation of the *Vim*, numbers are added in lists, for example, in the list of the kinds of worms at Ch. 8 § 127 (p. 433b20–434a11).

Zürcher (2007: 31) mentions that Chinese translations often contain “translator’s notes”, i.e., “oral explanations ... concerning the contents of the scriptures translated” that “crept into the text”. These “intrusions” are due to the complex process of translation, whereby the foreign translator would give an initial translation of a passage, which was written down by a Chinese scribe and then was polished by other Chinese team members. Sometimes the scribe would accidentally write down additional explanations that the translator would give to the team members, or his answers to questions from the audience; see Toru 2006: 40–41. Apart from the question and answer markers, there are only two obvious interpolations in the *Vimuttimagga*: At Ch. 8 § 129 (434a24–25) there is an interpolation giving the Chinese equivalents of Indic units of weight: “Bile, saliva and brain are each a *palata* in weight — in Liáng this is equal to four *ryo* ...”, while at Ch. 8 § 167 (439c01–02) only the Chinese equivalents of measurements are given: “... the earth element in the body of a person will amount to one *hū* and two *shēng* ...”.

The alterations and interpolations in the Chinese *Vimuttimagga* translation are relatively minor and few in contrast to another Theravāda text translated from Pāli into Chinese in the same period: the 一切善見律毘婆沙 or *Ichi-shan-jian-lu-piposha*, the “Entirely Pleasing to Behold Vinaya Commentary” or “Entirely Conspicuous Vinaya Commentary”, an abridged and adapted translation by Samghabhadra of Buddhaghosa’s commentary on the Vinaya Piṭaka, the *Samantapāsādikā Vinayatīhakathā* or “Vinaya Commentary that is Entirely

Pleasing/Clear”.<sup>55</sup> Only the parts that were of interest to Chinese monastics were translated by Samghabhadra and it was adapted in parts to make it fit the Four Part Vinaya (四分律) of the Dharmaguptaka School — which was and is the standard Vinaya in China — so that it could be more useful to Chinese monastics. It also contains other types of interpolations. On changes and interpolations in the *Ichi-shan-jian-lu-piposha*, see Bapat 1970: L–LVIII, Nāṇatūsita 2014–2015; on the types of changes in Chinese translations of Buddhist texts in general, see Toru 2006, Nāṇatūsita 2014–2015. The Chinese translation of the *Vimuttimagga*, which was not a Vinaya text that had to comply with the Four Part Vinaya, underwent relatively few changes since the Chinese were less interested in the subtle doctrinal points of Hīnayāna schools than they were in practical Vinaya matters. Besides it containing detailed description of meditation practices, possibly one of the main reasons for the translation of the *Vimuttimagga* into Chinese was its large chapter on the ascetic practices. This chapter was of considerable interest to Chinese monastics given the amount of quotations from it in Chinese Vinaya works; see § 12.

#### 4.5 Date of composition

Although the author of the *Vimuttimagga* is known its date of composition is not and can only be roughly inferred as having taken place between the second and early fifth century CE.

Upatissa makes first person statements in his work, something that is first encountered in the Mahāvihāra tradition texts in Ācariya Buddhaghosa’s *Visuddhimagga*. The fact that the name of the author was given together with the title in the Chinese text and was known to the commentator Dhammapāla (see above § 1.5) is significant since only a few of the authors of late canonical texts are known. The *Kathāvatthu* is attributed to Moggaliputtatissa in the commentaries. Of the paracanonical Pāli texts the *Petakopadesa* and *Nettipakarana* are attributed to Mahākaccāyana in their conclusions. The names of the authors of the *Paṭisambhidāmagga*, Niddesa, Buddhavāmsa, Parivāra,<sup>56</sup> and

<sup>55</sup> Some passages found in the *Vimuttimagga* and *Visuddhimagga* are also found in the *Samantapāśādikā*, and therefore also in the *Ichi-shan-jian-lu-piposha*. The passage on the ten characteristics of the first jhāna at Vim 417a10–20, and Vism IV.111ff/p.147f. and Sp II 395, is found in the *Ichi-shan-jian-lu-piposha* at T 1462: 744a22–b06; see Bapat 1970: 288–289. It also contains parts of the discussion on the four jhānas (T 1462: 700a–702b, Bapat 1970: 102–113), and mindfulness of breathing, *ānāpānasati* (T 1462: 745b–450b; see Bapat 1970: 294–317).

<sup>56</sup> Von Hinüber (1996: 21 § 40) writes that the Parivāra’s author or redactor is given as Dīpa in the Parivāra’s colophon at Vin V 226. Horner (1966: xii) says that the colophon tells that Dīpa (or Dīpanāma) “is merely spoken of as having had the work written down, *likhāpesi*. Therefore we can form as little idea of the real compiler as we can of the provenance, ...”. However, the colophon says that he thought out (*cintayitvā*) the work after having inquired about the method/way of the former teachers (see next footnote) and then ordered someone

*Milindapanhā* are not known. In contrast, the names of almost all of the authors of extant commentarial period Pāli works composed in Sri Lanka and South India are known. The exception is the *Dīpavansa*, about which Malalasekera (1928: 132) observes: “It is ... the outcome of a fairly large number of previous works, no one of which hold any special author, and is the last of the literary works of Ceylon which can be assigned to a period during which no books had special authors. ... After the date of the *Dīpa-vansha*, books, as a rule, were written by one man, and his authorship was openly acknowledged”. The *Dīpavansha*, the first text known to be composed in Sri Lanka,<sup>57</sup> is said to be composed not long after 350 CE, when its account abruptly ends during the early reign of King Mahāsena; see von Hinüber 1996: 89, § 183. If this is taken as a measure, the *Vimuttimagga* was composed after 350 CE. However, this method is not entirely reliable since the school to which Upatissa was connected might have begun to attribute authors to texts earlier than this.

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(a scribe?) to write it down for the benefit of his students. The Parivāra is the earliest Pāli work to contain a colophon — the *Netti* and *Peṭaka* instead mention the author in the concluding sentence. Although the colophon is lacking in the CS edition, it seems authentic; see Norman 1983: 26. Whether *dīpanāmo* in the colophon refers to an actual name is debatable since there is no occurrence of any monk with the proper name Dīpa or Dīpanāma in Pāli literature. *Dīpanāmo* possibly means that *dīpa* is an epithet of the author, especially since several other flowery epithets are employed in the colophon. *Dīpanāmo mahāpañño sutadharo vicakkhano* can be translated as “one who is called a light, one of great wisdom, one who remembers what he has heard, observant”. In the list of vinaya teachers in the Parivāra (Vin V 3) *pupphanāmo*, “who is named Puppha”, occurs twice and according to the *Tīkā*-s it is an epithet of Mahāpaduma Thera and Sumana Thera. Sp-ṭ I 149: *Pupphanāmoti mahāpadumatthero*. .... Vmv I 32: *Pupphanāmoti sumanatthero*; *Pupphanāmoti etha mahāpadumatthero sumanatthero ca nātabboti dvikkhattum pupphanāmo ti vuttañ*.

<sup>57</sup> The Parivāra — an appendix to the Vinaya and a kind of abstract or digest of it — is probably a Sri Lankan compilation. Like the *Dīpavansha* it has been “put together from parts originally quite independent from each other and which sometimes even repeat the discussions of some Vinaya problems”; von Hinüber 1996: 21 § 40. Norman (1983: 26–29) thinks that the older parts might have been composed in India. As a whole it might have been compiled earlier than or around the same time as the *Dīpavansha*. Although the colophon and a section conclusion say that the Parivāra was a written work, it was a work written with the intention that it was to be recited since it contains *peyyāla* repetition indicators and mnemonic *uddāna* verses. Adikaram (1953: 86) and von Hinüber (1996: 22 § 42) suggest the Parivāra was probably composed or finalized in the 1<sup>st</sup> century CE since it gives the verses (Vin V 2–3) with the lineage of the Vinaya teachers as also found at Sp I 62–63, which ends in the 1<sup>st</sup> century CE. However, since the Sp attributes the same list to the *porāṇā*, not to the Parivāra, perhaps its author quoted the list from a Sīhaṭa commentary, i.e., from the *pubbācariyā* or *porāṇā*, just as Buddhaghosa did. If this is correct, then the Parivāra could have been finalized later. According to the Parivāra colophon, the author composed his work after “having asked here and there about the method/way of the former teachers”: *pubbācariyamaggāñca pucchitvā tahim̄ tahim̄*. The *pubbācariyā* or “former teachers” are the compilers/composers of the *atṭhakathā*; see Appendix III § 3.

The *Vimuttimagga* is older than Buddhaghosa's *Visuddhimagga*, which is based on and inspired by the Vim and superseded it in the Mahāvihāra tradition, or rather is the Mahāvihāra counterpart of it or the reaction to it (cf. Skilling 1994: 199). Buddhaghosa was a contemporary of King Sirinivāsa alias Mahānāma (reigned circa 412–434 CE) and according to the Mahāvamsa (Ch. 37) the *Visuddhimagga* was the first work he composed for the Mahāvihāra. It is also known that the Vim was translated into Chinese between 505 and 520 CE, probably in 515 CE; see § 9. What is certain too is the Vim is younger than the *Paṭisambhidāmagga* and *Peṭakopadesa* since it quotes from them. However, the exact age of these texts is uncertain.<sup>58</sup> Unlike the *Paṭisambhidāmagga*, the *Peṭakopadesa* was not included in the contents of Khuddakanikāya as given in the Pāli commentaries, suggesting that it was composed after the Khuddakanikāya was closed, or that it reached Sri Lanka afterwards.

As discussed in § 4.1, the absence of Mahāyānist ideas in the Vim cannot be taken as an indication of the school affiliation and the age of the text.

The *Vimuttimagga* lists altogether thirteen factors of asceticism (*dhutaṅga*) in Chapter 2. The *Milindapañhā* (Mil 359) — in a later part probably composed between the 1<sup>st</sup> and 4<sup>th</sup> century CE — and the Parivāra (Vin V 192), composed between the 1<sup>st</sup> and 4<sup>th</sup> century CE, are the earliest known Pāli works to list all the thirteen in one place; see Ch. 3 fn.7.

As mentioned in § 1, the *Vimuttimagga* lacks the stories, opinions of elders, and etymologies that are frequently found in the *Visuddhimagga* and the Pāli commentaries. Its frequent usage of lists and concise definitions of words are a feature of recited texts such as the canonical abhidhamma texts, but on the other hand, its well-developed, complex structure is a feature of written literature. It also lacks *mātikā* and *uddāna* mnemonic verses (see § 4.8) that are found in canonical abhidhamma works such as the *Paṭisambhidāmagga* and the para-canonical work *Peṭakopadesa* but not the *Nettippakarana*. The *Vimuttimagga* thus can be placed between the first writing down of commentarial texts, which due to their novelty would have retained features of recited texts, and the more complex commentaries of Buddhaghosa.

Upatissa once refers to a definition from “grammar” (聲論) “exposition of words” = *saddasattha*, which might be from a commentary on Pāṇini's grammar; see Ch. 8 § 30 and Ch. 8 fn. 239. This suggests that Upatissa was familiar with classical Sanskrit grammar (*śabdaśāsana/śabdaśāstra*) and was working at a time when it was studied by Theravāda monks.

<sup>58</sup> According to Warder (1982: xxxviii–xxxix) the *Paṭisambhidāmagga* consists of older and newer strata, and although the older strata could have been composed after the schisms with the Sarvāstivādins and Dharmaguptaka in the 3<sup>rd</sup> and 2<sup>nd</sup> century BCE, newer strata could have been added until the 1<sup>st</sup> century BCE when the Tipiṭaka and *atṭhakathā* were written down and the Tipiṭaka was closed. See also Frauwallner 1995: 42.

The typical Sri Lankan Theravāda abhidhamma ideas such as the *bhavaṅga* mind (*bhavaṅga-citta*) are found in the Vim; see § 4.1. Therefore it was composed after the period that these ideas formed, i.e., after the period in the 1<sup>st</sup> century BCE to 1<sup>st</sup> century CE that Buddhism flourished greatly in Sri Lanka and from which Dhamma discussions between the Sri Lankan elders are recorded; see below.

The Abhayagirivihāra had the Tipiṭaka, and probably also the Sīhaṭa commentaries and other texts in common with the Mahāvihāra, although there were some different readings in the canonical texts and there were different versions of commentaries and chronicles; see Appendix III. Upatissa refers to “former teachers” (*pubbācariyā* or *porānācariyā*) who are also referred to in the Vism and Pāli commentaries; see § 4.8. There are indications that these former teachers were identical with the *aṭṭhakathācariyā*, the teachers who composed the *Porāṇaṭṭhakathā*, the former or ancient commentaries. Therefore, Upatissa likely had access to the pre-sectarian or Abhayagiri recensions or versions of the old commentaries that contained the opinions of former teachers. The alternative, extra interpretations of terms Upatissa often gives (i.e., “again, …” or “it is also said …”) show that he had access to a well-established body of commentaries that had built up over time; see § 4.8. Due to the limits of memorisation it is unlikely that an extensive formal body of orally transmitted commentaries was brought to Sri Lanka in the 3<sup>rd</sup> century BCE, but such a body would have formed when commentaries were composed in written format; see Appendix III § 1.

Since the Vim was connected to the Abhayagirivihāra, it was probably composed when that monastery was well established, which was the case by the 2<sup>nd</sup> century CE; see Cousins 2012: 75–76, 83. The *Samantapāśādikā* indicates that the formal split of the Abhayagirivihāra and Mahāvihāra into different fraternities (*nikāya*) occurred only during the reign of King Mahāsena (circa 277–304 CE); see Cousins 2012: 83–84, cf. p. 76, and see Appendix IV. However, *Vimuttimagga* could have been composed before the formal split.

The prefaces and colophons to Buddhaghosa’s Vism and his commentaries on the Sutta and Vinaya Piṭaka stress these texts’ connection to the Mahāvihāra, but Upatissa does not refer to any school, neither his own nor any other. This could suggest that the Vim was composed before the formal sectarian split during the reign of King Mahāsena (circa 277–304 CE), after which it became important to emphasise the school affiliation of a new text.

The Vism and Pāli commentaries frequently give the opinions of named Sinhalese senior monks (*thera*); see Adikaram 1953: 80–87, von Hinüber 1996: 101, § 206. Upatissa, however, does not mention or quote the opinion of any *thera*. In the Sp (I 62–63) a list of *theras* who passed on the Vinaya to the present day (*yāv’ajjatanā*) is given in verse. The last of these *theras*, Siva Thera, lived in the 1<sup>st</sup> century CE; see Adikaram 1953: 87. Buddhaghosa attributes the verses to the

“ancients” *porāṇā*, which therefore indicates that the teachers who composed the *Porāṇaṭṭhakathā* did so in this period. Almost all of the named Sri Lankan theras and reciters in the Pāli commentaries lived in the second century and first centuries BCE (i.e., from the reign of King Duṭṭhugāminī, circa 161–137 BCE, to the reign of King Kuṭakanṇa Tissa, circa 42–20 BCE). Since King Vasabha (circa 66–110 CE) is the last king mentioned in the Pāli commentaries, and, because during his reign the last two theras are briefly mentioned (see Adikaram 1953: 87 fn. 1), the old commentaries appear to have been closed during or soon after his reign; see Nāṇamoli 2010: xxxi, xxxvii.

Adikaram (1953: 87, fn. 3) says that it was in this period, i.e., after the period with authoritative teachers up to the end of the first century: “that not only the Parivāra<sup>59</sup> but also the major portion of the Sinhalese Commentaries came to be put into definite shape” and that references to events “later than the 1<sup>st</sup> century A.D. are found now and then in the Commentaries” but are “exceedingly few”. This silent period appears to have been one in which learning declined or stagnated, at least in the Mahāvihāra tradition; see Adikaram 1953: 87, von Hinüber 1996: 101–102 § 206, 126 § 250. Possibly, it might have coincided with the demise of the reciter system. Reciters of specific Nikāya-s are mentioned by name in various Sri Lankan rock inscriptions in early Brahmi script. Endo (2013: 54 fn. 17) says that these inscriptions date from the 3<sup>rd</sup> century BCE to the 1<sup>st</sup> century CE, while according to Norman (1997: 47) they probably date to the second century BCE. It is not known whether such a silent or stagnant period also took place in the Abhayagirivihāra.

Since the term “former teachers” or “ancient teachers”, *pubbācariyā*, which Upatissa uses suggests some distance in time, perhaps two or three hundred years, between him and these teachers, just as it does for Buddhaghosa, this would locate Upatissa closer to the time of Buddhaghosa, who worked during the reign of King Mahānāma (circa 412–434 CE) in the first half of the fifth century. Therefore, the Vim may have been composed in the 3<sup>rd</sup> or 4<sup>th</sup> century CE. Von Hinüber (1996: 126 § 250) suggests that it might have been composed during the reign of King Mahāsena (circa 277–304 CE) around the turn of the fourth century, when the Abhayagirivihāra enjoyed strong royal support. However, since this king was a staunch follower of the Vettullavāda, i.e., the Mahāyāna (see Appendix IV), it seems unlikely that a rather orthodox Śrāvakayāna work such as the *Vimuttimagga* would have been composed during his reign, unless it was composed by Upatissa as a reaction to the Mahāyāna developments.

As will be discussed more in § 9 below, the *Vimuttimagga* could have been composed as a reaction to an ascetic meditation movement that was influenced by the Mahāyāna and/or the Sarvāstivāda yogācāra movement. Since a late 1<sup>st</sup> century

<sup>59</sup> This text possibly was composed later; see Introduction fn. 56.

or early 2<sup>nd</sup> century inscription mentions that King Vasabha (reigned circa 65–109) supported the Sudassana-padhānaghara, or “Beautiful Meditation Hall”, located near a group of caves at the Abhayagirivihāra, which was well established by that time, and since early Mahāyāna and yogācāra works were composed during the 2<sup>nd</sup> century, this century could also be a possible date for the composition of the *Vimuttimagga*.

Bapat suggests that the *Vimuttimagga* was composed in South India in about the first or second century CE and was later accepted by the Abhayagiri School. His dating is based on the identification of Upatissa with the Vinaya teacher Upatissa who is mentioned in the *Samantapāsādikā* (see Bapat 1964 xvii fn. 4 and Ehara et al xxxvi). However, there is no evidence that the author of the *Vimuttimagga* and the Vinaya teacher were the same Upatissa and it is a rather arbitrary assumption. Even today, Upatissa is a name given to Buddhist monks and there must have been hundreds, if not thousands, of Upatissas in the long history of Buddhism. In the entry “Upatissa” in Malalasekera’s *Dictionary of Pāli Proper Names* thirteen Upatissas are listed; seven of whom were Buddhist monks and six of whom were authors.

#### 4.6 Disappearance

As to the time of disappearance of the original *Vimuttimagga* text: one chapter was translated into Tibetan as an independent text in the 9<sup>th</sup> century, and large sections of the chapters from the section on wisdom were translated into Tibetan as quotations in the translation of the compendium *Śaṃskṛtāśaṃskṛtaviniścaya*, probably dating from the 12<sup>th</sup> century. This indicates that the *Vimuttimagga* was extant until then in North-central India, in the libraries of the large Buddhist universities such as Nālandā or in the Sri Lankan monastery in Bodh Gayā. In Sri Lanka it could have disappeared along with the Abhayagirivihāra school during the Saṅgha reforms instigated by King Parākramabāhu I in the 12<sup>th</sup> century as described in the *Mahāvamsa* (lxxvii.12–30).

#### 4.7 Sub-commentary

Although it is not mentioned anywhere, possibly there was a sub-commentary (*tīkā*) on the *Vimuttimagga*, just as there is a *tīkā* on the *Visuddhimagga*, the *Visuddhimaggamahātīkā*. The *Mahāvamsatīkā* mentions that the Abhayagiri-vihārā had its own commentaries (Mhv-ṭ 125, 134, 155, etc.). It is likely that sub-commentaries were also composed by Abhayagiri authors and a *tīkā* on an important text such as the *Vimuttimagga* could have been among them. Possibly there also existed a *sannē*, a word-by-word translation into Sinhala, as exists for the *Visuddhimagga*.

#### 4.8 Sources

Just as the *Visuddhimagga* and other commentarial Pāli works, the *Vimuttimagga* is not an entirely original work in the modern sense of the word “original”. Although Ācariya Upatissa does not mention the sources for his work in his preface, he likely compiled his work by reusing materials from earlier exegetical works, just as Buddhaghosa did; see Appendix III § 5. The following observation by Masefield (2002: 106) about the Pāli commentaries also applies to Upatissa’s work: “I should make clear the fact, all too often overlooked, that scholars such as Buddhaghosa and Dhammapāla, although the authors of the works attributed to them, did not write those texts as such, but merely composed, or compiled, them on the basis of already extant, and often quite ancient, materials that they had at their disposal. That is to say, the works that resulted from their labours did not represent their own personal ideas, views or interpretations, but simply are summaries of the commentarial material, past and current, that had grown up alongside the transmission of the canonical literature”. For the acknowledged and unacknowledged reuse of text from Pāli, Sanskrit and Sinhala sources in Pāli commentarial and subcommentarial Vinaya texts; see Kieffer-Pülz 2016a. For general observations the reuse of texts in Indian philosophy, and the historicity of the concepts of “originality”, “authorship” and “plagiarism”; see Freschi 2014.

The sources of the *Vimuttimagga* are canonical, paracanonical and commentarial works. Upatissa quotes a number of times from the three piṭakas, i.e., the Sutta-, Vinaya- and especially the Abhidhammapiṭaka. He does so without specifying the name of the sutta or text, except for the Haliddavasanasutta (at 438a). He also refers to the paracanonical text called *Peṭakopadesa* or *Peṭaka*, which was mistranslated as *Tipiṭaka* into Chinese, and an unknown text called *\*Sutta-nettipada* and *\*Nettipada-sutta*, which perhaps is a version of the *Nettipakarana*; see § 6.

Upatissa attributes a verse passage about practising the Dhamma at 409b01–16 to “the Buddha”, but it cannot be traced in any Pāli text. The same applies to: a passage on tranquillity of the body giving rise to coolness attributed to “the Fortunate One” at 407a; a quotation “from the Suttas” about Meghiya at 408b; verses on approaching a teacher attributed to “the Fortunate One” at 409b; and verses on practice of the earth totality attributed to “the Buddha” at 412c. That there are passages such as these that cannot be traced in Pāli works is not surprising. Even in paracanonical works transmitted by the Mahāvihāra, i.e., the *Milindapañhā*, *Nettipakarana*, and *Peṭakopadesa*, there are references to suttantas and verses that cannot be found in the Tipiṭaka; see Horner’s introduction to her translation of the *Milindapañhā* (1969: ix–xviii) and the lists of quotations in Ñāṇamoli’s translations of the *Netti* and *Peṭaka* (1964: 381–85, 1977: 283–87). The *Samantapāśādikā* (Sp 74) lists several apocryphal suttantas, i.e., “not placed

into [the Tipitaka] at the three Councils” (*tisso saṅgītiyo anāruṇhe*), such as the Kulumbasutta or Kulumpasutta, that are mentioned in commentaries; see von Hinüber 201/§ 437.<sup>60</sup>

Of the nine quotations that Upatissa attributes to the “Abhidhamma” (阿毘曇), five are found in the *Paṭisambhidāmagga*, two in the *Niddesa* and two in the *Dhammasaṅgaṇī*. In the Tibetan translations of the same passages, these quotations are also attributed to the “Abhidhamma” (*chos mngon pa*). This suggests that the school of Upatissa included the *Paṭisambhidāmagga* and *Niddesa* in the Abhidhammapiṭaka rather than in the Khuddakanikāya of the Suttapiṭaka, where they were allocated by the Mahāvihāravāsins. The *Paṭisambhidāmagga* fits well in the Abhidhammapiṭaka,<sup>61</sup> the *Niddesa* less so.<sup>62</sup> Frauwallner (1995: 42) suggested that Paṭis was placed in the Khuddakanikāya because the Abhidhammapiṭaka had already been closed to new texts at the time of its composition; see also von Hinüber 1996: 59–60 § 119, 73 § 151. Another option is that Upatissa’s school included the Paṭis and Nidd in the Khuddakanikāya, but included the Khuddakanikāya in the Abhidhammapiṭaka. In the commentary on the *Dīgha Nikāya* (Sv I 15) it is said that the Dīghanikāya reciters included the Khuddakagantha (= Khuddakanikāya) in the Abhidhammapiṭaka, while the Majjhimanikāya reciters included it in the Suttapiṭaka; see Appendix III §1.

Upatissa often gives alternative interpretations of topics, phrases, and words. He probably drew these interpretations from various commentarial sources such as the old commentaries that the Mahāvihāra commentators referred to. For example, in the analysis of the words and phrases in the canonical definition of the first *jhāna* at 415c there are four explanations of the term “seclusion” (*viveka*): “It is called ‘seclusion’ because of seclusion from the five hindrances — this is called ‘seclusion.’ Furthermore (復次), it is the wholesome root of the material sphere. It is also said (復說): ‘It is the threshold to the first *jhāna*.’ It is also said: ‘It is the *jhāna* mind.’”

<sup>60</sup> The Nandopanda in the Sp list could be the story about the *nāga* Nandopanda related at Vism XII.106–116/p.398–401. It is also told and referred to as Nandopanandadamana at Th-a III 176f., and Ap-a 248f.

<sup>61</sup> See Frauwallner 1995: 42, 89–95, Norman 1983: 88–89, von Hinüber 1996: 59–60 § 119 and Ronkin 2005: 90.

<sup>62</sup> See Hirakawa (1993: 129): “Many elements of the *Niddesa*, such as its method of defining doctrines and technical terms, are similar to those found in *abhidhamma* texts. The *Paṭisambhidāmagga* ... contains discussions of the practical application of many of the topics (*mātikā*) found in Abhidhamma literature. ... The *Niddesa* and *Paṭisambhidāmagga* are found only in the Theravāda canon. No texts representing this transitional phase from *sūtra* to *abhidharma* are found in extant Sarvāstivādin literature”. However, the *Niddesa*, despite containing abhidhammic elements, basically is a word-by-word style commentary on the Suttanipāta, does not contain a *mātikā*, and therefore is more difficult to place in the Abhidhamma Piṭaka than the *Paṭisambhidāmagga*.

In the first type of alternative herein, the binome 復次 means “furthermore” or “again”. This oft-occurring term introduces a different or additional version of the teaching on the subject discussed. The corresponding Tibetan term is *yang na*, “moreover”, “alternatively”, “or else”, “in another way” corresponding to Pāli *puna caparam, aparam* or *api ca*.<sup>63</sup>

In the second type of alternative, 復說 means, “it is also said” or “again, it is said” or “they also say” but it can also mean, “others say”. The Tibetan parallels *gzhān dag tu yang gsungs pa* and *gzhān dag na re*, “others say”, correspond to *apare vadanti*, which usually refers to the view of those of another school; see § 5 below. The character 復 corresponds to Skt *apara*, “again, moreover” (and similarly to *api, api ca, puna*) but it can also correspond to *apara* in the sense of “other, another”. In any case, it introduces ideas that do not belong to Upatissa’s school but nevertheless are acceptable to him. The binome 復說 is found thirty-seven times in the *Vimuttimagga*, while the combination 復次說 is used only twice and in a different sense.<sup>64</sup>

Another unidentified source that is more clearly differentiated is “some”, 有 and 有一, which probably correspond to the *keci, ekacce* and *apare* of the Pāli commentaries. It is found seven times in the phrase 有說 “some say” or “others say”<sup>65</sup> (403a11, 410a23, 417c13, 438c09, 449a14, 451c12, 460c24) and once in 有一說 “certain ones say” (406b06). The latter is found at Ch. 3 § 16: “The state of the sitter is without expediencies. Yet certain ones say that when one [lies down] as an expediency to pour [medicine] into the nose, one does not break the state of the sitter”. In the Tibetan translation of this chapter, “certain ones say” corresponds to *kha cig na re ... zhes zer*. The corresponding Pāli term is *ekacce vadanti* since the character “—” corresponds to *eka*, and *kha cig* to *ekacca*.

An interesting example of the usage of 有說, “some say”, is at 410a23 (Ch. 6 § 6), where an alternative interpretation is given: “Furthermore, some say ‘one who has phlegm in predominance is a person with a delusion temperament, and one who has wind in predominance is a person with a greed temperament’.” This is part of a larger passage on the causes for temperament that as a whole is attributed to *ekacce vadanti* in Vism III.80–81/p.102–103, and according to Ācariya Dhammapāla is found in Upatissa’s *Vimuttimagga*; see § 4.5 & Ch. 6 fn. 14.

<sup>63</sup> In the Tibetan translation of Chapter 3, *rnam pa gcig tu* “in another way” is used instead.

<sup>64</sup> In the first occurrence of the latter at 416a04, at the start of the passage on the five kinds of rapture, it probably is an interpretation of the idiomatic *sā panesā ... ti*: “but it is ... as: ...”, and in the second at 450a14 it has the meaning of “furthermore, he taught”, referring to the Buddha.

<sup>65</sup> In the second *Abhidharmakośabhāṣya* translation at T 1558: 02c16 & 03a08, 有說 corresponds to *ity apare*, “others (say): ...” in the Sanskrit and to *gzhān dag na re*, “others say: ...” in the Tibetan translation. It corresponds to *kecid āhuh* “some say: ...” and *kha cig na re* “some say: ...” at T 1558: 09a14.

This alternative interpretation is also found in the larger passage in the *Visuddhimagga* as *semhādhiko vā mohacarito, vātādhiko rāgacarito*, but it is not attributed. The reason for this might be that Buddhaghosa could have found it awkward to include another quotation attributed to “some” within a quotation already attributed to “some”.

A passage in which both 有說 and 復說 are used is at 417c13–15: “Some say: ‘When afflictions arise quickly, there is falling back.’ They also say: ‘When afflictions arise slowly, there is falling back.’ They also say: ‘When one loses calm (*samatha*), there is falling back.’ They also say: ‘...’.” Here 復說 likely means “they also say” instead of “it is also said”.

In four cases (414a01–04, 426b20–25, 438a17–21, 438a27–b01), the 復說 type of alternative is supported by quotations from canonical works. The third of these, i.e., the statement that the four *jhānas* can be produced through all the four immeasurables, is rejected in the *Visuddhimagga*; see Ch. 8 fn. 834.

Unlike in the Pāli commentaries, wherein the views of “some” are sometimes rejected (see Horner 1981: 89–93), none of the views of “some” are rejected in the *Vimuttimagga* but are given as alternative, secondary explanations. Unlike Buddhaghosa, Upatissa was not concerned with upholding and promoting the ideas of his school in opposition to those of other schools.

While Ācariya Buddhaghosa rarely gives his own opinions (see Adikaram 1953: 2), Upatissa does not give his own opinions or interpretations at all, at least not explicitly. However, in six cases he specifies which interpretation is intended or preferred. These specifications follow various interpretations of terms such as doubt (*vicikicchā*): “In this Exposition [the sense of] ... is intended” or “In this Exposition [the sense of] ... is taken” or “Herein, [the sense of] ... is intended.”

Upatissa does not refer to any other Buddhist school or teacher by name. One attribution to “some” in the discussion of the attainment of fruition (*phalasamāpatti*) shows that he was possibly aware of the ideas and standpoints held by the Mahāvihāra. The primary explanation in the *Vimuttimagga* (Ch. 12.73/ p. 460c23–24) says that only the non-returner and arahant who are perfect in concentration can enter upon the attainment of fruition. In the Vism (XXIII.6–7) and Paṭis-a, this idea is attributed to “some” (*keci*), who are said to be the Abhayagirivāsins in the Paṭis-gp; see § 5 idea 13. Upatissa then says that “some say” all noble persons can enter upon attainment of fruition, which is the idea as found in the Vism and Paṭis-a.

Another source that Upatissa refers to ten times<sup>66</sup> is the “former teachers” (本師 and 先師 = *pubbācariyā* or perhaps *porāṇācariyā*). These teachers are also mentioned in the *Visuddhimagga* and the Pāli commentaries. The *pubbācariyā*,

<sup>66</sup> At 403c20, 404a13, 413a02, 413a04, 427b01, 430b17, 432a08, 439a06, 439c01, and 443a23.

*porāṇācariyā*, and *porāṇā* probably refer to the same source, and are identical with the *aṭṭhakathācariyā*, the teachers who compiled and wrote down the *Porāṇaṭṭhakathā*, the “commentaries of the ancients”, or “ancient commentary”, i.e., the *Sīhalaṭṭhakathā* “commentary of the Sīhalas” that the Pāli commentators refer to. For more on the *porāṇā*; see Appendix III § 3.

The ten passages attributed to the former teachers by Upatissa are not attributed to anyone when found (in slightly different form) in Buddhaghosa’s *Visuddhimagga* and Nikāya and Vinaya commentaries; see Bapat 1937: xxiv. Likewise, the passages attributed to the *pubbācariyā*, *porāṇācariyā* and the *porāṇā* in the Vism and Pāli commentaries are not attributed when found in the Vim.

Unlike Buddhaghosa, Upatissa does not refer to or quote the opinions of reciters (*bhāṇaka*) or of senior monks or elders (*thera*), nor does he refer to any commentaries, *aṭṭhakathā*. This could be taken to suggest that Vim predates the old *aṭṭhakathā* or that they were not available to or not used by Upatissa. However, as mentioned above, the *porāṇācariyā* possibly are identical with the *aṭṭhakathā-acariyā* who compiled and transmitted the *Porāṇaṭṭhakathā* consulted by Buddhaghosa. If so, Upatissa had access to the old commentaries containing the opinions of the former teachers and reciters. Since Upatissa often gives various different interpretations of terms, he likely had access to a wide body of exegetical literature that included the *aṭṭhakathā* that are said to have been brought to Sri Lanka by Mahinda and were written down along with the Tipiṭaka; see Appendix III § 1.

Bapat (1937: 25) points out that some passages Buddhaghosa quotes from the *Aṭṭhakathā* in the Vism, such as the passage on how to contemplate the sign of the foul (Vism VI.18–22/p. 180), are found in almost identical manner in the Vim (425a–b) without an indication that they are quotes. Did Buddhaghosa in these cases use material from the Vim while referring to it as *Aṭṭhakathā* or did he quote from *aṭṭhakathā* that contained the same or very similar material as the Vim? In the latter case, the *Aṭṭhakathā* quoted from could have been the pre-sectarian *Porāṇaṭṭhakathā*. In turn, Upatissa could have based himself on the same *Porāṇaṭṭhakathā* as Buddhaghosa did; see also Cousins 2012: 114.

Finally, another source, in a loose sense, is “science of words” or “grammar” — 聲論 = Sanskrit *śabdaśāstra* and Pāli *saddasattha* — which is referred to in the definition of *bhāva* at 418b25/Ch. 8 § 30. This, as well the explanation of *bhāva* as *pakati*, suggests that Upatissa was familiar with Pāṇinian Sanskrit grammar, i.e., *śabdaśāsana* or *śabdaśāstra*, just as Buddhaghosa was; see Ch. 8 fn. 239 and Appendix III §6.

For a further investigation of the sources of the Pāli commentaries and their language, see Appendix III.

#### 4.9 Influences

Although the primary textual sources for the *Vimuttimagga* are Theravāda texts such as the *Paṭisambhidāmagga*, *Peṭakopadesa*, and presumably also commentaries on the Tipiṭaka, it is unlikely that the *Vimuttimagga* was conceived and composed by Upatissa without any exterior textual influence or inspiration. Possibly the *Vimuttimagga* was composed as a reaction to, or influenced by the works of early Yogācāra and Mahāyāna movements, mainly within the Sarvāstivāda tradition in Northwestern India. Since the Mahāvamsa says that Vetullavāda works, i.e., Mahāyāna works, were studied at the Abhayagirivihāra, and since the *Milindapañhā*, a work that likely originated in the Sarvāstivāda school of North-western India, had reached Sri Lanka, it is possible that early Yogācāra works such as the \*Yogācārabhūmi of Saṅgharakṣa had also done so. The *Vimuttimagga* contains ideas on momentariness (*khaṇika*), atoms (*paramāṇu*), intrinsic nature (*sabhāva*), etc., that are said to have been introduced into the Sri Lankan Theravāda tradition from the Sarvāstivāda tradition; see Introduction § 4.8 and Appendix III § 1, 4 and 5. Sri Lankan texts and ideas had, vice versa, reached North-western India by the fourth century since the Yogācāra authors Vasubandhu and Asaṅga knew of the Tāmraśāṭīyas and Ārya Sthaviras, i.e., of the Sri Lankan Theravādins, and refer to their ideas such as the *bhavaṅga* and *hadayavatthu*; see Skilling 1993: 155–163, Cousins 2010: 12–13, 2012: 87, Dhammadhoti 2016: 243. The commentator Dhammapāla was influenced by Mahāyāna ideas found in the Bodhisattvabhūmi section of the Yogācārabhūmi of Asaṅga, etc.; see Bodhi 2007b: 44–45. Dhammapāla’s understanding of the idea of *ñeyyāvaraṇa*, and his distinguishing between *kilesa* and *vāsana*, show the influence of Sarvāstivāda Abhidharma; see Dhammadhoti 2016: 243.

Although the aim of the practice described in the *Vimuttimagga* is nibbāna and it does not contain any encouragement to practice the bodhisattva path to Buddhahood, it was composed in a period when forest asceticism and meditation were popular in bodhisattva circles. Early Mahāyāna sūtras such as the Rāṣtrapālaparipṛcchā show that bodhisattva practitioners who were disappointed with worldly mainstream monastic Buddhism sought to revive the original practice and imitated the example of the Buddha by practising the austerities and meditation practices, or the *pāramitā*-s of *kṣānti*, *vīrya* and *dhyāna*, in order to become a Buddha; see Deleanu 2005: 42–53, Williams 2009: 30–38. Deleanu links this revivalist movement to the Mahāsāṃghika school, while Buswell and Jaini (1996: 111, 117) link it to the Sarvāstivāda school. Instead, it was possibly a pan-Buddhist revivalist movement that was not limited to a particular early school. This revivalist forest ascetic meditation movement could also have influenced practice in the Abhayagirivihāra (on the strict interpretations of Vinaya regulations by the schismatic Abhayagiri monks, see Appendix IV) and this could have encouraged Upatissa to make his treatise with large sections on asceticism and meditation as a response to the movement from the established,

orthodox monastic Theravāda tradition. Thus the *Vimuttimagga* could have been written to provide a meditation manual for a revivalist ascetic meditation movement and as an attempt to contain it within the established tradition. The simultaneous interest in asceticism in both early Mahāyāna *sūtras* and in Theravāda paracanonical literature and commentaries has been noted by Ray (1994: 317–18): “It is curious, … that Theravādin tradition begins to take considerable notice of the *dhutaguṇas* as such at the same time that the Mahāyāna is beginning to appear in India. It may well be that the Theravadin commentators begin to acknowledge the *dhutaguṇas* in a major way as a response to the growing popularity of the Mahāyāna and its forest saints. In the writing of the *Milindapañha*, the *Vimuttimagga* …, and the *Visuddhimagga*, we may be observing settled monasticism in the process of appropriating something of the charisma of the saints and their forest way of life, while subjecting them to the process of monasticization … to make them more harmonious with the particular institutional exigencies of its kind of Buddhism.”

A late 1<sup>st</sup> or early 2<sup>nd</sup> century inscription records that King Vasabha (reigned circa 65–109), the founder of the first Lambakaṇṇa dynasty, supported or constructed the Sudassana-padhānaghara or “Beautiful Meditation Hall”, near a group of eleven caves at the Abhayagirivihāra complex.<sup>67</sup> It shows that meditation, and presumably asceticism too, was practised in this part of the Abhayagirivihāra complex. Bodhisattva practices were popular in Sri Lanka by the third century. The Mahāvamśa lauds King Saṅghabodhi (circa 252–254 CE) as a mahāsatta, i.e., a bodhisatta (see Vim Ch. 8 § 147–48). King Saṅghabodhi’s good deeds, such as using a waterstrainer to filter water in order not to kill beings in the water, just as Buddhist monks do, exemplify the perfections that bodhisattvas develop.

If Upatissa was inspired to compose the *Vimuttimagga* due to developments outside of the Sri Lankan Theravāda tradition, he could even more so have been inspired by the meditation or path treatises connected to the early Yogācāra movement, with which is here meant the meditation practice and proto-Mahāyāna movement of the yogācāras or meditation or practitioners referred to in the \**Abhidharmamahāvibhāṣāśāstra* (阿毘達=大毘婆沙論, T 1545), i.e., the fundamental scholastic treatise of Sarvāstivāda doctrine composed in the mid 2<sup>nd</sup> century CE in Kashmir, rather than the later Mahāyāna philosophical school of “consciousness-only” (*vijñānavāda*) as developed by Vasubandhu and Asaṅga; see Buswell and Jaini 1996: 110–111, Deleanu 2006: 158, 195, 2012: 8–9. Only two meditation texts that can be linked to the yogācāras are extant in

<sup>67</sup> See Kulatunge 1999: 49. See also Sundberg 2014: 147 fn. 122, 148 fn. 126, 168 fn. 192, Bretfeld 2015: 335–36. At this site, called *Dīghapāsāṇa* or “Long Rock”, there is a single platform unlike the double platforms that are associated with the monastic group of *paṇḍukūlika* or “rag robe-wearer” ascetics that flourished in the 9<sup>th</sup> and 10<sup>th</sup> century.

Sanskrit: the *Śrāvakabhūmi* and, in fragments, the “Yogalehrbuch” or “Qizil Yoga Manual”. However, there are Chinese translations and compilations of texts and teachings of Sarvāstivāda Yogācāra masters. The Chinese call this corpus of texts “Dhyāna Sūtras” or “Chan Scriptures”, 禪經. It is a genre or category of texts that has no known Indic Buddhist parallel; see Greene 2012: 32. Since information about these texts is scattered in various theses and articles, a brief description of the main ones will be given here.

The “Yogalehrbuch” or “Qizil Yoga Manual”, of which the title, author, and date of composition are not known, but which was likely connected to the Sarvāstivāda school, is the only independent manual that survives in Sanskrit. It was found in the Silk Route oasis of Qizil, and was first described by the German scholar Schlingloff who, due to lack of an original title, called it “Yogalehrbuch”. This work contains instructions on the main traditional meditation subjects — i.e., *āsubha*, *ānāpānasmṛti*, *dhātuprayoga*, *skandha*-, *āyatana*- and *pratītyasamutpāda-parikṣā*, the four *brahmavihāra*, and *buddha*-, *dharma*-, *saṃgha*-, *śīla*- and *devatā-anusmṛti* — but incorporates rather complex and esoteric visualisations. For example: “... a crystal world and a crystal body appear to [the meditator] practicing inhalation and exhalation. Then (a jewel tree) stands on [the crystal man’s] head filling the boundless realms of the world. On the leafy branches of that tree Buddhas are seen preaching the dharma. ...” (Yamabe 1999: 15). In the case of the contemplation of the elements: “... a sword comes out of the navel of the meditator and arranges the six parts of the meditator’s body separately on his skin. ... Then, in the same way, the swords that have come out of the body of the meditator arrange the whole sea of sentient beings according to the six elements ...” (Yamabe 1999: 330). This text emphasises the Bodhisattva ideal and contains tantric elements. The visualisations in this work are similar to ones found in some Chinese Dhyāna Sūtras, especially the “Discourse on the Essential Secrets of Meditation”, 禪祕要法經 (T 613), which has been analyzed and translated by Greene (2012).

Deleanu (1992: 43–46) describes the Chinese Dhyāna Sūtras as “treatises or manuals of meditation belonging to or, at least, partly drawing their inspiration from Sarvāstivāda tradition. ... Doctrinally, the *dhyāna sūtras* range from a basically orthodox Sarvāstivāda standpoint to a substantial compromise with Mahāyāna teachings and practices. ... the original texts ... can be traced back to the Kashmirian Yogācāra school belonging to the Sarvāstivāda tradition. Most of these meditation manuals were compiled or, at least, reflect the practice and theory of the Conservative Yogācārins of the first four centuries of our era. ... These *dhyāna sūtras* clearly show that the Yogācārins were more interested in the concrete details of the spiritual training than in the philosophical speculations of the Abhidharma ....”

According to the Chinese biographies of monks and other historical records the Chan or Dhyāna meditation movement started in the early fifth century and soon became very popular; see Greene 2012: 15–30. Foreign masters such as Buddhabhadra taught meditation to Chinese pupils who eventually became teachers themselves, and established meditation monasteries in or near the capital. The meditation manuals were translated and compiled as practice guides for the Chinese meditators. Overviews of and background information about the Dhyāna Sūtras or meditation manuals are given by Greene 2012: 30–76, Yamabe 1999: 59–112, Chan 2013: 48–74, Deleanu 2006: 157–158, and Yuanci 2012. Yamabe (1999: 39–40) observes that the backgrounds of these texts “are often very unclear” and that “virtually all … are compilatory works; none of them seems to have been composed by a single author with coherent intention. Some of them (especially those compiled by Kumārajīva) are more carefully organized than others, but in many cases … structural disorder is conspicuous. Furthermore, some of these texts have greatly variant versions …”

The first work translated by Kumārajīva after arriving in China — the “Sūtra on Concentration Meditation” (\**Yogacāra-samādhi-sūtra?*), 坐禪三昧經 (T 614) — is a composite work consisting of passages said to be extracted and compiled from works composed by Indian masters such as Aśvaghosa, Saṅgharakṣa and Upagupta. The teachings conform to those of the Sarvāstivāda school. The first part is on the path of disciples, śrāvakas. It is structured on the fivefold scheme of the defilements predominant in different meditators, i.e., the temperaments they have, and the appropriate meditations for countering these defilements. The text says that at first the meditator should approach a teacher, who is to investigate the temperament of the meditator — i.e., whether he predominantly has the defilements of greed, hatred, delusion, thinking, or has these “in-equal-parts” (*samabhāga*; see Ch. 6 fn. 2), and accordingly should prescribe one of the five meditation subjects — *aśubha*, *maitri*, *pratītyasamutpāda*, *ānāpānasmṛti*, and *buddhānusmṛti* — that act as antidotes for the defilements and lead to calm and insight. Lengthy descriptions of the character types are given, as well as descriptions of the antidotes, then follow instructions on how to attain the four jhānas, formless attainments, supernormal powers, and a description of the kinds of noble persons. The description of the recollection of the Buddha, which has Mahāyānist elements, comes in place of the analysis of elements (*dhātuprabheda*) allocated here in Indic texts such as the *Śrāvakabhūmi*. The descriptions are interspersed with questions and answers about knotty points. The next part discusses the path of Pratyekabuddhas, and the last part is on the Bodhisattva path to Buddhahood. For more details, see Yamabe 1999: 76–80, Greene 2012: 41–47. Its companion or supplementary volume, “Basic Explanations of the Dhyāna Method” 禪法要解, T 616, also by Kumārajīva, discusses in more detail the four dhyānas, the four immeasurables (*apramāṇa*-s), the four immaterial attainments and six supernormal powers (*abhijñā*); see Greene 2012: 47.

The *\*Dharmatrāta-dhyāna-sūtra*, 達摩多羅禪經, (T 618), is a difficult text in verse and prose, that was translated by Buddhabhadra in 413 CE. It is said to contain the teachings of the Kashmira masters Buddhasena and Dharmatrāta. It contains some details on meditation practices. According to Greene (2012: 49) it is almost certainly an authentic translation of an Indic or Central Asian text. It is structured by way of the Sarvāstivāda practice scheme of paths (*mārga*), in this case the preparatory path of effort (*prayoga-mārga*), as subdivided into parts or stages (*bhāgiya*), i.e., the parts partaking of decline (*hāna-bhāgiya*), stability (*sthiti-bhāgiya*); distinction (*viśeṣa-bhāgiya*) and penetration (*nirvedha-bhāgiya*) (compare *Vimuttimagga* Ch. 2 § 29); see Chan 2013: 61f., Greene 2012: 48, Yamabe 1999: 72–76.

Although traditionally not counted among the Dhyāna Sūtras by the Chinese, and being part of another treatise, the *Śrāvakabhūmi* is a text that can also be regarded as a meditation manual according to Deleanu (2006: 157). The *Śrāvakabhūmi* is a section of the *Yogācārabhūmi* — “the vast encyclopaedic *Summa Ascetica* of the Yogācāra-Vijñānavāda School which is attributed to Maitreya by the Chinese tradition and to Asaṅga by Tibetan sources” (Deleanu 2006: 13). In its comprehensiveness and systematicness, especially with respect to *abhidharma*, the *Śrāvakabhūmi* is the path manual that most approximates the *Vimuttimagga* and *Visuddhimagga*. It can be dated to the third or fourth century CE. According to Deleanu (2012: 9): “the doctrinal core of the *Śrāvakabhūmi* has much in common with the Sarvāstivādin system. Since the active role of the *yogācāras* 瑜伽師 is abundantly attested in the *\*Abhidharmamahāvibhāśāśāstra* ..., a fundamental treatise of the Sarvāstivādin school compiled around the middle of the 2<sup>nd</sup> century CE, it seems natural, or at least plausible, to assume that the tradition behind the *Śrāvakabhūmi* is historically linked to this milieu”. Like the Vim and Vism, it gives a comprehensive and detailed account of practice: “The nature of its discourse is multiple: presentation of the complex edifice of the spiritual progression from its first steps to the attainment of Awakening, detailed meditation manual, philosophical treatise on a variety of related topics, Abhidharmic taxonomy of doctrines and human psychology relevant to the spiritual praxis, etc., ... [it] is written from or, at least, reflects a Śrāvakayānika doctrinal standpoint ... Though it has a different textual formation and historical background, the *Śrāvakabhūmi* can be regarded as a counterpart of Buddhaghosa’s *Visuddhimagga*, ...” (Deleanu 2006: 13; see also 2012: 9). However, it is more complex than the *Visuddhimagga*, let alone the *Vimuttimagga*, it “is a voluminous and intricate text. ... it is easy to lose sight of the basic path of spiritual cultivation which it describes and advocates” (Deleanu 2006: 20). The instructions, such as the ones on practising mindfulness of breathing, are generally concise but not as detailed and comprehensive as in the *Vimuttimagga* and *Visuddhimagga*. The text is also abhidharmic in style. Its author, Asaṅga, classifies the Yogācāra-bhūmi as a compilation of *mātrkā*, i.e., as abhidharma; see Wayman 1961: 32–33. A synopsis of the text is given by Deleanu (2006: 20–34), who also discusses the

text and gives a translation of section 4. An abridged translation of the whole text is given by Wayman (1961). To get an idea of the contents of the *Śrāvakabhūmi* text in relation to those of the *Vimuttimagga*, a brief summary is given here:

Section 1 starts with a discussion of lineage (*gotra*); the next part is on the entry into [the Path] (*avatāra*) — giving its definition and the characteristics of the person who has entered upon the Path (compare Vim Ch. 1); the last part is on renunciation (*naiṣkramya*) and how it can be achieved through the mundane path of calm and the supramundane path of insight, and their requisites such as restraint and hearing of the Dhamma. Section 2 is on categories such as the different kinds of persons, the meditation subjects (*ālambana*), the three kinds of training (see Vim ch. 1 § 4), and the character types or temperaments (carita, see Vim ch. 6), of which it gives a classification of seven types, describing their characteristics (*linga*). Section 3 contains instructions on the practice of meditation. At first the beginner meditator (*ādikarmika yogācāra*; compare 初坐禪人 = *ādikammika yogāvacara*, in Vim) should approach a teacher and request his advice (see Vim ch. 5). After observing the meditator, the teacher instructs him on five points: (1) guarding and accumulating the requisites for concentration, (2) the conducive conditions for solitude (*viveka*), (3) one-pointedness of mind, (4) purification from the obstacles, (5) practice of contemplation (*manaskārabhāvanā*) including grasping the signs of the five meditation subjects: foulness, loving-kindness, dependent origination, analysis of the elements (*dhātu-prabheda*), or mindfulness of breathing. The meditation subjects are described rather briefly compared to the detailed instructions in the Vim and Vism. Suitable subjects for the different character types are given (see Vim ch. 7 § 11). In Section 4, the *jhānas*, immaterial attainments, and the attainment of cessation, as well as the direct knowledges and supernormal powers, are described. As in the *Vimuttimagga* (ch. 8), the section on the first *jhāna* is introduced by a discussion of the dangers of sense pleasures, including similes on the dangers of sense pleasures that are also given in Vim, but it is done systematically through seven ways of giving attention (*manaskāra*) — i.e., to characteristics, determination, seclusion, delight, examination (*mīmamsa*), conclusion of practice (*prayoganiṣṭha*) and the fruit of the conclusion of practice — that are also to be used for attaining the other *jhānas* and attainments. This system of seven ways of attending is unlike anything found in Theravāda works. Glosses upon the words and phrases in the canonical formulations of the *jhānas* and attainments are given, but in less detail than in the Vim. Unlike the Vim and Vism, the part on the direct knowledges is introduced by a part on the perceptions, such as the perceptions of lightness (*laghu*) and softness (*mṛdu*), that have to be developed in order to practice the supernormal powers and knowledges. The last part is on the supramundane path, and describes the realization of the four noble truths through the above-mentioned seven contemplations, culminating in arahantship.

Despite the similarity between the *Vimuttimagga* and *Śrāvakabhūmi* in abhidharmic systematicness and comprehensiveness, an earlier, much lesser known treatise called \*Yogācārabhūmi is closer, or perhaps even superceding it, in practical approach. The \*Yogācārabhūmi, 修行道地, the “Ground of the Meditation Practitioners” or “Levels of Meditation Practice”, T 606, is a treatise for meditation practitioners (*yogācāra*) on the practice of calm and insight (寂觀, *śamatha-vipaśyana*) with the aim of attaining *nirvāṇa*. The treatise, which contains many similes and illustrations, was composed by the Kashmiri Sarvāstivādin monk Saṅgharakṣa (僧伽羅剎 or 眾護), who is said to have been a teacher of King Kaniṣka and was possibly a contemporary of Aśvaghoṣa in the 2<sup>nd</sup> century CE. Since the *Vimuttimagga* cannot be dated with certainty, this work is the oldest known meditation manual or path treatise. It consists of twenty-seven chapters, the introductions and conclusions of which are in verse, while the main body of text is in prose interspersed with verses. The complete translation of all 27 chapters in six fascicles, T 606, was made by Dharmarakṣa in 284 C.E. An earlier prose translation of part of this text — called 道地, \*Yogabhūmi, or 行道地, \*Yogācārabhūmi, T 607 — was made by An Shigao (148–170 CE), who also translated a few other texts connected to meditation; see Yamabe 2013.

The \*Yogācārabhūmi of Saṅgharakṣa is a practice manual that contains many inspirational verses and similes. It is a much more lively work than the rather dry abhidharmic *Śrāvakabhūmi* of Asaṅga. According to Deleanu (1997: 35–36), Saṅgharakṣa’s literary style is original and comparable to his contemporary Aśvaghoṣa, and he lauds his work as “a treatise dealing with theoretical and practical details of spiritual cultivation, but far from being a dry discussion of technical aspects it is a literary masterpiece written in a lively style and covering a large spectrum of Buddhist teachings.” The treatise is Śrāvaka-yāna oriented, i.e., the goal is arahantship or *nirvāṇa*. In the conclusion Saṅgharakṣa says that those who practice his instructions will reach *nirvāṇa* and be gradually released from suffering (T 606 223b28). The overall purpose of the work is stated in the last verse of the first chapter: “This treatise is a large commentary on the terms calm and insight”, (T 606 182c20; cf. T 607 231b20–21). In An Shigao’s translation, *yogācārabhūmi* is defined as “a designation for calm and insight” (道行地名為止觀) T 607 231b08. On the possible influence of the \*Yogācārabhūmi of Saṅgharakṣa on the *Yogācārabhūmi* of Asaṅga; see Yamabe 2013; and on Saṅgharakṣa and his Sarvāstivāda school affiliation; see Deleanu 2009.

The overall structural plan of the treatise is based on the three stages or grounds of practitioners, i.e., the plane of the worldling (*prthagjana*), trainee (*śaikṣa*) and non-trainee (*aśaikṣa*). The discussion of the first plane takes up by far the largest part of the book, twenty-three chapters out of twenty-seven. The other two planes only take up three chapters, with one on the trainee, and two on the non-trainee or arahant. This threefold scheme of planes apparently was the Śrāvaka-yāna predecessor of the complex Mahāyāna scheme employed in

Asaṅga's *Yogācārabhūmi*. Saṅgharakṣa does not employ the Sarvāstivāda and Mahāyāna scheme of the five paths. The arrangement of topics in the treatment of the first plane seems somewhat random, at least in comparison with the *Vimuttimagga* and *Visuddhimagga*. Saṅgharakṣa's treatment of the first plane starts with an analysis of the five aggregates in four chapters, followed by chapters on loving-kindness, abandoning fear, the character types, stimulating the mind, the distortions, contemplation of nutriment, sense-restraint, patience, refraining from doing evil, then four chapters on the higher knowledges, followed by chapters on the hells, gladness, emptiness, the supernormal powers, mindfulness of breathing, and insight.

The conclusion of the text at the end of chapter 27, and the sixth fascicle, is followed by an appendix consisting of three chapters in one fascicle. It is a later addition, apparently of an originally independent work, perhaps added to please Chinese Mahāyānists; see Demiéville 1954: 349. The contrast between the \**Yogācārabhūmi* and this appendix is striking. While in the text itself the meditator is urged to attain nibbāna and become an arahant, in the appendix a soteriological U-turn is made and the arahant ideal that is emphasised in the preceding text is downplayed. In Kumārajīva's "Discourse on the Concentration of Sitting Meditation" and at the end of the translation of the \**Dharmatrāta-dhyānasūtra*, similar incongruous Mahāyānist elements are found, possibly introduced to please Chinese Mahāyanists; see Demiéville 1954: 357–358, 362–63.

This is a concise overview of the \**Yogācārabhūmi*, based on Demiéville's summary of this text in French:

The first chapter or introduction says that householders and those who have gone forth, who desire to abandon the afflictions (*kleśa*) of birth, ageing, sickness, etc., should resolutely practise the instructions in the treatise; to attain the deathless they should do so without giving up. Then there is a discussion of misconduct (*anācāra*) — i.e., thoughts of greed, hatred and harming, not recollecting death, having evil friends, not keeping the precepts, etc., — and good conduct (*ācāra*) — thoughts of renunciation, non-anger and non-harming, having good friends, keeping the precepts, etc. Definitions of *yogācāra* (修行) and *yogācārabhūmi* (修行道) are then given: "Yogācāra is practicing accordingly/properly (*anuyoga*?); it is cultivation (*bhāvanā*) that is complying. *Yogācārabhūmi* (修行道) is being fully focused and concentrated on the way/plane (or "being focussed on the plane of concentration.")<sup>68</sup>

<sup>68</sup> An-shigao's translation is different: "Who is the *yogācāra* (行者)? He is one who pays attention to the [meditation] object in the manner that he should practice. The *yogācāra* is the one who practises; one who practices in conformity (近習); one who cultivates that. The one who cultivates that is of three kinds: one who has not yet attained the path (i.e., the *prīthagjana*), the trainee, and non-trainee. *Yogācārabhūmi* is that which is practised by the one who practices (i.e., the *yogācāra*); the plane/territory of the one who practices. ... *Yogācārabhūmi* is a designation for calm and insight"; T 607 231b03–08.

There are three types of *yogācāra*, i.e., worldling (*prthagjana*), trainee (*śaikṣa*) and non-trainee (*aśaikṣa*). Saṅgharakṣa adds that this treatise is intended for the first two types of persons. He says that the treatise *Yogācārabhūmisūtra* teaches calm and insight, which lead to the fruits of recluseship (*śramanaphala*), to the fruit of the element of *nirvāṇa* with remainder and the element of *nirvāṇa* without remainder, which are then defined. Unlike other path treatises or meditation manuals such as the *Visuddhimagga* — which start with topics related to morality and concentration — Saṅgharakṣa starts with four chapters on the five aggregates, discussing their origin and characteristics, their arising and perishing through birth and death (see Yamabe 2013), etc. Then follow two chapters on loving kindness and abandoning fear.

In Chapter 8, which deals in detail with character types (*carita*, 行), it is said that the teacher of the meditator should assign a meditation subject that counters the main defilement of the meditator: to counteract greed, he should assign contemplation of the foul; to counteract anger, loving-kindness; to counteract delusion, contemplation of dependent origination; to counteract thinking, mindfulness of breathing; and to counteract pride, contemplation of the skeleton. Eighteen kinds of temperament, etc., are described. Next are chapters on how to encourage or stimulate the mind, on how to abandon the four distortions (*caturviparyāsa*) of seeing permanence in what is impermanent, etc., on contemplation of the repulsiveness of food, sense-restraint, patience, the direct knowledges (*abhijñā*), contemplation of the eight hells and the karma that leads to them, and on how to gladden the mind. Chapter 21 is a long chapter on the aggregates, elements, and sense-bases being empty of a self. It also discusses the three gates to liberation (*trīṇi vimokṣamukhāni*).

Chapter 22 is on the supernormal powers. Saṅgharakṣa starts with a discussion of calm and insight and says that the *yogācāra* attains deliverance through first practising calm and then insight, or the other way around. Definitions of calm and insight are given, along with similes such as *śamatha* being like grabbing hay with the left hand and *vipaśyana* being like cutting it off with a sickle held in the right hand (Mil 32 uses the same simile for *manasikāra* and *paññā*), followed by the procedure of practising calm, which is at first to be developed through the perception of the foul (*aśubhasamjñā*) by way of the contemplation of corpses, or through mindfulness of breathing which, however, is not discussed in this chapter. The first *dhyāna*, attained as a result of the practice of contemplation of the corpse, is characterised by the abandoning of the five hindrances and the attainment of five qualities or factors. Although worldlings and those outside of the Buddha's teaching can attain *dhyāna*, its method of practice by the followers of the Buddha is different. Saṅgharakṣa says that when the first *dhyāna* is attained, the other *dhyānas* will follow easily. The supernormal powers can then be attained.

Chapter 23 starts with a discussion of the dangers of practising *dhyāna* without practising insight, and Saṅgharakṣa says that the meditator should contemplate that if he is not a stream-enterer yet, after having been born as a Brahmā god through the practice of *dhyāna*, he might be reborn in hell or another bad destination. He should be like a prisoner sentenced to death who, although he is allowed to wear a wreath of flowers, cannot find delight in it due to his impending death. He can escape *samsāra* only through practising *dhyāna* with insight, i.e., not just contemplating the impermanence, suffering, emptiness and without-selfness of the skeleton, which leads to the first *dhyāna*, but also the impermanence, etc., of the mind, which is a mere sequence of causes and conditions. When the past, present and future aggregates of the three planes are seen as empty and dependently arisen, the mind turns toward the unconditioned, *nirvāna*. Then the mind, which is malleable, contemplates the Truths, and the meditator becomes a non-returner. Following this discussion of the Buddhist practice of *dhyāna* produced by way of the contemplation of foulness, Saṅgharakṣa continues with a discussion of mindfulness of breathing and how it is to be carried out through the four modes of counting, etc. Again, he distinguishes the followers of the Buddha from the worldlings who just attain *dhyāna* and supernormal powers through practising this. The followers of the Buddha constantly recollect the qualities of the Buddha, Dhamma and Saṅgha, and the meaning of the four noble truths, etc., and become stream-enterers (*srotāpanna*), whose qualities, such as being freed from rebirth in bad destinations, are then given. Saṅgharakṣa's description of stream-entry as effected by way of the four wholesome roots (*kuśalamūla*, i.e., warming ups, *uśmagata*, the summits, *mūrdhan*, acceptances or receptivities, *kṣanti*, and the supreme worldly states, *laukikāgradharma*) accords with the one of the second stage of the preparatory path of effort (*prayoga-mārga*) in the Sarvāstivāda practice scheme of paths (*mārga*), i.e., the stage partaking of penetration [of the truths] (*nirvedhabhāgiya*), as described in the *Abhidharmakośabhāṣya*, *Mahāvibhāṣā*, etc.; see Dhammadajoti 2009b: 445–453. The process of gradual realization of the four noble truths in sixteen moments as found in Sarvāstivāda works is also given.

Chapter 24 is on developing insight into the five aggregates by way of the characteristics of impermanence, etc. Fifty-five similes on the nature of the body are given. The last part of the chapter gives the simile of the wealthy guild chief who, when his house is on fire, decides to take out his most important possession, a chest filled with priceless gems. Disregarding his life, he hastily takes out the treasure chest in fright that it will be burnt. Then a robber pursues him, desiring to take the chest. While the chief runs away carrying the chest, the robber shouts after him that when he gives up the treasure he will live. The chief then reflects that he should let go of the chest, take what is most important inside it, and thus reach safety. However, when opening the chest, he only sees poisonous snakes and knows that there is no treasure. Just like that, when one practises, having penetrated the truth of the path, one sees the whole body as the [chest full of]

poisonous snakes, and thereby attains insight into the truths. The verses that follow this simile say that when one cultivates insight into the truths in this manner, and recollects the benefits of the path, by penetrating it, one attains the unconditioned, abandons suffering and reaches safety. The final chapter, Chapter 25, discusses how the stream-enterer can reach the higher stages of the path until he attains the plane of non-trainee, i.e., becomes an arahant, who is then discussed in the last two chapters. In the conclusion of the treatise Saṅgharakṣa says that those who practice his instructions will reach *nirvāṇa* and be gradually released from suffering.

Despite some similarities, Saṅgharakṣa's \*Yogācārabhūmi was not a direct influence on Upatissa's *Vimuttimagga*. If it had been, one would see more similarities in content and structure. As mentioned above, the \*Yogācārabhūmi is a practice manual that contains many similes and verses, much more so than the *Vimuttimagga*, in which Upatissa maintains a close connection to abhidhammic and exegetical Pāli texts such as its predecessor the *Paṭisambhidāmagga*.

A possible link between the *Vimuttimagga* and the yogācāra movement is the usage of the term 坐禪人, lit. “sitting *dhyāna* person”, which corresponds to Pāli *yogāvacara* and Sanskrit *yogācāra*, and can be translated as “meditator” or more literally “one who is dedicated to spiritual practice”.<sup>69</sup> With regard to the Theravāda tradition, the term *yogāvacara* can best be understood by way of the traditional commentarial division of monastic vocations into practice (*paṭipatti*) and study (*pariyatti*), i.e., the *yogāvacara* is the one who undertakes the “burden of living [alone in the forest]” (*vāsadhura*)<sup>70</sup> or “burden of insight” (*vipassanādhura*), rather than undertaking the “burden of textual study” (*ganthadhura, pariyattidhura*) in monasteries. This division between meditating monks and studying monks began early in the history of Buddhism. Already in a discourse in the Āṅguttara Nikāya (A III 355) Mahācunda asks meditator monks (*jhāyī bhikkhū*) and monks dedicated to [the study of] the Dhamma (*dhammayogā bhikkhū*, which the commentary defines as *dhammakathikā*, “Dhamma preachers”),

<sup>69</sup> The terms *yogācāra* and *yogāvacara* are discussed in detail by Silk 1997 and 2000. The Pāli commentaries define it as one who is dedicated to practice (*bhāvanā*) or to the exercises (*yoga*) of *samatha* and *vipassanā*. Paṭis-a III 547: *Yogāvacaro ti samathayoge, vipassanāyoge vā avacaratī ti yogāvacaro. Avacaratī ti pavisitvā caratī ti*. Ibid 512: *Ayam puggalo ti ānāpānassatibhāvanām anuyutto yogāvacaro va. Abhidh-av 121: Sammā va paṭipannassa, yuttayogassa bhikkhuno; ... , yogāvacarabhikkhu so. Vism-mh II 4: Ādibhūtam yogakammam ādikammaṇi, tam etassa atthī ti ādikammiko, pubbe akataparicayo bhāvanām anuyuñjanto. Tēnāha yogāvacaro ti.*

<sup>70</sup> The unusual term *vāsadhura* probably refers to the ascetic practice of living in solitude in the forest rather than in a monastic community; see A-a V 68: *Araññasenāsane vasato kirassa vāsaduram-eva pūrissati, na ganthadhuram. Saṅghamajhe vasanto pana dve dhurāni pūretvā arahattam pāpuṇissati, vinayapīṭake ca pāmokkho bhavissati*. However, Pp-mt (42) explains it as “it is *vāsadhura* due to the inhabitation/infusion cultivation (*vāsanā-bhāvanā*) of the mind with wholesome states”, *kusaladhammehi cittassa vāsanābhāvanā vāsaduram*.

not to denigrate each other. In modern times this division of the Saṅgha is seen in the “forest dweller” (*araññavāsin*) monks dedicated to meditation versus the “village dweller” (*gāmavāsin*) monks dedicated to study, preaching and chanting. The division was probably present in other schools such as the Sarvāstivāda. Many Sarvāstivāda monks would have dedicated themselves to studying and reciting, but it also had *yogacāra* bhikṣus. Putting aside Pāli commentarial works, the term *yogāvacara* is only found in one short passage in the late canonical work *Paṭisambhidāmagga* (Paṭis II 26, § 203) and once in the para-canonical *Peṭakopadesa*. However, it is found 207 times in the first and last parts of the paracanonical *Milindapañhā*. In the first and earliest part of the *Milindapañhā*, i.e., up to p.44 of the PTS edition, it is found independently as *yogāvacara*, and in the last part, from p.365 onwards, only in combination with yogin, e.g., *yogī yogāvacaro*. The combination of *yogi* & *yogacāra* is also found in two Sanskrit works, i.e., the *Śrāvakabhūmi* section of the *Yogacārabhūmi* and the *Laṅkāvatāra* Sūtra; for references see Silk 2000: 302–303.

It is not surprising that the *Milindapañhā* uses this term since it is regarded as a composite work that was translated into Pāli from a text, or rather versions of a text, originally composed in Northwestern India by the Sarvāstivādins. The *Milindapañhā* contains traces of Sarvāstivāda doctrines such as the idea that space is unconditioned<sup>71</sup> (see Horner 1969: xviii, xl–xlvi; Skilling 1998: 90–96). The *Vimuttimagga* also uses the term 初禪人 corresponding to *ādikammika yogāvacara* or “beginner meditator”, in the *Visuddhimagga* and the *āṭhakathā*. It is found in the *Abhidharmakośabhaṣya* (VI.9) and *Śrāvakabhūmi* as *ādikarmika yogacāra* (see Silk 2000: 301, n. 128; 1997: 237).

The large section on the reasons for and benefits of the ascetic practices in the *Milindapañhā*, called *Dhutaṅgapañho* (Mil 347–362), could also suggest a link between the school wherein this work originated and the *Vimuttimagga*, which has a whole chapter dedicated to the 13 ascetic practices. The *Milindapañhā* (Mil 359), along with the *Parivāra* (Vin V 192), is one of the earliest works to list the 13 ascetic practices together. Like the *Vimuttimagga* it says that torpor

<sup>71</sup> The term *vāsana* in the sense of “impression” or “imbibing”, which is used in Sarvāstivāda works in relation to the difference between the Buddha and arahants (see Dhammadajoti 2009b: 256–60), is first found in connection to the arahant in the *Milindapañhā* p. 263: “those who are intrinsically pure, due to [meritorious] impressions impressed formerly, they are without proliferation in one moment”, *ye te sabhāvaparisuddhā pubbevāsitavāsanā te ekacittakkhaṇena nippapañcā honti*. In the *Peṭaka* and *Netti*, it is also used, but differently, i.e., in the sense of impressions of meritorious actions that will lead to results in future lives, i.e., Peṭ 28: *Sotānugatesu dhammesu vacasā paricitesu manasānupekkhitesu dīṭhiyā suppaṭividdhesu pañcānisamsā pāṭikāñkhā. ... No ce devabhūto pāpuṇāti, tena dhammarāgena tāya dhammanandiyā paccekabodhim pāpuṇāti. ... Yam samparāye paccekabodhim pāpuṇāti, ayam vāsanā*. See also the origin-story verses to the *Pārāyanavagga*, Sn 1015: *Jhāyī jhānaratā dhīrā, pubbavāsanavāsitā. Sn-a II 583: Pubbavāsanavāsitā ti pubbe kassapassa bhagavato sāsane pabbajitvā, gatapaccāgatavattapuññavāsanāya vāsitacittā. Ap II 610: Pubbavāsanasampannā, pabbajim anagāriyam.*

(*middha*) is a material state, over which the arahant has no control (Mil 253). The *Milindapañhā* is not mentioned in the *Vimuttimagga*.

The unusual term *attabhāvavatthu* in the Vim, although probably taken from the *Peṭakopadesa*, can be linked to the term *ātmavastu* which can only be found in yogācāra works; see Appendix V. The terms *salakkhaṇa* “specific characteristic” and *sāmaññalakkhaṇa* “general characteristic”, which first appear in Theravāda works in the *Vimuttimagga*, are also found in the *Śrāvakabhūmi* and in the *\*Abhidharmavibhāṣa*. In the Sarvāstivāda Abhidharma the concepts of *svalakṣaṇa* and *sāmānyalakṣaṇa* play a primary role in the analysis of dharmas; see Dhammadjoti 2009: 18–22.

Deleanu (1997: 37–38) points out another significant connection between Sarvāstivāda meditation texts and the *Vimuttimagga*: “The fact that the *Vimuttimagga* also continues its exposition of the foetal development with a detailed description of the parasitic worms … and list of diseases and physical pains … seems to point to a common tradition shared by the Sthaviravādins and Sarvāstivādins.” The passages Deleanu refers to — i.e., the formation of the embryo (T1451: 253c10–256a13–b09), the different kinds of worms that feed on the body (256b29–257a13), and the different kinds of diseases of the body (257b22–257b27) — are found in a discourse on the contemplation of the body in the Kṣudrakavastu of the Mūlasarvāstivādavinaya. Similar passages in the same order are also found in other Dhyāna Sūtras such as the *\*Yogācarabhūmi* of Saṅgharakṣa; see Yamabe 2013: 598ff. The discourse by the Buddha to Nanda in the Kṣudrakavastu is also found as an independent text called *\*Garbhāvavkrāntisūtra* in different Chinese translations (see Kritzer 2008: 77, 2014: 9–10). The passages, especially the one on the kinds of worms, are similar. The passage defining the kinds of worms cannot be found in any Pāli works (see Ch. 8 fn. 725); the other two passages, although found in Pāli works (see Ch. 8 fn. 722, 737), are not found in the *Visuddhimagga*.

A final possible link between the *Vimuttimagga* and the yogācāra movement within the Sarvāstivāda school could be the inclusion in the *Vimuttimagga* of a lengthy discussion of and rejection of gradual realization (*anupubbābhismaya*) of the paths, fruits and truths, and the acceptance of simultaneous comprehension (*ekābhismaya*), which is based on the *Anupubbābhismayakathā* in the *Kathāvatthu* (Kv 212–220); see Ch. 12 § 34 and 25. Upatissa could have included his discussion for Abhayagirivihāra monks who had heard or read about this Sarvāstivāda teaching. Ronkin suggests that the rejection of gradual realization as propounded by the Sarvāstivādins could have been the reason for the composition of the *Paṭisambhidāmagga* “during the period of the great doctrinal divisions as a summation setting out the doctrines accepted by the Theravāda, perhaps as a positive counterpart to the *Kathāvatthu*” (Ronkin 2005: 91; cf. Warder 1982: xxxiv). She also suggests (2005: 96) that the *Peṭakopadesa* (see § 6) could be a text rooted in the same period of doctrinal division due to its discussion of

simultaneous realization (see Pet 134–35). The *Vimuttimagga*, however, is not rooted in the same period and is a later work than the *Paṭisambhidāmagga* and *Petakopadesa*. It contains the doctrine of momentariness (see Ronkin 2005: 91, 95) as well as the other Sri Lankan Theravāda tenets (see § 4.1) that are not found in the two earlier texts. In the *Visuddhimagga* (XXII.103) Buddhaghosa only briefly mentions gradual realization and refers to the Kathāvatthu. Perhaps he did not consider the matter important enough to discuss in detail since Sarvāstivāda works were not studied at the Mahāvihāra.

Despite similarities between the *Vimuttimagga* and *yogācāra* works, no definite conclusions can be drawn with regard to their influence on the *Vimuttimagga*. There is little to no information about the meditation manuals, treatises and commentaries of other South Indian schools such as the Mahīśāsakas that could have influenced Upatissa. These schools possibly would have transmitted such texts, but none are extant. An important difference with the Sarvāstivāda and *yogācāra* works is that the *Vimuttimagga* does not employ the stages (*bhūmi*) that the Yogācārabhūmi (i.e., seventeen stages) and Saṅgharakṣa's \*Yogācārabhūmi (three stages) are founded on, and which are already found in the \*Abhidharma-mahāvibhāṣa; see Buswell and Jaini 1996: 117–118, Dhammadjoti 2009b: 440. It also does not use the scheme of the five paths (*mārga*), however, since Saṅgharakṣa does not use this scheme, at least not systematically, it might not have been used by all *yogācāra* teachers. In the *Vimuttimagga* ch. 12 § 47, two planes are described. The first is the plane of vision (*dassanabhūmi*), i.e., the path of stream-entry when one sees what one has not seen before. The second is the plane of practice (*bhāvanābhūmi*), i.e., the other three paths and the four fruits of recluseship, when one practices what one has seen thus. Although, this description accords with the scheme of paths as found in Sarvāstivāda works (see Dhammadjoti 2009b: 440–453) it was probably taken from the *Petakopadesa* or *Nettippakarana*; see ch. 12 fn. 152). In the same passage at ch. 12 § 47, the plane of the trainee (*sekhabhūmi*) and the plane of the non-trainee (*asekhabhūmi*) are described, but these could also have been taken from the *Petaka*.

## 5 Passages attributed to “some” that can be found in the *Vimuttimagga*

In the *Visuddhimagga* and the Pāli commentaries, ideas and tenets that are different from those of the Mahāvihāra — i.e., of teachers and texts of other Sinhalese schools, of South Indian schools, of other non-Theravāda schools, and even of those of differing views within the Mahāvihāra — are attributed to “some” (*keci*), “certain ones” (*ekacce, eke*), “others” (*apare, aññe*), and “those who” (*ye*). The ones attributed to “some” are the most common type. On these types of attributions, see Horner 1981: 88, Mori 1988: 2, Endo 2013: 83–105 Kieffer-Pülz 2013a: 31. In the subcommentaries “some”, etc., are often identified as the

Abhayagirivāsins and sometimes as their offshoot, the Dakkhinavihāravāsins; see Mori 1988: 2, Cousins 2012: 99. The usage of “some” is not confined to Mahāvihāra commentaries since Upatissa also uses it several times; see § 4.8.

Not all views attributed to the Abhayagirivihāra in the Pāli Tīkās are found in the *Vimuttimagga* (e.g., that the stream-enterer called “one who [is reborn] seven times [at most]” (*sattakkhattuparama*), can be reborn less than seven times; Mṭ to Kv-a 137), but this is could be simply due to the Tīkās referring to ideas that did not yet exist in Upatissa’s time and arose later in the Abhayagirivihāra; see Cousins 2012: 106–113, Gunawardana 1979: 30.

What follows is an overview of twenty-one ideas and tenets attributed to “some”, etc., in the Pāli commentaries that are found in the *Vimuttimagga*. Except for the longer discussion on *middharūpa* and the comprehension through momentariness, the Pāli passages referred to can be found in the footnotes to the actual passages in the text itself. The first thirteen of these ideas have already been detected by Bapat, Mori, Cousins, etc.<sup>72</sup>

1. The *Vimuttimagga* lists 26 kinds of dependent matter (*upādārūpa*) at Ch. 11 § 5, but the *Visuddhimagga* (XIV.36) and other Pāli works list 24 kinds. This is because the Mahāvihāra tradition does not include birth of matter (*jātirūpa*) and torpor of matter (*middharūpa*) as kinds of dependent matter. The Mahāvihāra tradition instead includes *jātirūpa* in growth and continuity (*upacaya-santati*) of matter (see Vism XIV.71, As 339) and strongly rejects the idea of torpor of matter (see Skilling 1994: 187–88). The material basis (*vatthu-rūpa*), number 25 in the list in Vim, is identical with the heart basis (*hadayavatthu*), number 13 in the Vism. The dependent matter of *middharūpa* is attributed to “certain ones” (*ekacca*) in Vism, to “some” (*keci*) in other Pāli commentarial works, and to the Abhayagirivāsins in the Tīkās; see Introduction fn. 73.

The concept of *middharūpa* occurs eight times in the Vim: (1) as part of the hindrance of sloth and torpor (*thīna-middha*), it is defined as torpor born from food and season at Ch. 8 § 23/p. 416b09–18. It is not a hindrance and can be overcome through energy because it is not born from the mind. (2) As one of the 26 kinds of dependent matter (which are listed at 11 § 5/p. 445c25) it is defined as “torpor of the elements” at Ch. 11 § 7/446a28. (3) As one of the kinds of matter that are produced by the conditions of season, mind and food it is given along with lightness, softness and malleability of matter at Ch. 11 § 10/446b11. (4) As the material cluster (*kalāpa*) of “bare-torpor” that is produced by season and food, it is implied at Ch. 11 § 11/446c16–18. (5) Torpor is said not to exist in the material sphere (*rūpāvacara*) at Ch. 11 § 11/446c21. (6) Torpor is mentioned as one of the nine kinds of matter that are not-clung-to (*anupādinna-rūpa*) in the sense of not being produced through the result of

<sup>72</sup> See Bapat 1937: xxvii–xl; Gunawardana 1979: 27–30; Mori 1988: 5–14; Anālayo 2009a: 629; Cousins 2012: 99–114.

kamma (*kammavipāka*) at Ch. 11 § 15/447a20. (7) Torpor of matter is one of the nineteen kinds of matter as intrinsic nature in the sense of being produced (*nippbhanna*) at Ch. 11 § 16/447a29. (8) Torpor is mentioned in the discussion on which of the hindrances are abandoned through which path at Ch. 12 § 59/460a27. Here sloth (*thīna*) is said to be abandoned by the path of arahantship, whereas “torpor follows along with matter”. This implies that torpor is abandoned only at the arahant’s passing away.

These eight occurrences of *middha(-rūpa)* in the Vim show that it was an integral part of the doctrinal system of the school that Upatissa was connected to. Although there is only a subtle difference between the two views on torpor, on a doctrinal level it appears to have been the major point of disagreement of the Mahāvihāravāsins with the Abhayagirivāsins as there are several lengthy attempts in Mahāvihāra works to refute “those with the torpor view”, *middhavādino*.<sup>73</sup> In the Vim there is some explanation of *middha(-rūpa)* at

<sup>73</sup> Vism XIV.71/p.450: *Atthakathāyam pana balarūpam sambhavarūpam jātirūpam rogarūpam, ekaccānam matena middharūpan ti evam aññāni pi rūpāni āharitvā, addhā munīsi sambuddho, natthi nīvaraṇā tāvā ti* (= Sn 546) *ādīni vatvā middharūpam tāva natthi yevā ti paṭikkhittam. Itaresu rogarūpam jaratāaniccatāggahañena gahitam-eva, jātirūpam upacayasantatiggahañena, sambhavarūpam āpodhātuggahañena, balarūpam vāyodhātuggahañena gahitam-eva.* Vism-mhṭ II 104: *Ekaccānam-ti abhayagirivāsīnam. Paṭikkhittan-ti ettha evam paṭikkhepo veditabbo, middhañi rūpam-eva na hoti nīvaraṇesu desitattā. Yassa hi nīvaraṇesu desanā, tam na rūpam yathā kāmacchando. Siyā panetām duvidhañi middham rūpam, arūpañcāti.* ... (This long discussion is translated in Cousins, 2012: 101f.). As 339–40: ... *chabbisatisaṅkhyam veditabbañ. Ito aññāñam rūpam nāma natthi. Keci pana middharūpam nāma atthī ti vadanti. Te addhā ... nāma natthīti patisedhetabbā. Apare balarūpam saddhiñi sattavīsati, sambhavarūpam saddhiñi atthīvīsati, jātirūpam saddhiñi ekūnatiṁsati, rogarūpam saddhiñi samatiṁsati rūpāñcāti vadanti. Tepi tesam visum abhāvam dassetvā paṭikkhipitabbā. Vāyodhātuyā hi gahitāya balarūpam gahitam-eva, ... upacayasantatīhi jātirūpam ... As 377–83 has the lengthiest refutation: ... Yam yebhuyyena sekkhaputhujjanānam niddāya pubbabhāga-aparabhāgesu uppajjati tam arahattamaggena samuccijjati. Khīnāsavānam pana karajakāyassa dubbalabhbhāvena bhavañgotaraṇām hoti, tasmiñ asammisce vattamāne te supanti, sā nesam niddā nāma hoti. Tenāha bhagavā, abhijānāmi kho panāham, aggivessana, gimhānam pacchime māse catugguṇam saṅghātiṁ paññapetvā dakkhiñena passena sato sampajāno niddam okkamīti (= M 1 249). Evarūpo panāyam karajakāyassa dubbalabhbhāvo na maggavajjhō, upādinnakepi anupādinnakepi labbhati. ... Abhidh-av 72: ... sabbam eva idam rūpam samodhānato pathavīdhātu ... vāyodhātu, cakkhāyatanañ ... jaratāaniccatā ti atthīvīsatividhām hoti; ito aññāñam rūpam nāma natthi. Keci pana middhavādino middharūpam nāma atthī ti vadanti, te addhā ... tāvā ti ca, thīna-middha-nīvaraṇam nīvaraṇāñ c’eva avijjānīvaraṇena nīvaraṇā-sampayuttan ti sampayuttatīva-cacanato ca; mahāpakaraṇe Paṭṭhāne nīvaraṇam dhammam patīcca nīvaraṇo dhammo uppajjati na purejāta-paccayā ti ca; arūpe pi kāmacchando-nīvaraṇam patīcca thīna-middha-uddhacca-kukkuccāvijjā-nīvaraṇāni ti. Evañ ādhīhī virujjhānato arūpam eva middhan-ti paṭikkhipitabbā. Mōh 79: Keci pana middharūpam balarūpam sambhavarūpam jātirūpam rogarūpan-ti imānipi pañca gahetvā tettiñsa rūpāni honī ti vadanti, te tesam abhāvam, antogadhabhbhāvāñ-ca vatvā paṭikkhipitabbā. Imesu hi middhañ rūpam-eva na hoti arūpadhammattā nīvaraṇānam. Middheneva hi pacalāyikākārena rūpappavatti hoti, balarūpam pana vāyodhātuyā antogadham tañsa bhāvattā, sambhavarūpam āpodhātuyā, jātirūpam upacayasantatīsu, rogarūpañ-ca jaratāaniccatāsu pavisati sappaccaya samuṭṭhitārūpavikārabhedesu rogabyapadesato ti sabbam rūpam atthīvīsatividham-eva hoti. Abhidh-av-pṭ II 157: Kecī ti abhayagirivāsino. Middharūpassa vadanaśīlā, middhavādo vā*

Ch. 8 § 23/416b09–18, which might indicate that another school did not agree with it and that it therefore required an explanation in defence.

Possibly the *Vimuttimagga* was written at a time when the Mahāvihāra had not yet taken a doctrinal stance against *middharūpa*. Cousins: “It is probable that the use of *middha*(-*rūpa*) is evidence that the author of Vim was a follower of the Abhayagiri school, given that this is considered a view of that school in the Tīkās. However, it is also possible that the position of the Mahāvihāra had not yet been determined at the time that Vim was written. There is quite a fine line between holding that *middha* like *lahutā* is a distinct form of *rūpa* and holding that *middha* is a modification of the four elements, etc., or the mere absence of *lahutā*, etc”. (Private correspondence. See also Cousins 2012: 101–105.)

According to the paracanonical texts *Peṭakopadesa* and *Milindapañhā*, which predate the split between the Mahāvihāra and Abhayagirivihāra, the arahant can have bodily torpor. The *Peṭaka* says: “Although there is for the arahant the falling into the bodily affliction of torpor, it nevertheless is not a hindrance. [Thus] it is not one-sidedly so that sloth and torpor is a hindrance.”<sup>74</sup> Elsewhere the *Peṭaka* says: “Although bodily unworldliness is torpor, it nevertheless is not an intrinsic affliction (*sabhāvakilesa*). Thus, viscosity of mind and bodily unworldliness are a lesser affliction by siding, not an affliction by its intrinsic nature. ... Thus ... four hindrances are afflictions by intrinsic nature and sloth and torpor are an affliction by siding with the hindrances”<sup>75</sup> In the *Milindapañhā*, Nāgasena lists ten physical states over which even the arahant has no control since these states follow along with having a body, namely, cold, heat, hunger, thirst, defecation, urination, torpor, ageing, sickness and death.<sup>76</sup> There is no mention at all of *middharūpa* or anything related to it in the *Nettippakarana*, indicating that it is more closely connected to the Mahāvihāra than the *Peṭakopadesa* (see § 6) and *Milindapañhā*.

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*etesan-ti middhavādino. Middharūpañ nāmā ti utucittāhāravasena tisamūṭhānam middhañ nāma rūpañ. ... Katham paṭikkhipitabbā ti āha munīsī ti ādi. Natthi nīvaraṇā ti sotāpatti-maggena vicikicchānīvaraṇassa, ... arahattamaggena thīnamiddhanīvaraṇānañ-ca pahīnattā. Ayañ-h' ettha adhippāyo yadi middham rūpam siyā, appahātabbam bhaveyya. ... Cf. Abhidh-s 108: Tathā hi pāliyam (= Dhs 205) ... Tattha katamam middham? Yā kāyassa akallatā akammaññatātyādinā imesañ niddeso pavatto. Nanu ca kāyassā ti vacanato rūpākāyassa pi akammaññatā middhan-ti tassa rūpabhāvo pi āpajjati ti? Nāpajjati, tattha tattha ācariyehi ānītakāranavasenevassa paṭikkhittattā. Tathā hi middhavādimatappaṭikkhepanattham tesam vādanikkhepapubbakam aṭṭhakathādīsu bahudhā vitthāren-ti ācariyā.*

<sup>74</sup> Pet 161: *Atthi pana arahato kāyakilesamiddhañ-ca okkamati na ca tam nīvaraṇam, tassa thīnamiddhañ nīvaraṇan-ti na ekaṇsena.*

<sup>75</sup> Pet 158: *Yā pana kāyassa akammaniyatā kiñcāpi tam middham no tu sabhāvakilesatāya kileso, iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayañ pakkhopakileso na tu sabhāvakileso. ... cattāri nīvaraṇāni sabhāvakilesā thīnamiddhañ nīvaraṇapakkhopakileso.*

<sup>76</sup> Mil 253: *Dasayime, mahārāja, kāyānugatā dhammā bhave bhave kāyam anudhāvanti anuparivattanti. Katame dasa? Sītam uṇham jighacchā pipāsā uccāro passāvo middham jarā byādhi maraṇam, tattha arahā anissaro assāmī avasavattī ti.*

The position of the Vim on *middha* reflects that of the Tipiṭaka more than that of the Mahāvihāra commentaries. In the Theragāthā (Th 904, see Ch. 8 fn. 182), the arahant Anuruddha says that for 55 years he has had no torpor [born] from the mind and for 25 years he has stopped the lying down [that is due to torpor born] from food and season. In the Mahāsaccaka Sutta (M I 249, see Intro. fn. 73) the Buddha says that although he takes a nap in the hot season after taking his meal, this is done mindfully and clearly knowing and not done under the influence of delusion. In the Abhidhammapiṭaka, only *thīna* is given as one of the ten grounds for afflictions; see Ch. 12 § 64.

2. At Ch. 2 § 6/401a17, it is said that virtue “has the meaning of [being like a] head, the meaning of coolness and the meaning of security”. This is ascribed to “others” (*aññe*) in the Vism, the Niddesa commentary and the *Paṭisambhidāmagga* commentary. The Vism-mhṭ specifies “others” as “other teachers” (*aññe pana ācariyā*). See Ch. 2 fn. 29.
3. In the Exposition of Temperaments at Ch. 6 § 2/409b29, it is said that besides the greed, hatred, and delusion temperaments there are also craving, views, and conceit temperaments. The latter three types are attributed to “others” (*apare*) in the Vism (III.78). See Ch. 6 fn. 3.
4. Moreover, the Vism (III.74) says that “some” (*keci*) arrive at fourteen temperaments by adding combinations of the six temperaments. The fourteen temperaments are found in the Vim at Ch. 6 § 2/409b26. See Ch. 6 fn. 2.
5. The passage “former habits are causes of the temperaments; the elements are causes of the temperaments; and the humours are causes of the temperaments” in the Vim (6 § 6 /410a12–13) is attributed to “certain ones” (*ekacce*) in the Vism (III 80). Dhammapāla (Vism-mhṭ 123) identifies “certain ones” as “Upatissa Thera” who “said so in the *Vimuttimagga*”; see § 1.5, § 4.8 and fn. 567.
6. According to the Vim, the factors of asceticism (*dhutaṅga*) are not to be spoken of (*navattabba*) as either wholesome, unwholesome, or undetermined (3 § 18/406b19). The Vism (II.79), however, considers them only as wholesome (*kusala*) and rejects this idea of “whoever should say” (*yo pana vadeyya*) and “of those” (*yesam*), i.e., the Abhayagirivāsins according to the *ṭīkā* (Vism-mhṭ I 103). See fn. 451 and § 4.1, and Bapat 1937: xxxviiif. & 1964: xxviiif. & 77; Cousins 2012: 100; Anālayo 2009a: 623, 2009b: 3, 6–8.

The *Vimuttimagga*’s inclusion of asceticism in the eleven types of concept (*paññatti*) is connected to this idea and is likewise attributed to the Abhayagirivāsins in the Vism-mhṭ; see idea no. 18. On the adaptation of this passage in the Tibetan translation, wherein the kinds of asceticism are said to be wholesome, see § 4.4.

7. In the Vim the three kinds of goodness are defined as: “purity of practice is the initial goodness; the intensification of equanimity is the intermediate goodness; gladdening is the final goodness” (8 § 25/417a06–10). This is a different explanation than in the Vism and other commentaries (Vism IV.114, etc.), which attribute the explanation that corresponds to the one in the Vim, to “certain ones”, *eke*, whom the subcommentaries specify as the Abhayagiri-vāsins. See Ch. 8 fn. 203.

8. In Vim (8 § 99/429c21–22) it is said: “One who practises mindfulness of breathing accomplishes the peaceful, the excellent, the sublime, and the lovely, enjoyable happiness”. Herein, the part “sublime, lovely, enjoyable happiness” does not correspond to the last part of the Pāli parallel *santo ceva pañito ca asecanako ca sukho ca vihāro*. According to the Vism (VIII.149), “some” say that *asecanaka* means “delicious, just sweet by nature”, *ojavanto sabhāveneva madhuro*, instead of “unadulterated, unmixed”, *anāsittako abbokiṇṇo*; see Ch. 8 fn. 607. This could suggest that the Vim had a reading of this passage that accords with the interpretation of “some” or that the Chinese translator interpreted it in a way that happened to accord with the interpretation of “some”. See Mori 1988: 10–11.

9. According to the Vism (VIII.214), “certain ones” say that to some the sign appears as “a pleasant touch like cotton wool or silk-cotton wool or a breeze” while in the Vim (8 § 102/430a29f.) it is said that “it is like the pleasant touch of a tuft of silk or a tuft of cotton wool touching the body or it is like the pleasant touch of a cool breeze touching the body.” Also in relation to mindfulness of breathing, although this is not attributed to anyone, the Vism (III.113) says that the sign of the breath should not be extended or increased (*vaddheti*). The Vim (8 § 102/430b02–04) however says that it can be extended; see fn. 1261. The same applies the four immeasurables or divine abidings, which according to the Vism (III.113–114) should not be extended, but according to the Vim (7 § 6/411b11) can be extended.

10. According to the Vim (11 § 6/445c29–446a15), the sensitivity (*pasāda*) of each sense base has one of the elements in excess of the others, e.g., in eye-sensitivity heat is most. This idea is attributed to “some” in the Vism and other commentaries. The Vism-mhṭ attributes it to Vasudhamma of the Mahāsaṅghikas, whereas the *Visuddhimagga Sannē* (p. 1050) attributes it to Vasudhamma the Abhayagirivāsin; see Cousins 2012: 110. See Ch. 11 fn. 10.

11. The twelfth kind of formation in the Vim is “restraining” or “refraining” (*nivāraṇa*), which is explained as “restraining is the mind abstaining from evil”<sup>77</sup> (11 § 21/447c24). Cousins says: “If this is not the equivalent of *virati*,

<sup>77</sup> 心惡止離. The character 惡 usually corresponds to *pāpa* but can also correspond to *akusala* and *dussīla*. See Ch. 11 fn. 104.

then three path factors i.e., right speech, action and livelihood will be impossible for *Vimuttimagga*, since they are otherwise not in the list of *saṅkhāras*, as they are in the *Visuddhimagga*. That seems very unlikely. The position of a single *virati* is mentioned in *Abhidhammāvatāra* and attributed to the Abhayagirivāsins in its *ṭīkā*. Given that the Mahāvihāra tradition generally holds that there is a single *virati* in *lokuttara* skilful *citta*, it would not be a great step to hold the same for *jhāna*. This would imply *virati* from the hindrances. Since there are no *viratis* in *rūpāvacara-citta*, this would have to be true for *upacārajhāna*. It could easily be extended to all *kusala-kāmā-vacara-citta*. It would then be *niyata* and appropriate in this list of *cetasikas*.<sup>78</sup> (Private correspondence. See also Cousins, 2012: 107–108.)

Further support for this single *virati* or refraining comes from another passage in the Vim (2 § 2/400c07–08): “Restraint (*saṃvara*) has the meaning of ‘abandoning’ and virtue is ‘all wholesome states’. As is said in the Abhidhamma: “Virtue is the abandoning of sensual desire through renunciation; virtue is the refraining from … the volition [to oppose …] … the self-control …; virtue is the restraint with regard to [sensual desire through renunciation]”.” The quotation is from the *Paṭisambhidāmagga* (referred to as “Abhidhamma” in the Vim; see § 4.5): *Paṭis I 46f.: nekkhammena kāmacchandassa ... arahattamaggena sabbakiles ānaṃ pahānaṃ sīlam, veramaṇī sīlam, cetanā sīlam, saṃvaro sīlam, avītikkamo sīlam*. The introduction to this quotation possibly is related to an understanding of “other teachers” that the *Paṭis-a* (I 226) refers to and rejects: “But other teachers, taking literally the words ‘virtue is refraining (*veramaṇī*)’ with regard to renunciation and so on too, say that there is also a ‘refraining (*virati*) which is certain-whatsoever with regard to all wholesome [states]. …’.” *Aññe pana ācariyā nekkhammādīsu pi veramaṇī sīlanti vacanamattam gahetvā, sabbakusalesu pi niyata-yevāpanakabhūtā virati nāma atthī ti vadanti …*

12. According to the *Paṭis-a* (I 290), “matter not bound up with faculties” (*anindriyabaddharūpa*) can be an object of insight, but it adds that there are “others” (*aññe*) who say that *anindriyabaddharūpa* is not coming within [the range of] insight, *vipassanā*. The Vim (448c19–20) implicitly approves of this when it says that matter not bound up with faculties is not included in the truths, but just in the aggregates. The *Kathāvatthu* (p. 546) rejects this idea. See Ch. 11 fn. 172.

13. Whereas the Vism says that all noble persons can enter upon the attainment of fruition, the Vim (12 § 72/460c23–24) says in its primary explanation that

<sup>78</sup> Abhidh-av p. 22: *Lakkhaṇādito pana etā tisso pi viratiyo kāyaduccaritādivatthūnam avītikkamalakkhaṇā, kāyaduccaritādivathuto saṅkocanarasā, akiriyapaccupaṭṭhānā, saddhāhiriottappa-appicchatādigunapadaṭṭhānā. Keci pana imāsu ekekam niyatam viratim icchanti. Abhidh-av-ṭ I 311: Kecī ti Abhayagirivāsino. Imāsū ti imāsu tīsu viratisu. Ekekam niyatam viratim icchāntī ti aññam ekam catutthaniyataviratim icchanti.*

only non-returners and arahants who are perfect in concentration can enter upon it. The Vism (XXIII.6–7) and Paṭis-a attribute this idea to “some” (*keci*), who are said to be the Abhayagirivāsins in the Patis-gp; see Ch. 12 fn 247. In the secondary explanation, however, the Vim attributes the idea that all noble persons can enter upon attainment of fruition to “some”, suggesting that Upatissa was aware of the standpoint of the Mahāvihāra; see § 4.8.

There is a related passage a bit later on in the Vim (12 § 72/461a16): “Q. When the non-returner [develops] insight for the attainment of fruition, why does change of lineage not produce the arahant path immediately? A. If it is without a basis of pleasure (*sukha*), it does not produce [the arahant path] since insight is without strength”. According to Bapat (1937: xlii & 126–27), this is the same position as rejected in the Vism (XXIII.11) and attributed there to “those who say” (*ye pana vadanti*), said to be the Abhayagirivāsins in the Vism-mhṭ and Paṭis-gp,<sup>79</sup> but the position is not so clear; see Mori 1988: 14, Anālayo 2009b: 4–5, Cousins 2012: 105–106. Anālayo (2009b: 5) writes: “This presentation could either imply that fruition attainment needs to be conjoined with insight in order to lead to full liberation, or else that fruition attainment by its very nature excludes the possibility of developing insight that is sufficiently strong to lead to the final goal. Moreover, the actual view quoted by Buddhaghosa concerns the progression from stream-entry to non-return, whereas the Path to Liberation only addresses progress from non-return to full liberation”.

The answer probably means that without the basis of pleasure developed through the eight concentration attainments (i.e., the pleasant practice, *sukhapaṭipadā*, see 12 § 45/459b09), there is not sufficient strength of insight to produce the path and therefore the non-returner cannot enter the attainment of fruition, i.e., he cannot enter this attainment as a bare insight practitioner (*sukkhavipassaka*). With regard to the attainment of cessation, Ācariya Dhammapāla (Vism-mhṭ II 520; see Ch. 12 fn. 247) explains that the bare insight practitioner and the non-returner, even though they do have the power of insight, cannot enter upon it due to not having the power of concentration. Only when this power is fulfilled through developing

<sup>79</sup> Vism XXIII.11/p.700, Paṭis-a I 268: *Ye pana vadanti sotāpanno phalasamāpattim samāpajjissāmī ti vipassanam paṭṭhāpetvā sakadāgāmī hoti. Sakadāgāmī ca anāgāmī ti, te vattabbā: evam sati anāgāmī arahā bhavissati, arahā paccekabuddho, paccekabuddho ca buddho. Tasmā na kiñci etam, pāliwaseneva ca paṭikkhittan-ti pi na gahetabbam. Idam-eva pana gahetabbam: sekkhassā-pi phalam-eva uppajjati, na maggo. Phalañcassa sace anena pathamajjhāniko maggo adhigato hoti. Paṭhamajjhānikam-eva uppajjati. Sace dutiyādīsu aññatarajjhāniko, dutiyādīsu aññatarajjhānikamevāti. Evam tāvassā samāpajjanam hoti. Ud-a 34: Ye pana vadanti sotāpanno attano phalasamāpattim samāpajjissāmīti vipassanam vaddhetvā sakadāgāmī hoti ... sambuddhoti āpajjeyya, tasmā yathābhinivesam yathājjhāsayam vipassanā attham sādhetī ti sekkhassā-pi phalam-eva uppajjati, na maggo. ... Paṭis-gp 137 (Sinhala ed.): Ye panā ti abhayagirivihārikā va. Vism-mhṭ II 519: Ye panā ti abhayagirivāsino sandhāyāha. Te hi maggaphalavipassanāyā āloletvā vadanti.*

the eight concentration attainments, the attainment of cessation can be entered upon and the formations (that lead to rebirth) can be completely crushed.

14. The explanation of the terms used to describe pure precepts or virtues in the Vim (8 § 90/429a20–24) (“unbroken, without defect”, etc.,) matches the explanation attributed to “some” (*keci*) in the *Paṭisambhidāmagga* commentary, albeit in the positive form. See Ch. 8 fn. 595.

15. “Cooling” or “coolness” (*sītala*) is said to be an intrinsic nature (*sabhāva*) and the characteristic (*lakkhaṇa*) of the wind element (8 § 164/439b09, 8 § 170/440a02). The Vism-mhṭ (II 108) says that there are “those who say” (*ye pana ... vadanti*) that the wind element has this characteristic. It rejects it on the grounds that coolness and heat would then occur together in one material cluster (*kalāpa*); see Ch. 8 fn. 879.

16. The Vim (12 § 7/454b02–03) gives twelve methods for grasping each aggregate, i.e., past, future or present, internal or external, great or small, coarse or subtle, far or near, and all. The totality of the eleven methods is included to get the twelfth method called “all”. The *Paṭisambhidāmagga-āṭṭhakathā* (I 248) attributes this twelfth method to “some”; see Ch. 12 fn. 19.

17. The Vim (8 § 159/438a17–18) refers to the idea that the four or five jhānas can be developed on the four immeasurables: “It is also said: ‘The four jhānas are produced [dependent] on the four immeasurables. As the Fortunate One said: “[Dependent] on the four immeasurables ... you should develop it without thinking and with exploring; ... you should develop it accompanied by equanimity.”’” See Ch. 8 fn. 834. Ācariya Buddhaghosa (Vism IX.112–13/p. 322) rejects this idea which he attributes to “but whoever should say thus” (*yo pana evam vadeyya*). The subcommentary (Vism-mhṭ I 386) does not attribute this idea to anyone, but the idea that the factors of asceticism (*dhutaṅga*) should not be spoken of (see idea no. 6 above) is introduced with “but whoever should say” (*yo pana vadeyya*) and is attributed to the Abhayagirivāsins. Another passage introduced with “but those who say” (*ye pana vadanti*) in the Vism is also attributed to the Abhayagirivāsins in its *tīkā*; see idea 13.

18. The Vim (11 § 36/449a28–b01) lists eleven kinds of concept (*paññatti*). The sixth one is “asceticism” (*dhuta*) in the Chinese and “factor of asceticism” (*dhutaṅga*) in the Tibetan. Ācariya Dhammapāla (Vism-mhṭ I 103) says that the Abhayagirivāsins held that “the factor of asceticism is a concept”; see Ch. 3 fn. 85. See also idea 6.

19. According to the Vim (12 § 73/461b02–03), those born in the immaterial sphere cannot enter upon the attainment of cessation because there is no [material]

basis for emerging from it again. The Vism (XXIII.29) attributes this idea to “some”; see Ch. 12 fn. 261.

20. In the same section (12 § 73/461b24) it is also said that the attainment of cessation of perception and feeling can be entered for the sake of protecting the body as in the case of Sāriputta Thera. This refers to the story in the Udāna (Ud 39–41) wherein Sāriputta, while having entered upon “a certain concentration”, was hit on the head by a *yakkha* spirit but was left unhurt. Ācariya Dhammapāla comments that this concentration is the divine abiding of equanimity, but adds that “some” say that it is the attainment of cessation of perception and feeling; see Ch. 12 fn. 270.

21. At the conclusions of both of the sections on arising and falling away in the discussion of the knowledge of rise and fall (*udayabbayañña*) at 12 § 11, it is said: “one cannot obtain understanding (*avabodha*) by way of the moment (*khañato, khañavasena*)” (以剎那不可得覺, 455a16, 455a25).

This idea could be related to the one attributed to “some” (*keci*) in the Vism-mhṭ and Abhidh-av-pt: “With regard to this some said: ‘The seeing of rise and fall of the immaterial aggregates is only through duration and continuity, not through the moment’. In their opinion there would not be the very vision of rise and fall through the moment”.<sup>80</sup> Oddly, in Paṭis-a (I 254) this statement appears without any attribution, i.e., it is presented as a Mahāvihāra tenet.<sup>81</sup> Moreover, in the Vism-mhṭ, following this a passage very similar to the next part of the same passage attributed to *keci* in the Paṭis-a is instead attributed to “others” (*apare*) and approved of (see translation below).<sup>82</sup> Perhaps Mahānāma, the author of the Paṭis-a, unwittingly incorporated an idea from an earlier commentarial work or he presented an understanding that was still held among some in the Mahāvihāra tradition but not by later writers. Since Mahānāma does not disagree with this passage, he apparently understood that the momentary rise and fall of

<sup>80</sup> Vism-mhṭ II 421, Abhidh-av-pt II 330: *Ettha ca keci tāva āhu arūpakkhandhānam udayabbayadassanam addhāsantativaseneva, na khañavasenā ti. Tesam matena khañato udayabbayadassanam-eva na siyā.*

<sup>81</sup> Paṭis-a I 254f.: ... *arūpakkhandhānam udayabbayadassanam addhāsantativasena, na khañavasena.*

<sup>82</sup> Paṭis-a I 255: *Keci panāhu catudhā paccayato udayabbayadassane atītādivibhāgam anāmasitvā sabbasāmaññavasena avijjādīhi udeī ti uppajjamānabhāvamattām gāñhāti, na uppādañ. Avijjādīnirodhā nirujjatī ti anuppajjamānabhāvamattām gāñhāti, na bhañgam. Khañato udayabbayadassane paccuppannānam uppādañ bhañgam gāñhāti ti.* Vism-mhṭ II 421, Abhidh-av-pt II 330: *Apare panāhu paccayato udayabbayadassane atītādivibhāgam anāmasitvā sabbasādhārañato avijjādīpaccayā vedanāsambhavañ (Abhidh-av-pt: vedanāya sambhavañ) labbhāmānatām passati, na uppādañ. Avijjādī-abhāve ca tassā asambhavañ alabbhāmānatām passati, na bhañgam. Khañato udayabbayadassane paccuppannānam uppādañ, bhañgañ-ca passatī ti.*

immaterial dhammas cannot be seen immediately but only after seeing the rise and fall by way of continuity. Dhammapāla says that the seeing of rise and fall by way of conditions is the entrance (*mukha*) to the seeing of rise and fall by way of the moment:

“And herein some say: ‘The seeing of the rise and fall of the immaterial aggregates occurs by way of duration and continuity, not by way of the moment’. In their opinion there would be no seeing of rise and fall by way of the moment. But others say: ‘When there is the seeing of rise and fall through condition, without taking into account the division of the past, etc., (i.e., the three time-periods), he sees in a general way the origination of feeling and [its obtaining (i.e., manifestation) with ignorance as condition, etc., [but] not its [actual] arising. And when ignorance, etc., is absent, he sees its non-origination and absence [but] not its [actual] dissolution. When there is the seeing of rise and fall by way of the moment, he sees the arising and dissolution of those [material and immaterial dhammas] that are presently existent.’ This is correct, for as one attends to the arising and falling away of material and immaterial dhammas by way of continuity, gradually, when development becomes strong and knowledge acquires sharpness and clarity, arising and falling become apparent [to him] by way of the moment. For while he is attending to rise and fall initially by way of condition, he gives up [attending to] the condition-dhammas such as ignorance, etc., and instead grasps the aggregates that are undergoing rise and fall. In this manner, having begun to see rise and fall by way of conditions, he attends to their rise and fall by way of the moment as well. When knowledge proceeds after having become sharp and clear, then material and immaterial dhammas become apparent to him as they are arising and breaking up moment by moment.”<sup>83</sup>

According to the Vim, the truths of origination and cessation are seen by way of cause (*hetuto*), while the truth of suffering is seen by way of condition (*paccayato*) and by way of its real nature (*yāthāvasarasato*). The Vism (XX.100) and the Paṭis-a (I 254f.) say that the noble truth of suffering is seen by way of the moment (*khaṇato*), while the truths of origination and cessation are seen by

<sup>83</sup> Vism-mhṭ II 421, Abhidh-av-pt II 330: *Ettha ca keci tāva āhu arūpakkhandhānam udayabbayadassanam addhāsantativaseneva, na khaṇavasenā ti. Tesam matena khaṇato udayabbayadassanam-eva na siyā. Apare panāhū paccayato udayabbayadassane atītādivibhāgānām anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāsambhavām* (Abhidh-av-pt: *vedanāyā sambhavām*) *labbhāmānataṇi passati, na uppādaṃ. Avijjādi-abhāvē ca tassā asambhavām alabbhāmānataṇi passati, na bhaṅgām. Khaṇato udayabbayadassane paccuppannānam uppādaṃ, bhaṅgaṇ-ca passatī ti, tam yuttitā. Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakālē nānassa tikkhavisadabhbāvappatti�ā khaṇato udayabbayā upaṭṭhahantī ti. Ayañhi paṭhamām paccayato udayabbayā manasi karonto avijjādike paccayadhamme vissajjettvā udayabbayavante khandhe gahetvā tesam paccayato udayabbayadassanamukhena khaṇato pi udayabbayām manasi karoti. Tassa yadā nānām tikkhami visadām hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajjantā, bhijjantā ca hutvā upaṭṭhahanti.*

way of condition (*paccayato*).<sup>84</sup> The Vism (XX.99) explains that seeing rise and fall by way of condition is seeing the arising and cessation of the aggregates by seeing the arising and cessation of ignorance, while seeing rise and fall by way of the moment is seeing the rise and fall of the aggregates by seeing the characteristics of production (*nibbatti*) and change (*vipariṇāma*).<sup>85</sup> However, according to the Paṭis-a, only the rise and fall of the aggregate of matter (*rūpakkhandha*) can be seen through condition and the moment (i.e., the characteristics of production and change), while the immaterial aggregates can only be seen through duration and continuity (*addhā-santativasena*). According to Buddhaghosa, Vism XIV.187–88,<sup>86</sup> the term *addhāna* refers to an extended time period, i.e., life-spans; *santati* refers to a continuous series or process of material and immaterial *dhammas* that have the same or a similar origin; and *khana* to the momentary arising, presence and dissolution of material and immaterial dhammas; see also Bodhi 2007a: 351.

Therefore, there are three positions: (1) the rise and fall of all of the five aggregates can be seen by way of the moment according to the Vism and other Pāli works; (2) only the rise and fall of the aggregate of matter — not the immaterial aggregates — can be seen by way of the moment according to the Paṭisambhidā Commentary and “some” in the Vism-mht; and (3) there is no understanding of rise and fall by way of the moment according to the Vim.

This does not suggest that the idea of momentariness is absent from the *Vimuttimagga*. Mind-moments (*citta-khaṇa*) are mentioned in the contemplation of death through momentariness: “‘Momentary death’ means: ‘The momentary dissolution of formations’” (8 § 107/432a04), “... a being’s life-span lasts a single

<sup>84</sup> Cf. Moh 403: ... *Nirodho nirodhasaccanti? Tadaṅganirodhādayo, khanikanirodho ca nirodhova, na nirodhasaccam*. ... Cf. Ps II 11: *Samudayañcā ti ādīsu dve dīṭhīnam samudayā khanikasamudayo paccayasamudayo ca. Khanikasamudayo dīṭhīnam nibbatti. Paccayasamudayo aṭṭha thānāni, seyyathidam, khandhāpi dīṭhītīhānam, avijjāpi, ...*

<sup>85</sup> Vism XX.99–100/p.631: 726. *Yañ-hi so avijjādisamudayā khandhānam samudayam, avijjādinirodhā ca khandhānam nirodham passati, idamassa paccayato udayabbayadassanam. Yañ pana nibbattilakkhaṇavipariṇāmalakkhaṇāni passanto khandhānam udayabbayan passati, idamassa khaṇato udayabbayadassanam, uppattikkhaṇe yeva hi nibbattilakkhaṇam. Bhaṅgakkhaṇe ca vipariṇāmalakkhaṇam. Iccassevam paccayato ceva khaṇato ca dvedhā udayabbayan passato paccayato udayadassanena samudayasaccam pākaṭam hoti janakāvabodhato. Khaṇato udayadassanena dukkhasaccam pākaṭam hoti jātidukkhāvabodhato. Paccayato vayadassanena nirodhasaccam pākaṭam hoti paccayānuppādena paccayavatam anuppādāvabodhato. Khaṇato vayadassanena dukkhasaccam-eva pākaṭam hoti maraṇadukkhāvabodhato. Yañcassa udayabbayadassanam, maggovāyam lokoti maggasaccam pākaṭam hoti tatra sammohavighātato.*

<sup>86</sup> Vism XIV.187–88: *Tattha addhāvasena tāva ekassa ekasmiñ bhave paṭisandhito pubbe atītaṁ, cutito uddham anāgatam, ubhinnamantare paccuppannam. Santativasena sabhāgaeka-utusamūṭhānam ekāhārasamūṭhānañ-ca pubbāpariyavasena vattamānam-pi paccuppannam, ... Khaṇavasena uppādādikhaṇattayapariyāpannam paccuppannam, tato pubbe anāgatam, pacchā atītaṁ.*

mind-moment. ... (8 § 116/432b26ff). The idea is also found in the section on the knowledge of dissolution: “The meditator ... sees the entire world through its intrinsic nature as [unenduring as] a mustard seed on the point [of an awl], and that in a single mind-moment there is birth and the change of ageing and death” (12 § 19/450c12).

The exposition of dependent arising in a single moment is based on the idea of momentariness: “The manifestation of those states is ‘with existence as condition, birth’. [The alteration of] what persists is ‘ageing’. Momentary dissolution is ‘death’. Thus, in a single moment there is the twelve factored dependent arising”. Since dependent arising applies to all of the five aggregates, this explanation shows that Upatissa took the sub-moments of *uppāda*, *thiti*, and *bhaṅga* to apply to both material and immaterial *dhammas*. His understanding is therefore different from that of Ācariya Ānanda, the author of the *Abhidhammālaṭīkā*, who held that mental *dhammas* have only the sub-moments of arising and dissolution but not the sub-moment of presence. Ācariya Ānanda’s position is rejected by other commentators who argue that the moment of presence is needed as a separate stage between arising and dissolution; otherwise, a *dhamma* dissolves as soon as it arises, and thus the difference between arising and dissolution vanishes; see Bodhi 2007a: 156. On the doctrine of momentariness, see Ronkin 2005: 59–66, Karunadasa 2015b: 245–74.

Ācariya Upatissa holds that there is no understanding of rise and fall of the aggregates by way of the moment because of the quickness of the moment. In the discussion of the continuity of the material clusters (*kalāpa*) he says that the interval between the material clusters cannot be known because of the quickness of the moment: “The disintegration of the first decad, the decay of the second decad, and the arising of the third decad occur in a single moment (*eka-khaṇa*). The interval between the eye-decads arisen thus cannot be known; because of the quickness of the moment, it cannot be known in the present world.” (446b27). This is also suggested by the *Paṭisambhidamaggagaganṭhipada* in its comment on the Paṭis-a passage on the rise and fall of the immaterial aggregates: “The very quick movement (*atilahuparivattittā*) of the immaterial [aggregates] prevents [seeing them] by way of the moment, [therefore it is said] ‘not by way of the moment’.”<sup>87</sup>

Likewise, the well-known Burmese scholar-monk Ledi Sayādaw (1846–1923) writes in his subcommentary on the *Abhidhammatthasaṅgaha* that the comprehension of material and immaterial *dhammas* by way of moments is “only the scope of omniscient Buddhas” since disciples “are not able to attain

<sup>87</sup> Paṭis-sn, Sinhalese ed. § 50, *Udayabbayañāṇaniddesa: Arūpānam atilahuparivattittā khaṇavasena dassanam paṭisedheti na khaṇavasenā ti.*

[to seeing] rise and fall in such a small moment" and can only do so "by way of duration and continuity."<sup>88</sup>

## 6 Quotations from the *Peṭakopadesa* in the *Vimuttimagga*

Upatissa attributes three quotations to the 三藏 or "Tipiṭaka" (8 § 16, 18, 24/ 415b12, c09, 416c26). As Bapat (1937: 134) points out, parallels to these passages are found in the Pāli hermeneutical text called *Peṭakopadesa*, which refers to itself as *Peṭaka* (Peṭ 141). The *Peṭakopadesa* is a handbook for understanding and explaining the suttantas; see von Hinüber 1996: 82, § 171. Besides these attributed quotations there are also several other non-attributed passages in the Vim that have parallels in the *Peṭakopadesa*; see Bapat 1937: 133–35 and Nāṇamoli 1964: 399–402.<sup>89</sup> The Chinese mistranslation "Tipiṭaka" is due to Saṅghapāla's non-familiarity with the Sri Lankan and South Indian Theravāda textual traditions. Since he did not know of a book with the name *Peṭaka*, he misunderstood it as referring to the *tipetaka/tipitaka* and therefore did not transliterate it, differing from what he did with other unfamiliar texts and persons such as the 涅底履波陀脩多羅, *ne-t-ri-pa-da-su-ta-ra* = *netripada-sūtra*.

One *Peṭaka* passage quoted in the Vim is also quoted in the Vism and other Pāli commentaries:<sup>90</sup> "As is said in the *Peṭaka*: 'One-pointedness of mind (or, concentration)<sup>91</sup> is the opposite of sensual desire; rapture is the opposite of ill will; thinking is the opposite of sloth and torpor; pleasure is the opposite of agitation and worry; exploring is the opposite of doubt'."<sup>92</sup> However, this passage does not have an exact parallel in the extant Pāli *Peṭakopadesa* and, according to Bapat (1937: xliii), the term *Peṭaka* therefore might refer to a work now lost. Nāṇamoli (1964: xxix–xxx) disagrees with this: "... this can be ruled out since

<sup>88</sup> *Paramatthadīpanī* p.440f.: *Khaṇavasenā ti rūpārūpadhammānaṃ āyuparimāṇasaṅkhātassa khaṇassa vasena. Ettha ca khaṇavasena sammasanānaṃ nāma sabbaññubuddhānaṃ eva visayo siyā, na sāvakānaṃ. Na hi te evam parittake khaṇe uppādaṇam vā nirodhāṇam vā sampāpuṇītūm sakkonī ti. Tasmā addhāsantativasena sammasanam eva idhādhippetan ti daṭṭhabbam.*

<sup>89</sup> There are more passages from the *Peṭaka* in the *Vimuttimagga*, e.g., Peṭ 141: *Tattha alobhassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa ...* quoted in Ch. 8 fn. 121.

<sup>90</sup> Vism IV.86/p.141, Sp I 143, Patis-a I 181, Nidd-a 127, As 165: *Tathā hi samādhi kāmacchandassa paṭipakkho, pīti vyāpādassa, vitakko thīnamiddhassa, sukham uddhaccakukkuccassa, vicāro vicikicchāyā ti peṭake vuttam*. Cf. Vism-mhṭ I 165, Sp-t I 358.

<sup>91</sup> Since the Pāli *Peṭaka* parallel has *samādhi*, "concentration", the binome 一心, could here perhaps also correspond to *samādhi*, a sense it can also have in other Chinese works; see DDB s.v. 一心. In any case, *samādhi* and *cittaskekaggatā* are said to be synonymous in commentarial Pāli works; see Spk II 385: *samādhin-ti cittekaggataṇi*; Sp VII 1365: *Samādhīti cittekaggatā*; Sv II 537: *cittekkaggatā samādhi*; Peṭ 143: *Yā cittekaggatā, ayam samādhi*.

<sup>92</sup> 416c26–28: 如三藏所說, 一心是婬欲對治, 歡喜是嗔恚對治, 覺是懈怠眠對治, 樂是調悔對治觀是疑對治.

the term is used in the Nett-a of a quotation traceable in the Peṭ ... as to the other quotation attributed to the *Peṭaka* by the commentaries but not found in the Peṭ as it exists now, two explanations are possible. The first is that there may have been variant versions of the *Peṭakopadesa* current at the time the Commentaries were composed, some of which lacked the missing quoted passages, .... The second is that the missing passages were from that part of Ch. VI which is now lost. The explanation may actually be either or both." Warder, in his introduction to the *Path of Discrimination* page lix, observes: "As Nānamoli points out ... it is not found in the *Peṭakopadesa*. ... The *Gaṇhipada*, however, provides the positive information that this *Peṭaka* is a book of the Mahiṃsāsakas, an *aṭhakathā* made for the purpose of the *Suttantapiṭaka*.<sup>93</sup> This implies that it was a work similar to the *Peṭakopadesa* ... Thus, both schools had a recension of this work, but differing in such details as this."

Another possible reason for the absence of a parallel passage in the Pāli *Peṭaka* is that in the *Visuddhimagga* the passage is not quoted directly from the *Peṭaka* but rather from the *Vimuttimagga* or perhaps another work, and then in turn was quoted in other commentaries from the *Visuddhimagga*, the hub of Buddhaghosa's commentaries (see § 1). Perhaps the *Peṭaka* in its current version, or even in any version, was not available in Sri Lanka and therefore was not used by Buddhaghosa.

The *Peṭaka*'s similes illustrating *vitakka* and *vicāra* (Peṭ 142) are found in both the Vim and Vism, but whereas in the Vim (8 § 18/415c09) they are given as quotations attributed to the *Peṭaka*, they are an unattributed part of the text in the Vism (IV.89/p.142). The *Peṭaka* passage (Peṭ 134–5) with the three similes on the comprehension of the truths in a single moment, is attributed to the *porāṇā* in the Vism (XXII.92/p. 690), while in the Vim (12 § 25/457b03–10) it is an unattributed part of the text. Perhaps Buddhaghosa also quoted both of these passages from the Vim rather than from the *Peṭaka*. If Buddhaghosa was familiar with the *Peṭaka*, he would have known that these similes came from it and would instead have attributed them to the *Peṭaka* rather than to the "ancients", with which he possibly meant the *Vimuttimagga*.<sup>94</sup>

<sup>93</sup> The Pāli passage in *Paṭisambhidāmaggagāṇṭhipadatthavaṇṇanā*, edited by Ariyavamsa, Colombo 1967 p. 106, is *Suttantapiṭakatthāya kataṭhakathā peṭakam mahiṃsāsakānam gantho*: "The *Peṭaka* is a book of the Mahiṃsāsakas, an *aṭhakathā* made for the purpose of the *Suttantapiṭaka*." It is also found in the Burmese (p. 140) and Thai edition (I 331) of *Paṭis-gp*.

<sup>94</sup> Nānamoli (1964: 401) attributes another passage at Vism XXI.3/p.640 to the *Peṭaka*. He says that this passage — on the not manifesting of the perceptions of the three characteristics — is quoted in a rewritten form from a *Peṭaka* passage (Peṭ 128) on the not manifesting of the four perceptions. However, it is more likely that Buddhaghosa took it from an old commentary (see Appendix III § 5). Vism XXI.3/p.640: *Aniccalakkhanam tāva udayabbayānam amanasikārā santatiyā paṭicchannattā na upaṭṭhāti*. ... Peṭ 128: *Tattha niccasāññādhi-muttassa aparāparam cittañ paññamento satimapaccavekkhato aniccasāññā na upaṭṭhāti*.

The *Peṭaka* was available to the commentator Dhammapāla in South India since he refers to the *Peṭaka* and *Peṭakopadesa* several times in his commentary on the *Nettippakarana* and also in his other commentaries. The anonymous author of the *Paṭisambhidāmaggaganthipada* does not mention the author of the *Peṭaka*. Therefore, the text was possibly not available to him in the 9<sup>th</sup> or 10<sup>th</sup> century and he therefore assumed that it was the work of another school. On the other hand, when commenting on the very same passage, the Tīkās state that the author is Mahākaccāyana but do not touch upon the school affiliation of the *Peṭaka*, suggesting that the *tīkā* authors took the *Peṭaka* to be a Mahāvihāra work. In the *Visuddhimaggamahātīkā* (6<sup>th</sup> or 8–9<sup>th</sup> century), which is likely older than the *Paṭis-gp*, Dhammapāla says that the *Peṭaka* is an explanation of the *piṭakas* taught by Mahākaccāyana Thera. The *Vimativinodanī* (12–13<sup>th</sup> century), also in relation to the same passage, says that it is a treatise made by Mahākaccāyana after the *Netti*, which is called *Peṭaka* because it explains the *Piṭaka*-s. The *Netti-tīkā* (6<sup>th</sup> or 8–9<sup>th</sup> century), in relation to another passage, explains *Peṭaka* as *Peṭakopadesa*, which it elsewhere explains as a manual that is a commentary on the *piṭakas*.<sup>95</sup>

The Chinese Canon the 陰持入經 or *Yinchi rujing* (T 15 no. 603) — translated by An Shigao in the 3<sup>rd</sup> century CE — corresponds to most of the sixth chapter of the *Peṭakopadesa*; see Zucchetti 2002. The *Yinchi rujing* does not have a parallel of the above-mentioned *Peṭaka* passage on the five hindrances. Another Chinese text, the 大智度論釋 or *Da zhidu lun* (T 25 no. 1509), says that the *Peṭaka* is a text circulating in South India and that it is an abridged version of an originally larger text; see Zucchetti 2001: 77–78. It describes a few of the methods of the *Peṭaka* and gives examples, which roughly correspond to passages in the *Peṭaka*; see Zucchetti 2001: 70–76.

The *Peṭakopadesa* was likely circulating in different versions in South Indian and Sri Lankan schools. This would explain the origin of the verses that are attributed to the *Peṭaka* in Upasena's commentary on the *Niddesa* (Nidd-a II 318) but which are not found in the *Peṭakopadesa* and, as Nāṇamoli notes, are unlike anything in it; see Nāṇamoli 1964: 400. Dhammapāla likely had access to the *Peṭaka* in South India,<sup>96</sup> while in Sri Lanka possibly only the successor *Netti* was used in the Mahāvihāra. Except for the above-mentioned passage on the opposites of

<sup>95</sup> Vism-mhṭ, Sp-ṭ I 358, I 165: *Mahākaccānattherena desitā piṭakānam saṃvāṇanā peṭakam, tasmiṃ peṭake*. Nett-ṭ 18: *Peṭaketi peṭakopadesa*. Nett-ṭ 122: *Piṭakānam attakathanaṃ peṭakam, so eva upadesoti peṭakopadeso, upadesabhūtā pariyattisaṃvāṇanā ti attho*. Vmv I 72: *Peṭaketi mahākaccāyanattherena kataṃ nettippakarāṇayānusāripakaraṇ am, tam pana piṭakānam peṭakan-ti vuttam, tasmin-ti attho*. Sp-ṭ I 358, Vism-mhṭ I 165: *Mahākaccānattherena desitā piṭakānam saṃvāṇanā peṭakam, tasmiṃ peṭake*. Nett-ṭ 18: *Peṭaketi peṭakopadesa*. Nett-ṭ 122: *Piṭakānam attakathanaṃ peṭakam, so eva upadesoti peṭakopadeso, upadesabhūtā pariyattisaṃvāṇanā ti attho*.

<sup>96</sup> Dhammapāla does not use the word *sīhaṭa* in his commentaries; see Kieffer-Püllz 2013b: 10–11; von Hinüber 1996: 137.

the hindrances, Buddhaghosa does not refer to the *Peṭaka* or *Peṭakopadesa* in his works. He only once refers to and quotes from the *Netti* (M-a I 31; cf. Ps-ṭ I 83). However, according to Nāṇamoli (1977: liii-liv), he is heavily indebted to the *Netti*'s method.

The *Nettippakarāṇa* is possibly a revised version of the *Peṭakopadesa*,<sup>97</sup> although it might not be a revision of the existing corrupt version, but of another version, possibly the one Upatissa had access to; see below. The *Peṭakopadesa* contains mnemonic *uddāna* verses (see Nāṇamoli 1962: xxvi) indicating that it was composed as a text that was to be transmitted orally. The *Nettippakarāṇa* however does not contain *uddāna*, indicating that it was composed as a written text that was to be read. The *Netti*, or the Mahāvihāra adaptation of it, therefore was probably composed later than the *Peṭaka*.

Just as the paracanonical works *Milindapañhā* and *Peṭakopadesa*, the *Netti* entered the Theravāda tradition from another early Indian Buddhist tradition; see von Hinüber 1996: 79–81. It is noteworthy that the *Netti* does not mention or imply the idea of *middharūpa* or anything related to it while both the *Peṭaka* and *Milindapañhā* do so (see § 5), therefore the *Netti* was possibly adapted by the Mahāvihāravāsins to make it fit their doctrines. Similarly, in the Mahāvihāra tradition the *Visuddhimagga* superseded the *Vimuttimagga* (see Nāṇamoli 1964: xii) or was its response to it (see Appendix III § 11), and likewise the *Mahāvaṇṇa* superseded the *Dīpavāṇa*. The supersession of the *Peṭaka* by the *Netti* is indicated by Dhammapāla making a commentary on the *Netti* but not on the *Peṭaka*, which he only used for comparison; see Nāṇamoli 1977: xvi. Similarly, while the *Mahāvaṇṇa* has a commentary, the earlier *Dīpavāṇa* does not, therefore the *Dīpavāṇa* contains many corruptions, just like the *Peṭakopadesa*.<sup>98</sup>

<sup>97</sup> See Nāṇamoli 1977: xxv–xxvi, xxviii, and 1964: xii: “The *Netti* is a ‘revised and improved version’ of the older *Peṭaka*.” Von Hinüber (1997: 81–82), however, disagrees, suggesting that it appears that Peṭ has taken over ārya metre verses from Nett and that “Perhaps Nett and Peṭ are not directly dependent on each other, but simply dealing with the same material derived from a common source used for the same purpose.” As to the verses: If Nett is an improved version of Peṭ, then it could simply have taken over the verses from the start of discussions of the *hāra* (although in the current version they are only found in the first explanations of the *hāras*). The suggestion that the material comes from a common source — possibly a different, non-corrupt version of the Peṭ which had the verses at the start of the discussion of each *hāra* and/or perhaps also had them at the start of the work — is more likely. See also Ronkin 2005: 97.

<sup>98</sup> There are two references to a lost *Dīpavāṇaṭṭhakathā* in the *Vaṇsatthappakāsinī* (p. 411 & 683; see Malalasekera 1935: lxviii) but the *Dīpavāṇa* itself is not referred to by name in Mhv-ṭ, nor is it referred to in the old part of the *Mahāvaṇṇa*. The only quotation from and reference to the *Dīpavāṇa* is in the 12<sup>th</sup> century *Sāratthadīpanī-ṭīkā*, wherein three different groups of verses from it are quoted (Sp-ṭ I 117 = Dīp V, Sp-ṭ I 132 = Dīp VI, Sp-ṭ I 164 = Dīp XI). It is also referred to in the newer part of the Mhv composed by Dhammadikti in the 13<sup>th</sup> century. The reference is to an oral explanation of the Dīp given at the orders of King Dhātusena (460–78 CE) at a religious celebration (*pūja*) in honour of Mahinda Thera.

The likely reason for the preservation of the *Peṭakopadesa* is that it is quoted several times in *Nettippakarana* commentary and also in other commentaries and subcommentaries.

Upatissa likely had access to the *Peṭaka* since he quotes from it and employs the method of defining terms through word meaning, characteristic, essential function, etc., as described in the *Peṭaka* and *Netti*. He also uses the term *attabhāvavatthu*, which is only found in the *Peṭaka* and *Netti*; see Appendix V. The plane of vision and the plane of development (*dassanabhūmi* & *bhāvanābhūmi*), as described at Ch. 12 § 47 along with the planes of the trainee and non-trainee, are first found in Pāli in the *Peṭaka* and *Netti*. They play an important role in Sarvāstivāda works; see § 4.9.

There is no reference to the *Nettippakarana* in the *Vimuttimagga*. However, Upatissa might refer to a version of it that was called *\*Suttanettipada* or, less likely, *\*Nettipada-sutta*, to which he refers once each and which probably are the same work. Since no exact parallels to Upatissa's quotations from this text can be traced in the *Nettippakarana*, perhaps he quoted from an earlier version of it or, more likely, a similar work of the Abhayagiri School or another school.

The *\*Sutta-netti-pada* or *\*Suttanta-netti-pada* is quoted in the section on the recollection of the Buddha, at Ch. 8 § 74/p. 426c07. The Chinese title is 修多羅涅底里句, *su-ta-ra -ni/ne-t-ri-pada* = *sūtra-netri-pada* which could mean “Sutta-guideline” or “guideline of the suttas” (*netripada* = “word of guidance”, with *pada* having the sense of “word”; cf. *dhammapada*). This fits the statement

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The 22 *bhānavāra* or “recitation sections”, mnemonic verses, having the form of an *ākhyāna* or “narrative story” of which the verses are fixed, but of which the prose parts can be filled in, indicate that *Dīp* was used for sermons (see Geiger 1908: 11–12 & von Hinüber 1996: 89–90/§ 183–8). Otherwise it is only quoted in modern Burmese works such as the *Sāsanavāmsa*. The rarity of references to the *Dīp* is remarkable. Malalasekera (1935: cix) following a suggestion made by Hugh Nevill (see Malalasekera 1928: 135–137), asks whether the absence of any mention of the *Dīp* in *Mhv-ṭ* might be due to it possibly being a work composed by bhikkhunīs, since it frequently refers to them whereas the *Mhv* does not. (One of the two passages quoted from the *Dīpavāmsatthakathā* in *Mhv-ṭ* is about bhikkhunīs; see Malalasekera 1935: lxviii, 411.) It is also possible that since the *Porāṇā*, i.e., the *Sīhaṭa-āṭṭhakathā*, were still available to Buddhaghosa and other commentators, that they referred directly to the verses contained in these more authoritative works rather than to the verses extracted from them that formed the *Dīp* (see Oldenberg 1879: 5–7). Another possibility is that the *Dīp* was regarded as an outdated work superseded by the *Mhv*, just like the *Peṭaka* was superseded by the *Netti*. For a while it was preserved to be used in sermons (*bhāṇa*) and then went into oblivion. Like the *Peṭaka*, it was preserved in Burma after Buddhism collapsed in Sri Lanka during the Portuguese colonial period, and like it, all current manuscripts and editions might be based on faulty copies of a single manuscript brought over from Sri Lanka during the Polonnaruva period; see Oldenberg 1879: 11. However, Oldenberg did not consult any Thai or Cambodian manuscripts of the *Dīpavāmsa* and according to Frasch (2004) there are Burmese manuscripts that are considerably different.

in the introductory verses of the *Nettippakarana* that it is “an investigation [of the meaning] of the nine kinds [of factors of the Teaching beginning with] Suttanta” (*navavidhasuttantapariyetythī*, Nett 1). Dhammapāla explains this as “An investigation of the Teaching beginning with the Sutta; an investigation of the meaning is the meaning” (*suttādivasena navāngassa sāsanassa pariyesanā, atthavicāraṇāti attho*; Nett-a 12). Similarly, Dhammapāla says: “all explanation of the meaning of the Sutta is due to the disclosure/instruction by the Guide” (*sabbāpi hi suttassa atthasamvannāna nettiupadesāyattā*, Nett-a 2). Since 修多羅, the transliteration of *sūtra* or *sūtrānta*, is put before the name whereas elsewhere in the *Vimuttimagga* it is put after the name (e.g., 黃衣脩多羅, “Yellow-garment Sūtra” at 438a29), this *lectio difficilior* was likely the original name.

The passage quoted from the *\*Suttanettipada* in the Vim (8 § 74/426c07) is “When someone eagerly recollects the Buddha, he becomes as worthy of veneration as a Buddha image house.” It is found somewhat differently in the parallel passage in the Vism (VII.67/p.214; cf. Vism VII.88/p. 218 and VII.100/p. 221): “And his body, due to the recollection of the Buddha’s special qualities inhabiting it, becomes as worthy of veneration as a stupa shrine-house”: *Buddha-guṇānussatiyā ajjhāvutthañcassa sarīrampi cetiyagharamiva pūjārahañ hoti*. Apparently, Saṅghapāla misunderstood *ajjhāvuttha* as *adhimutta*, and *sarīra* as referring to a Buddha image. Buddhaghosa does not give a reference to the *\*Suttanettipada*, perhaps because this text was not in use in the Mahāvihāra. The fact that a similar statement cannot be traced elsewhere in Pāli commentaries also suggests this.

The *\*Nettipada-sutta* or *\*Nettipada-suttanta* is quoted in the section on the recollection of death at Ch. 8 § 107/431c22. 涅底履波陀脩多羅 = *ni/ne-t-ri-pa-da-su-ta-ra* = *netripada-sūtra*. Probably this is simply an alternative translation of *\*Suttanettipada*. The quotation is: “If a person wishes to contemplate death, he should contemplate a person who has passed away and should see the cause of his death.” It cannot be traced in the Vism or in other Pāli works. Bapat (1937: 62) refers to the *Netripadaśāstra* of Upagupta quoted once in *Abhidharmakośaśāstra*, but almost nothing is known about this text except that the idea quoted is connected to a branch of the Sarvāstivādins, to whom Upagupta himself also likely belonged; see Strong 1992: 6 & 298 fn. 14.

There is a passage in the Vim that has a close parallel in the *Netti*, but cannot be traced in the *Peṭaka* or other Pāli works. Upatissa might have taken it from the *\*Suttanettipada*. The passage in the Vim (2 § 4/400b02–03) is: “Thus, the Fortunate One expounded the training in the higher virtue to one with dull faculties, the training in the higher mind to one with average faculties and the training in the higher wisdom to one with sharp faculties,” relates to Nett 101: “Herein, the Fortunate One declared the training in higher wisdom to one with sharp faculties; to one with average faculties the Fortunate One declared the training in

higher mind; to one with dull faculties the Fortunate One declared the training in higher virtue”.<sup>99</sup>

The Chinese Vim sheds light on an odd statement in the *Peṭaka* (Peṭ 142). The Pāli has “the action of exploring is restraining the forerunners”: *vicārānam kammaṇi jetṭhānam saṃvāraṇā*, but the Chinese has “the action of exploring is resolving upon the jhānas”, 觀行受持於禪, corresponding to *vicārānam kammaṇi jhānaṇi/jhānāni adhiṭṭhānam*, which makes better sense than the Pāli.

## 7 The modern fabrication of a Pāli text of the *Vimuttimagga*

In 1963, a Sinhala script edition of the “Pāli text of the *Vimuttimagga*” was published. The two editors, Galkātiyagama Ratanajoti and Karaliyaddē Ratanapāla, claimed that the text was found in a badly damaged palm leaf manuscript in the library of the Asgiriya Monastery<sup>100</sup> and that they finished transcribing it in 1938. No one else ever saw the manuscript because, according to the editors, it was taken away for safekeeping during World War II and was then lost. Ratanajoti and Ratanapāla write that they consulted the *Visuddhimagga* and used it to fill gaps, but did not clearly mark where they did so.

Both Bapat (1972) and Endo (1983)<sup>101</sup> have shown that this text is a fabrication that mainly consists of Pāli passages copied from Bapat’s *Vimuttimagga and Visuddhimagga: A Comparative Study* (1937) as well as passages translated into Pāli from Bapat’s English translations of the Chinese in the same work. Therefore, errors that Bapat made due to misunderstanding the Chinese also made their way into the fabrication.

In their introduction, Ratanajoti and Ratanapāla write that according to the “Asgiriya Palmleaf Book”, the *Asgiriye Talpata*,<sup>102</sup> the *Vimuttimagga* was composed in the Sinhala language by Mahā Ariṭṭha Upatissa Thera, the nephew of King Devānampiyatissa, and based on the teachings of Mahinda Thera. After the work was translated into Pāli, the original Sinhala text was lost. Successive generations of Mahāvihāravāsins then learnt the Pāli text by heart. This fanciful explanation of the origins of the *Vimuttimagga* was rejected by

<sup>99</sup> *Tattha bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati, majjhindriyassa bhagavā adhicittasikkhāya paññāpayati, mudindriyassa bhagavā adhisīlasikkhāya paññāpayati.*

<sup>100</sup> The Asgiriya monastery complex contains several semi-independent residences (*vihāra*) with their own libraries. It is unclear in which library the manuscript was “found”.

<sup>101</sup> See also Janakābhivamṣa 1966, Mori 1968, Bechert 1989. Jha (2008) is also said to discuss the authenticity the Asgiriya text and made a transcription of it in Devanagari script.

<sup>102</sup> The *Asgiriye Talpata* is the historical record of the Asgiriya fraternity, see Mori 1968: 133. There is a Sinhala script edition of this work by Mendis Rohanadeera, Nugegoda 1969. On the history and contents of the *Asgiriye Talpata*, see Gunasinghe 1987: 16–25.

Janakābhivarmaṇsa Sayādaw (1966) and there is no report that the *Asgiriyē Talpata* mentions the *Vimuttimagga*.

What could have been the motivation for fabricating a Pāli text as well as devising a fanciful theory as to its origins? The answer might lie in monastic prestige. Since the re-instating of the full admission into the bhikkhusaṅgha (*upasampadā*) in the mid-18<sup>th</sup> century, there has been competition between the Asgiriya fraternity of the Siyam Nikāya, which has its headquarters at Asgiriya Monastery in Kandy, and the newer and larger offshoot, the Malwatta fraternity of the Siyam Nikāya, which has its headquarters at the nearby Malwatta Monastery; see Vachissara 1961: 318, 331–32, 350–54, 441–45. The Asgiriya fraternity traces its origins to the 13<sup>th</sup> century forest-dwelling tradition of the Dimbulagala forest monastery near Polonnaruva and in the 18<sup>th</sup> century presented itself as a forest-dwelling (*vanavāsi*) meditation tradition in contrast to the village-dwelling, worldly Malwatta tradition. In the mid-18<sup>th</sup> century, Siamese monks came from Thailand to teach *vidarśana* or insight meditation to Asgiriya monks. Several meditation hermitages such as Bambaragala were founded around Kandy; see Vachissara 1961: 267, Mirando 1985: 135, 139. The modern “*Vimuttimagga*” therefore could be an attempt by Ratanajoti and Ratanapāla to assert the ancient roots of the Asgiriya tradition.

Another reason for the fabrication might be related to the two other texts edited by Ratanajoti and Ratanapāla and published in the same book, namely, the *Vimuttimaggo Uddānam* (= *Amatākaravaṇṇanā*) and the *Mahānuvara Asgiri Aranyavaṇṇāsāgata Vidaśanā Pota* (= *Bambaragalē Pota*; translated as *The Yogāvacara’s Manual* by T.W. Rhys Davids). These two texts are considered unorthodox *yogāvacara* meditation texts (cf. Crosby 2005: 139, 148) and are based on the *yogāvacara* meditation methods of the Siamese teachers who taught at Asgiriya monasteries in the mid-18<sup>th</sup> century (see Somadasa 1987: 370). Similar unorthodox *yogāvacara* methods, i.e., methods that are not described in the *Visuddhimagga* and Pāli commentaries incorporate yogic, magic and tantric ritualistic elements such as *cakras*, *mantras*, and visualisations (cf. Crosby 2000: 141f.), are commonly taught in Thailand, for example in the Dhammadāya tradition. The fabrication of the “*Vimuttimagga Pāli*”, as the ancient, lost counterpart and ancestor of the *Visuddhimagga*, and putting it at the front of the newer *yogāvacara* manuals might be an attempt to connect the 18<sup>th</sup> century meditation texts transmitted in the Asgiriya tradition to the *Vimuttimagga* and make them appear more authentic and important.

The title of the second text edited by Ratanajoti and Ratanapāla, *Vimuttimaggo Uddānam*, is, apart from being grammatically incorrect, not found in any manuscripts (see Crosby 2005: 139–40, 143; cf. Bechert 1989: 13). In manuscripts of the 18<sup>th</sup> century text, the title *Amatākaravaṇṇanā* is used instead. According to Somadasa (1987: 370), the word *uddāna* does not even occur in the text itself

in the printed edition and is “quite arbitrary”. Indeed, the word *uddāna* denotes an irregular or doggerel style of mnemonic verse that sums up the contents of sections in a Pāli text. *Uddāna* verses are found at the end of sections and chapters (e.g., at Vin I 98), so that reciters (*bhāṇaka*) could easily recall their contents. The *Vimuttimagga*, *Visuddhimagga*, other non-canonical and commentarial Pāli texts,<sup>103</sup> do not contain *uddāna* verses since they were intended to be read, not recited. The title, in the correct form *Vimuttimaggass'uddāna* or *Vimuttimagguddāna*, would mean “Summary-verse of the *Vimuttimagga*”. However, the *Amatākaravāṇṇanā* is not a summary of the *Vimuttimagga* but a completely different text. It consists of verses, *gāthā*, but not of the *uddāna* type. The title is, again, a fabrication to make the text appear as a summary of the *Vimuttimagga*. Ratanajoti and Ratanapāla also “corrected” the grammar of the *Amatākaravāṇṇanā* in some places where at first sight it appears anomalous (Crosby 2005: 144f) and heavily abridged the text, leaving out verses that are repetitions. The original version of the text is 3,818 verses long while the printed edition only has 1,135 verses. The concluding verses in the printed edition, however, were not corrected since they say that the text is 3,818 verses long, just as in manuscript texts (see Crosby 2005: 146).

The final *yogāvacara* meditation text in the book, the mixed Pāli–Sinhala *Mahānuvara Asgiri Araṇyavamśāgata Vidarśanā Pota*, was also abridged (Somadasa 1987: 297; Crosby 2005: 147). The title is another fabrication made to link the text to Asgiriya since the text is usually referred to as *Vidarśanā Pota* or as *Bambaragalē Pota*. For more information on this text, see Somadasa 1987: 240f.

## 8 How the *Vimuttimagga* came to China

The exact way the *Vimuttimagga* came to China is not known. There are several possibilities:

1. It might have been one of the manuscripts which the famous Chinese traveller and translator Faxian (法顯, also called Fa-Hien or Fa-hsien) obtained in Sri Lanka<sup>104</sup> around 410–411 and brought to China. Although Faxian’s biography

<sup>103</sup> The only texts of the Khuddakanikāya that do not contain *uddāna* (at least in the CS edition) are the *Niddesa* and *Buddhavaṃsa*. Even the late, para-canonical texts *Peṭakopadesa*, *Nettippakarāṇa*, *Milindapañhā* and *Parivāra* contain *uddāna*.

<sup>104</sup> It is frequently stated that Faxian (320?–420?) stayed at the Abhayagiri Vihāra during his stay in Sri Lanka. For example, Malalasekera in his *Dictionary of Pāli Proper Names*, s.v. Abhayagiri, writes: “Fa-Hsien evidently spent the two years of his stay in Ceylon with the Abhayagiri fraternity because the books he took away with him were those of the unorthodox schools”. Another scholar says “The Chinese pilgrim Faxian visited Anuradhapura in 412 AD. After his arrival, he went to Abhayagiri — not Mahavihara — monastery, where

does not mention the Vim as one of the manuscripts he brought to China (see Glass 2008: 194–195; Legge Ch. XV), possibly he brought more texts than the ones listed. According to the biographies of Saṅghapāla as translated in § 9, Emperor Wu of Liáng (464–549) called on the foreign monk Saṅghapāla for his skills. Andrew Glass (2008: 194f) suggests “... there was a concerted effort to translate those manuscripts which Faxian had brought back with him. This effort began soon after Faxian’s return and extended into the period following his retirement from translation work”. Emperor Wu might have requested Saṅghapāla to help with translating some of the yet untranslated texts that Faxian had brought back.

2. Perhaps the manuscript was brought to China by another foreign monk, such as Guṇabhadra or Guṇavarman (who both sailed to China from Sri Lanka) or Saṃghabhadra, Guṇavṛddhi, Nāgasena or Mandra. The Chinese monk Fashang (法盛) probably also visited Sri Lanka in the fifth century and may have returned from there to China; see Matsumura, DDB s.v. “法盛”. It could also have been brought by traders as a gift from the King of Sri Lanka.

In 488–489 CE, about 12 years before Saṅghapāla came to China (shortly before 502), Saṃghabhadra, said to be “from a foreign country” in the Chinese biographies, translated a Sri Lankan Vinaya commentary called *Ichi-shan-jian-lu-piposha*, 一切善見律毘婆沙, or more commonly called *Shan-jian-lu-piposha*,

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he remained for some time” (van Kooij 2006: 23). According to Guruge (2005: 98) the Abhayagiri Vihāra “received Fa-Hian, who spent two years (410–412 CE) there ... It is from this monastery that he took a copy of the Mahisasaka Vinaya to China. It is also here that Guṇavarman, the king of Kashmir, stayed before his departure to China”. Max Deeg: “Faxian ... verbrachte ... zwei jahre im Abhayagirivihāra. ...” (2009: 140) and Cousins (2012: 69) “Fa-hsien stayed at the Abhaya Monastery, and his account relies on Abhaya Monastery sources.” However, there is no actual indication at all in the Chinese biographies of Faxian and Guṇavarman that they *stayed* at the Abhayagiri Vihāra. The only thing which can be said with certainty is that Faxian *visited* the Abhayagiri Vihāra because he describes its Stupa and Buddha hall, etc., (無畏山, T 2085: 864c24) but he also mentions the Mahāvihāra (摩訶毘可羅, T 2085: 865b13) and describes the cremation of a monk there who was reputed to be an arahant; see Legge, Ch. XXXVIII–XL. Although the Abhayagirivihāra is mentioned first in Faxian’s biography, it is quite possible that he stayed in another vihāra in Anuradhapura — perhaps a royal vihāra for foreign pilgrims and/or student monks, like the vihāras for Burmese monks and pilgrims in modern Sri Lanka.

Faxian could have copied “the books of the unorthodox schools” from books of Indian monks studying in Anuradhapura, or obtained the books from them, rather than formally receiving them from the Abhayagiri Vihāra. Or he could have got them copied from manuscripts in the library of the Abhayagiri Vihāra, that is, if there was an official monastery library for the whole monastery complex rather than smaller collections of manuscripts belonging to individual monks or to residences of monks such as are found nowadays in the many small vihāras at the Malwatta and Asgiriya monastery complexes in Kandy, Sri Lanka. For a reliable description of Faxian’s visit to Sri Lanka, see Hirakawa 1993:121 and Deeg 2005:156ff and 563ff. Guṇavarman’s biography only very briefly mentions his visit to Sri Lanka, without mentioning any town or monastery; see Stache-Rosen 1973:9.

善見律毘婆沙 (T 1462).<sup>105</sup> Samghabhadra made his translation in the port city of Guangzhou.

The *Ichi-shan-jian-lu-piposha* is an abridged and adapted translation of Buddhaghosa's *Samantapāsādikā* commentary on the Vinaya Piṭaka; see Bapat 1970: xl ix–l, Nāṇatūsita 2014–15. According to its epilogue (Sp 1415), the *Samantapāsādikā* was written by Buddhaghosa in the 20<sup>th</sup> and 21<sup>st</sup> years of the reign of King Sirinivāsa alias Mahānāma (circa 409–431 CE), which corresponds to 432/435 CE; see Adikaram 1953: 5. Since it is very unlikely that just a single Pāli text was brought over from Sri Lanka, the *Samantapāsādikā* would have been part of a set of Vinaya texts and commentaries. Possibly the whole Tipiṭaka, the commentaries and other Pāli texts such as the *Vimuttimagga* were sent.

Indeed, Chinese catalogues do mention two more Theravāda works that were translated but were lost: the “Vinaya of the Sthaviras”, 他毘利律 or 宿德律, *Sthavira-vinaya*, and the “Five Hundred Jātakas”, 五百本生經, *\*Pañcaśata-jātaka-sūtra*. The former work was likely a translation of the *Suttavibhaṅga* and the *Khandhakas*, while the latter could be a translation of the Jātaka collection of the Theravādins, which originally contained 500 jātakas; see von Hinüber 1996: 57 § 114 and Heirman 2007: 186. Since the canonical Jātaka book only contains verses, the Jātaka Commentary or *Jātaka-āṭṭhakathā* would have been translated. Both texts are said to have been translated by the foreign monk Mahāyāna, 大乘, in the port city of Guangzhou, 廣州, during the reign of the Emperor Wu of Southern Qi ((南)齊武帝, reigned 482–493). According to the catalogues, Samghabhadra also worked in Guangzhou. In the earliest surviving Chinese Buddhist Tripitaka reference work, the 出三藏記集 (circa 515 CE), it is said that the number of fascicles of these texts is not known since they had not yet reached the capital [where they were catalogued]; see T 2145: 013b16–19. Since there is a reference to the *\*Pañcaśata jātaka-sūtra* “Sūtra of the Five Hundred Jātakas” in a Chinese Chronicle<sup>106</sup> that was compiled and translated by Kivkara, 吉迦夜, and Tan Yao, 曼曜, around 472 CE, the translation predates this chronicle, making it the earliest known translation of a Sthavira work. The presence of the *Samantapāsādikā* and other Theravāda texts in China before Saṅghapāla arrived suggests that the Vim could also have been brought from Sri Lanka before his arrival.

<sup>105</sup> The full title 一切善見律毘婆沙, “Entirely Pleasing to Behold Vinaya Commentary” or “Entirely/All Conspicuous Vinaya Commentary” corresponds to Pāli *Samantapāsādikā Vinayaāṭṭhakathā*; see Nāṇatūsita 2014–2015, Part III § 1 & 3; Bapat 1970: l–liii.

<sup>106</sup> T 2058: 297a12–14: “Compassionating all beings, he toiled humbly, accumulating virtuous qualities, he practiced all good acts and initiated the great aspiration, as is extensively taught in the Sūtra of the Five Hundred Jātakas.” 悲傷群生勞謙累德 修萬善行發洪誓願, 如五百本生經中廣說.

Although there likely was earlier contact between Sri Lanka and China, Chinese records unambiguously record them as taking place from the late 4<sup>th</sup> century onwards, when the King of Sri Lanka<sup>107</sup> sent the monk 疏摩攝 (Dharma-cuo = Dharmayukta?) to the court of the Chinese Emperor Xiaowu of Lin (reigned 373–396 CE) with a large jade Buddha image. The mission is said to have arrived in 413, long after emperor Xiaowu had passed away; see Heirman 2007: 183–184 and Zürcher 2013: 599. According to other records, the Sri Lankan monk envoy also brought ten packages of texts; see Heirman 2007: 184. Although the contents of these texts are not mentioned, it is very likely that they were Buddhist texts, since they were brought by a Buddhist monk along with a Buddha statue and since there was a strong interest in Buddhist texts in China.

During the reign of King Mahānāma (reigned circa 412–434 CE) and Emperor Wen (reigned 424–453) there was frequent contact between the Sinhalese and Chinese courts; see Heirman 2007: 184 and Zürcher 2013: 600, 604. King Mahānāma sent four Sinhalese monks with a gift of a Buddha statue and robes to the Emperor. According to a late record, Emperor Wen had asked King Mahānāma for Hīnayāna texts, which were rare in China; see Heirman 2007: 185; Zürcher 2013: 604. The contact probably took place through Sri Lankan ships that traded with China.<sup>108</sup> In 429 and 432, the “foreign” captain Nandi brought bhikkhunīs from Sri Lanka to China in order to create a legally valid Chinese Bhikṣuṇī order; see T 2063: 939c12–14, c21–22 and Heirman 2007: 182–183, Zürcher 2013: 399, 565, 596; and Gunawardana 1988: 41ff. Faxian sailed to China from Sri Lanka with a large merchant’s ship. The crew and merchants of this ship were possibly Sri Lankans since they did not know Chinese and required Faxian to act as translator when they arrived in China; see Beal 1884: ixxx–ixxiii. Along with these and other unrecorded missions<sup>109</sup> and trade contacts with Sri Lanka, Pāli texts likely reached China and would have been kept in the royal library and/or monastery libraries, waiting to be translated. Before his death in 569 CE, the Indian monk and translator Paramārtha complained that many Sanskrit palm leaf manuscripts were left untranslated in two monasteries in the royal park in Guangzhou; see T 2149: 274a (esp. 274a07) and Zürcher 2013: 596. The southern port city of Guangzhou was where Saṃghabhadra and Mahāyāna made their translations of Theravāda texts. According to one later record (T 2153:

<sup>107</sup> Probably King Upatissa I (circa 370–412 CE), the brother of King Mahānāma (circa 412–434 CE).

<sup>108</sup> On Sri Lankan ships playing an important role in trade in the Indian Ocean in the sixth century, and on Sri Lankan ships trading with China during the Tang Dynasty, see Gunawardana & Sakurai 1981.

<sup>109</sup> In the eighth century, the monk Amoghavajra (704–774), later the sixth patriarch of Chinese esoteric Buddhism, was sent by his teacher from China to Sri Lanka to collect esoteric texts. Between his arrival in Sri Lanka in 741 and his departure in 746 he is said to have collected 500 texts, probably from the Abhayagirivihāra, and apparently set off a series of diplomatic missions from the Sri Lankan court to the Chinese Tang court; see Sundberg 2004: 104–110.

434a10–14), Mahāyāna worked in the Bamboo Grove Monastery (竹林), the same monastery that Saṃghabhadra worked in. Since Guangzhou, near modern Hong Kong, was more than 1,000 kilometres away from the capital Jiankang, modern Nanjing near Shanghai, it is not surprising that Mahāyāna’s translations did not reach the capital and that Buddhist manuscripts were left untranslated there.

The reason for the preservation of the Chinese translation of the *Samantapāśādikā* is recorded in the earliest catalogue, the *Chu sanzang jiji*. Quoting from an earlier record, it says that Bhikṣunī Jingxiu heard about it a few years after it was finished and was keen to see it. Since it was not available in the capital, she went to Guangzhou to get a copy and, having returned to the capital, made copies for distribution; see T 2145: 082a24–b02, translated in Pinte 2011: 13.<sup>110</sup> It is odd that Jingxiu was particularly interested in Saṃghabhadra’s work, which contains very little of the commentary on the bhikṣunī rules,<sup>111</sup> but not in the translation of the Sthavira Vinaya that was made in the same town and possibly the same monastery. Perhaps Jingxiu had not heard about it.

3. Saṅghapāla possibly brought the *Vimuttimagga* manuscript himself, perhaps for his own use or as a gift to the emperor. Although there is no mention of Saṅghapāla presenting manuscripts to the emperor, it is said that he translated his own manuscripts besides the ones Mandra presented to the emperor; see below. According to Heirman (2004: 375–76), “The only link between the *Chieh-t’o tao-lun* and Mandra is that, according to *Tao-hsüan’s Ta-t’ang nei-tien lu* (T 2149: 266a10–11), all texts translated by \*Saṃghabhara, and thus also the *Chieh-t’o tao-lun*, are texts brought from Funan by Mandra. This information corresponds to Fe Ch’ang-fang’s *Li-tai san-pao chi* (T 2034: 98c6–8), compiled a few decades earlier.” However, according to the *Li-taisan-pa ochi*, or “History of the Triple Gem in Successive Dynasties”, as translated above, Mandra translated eleven texts together with Saṅghapāla (elsewhere it is said that Mandra translated just three texts),<sup>112</sup> but there is no indication that these were texts brought by Mandra himself. Further, it is said in the subsequent biography of Saṅghapāla that he translated “his own (其本) [sūtras] and also those (並是) which Mandra brought to present as a gift to the emperor”. If correct, this could indicate that the Vim was brought to China by Saṅghapāla himself. Possibly there were Sthavira monasteries in Funan that were connected to Sri Lankan or South Indian Sthavira traditions through the maritime trade routes that

<sup>110</sup> The record, which might be corrupt, seems to indicate that Jingxiu was keen to see Saṃghabhadra. Therefore she returned (i.e., went) to the south and, having obtained a copy of the Vinaya, returned to the capital (得律還都) almost a year later.

<sup>111</sup> Only one third of a Taishō page, i.e., p. 787c13 to 788a20 in contrast to a large section at Sp IV 900-949.

<sup>112</sup> According to other biographies and catalogues, such as the first biography translated above, Mandra only translated three texts, and did so together with Saṅghapāla, which seems more plausible; see § 9.

ran from Sri Lanka and South India to China.<sup>113</sup> However, there are indications that Saṅghapāla was not very familiar with the text and its language (see § 4.2) and might have belonged to a non-Theravāda school, possibly the (Mūla) Sarvāstivāda (see § 9). Therefore, it is more likely that the manuscript was brought to China by someone else.

## 9 Biography of the translator Saṅghapāla

Reflecting the different attitudes towards the recording of history in Indian and Chinese cultures, while nothing is recorded in Pāli or Sanskrit texts about Upatissa, the author of the *Vimuttimagga*, there is a lot more information about Saṅghapāla, who translated the text into Chinese. Different versions of the biography of the translator Saṅghapāla (僧伽婆羅), officially called “Tipitaka Saṅghapāla” (三藏僧伽婆羅), are found in Chinese biographies and *sūtra* catalogues. There is sometimes conflicting information in the different biographies. For example, one biography says that Saṅghapāla translated ten works, while others state that he translated eleven works; one biography says that the Chinese scholar-monks checked the translation while other biographies say that they wrote it down; and one biography says that Saṅghapāla was appointed by the emperor to five monasteries [as abbot?], while another biography says that he was appointed to three monasteries.

The earliest and most concise biography of Saṅghapāla, is found in the 高僧傳 or *Gāo-sēng-zhuān* (“Biographies of Eminent Monks”) at T 2059: 345b09–14. This collection of biographies was composed around 530 CE by Huī Jiāo (慧皎, 497–554 CE). Saṅghapāla’s biography is given as an appendix to the biography of Guṇavṛddhi (求那毘地, Gu-na-vu/vṛ-di) at T 2059: 345a24–b09. This is a translation of the biographies of both monks.

<sup>113</sup> In his essay on the arrival of Theravāda Buddhism in mainland Southeast Asia (1997a), Skilling says that traders and travellers from Southeastern Indian Sthaviran Buddhist centres stayed at the ports of Funan for extended periods to await the change of monsoon winds. To the west of Funan, Pāli inscriptions in varieties of the South Indian Pallava script have been found at Prome in Burma, dating from the 5<sup>th</sup> to 7<sup>th</sup> centuries CE, and at the Chao Phraya river basin in Thailand (about 750 km away), dating from the 6<sup>th</sup> to 8<sup>th</sup> century. These inscriptions include Canonical quotations as well as passages and lists that are found in typical Theravāda Abhidhamma texts such as the Abhidhamma Mātikā, *Paṭisambhidā-magga*, Vibhaṅga, and even the *Visuddhimagga*. From archaeological evidence gathered so far, the Theravādins apparently were the dominant religious school in these two areas during this period, but it is uncertain whether they came from Sri Lanka or South India, or had come in Asoka’s time as part of a mission to Suvarṇabhūmi. Despite Sinhalese scriptures not mentioning missions to Southeast Asia during this period (see Skilling 1997a), it is quite likely that Sinhalese monks visited Prome and Funan. According to Chinese records in the 5<sup>th</sup> century, King Mahānāma sent four Sinhalese monks with gifts to the Emperor; see § 8. The contacts probably took place through Sri Lankan ships which traded with China and stopped over in Funan on the way.

Guṇavṛddhi: this means “promoter of good qualities”.<sup>114</sup> He was originally from Central India. From a young age, he followed the Path [of Dharma]. His teacher was the Indian Mahāyāna master Saṅghasena (Sēng-jiā-sī, 僧伽斯; elsewhere 僧伽斯那). Astute, having a powerful memory, [Guṇavṛddhi] was diligent in recitation. He was well versed and mastered the Great and Lesser Vehicle [Sūtras] amounting to two hundred thousand lines.<sup>115</sup> He had studied external (i.e., worldly or Brahmanical) texts and was skilled in white and black [magic?], prognosticating [auspicious] times, and examining the meaning of omens. At the beginning of the Qi-jian Dynasty (齊建, 479 CE) he first came to the capital and stayed at the Vaiśālī Monastery. Holding a staff while walking, his deportment was dignified, proper, and serene. Royalty and nobility invited him regularly and offered him precious gifts.

Formerly in India, Saṅghasena had extracted important parables from the Sūtra-piṭaka and compiled them as one book. It altogether has one hundred chapters and is for instructing new pupils. Guṇavṛddhi could easily and entirely recite it and clarify both its meaning and purport. In the autumn of the tenth year of the Yōng-míng Era (永明, 492 CE) it was translated in orderly words,<sup>116</sup> [consisting] of altogether 10 fascicles, and is called the “Sūtra of Hundred Parables” (\*Śatopama-sūtra, 百喻經, = T 209). He also produced the “[Sūtra of the] Twelve Factors of Dependent arising” (\*Dvādaśāṅga-pratītyasamutpādah, lost) and the Sūtra of the Householder Sudatta (\*Sudatta-grhpati Sūtra = T 73) amounting all together to one fascicle.

After the decadent (自) Dà Míng Era (大明, 457–464 CE), the translation of *sūtras* was in danger of dying out. [Therefore] his proclaiming widely [of sutras] to the world was fully praiseworthy and delightful.<sup>117</sup>

Guṇavṛddhi was very generous towards others. South-sea merchants who were returning 10000 li<sup>118</sup> [distance to their country] assembled, [wishing to share] all karma with the ancestors, and offered gifts [to him], which he accepted entirely for the sake of furthering the Dharma.<sup>119</sup> He established the

<sup>114</sup> This text (T 2059: 345a24) and a few others read 安進, “calm-advancer”, but other catalogues (T 2034: 096a08, T 2149: 262c19, T 2154: 536b11) read 德進, which makes more sense.

<sup>115</sup> 二十萬言. This means that he had learnt two hundred lines of *sūtra* text. The versions of the *Prajñāpāramitā-sūtra* are distinguished according to the amount of lines they contain, the largest one, i.e., the *Śatasāhasrikā-prajñāpāramitā-sūtra*, consists of 100,000 lines.

<sup>116</sup> 為齊文 or “as an orderly text”, see 文 in the biographies above.

<sup>117</sup> 及其宣流世咸稱美.

<sup>118</sup> A *li*, 里, is nowadays 500 metres, but in Hūi Jiǎo’s time it was about 415 metres.

<sup>119</sup> Other versions (T 2145: 107a04–07, T 2157: 834b24–26) have: “South Sea merchants returning ten thousand li [to their country] gathered to entirely share [the merit] with ancestors and offer presents to an assembly of foreign monks. They [the merchants] went and came back each year without stopping. He had been very fortunate and accumulated wealth in the form of money and gems. However it was not out of personal interest, but for the purpose of building and for establishing the Dharma.”

Right Contemplation Monastery (正觀寺) along the Yè River, where he went to live. It had a two-story pavilion of which the entrance to the hall was completely decorated. In the winter of the second year of Zhōng Xīng Era (中興, 502 CE) he passed away in his residence.

At the beginning of the Liáng Dynasty<sup>120</sup> there was Saṅghapāla; he was also a foreign scholar monk. His bearing was noble and he was handsome of feature. He was a skilful debater. Coming to the capital, he stayed at the Right Contemplation Monastery. The Emperor<sup>121</sup> greatly respected him. He was appointed [by the emperor] to the Right Contemplation Monastery, Long-life and Light Temple (壽光殿) and the Divine Cloud Resthouse (占雲館), where he translated the *\*Mahā-aśoka-rāja-sūtra*, *\*Vimokṣa-mārga-śāstra* (= *Vimuttimagga*) and others all together ten works of thirty-three fascicles.<sup>122</sup> [The emperor] ordered the śramaṇas Bǎo-chàng, Yuān-yùn, and others to write down [the translations].

In the “History of the Triple Gem in Successive Dynasties”, 歷代三寶紀,<sup>123</sup> dating from 594 CE, Saṅghapāla’s biography comes after that of Mandra (T 2034: 098b05–c13; repeated in the “Tang Dynasty Catalogue of the Canon”, 大唐內典錄, T 2149: 265c12–266a14). It quotes from the lost *Bǎo-chàng Catalogue* (寶唱錄, quoted in parenthesis in the Taishō and in italics below) which was composed in 518–19, shortly after the *Vimuttimagga* had been translated. This biography says that Mandra translated eleven works together with Saṅghapāla, but in the “Further Biographies of Eminent Monks”, translated below,<sup>124</sup> it is said that Mandra only translated three works (i.e., 寶雲經, *Ratnamegha-sūtra*; 法界體性無分別經, *\*Dharmadhātu-kāyasvabhāva-avikalpa-sūtra*; 文殊師利說般若波羅蜜經, *Mañjuśrī-nirdeśa-prajnāpāramitā-sūtra*) and did so together with Saṅghapāla. Mandra is only mentioned in the subtitles of two Taishō works, which correspond to two of the three. Only the first work translated by Mandra is extant, while the other two are lost. The biography is hard to follow and appears to be a disorderly compilation of passages from other biographies and catalogues. The three *sūtras* that are elsewhere attributed to

<sup>120</sup> The Liáng (梁) Dynasty, also called Southern Liáng Dynasty, was a short-lived dynasty that lasted from 502 to 557 CE in Southern China during the period of disunity that is called the Northern and Southern Dynasties period. The capital of the Liáng state was Jiānkāng, 建康.

<sup>121</sup> Emperor Wu (梁武帝, 464–549) was the founder of the Liáng Dynasty. He was known for his devotion to Buddhism and his banning of animal sacrifice, etc.

<sup>122</sup> On the texts, see Intro. fn. 128. The text as in the footnote in the Taishō edition has been followed here. At T 2060: 426a17 the biography has 勅沙門寶唱 while here it has 使沙門釋寶唱.

<sup>123</sup> By Fèi Chāng Fāng. DDB: “A history of the development of the Buddhist canon from the Latter Han to the Sui dynasties. Contains scriptural catalogues and classifications, biographies of 197 translators and a history of the transmission of Buddhism.” According to Mizuno (1982: 104–106), it is not reliable because the main purpose of its author was to protect Buddhism against Taoism rather than being historically accurate.

<sup>124</sup> So at T 2151: 364b18–20 (see Intro. fn. 128) and also at T 2034: 095a06 & T 2034: 044a18.

Mandra are listed first, but are not directly attributed to him or clearly linked to what follows about him:

The *Ratnamegha-sūtra*, \**Dharmadhātu-kāyasvabhāva-avikalpa-sūtra*, and \**Mañjuśrī-nirdeśa-prajnāpāramitā-sūtra*: three *sūtras* amounting to 11 fascicles. In the first year of the Tiān Jiān Era (天監, 502–519 CE) the Funan Country Śramaṇa Mandra — [meaning] “feeble sound” (弱聲, *mandra*)” in the language of Liáng — came to present a great gift of Buddhist Sanskrit Sūtras as a tribute [to the emperor]. Although his translations convey the substance, since he was not yet skilled in the Liáng language, he produced *sūtra* texts (文, also “words”) of quite an obscure nature. Together with Saṅghapāla in the City of Yāng, he translated the *Aśoka-rāja-sūtra*, in 10 fascicles. (In the eleventh year of the Tiān Jiān Era [512 CE] it was translated in the Long Life and Light Temple in the City of Willows (Yangdu, 楊都, modern Nanjing). On the first translation day, the Emperor himself wrote down [the translation]. Afterwards he [i.e., the emperor] entrusted it to Huīchāo, the Head of the Saṅgha (僧正), to continue the translation and properly finish it. (See the Bǎo-chàng Catalogue).)<sup>125</sup> \**Mayūra-rāja-dhāraṇī-sūtra*, in two fascicles (...),<sup>126</sup> \**Mañjuśrī-pariprcchā-sūtra* in two fascicles. (In the seventeenth year [518 CE] ...); \**Sarva-buddha-viṣayāvatāra-jñānalokālamkāra-sūtra*, in 1 fascicle. (...), \**Bodhisattva-piṭaka-sūtra*, in one fascicle. (...); \**Mañjuśrī-nirdeśa-prajnāpāramitā-sūtra*, ... (...); Śāriputra-*dhāraṇī-sūtra*, in one fascicle. (...); *Aṣṭa-maṅgala-sūtra*, in one fascicle. (...); *Dasa-dharma-sūtra*, in one fascicle. (...); *Vimukti-mārga-śāstra* in thirteen fascicles. (It was translated in the [Divine Cloud] Resthouse in the fourteenth year of the Tiān Jiān Era [515 CE]).)<sup>127</sup> The \**Aśoka-rāja-avatāra*, is in five fascicles. (It was translated in the second year of Tiān Jiān [503 CE]. There are few differences with the 魏世 [a Catalogue? (cf. 魏世錄)].) All together eleven works [amounting to] thirty-eight fascicles.<sup>128</sup> The Funan Śramaṇa Saṅghapāla of the Right Contemplation

<sup>125</sup> This passage is in parenthesis and in a different font in the Taishō edition. It is said to be a quotation from the now lost Bǎo-chàng Catalogue, 寶唱錄. See DDB s.v. 寶唱: “[Baochang] is also recorded as having corrected the scriptural catalogue of Sengshao 僧紹, which is known by the nickname of the ‘Baochang catalogue,’ 寶唱錄, which won him the favour of the emperor” and s.v. 僧紹 “... in 518–519 the emperor commanded Baochang 寶唱 to compile another catalogue.”

<sup>126</sup> As above, there are details about the texts in parenthesis.

<sup>127</sup> Again in parenthesis and in a different font in the Taishō edition and apparently also a quotation from the Bǎo-chàng Catalogue; see Intro. fn. 125.

<sup>128</sup> T 2034: 098b09–23; a less detailed list is at T 2151: 364b26–c03. Except for the last one, these texts are all in the Taishō and, according to the subtitles, were translated by Tripitaka Saṅghapāla, 三藏僧伽婆羅, or Tripitaka Ācariya Saṅghapāla, 三藏法師僧伽婆羅. They are: 1. 阿育王經, \**Aśokarāja-sūtra*, T 2043; 2. 孔雀王呪經 = \**Māyura-rāja-dhāraṇī-sūtra*, T 984; 3. 文殊師利問經 = \**Mañjuśrī-pariprcchā-sūtra*, T 468; 4. 度一切諸佛境界智嚴經, \**Sarva-buddha-viṣayāvatāra-jñānalokālamkāra-sūtra*, T 358 (translated by “Tripitaka Saṅghapāla and others”, 三藏僧伽婆羅等); 5. 菩薩藏經, \**Bodhisattva-piṭaka-sūtra*, T 1491; 6. 文殊師利所說般若波羅蜜經 = \**Mañjuśrī-nirdeśa-prajnāpāramitā-sūtra* (cf. \**Saptaśatikāprajnāpāramitāsūtra*); 7. 舍利弗陀羅尼經, \**Sāriputra-dhāraṇī-sūtra*

Monastery: [his name means in the] language of Liáng “Saṅgha nourisher” and also “Saṅgha armour”. Even as a child, he was exceptionally intelligent and went forth at the age of fifteen. He inclined to the study of the Abhidharma. After the full admission [as a bhikṣu], he extensively learnt<sup>129</sup> the Vinaya-piṭaka. Hearing of the country of Qi,<sup>130</sup> and [wishing to] spread the Dhamma [there], he took a ship to its capital. Staying in the Right Contemplation Monastery, he became a disciple of the Indian Śramaṇa Guṇabhadra.<sup>131</sup>

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(cf. \* *Anantamukhanirhāra-dhāraṇī-sūtra*, 出生無邊門陀羅尼經), T 1016; 8. 八吉祥經 = \**Aṣṭa-maṅgala-sūtra* or \**Maṅgalāṣṭaka-sūtra*, T 430; 9. 佛說大乘十法經 = \**Buddhadesita-mahāyāna-dasadharma-sūtra*, T 314; 10. 解脫道論, \**Vimuktimārga-śāstra* (= *Vimuttimagga*), T 1648; and 11. 阿育王傳, \**Aśokarājāvadāna*. (This work is lost, the 阿育王傳 at T 2042 is the earlier 4<sup>th</sup> century translation by An Faqin, 安法欽. Cf. T 2146: 146a14 which attributes the 阿育王傳 to Saṅghapāla.)

Three texts are said to be translated by Mandra and Saṅghapāla (at T 2060: 426a24 and T 2151: 364b18–20), i.e., the 寶雲經, \**Ratnamegha-sūtra*, 法界體性無分別經, \**Dharmadhātu-kāyavabhāva-avikalpa-sūtra*, and 文殊師利說般若波羅蜜經, \**Mañjuśrī-nirdeśa-prajnāpāramitā-sūtra*. The first of these is the 大乘寶雲經 = \**Mahāyāna-ratnamegha-sūtra*, T 0659. The subtitle of this text says that it was translated by “Tripitaka Mandra Rsi, Saṅghapāla and others” (三藏曼陀羅仙共僧伽婆羅等). (At T 0658: 209a03 this sutta — called *Buddhadesita-ratnamegha-sūtra* in two editions in the footnote — is attributed to Tripitaka Mandra Rsi, 三藏曼陀羅仙譯, but in the next footnote to T 0658: 209a05 two editions add “and Saṅghapāla” 共僧伽婆羅). The second work is lost. According to bibliographies at T2154: 513b04 and T 2157: 810a20, it was extracted from the *Ratnakūta* (-*sūtra*) (法界體性無分別經二卷 與寶積法界體性會同本初出見法上錄), where indeed it is mentioned at T 0310: 150b17 & b20. The third translation is also lost. In one biography it is said to be a work of one fascicle that was translated by Mandra; see T 2146: 116b10.

Another work attributed to Saṅghapāla in the subtitle of the work but not anywhere else is the 二十八夜叉大軍王名號, “The names of the commanders of the twenty-eight armies of yakkhas” (?), X 183; see X 183: 839c06. \**Aṣṭāvimśati-yakṣasenānaṃ mahāsenāpatinām-nāmā?*, X 183. A *dhāraṇī* or protection told by the Buddha to Ānanda. It lists the names of the chief commanders of the twenty-eight armies of *yakkhas* who protect the country in the ten directions. Cf. the Āṭānāṭiyasutta of the Dīgha Nikāya, esp. D III 193 & 204.

<sup>129</sup> 習 means to learn by rote.

<sup>130</sup> 齊國. The Southern Chinese Qi dynasty lasted from 479 to 502. This suggests that Saṅghapāla arrived in China before the fall of the Qi dynasty in 502. Thereafter the country was called Liáng, 梁, the name of the new ruling dynasty. Since Saṅghapāla is said to have been a pupil of Guṇavṛddhi, see next footnote, it seems likely that he was with his teacher for at least a few years.

<sup>131</sup> 求那跋陀羅 = Gu-na-ba-da-ra. Guṇabhadra (394–468) was a Brahmin from central India who became a follower of the Mahāyāna. He travelled from Sri Lanka to China by ship in 435 CE and translated texts such as the Samyukta Āgama and Laṅkāvatāra Sūtra, also with the help of Bāo-chāng, etc. See T 2059: 344a0–345a23.

It is impossible that Guṇabhadra and Saṅghapāla could have met each other because Guṇabhadra died in 468, well before Saṅghapāla (who was born in 460) arrived in “China”; see Bagchi 1927: 416 n. 1 & Heirman 2004: 375. Most probably, Guṇavṛddhi was Saṅghapāla’s teacher since he arrived in China around 479 and built the Right Contemplation monastery where Saṅghapāla first stayed. Guṇavṛddhi, who died in 502,

He also thoroughly learnt the *Vaipulya*<sup>132</sup> from Bhadra. [Endowed with] wide learning and great penetration,<sup>133</sup> he was conversant with the languages and scripts of several countries.<sup>134</sup> At the fall of the [Southern] Qi dynasty, when Buddhism was in decline, Pāla, pure of body and of mind, withdrew from the outside world. In the seclusion of his room, he stayed and worked, taking simple fare.

[Then] the Great Emperor of Liáng called on him for his skills. In the 5<sup>th</sup> year of the Tiān Jiān Era (天監, 506 CE), he was appointed<sup>135</sup> to three places in the City of Willows — the Long-life and Light Temple, the Right Contemplation Monastery, and the Divine Cloud Resthouse — to translate *sūtras* for the Emperor (上), i.e., his own [*sūtras*] and also those which Mandra from the Funan Country came to present as a gift to the Emperor. [...] after finishing ... translation.]<sup>136</sup> The Emperor ordered the śramaṇas Bǎo-chàng, Hui-chāo, Sēng-zhī, Fǎ-yūn and Yuān-yūn<sup>137</sup> to write down [the translations]. The emperor treated him very cordially and respectfully and installed him as the [royal] family chaplain. He was in charge of [monastery?] funds. He provided to monks and laymen and corrected the customs of the people. Pāla did not hoard personal wealth. With the offerings that were made to him [personally] he built monasteries.

[Once] the King of Línchuān,<sup>138</sup> [the city of] the chief army commander, asked him a question: “Dharma teacher, [why] should one eat vegetables [and] fish?”<sup>139</sup> [Saṅghapāla] answered: “When one is ill and eats vegetables, then one recovers.” Furthermore, he asked: “What about [the food] today?”

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was a master of Mahāyāna. In the earlier *Gāo-sēng-zhuān* or “Biographies of Eminent Monks” there is no mention of Gunabhadra being Saṅghapāla’s teacher, and, significantly, Saṅghapāla’s biography is appended to the one of Gunavṛddhi, not to the one of Gunabhadra; see Heirman 2004: 375.

<sup>132</sup> Vaipulya here likely refers to the great Mahāyāna *sūtras* such as the Aṣṭasāhasrikā-prajñāpāramitā.

<sup>133</sup> 博涉多通. This passage is cryptic. T 2060: 426a08, see next biography, has 未盈炎燠 博涉多通.

<sup>134</sup> *Vaipulya* 乃解數國書語, perhaps “he was skilled in the country’s (i.e., China’s) language and script.”

<sup>135</sup> 被勅徵召. The character 勅 means an imperial order or appointment; 徵召 means an official appointment. It probably means that he was appointed/assigned as abbot.

<sup>136</sup> 陀終沒後羅專事翻譯. This sentence is incomprehensible. Perhaps it is related to the parallel below: “after that he handed it over to the translator to finish the manuscript”, T 2060: 426a16–17, 然後乃付譯人盡其經本.

<sup>137</sup> Bǎo-chàng (= Ratna-ghosa, 寶唱, ?–516), Huī-chāo (= Buddhi-vikrama, 慧超, 475–526) Sēng-zhī (= Saṃgha-jñāna, 僧智) Fǎ-yūn (= Dharma-megha, 法雲, 467–529) and Yuān-yūn (= ?-megha, 袞彙). See the entries on 寶唱, 慧超, and 法雲 in DDB.

<sup>138</sup> 太尉臨川王. The city 臨川 was located in modern Linchuan district in Jiangxi province. 太尉 means army commander or general. 王 can mean governor, ruler, prince, king, emperor. Zürcher (2007: 200) mentions a “King of Linchuan 臨川, Sima Bao 司馬寶 (reigned ca. 373–420).”

<sup>139</sup> 菜食為當鮓食. Variant reading: 為當菜食鮓食.

[Saṅghapāla] answered: “When is the body, which is made of the four elements, not ill?” The king was very pleased and then arranged the food [for Saṅghapāla].

The longest biography is in the 繢高僧傳 or *Xù-gāo-sēng-zhuān-xù*, the “Further Biographies of Eminent Monks” (T 2060: 426a03–26) by Dào Xuān (道宣, 596–667 CE), composed in the mid-7<sup>th</sup> century.

Saṅghapāla (僧伽婆羅, *Sang-ga-pa-la*): [which means in] language of Liáng “Saṅgha nourisher/protector,” also it is said “Saṅgha armour”. He was man of the Fūnān country.<sup>140</sup> Even as a child, he was exceptionally intelligent and from an early [age], he was close to the Dhamma and Vinaya. [After] training for a year [as a layman], he went forth [as a monk]. He inclined to the study-work (業) of the Abhidharma expositions (*nirdeśa, śāstra*). His reputation spread and he was famous in [the lands of] the Southern Sea. After the full admission [as a bhikṣu], he extensively learnt the Vinaya-piṭaka. Being courageous and wishing to guide and teach, he considered the area [where he could do so]. Hearing of the country of Qí, and [wishing to] spread the Dhamma [there], he took a ship to its capital. Staying in the Right Contemplation Monastery, he became a disciple of the Indian Śramaṇa Guṇabhadra. He thoroughly learnt the Vaipulya from Bhadra. [Endowed with] depth, brightness, wide learning, and great penetration, he was conversant with the languages and scripts of several countries.

At the fall of the [Southern] Qi dynasty, when Buddhism declined, Pāla, pure of body and of mind, withdrew from the outside world. In the seclusion

<sup>140</sup> Funan (Fūnān, 扶南) was the Chinese name for an maritime kingdom at the Mekong Delta area in modern Cambodia and Southwest Vietnam. Maritime traders who went from India and Sri Lanka to China and vice versa with spices, silk, etc., stopped over at its seaport, often waiting for several months for the monsoon winds to shift to continue their journey east or west. The Funan port was probably located at the present town of Óc-eo in Vietnam. At the height of its power in the third century CE, the Funan kingdom controlled most of the ports of Southeast Asia, including the Malay Peninsula. There was considerable Indian cultural influence in Funan. (See Tarling 1999: 192–196. Ooi 2004: 529–30. Coedès 1968: 57–58. Vickery 2003: 101–143, Gunawardana 1987.)

According to the Book of Liáng (梁書, Liáng Shū), in 484 CE (永明二年) King (Kuanḍinya) Jayavarman (闍耶跋摩, 478–514) sent the Indian Buddhist monk Nāgasena (那伽仙) and officials (or subjects, i.e., traders, 臣) with gifts to pay tribute to the Emperor of (Southern) China and to request from him military help against the rebellious king of Champā, who had earlier robbed goods from his officials (臣) and had robbed Nāgasena too of the wealth he had amassed in China. This happened after their ship going from China to Funan drifted off course and landed in Champā (ZS01n0001: 248a13–49a13). No gifts of manuscripts are mentioned. In the second year of the Liáng dynasty (503) the same King Kuanḍinya Jayavarman (橋陳如闍耶跋摩) sent envoys with a tribute to Emperor Wu of Liang consisting of Buddha images made of coral and other local products too (ZS01 n0001: 402a27–28). (See Pelliot 1903: 248–303.)

Perhaps Mandra (who came at the “beginning of the Liáng Dynasty”, i.e., in or shortly after 502) was sent with this mission in 503 to please the emperor with manuscripts, like Nāgasena had been sent to try to please the emperor 19 years before.

of his room, he stayed and worked, taking simple fare. [Then] the Great Emperor of Liáng called on him for his skills. In the 5<sup>th</sup> year of Tiān Jiān Era (506 CE), by imperial decree he was appointed to five places in the City of Willows: the Long-life and Light Temple, the Blossom Park (華林園), the Right Contemplation Monastery, the Divine Cloud Resthouse, and the Funan Resthouse (扶南館). He finished the translations in seventeen years. All together eleven works [amounting to] forty-eight fascicles, that is, the \**Mahā-aśoka-rāja-sūtra*, the \**Vimokṣa-mārga-śāstra*, etc. On the first day of the translation work at the Long-life and Light Temple,<sup>141</sup> the Emperor Wu (武帝) bowed [to him] at the Dhamma seat and wrote down his (i.e., Saṅghapāla's) words [himself]. After that, he handed it over to the translator to finish his manuscript.<sup>142</sup> [The emperor] ordered the śramaṇas Bǎo-chàng, Hui-chāo, Sēng-zhì, Fǎ-yūn and Yuān-yùn to compare and clear up (相對疏出) [the translations, which] are of fine quality, orderly, and do not let down the tradition of translation.<sup>143</sup> The emperor treated him very cordially and respectfully and installed him as the [royal] family chaplain. He was in charge of funds. He provided to monks and laymen and corrected the customs of the people. Pāla did not hoard personal wealth. With the offerings that were made to him, he built monasteries. The king of Línchuān, [the city] of the chief commander, received him with much pomp.

In the fifth year of the Pù Tōng Era (普通 = 524 CE), due to a sudden disease, [he died] at the Right Contemplation Monastery. He was sixty-five years old.

At the beginning of the Liáng dynasty<sup>144</sup> there was also the Fūnān Śramaṇa Mandra (Màn-tuó-la, 曼陀羅), [which means in] the language of Liáng “great (and) feeble” (弘弱).<sup>145</sup> With a great gift<sup>146</sup> of Buddhist Sanskrit

<sup>141</sup> According to Hureau (2010: 753–54), Saṅghapāla worked at an official translation centre in the Hualin Park, i.e., the Blossom Park, where the imperial library was already located, and refers to this passage. However, here it is said that Saṅghapāla translated at the Long-life and Light Temple, not the Blossom Park.

<sup>142</sup> 然後乃付譯人盡其經本. It is not clear whether the emperor handed it over to Saṅghapāla or to someone else. In the other biographies of Saṅghapāla it is said that Bǎo-chàng, etc., were ordered to write down what was said by Saṅghapāla. The characters 譯人 mean “translator” or “oral interpreter”.

<sup>143</sup> 華質有序不墜譯宗.

<sup>144</sup> The 古今譯經圖紀 or “Illustrated Record of Translated Scriptures Past and Present”, composed in 664–665 CE, says that he came in the second year of the Liáng dynasty (T 2151: 364b14).

<sup>145</sup> 弘弱. If this is the correct reading, his name would correspond to Sanskrit *mandāra* — which can mean “large/vast” and “weak/slow” (*manda*) — rather than as *mandra*. However, at T2034: 098b06, see below, his name is “feeble sound”, 弱聲, corresponding to Skt *mandra*, which makes better sense.

<sup>146</sup> 大齋. Used with *sūtra* manuscripts presented to kings. Cf. T 2149: 243a14, (= *sūtras* brought by 沙門曇摩羅察 from India), etc. And also with jewellery presented to a king. T 0200: 253a27: “... householder tributes and presents a great gift of jewellery to the

Sūtras he came from afar to present [them] as a tribute [to the emperor, who] ordered him, together with Saṅghapāla, to translate the \**Ratnamegha-sūtra*, \**Dharmadhātu-kāyasyabhāva-sūtra*, and the \**Mañjuśrī-prajñāpāramitā-sūtra*.<sup>147</sup> His translations amount to three works [which amount to] eleven fascicles. Although his translations convey the substance, since he was not yet skilled in the Liáng language he produced *sūtra* texts<sup>148</sup> of quite an obscure nature.

Among the things that can be gathered from these accounts is that Saṅghapāla was very learned, especially in the Abhidhamma and Vinaya, that he was skilled in languages, and that the emperor greatly respected him since he appointed him as the family chaplain, as abbot of monasteries, and as translator. Since the *Vimuttimagga* is one of the only two works mentioned by title of Saṅghapāla's eleven translations along with the \**Aśoka-rāja-sūtra*, it probably was considered an important work. Consisting of thirteen fascicles, it is also the largest of the works that he translated. The other large translations of Saṅghapāla are the \**Aśoka-rāja-sūtra*, in ten fascicles, and the \**Aśoka-rāja-avadāna* in five fascicles. The rest of his translations are small works consisting of only one or two fascicles. The works he translated with Mandra (see § 8) are all Mahāyāna works. Of the works he translated by himself (see § 8), two are biographies of King Aśoka, four are Mahāyāna *sūtras*, three are protective chants (*dhārani*) and two are other types of texts. The *Vimuttimagga* stands out in the list of Saṅghapāla's translations since none of the other works is related to meditation, vinaya, or abhidhamma and none are Theravāda texts. The \**Aśokarājasūtra* and \**Aśokāvadāna*, containing the legends of Upagupta, are (Mūla) Sarvāstivāda texts.<sup>149</sup> The biography in the “History of the Triple Gem in Successive Dynasties” says that he translated the *sūtras* for the emperor. The other biographies also imply that he worked for the emperor.

It is not known to which school Saṅghapāla belonged. In his biography, it is said that he knew several languages and scripts. One of the languages was Sanskrit since the Mahāyāna texts and two Aśoka biographies that he translated probably were Sanskrit texts and since he sometimes interpreted Pāli words in the

king...” (其一長者大齋珍寶貢奉與王). Cf. T 0203: 488a22. The king of Funan sent tributes to the Emperor of China, see Intro. fn. 140, and apparently Mandra brought such a tribute from Funan. The Buddhist monk Nāgasena was also sent by the Funan king with a tribute to the Emperor of China. Possibly, after it became known in Funan that the Emperor Wu was a Buddhist and was involved in the translation of Buddhist texts, monks and manuscripts were sent as special tributes to him.

<sup>147</sup> This passage is also found at T 2151: 364b18–20 in the 古今譯經圖紀 or “Illustrated Record of Translated Scriptures Past and Present”. The description of the three texts translated by Saṅghapāla is more detailed: 寶雲經, *Ratnamegha-sūtra* (7 fascicles), 法界體性無分別經, \**Dharmadhātu-kāyasyabhāva-avikalpa-sūtra* (2 fcs.) and 文殊師利說般若波羅蜜經, *Mañjuśrī-nirdeśa-prajñāpāramitā-sūtra* (2 fcs.).

<sup>148</sup> 文, also “words” see 為齊文 above.

<sup>149</sup> See Strong 1992: 9.

*Vimuttimagga* according to the meaning of similar Sanskrit words (see § 4.2). Saṅghapāla misunderstood the important vinaya term *abhisamācārika* “what is related to the basic discipline” or “the minor precepts”. Since this term is also used in the Vinaya of the Mahāsāṃghikas but, as far as can be ascertained, not in the works of other schools of which the vinayas are extant, the Mahāsāṃghika school can also be ruled out. This could suggest that he was connected to the (Mūla) Sarvāstivāda school, which used Sanskrit and which had a presence in Southeast Asia. His translation of two Aśoka biographies of the (Mūla) Sarvāstivāda School might also support this. Moreover, the biographies of Saṅghapāla say that he was inclined to the study of the Abhidharma, of which the Sarvāstivāda and Sthavira schools were the two major exponents, but which in China was often considered the Sarvāstivāda Abhidharma.<sup>150</sup> Since there is no mention of Saṅghapāla studying the Mahāyāna in Funan, while it is said that he learnt the Vaipulya from Guṇabhadra in China, it is likely that he came from a tradition or monastery where the Mahāyāna was not studied.

## 10 *Saṅghapāla or Saṅghabhara?*

There is disagreement as to whether the Chinese name of the translator of the *Vimuttimagga* is a transcription of Saṅghapāla or Saṅghabhara or another name; see Skilling 1994: 171–72. However, there is no compelling reason for choosing the transliteration *Saṅghabhara* instead of *Saṅghapāla*.

The explanation of the translator’s name in the Southern Chinese biographies and catalogues is “Saṅghapāla (*sang-gha-pa-la*, 僧伽婆羅): [In the] language of Liáng [this means]: Samgha-nourisher/protector (僧養, *sēng-yǎng*, = *samgha-pāla* or *-poṣa*) and also Samgha-armour (鎧, *kǎi*, = *varma* or *pāla*).”

According to Nanji (1883, § 1293 & Appendix II § 102) *sang-gha-pa-la*, 僧伽婆羅, corresponds to *Saṅghapāla*. Bagchi (1927: 415), however, disagrees and argues that *Saṅghapāla* is not justified by the Chinese translation of the name. According to him, *pa* for 婆 in 僧伽婆羅 gives the ancient pronunciation *b’uā/bha* and he justifies the restitution of *-bhara* for 婆羅 by the Chinese translation “Samgha-nourisher”. Bagchi says that the other translation *Seng-k’ai* for *Samghavarman* is simply due to a confusion.<sup>151</sup>

<sup>150</sup> See Willemen 1998: xvii.

<sup>151</sup> “Son nom est transcrit *Seng-kia-p’o-lo* que Nanjo restitue en *Saṅghapāla*, un forme pas du tout justifiée par le traductions chinoises du nom. *P’o* donne la prononciation ancienne *b’uā* (= *bha*). On peut donc restituer le nom en *Saṅghabhara* (déjà proposé par S. Lévi, J. As., 1915: 25). Cette forme est justifiée par la traduction *Seng yang* (donnée par LK) et *Tchong-yang* (donnée par TK) qui signifie “communauté-nourrir”, *Saṅgha-bhara* (de la racine *bhr*). L’autre traduction *Seng-k’ai* (*Saṅgha-varman*) donnée par des sources tardives est simplement due à une confusion.”

Bagchi's reasoning is problematic. First, the transliteration *-bhara* does not correspond to the way the character 婆 is used in transliterations of other Indic proper names in the same catalogues. Secondly, the Chinese translations are only the Chinese meanings of the Indic proper name, not alternative transliterations. If, as Bagchi suggests 婆羅 in 僧伽婆羅 stands for *-bhara* instead of *-pāla*, why then is *-bhadra* in *Guṇabhadra* (求那跋陀, Gu-na-ba-da) and *Samghabhadra* (僧伽跋陀羅, sang-gha-ba-da-ra) transliterated as 跋陀 and 跋陀羅 in the same biographies? Then the transliteration of *-bhara* would need to be 跋羅, with 跋 for *bha* instead of 婆. Usually the characters 婆羅 correspond to *pāla* in Chinese Buddhist translations.<sup>152</sup> Less commonly, they can also correspond to *bala*, *bāla*.<sup>153</sup> 婆羅, however, is not mentioned as a transliteration for *bhara* in dictionaries; see DDB s.v. 婆羅. Individually, the character 婆 was used to transliterate *pa*, *ba*, *va*, *pha*, *bha*, and similar labial sounds, and the character 羅 can correspond to both the *la* and *ra* sounds; see DDB s.v. 婆 and 羅.

Bagchi says the Chinese translation “nourishing” (養, *yāng*) does “not at all” (“pas du tout”) correspond to *pāla*. However, according to Monier Williams' *Sanskrit English Dictionary* (MW), the root *pāl* means “... to watch, guard, protect, ... to keep, maintain, ...”. For the noun *pāla* MW gives “guard, protector, keeper”; and for *pālaka*: “... guarding, protecting, nourishing ... a guardian, protector ... a foster-father ... a maintainer ...”. The Pāli meanings given for *pāla* in PED are “guard, keeper, guardian, protector”. The character 養, *yāng*, corresponds to “to nourish, cultivate, raise, protect, care for, support” (see DDB s.v. 養), and thus corresponds to several of the meanings given for *pāla* and *pālaka* in MW. Moreover, the translation “Samgha-armour” — with 鎧, *kāi*, for Skt *varma*, “armour” — which according to Bagchi is due to a confusion, makes sense because armour is used for the sake of protection. Further, if the primary meaning of 婆羅 was “nourishing”, then a transliteration of *-poṣa* is expected instead of *-bhara*, which primarily means “bearing, carrying, supporting”; see MW and PED.

For these reasons the transliteration *sang-gha-pa-la* corresponding to Saṅghapāla, as proposed by Nanji in his pioneering study, is to be regarded as the most credible transliteration.

<sup>152</sup> See 部吼多波羅, *Bu-hu-ta-pa-la*, Bhūtapāla, at T 1648: 441b13.

<sup>153</sup> See DDB s.v. 波羅: “... A transliteration of the Sanskrit *bāla* ... [Charles Muller].”

## 11 How and why the Chinese translation was made

According to his biographies (see § 9), Saṅghapāla's translations were made on the orders of the Emperor Wu of Liáng.<sup>154</sup> It is also said that the emperor participated in the translation ceremony, although this presumably happened only at the beginning of the translation of one of the works, probably the one on King Aśoka. Works on King Aśoka would naturally have been of interest to Emperor Wu and might have been the inspiration for his ban of animal sacrifice, etc. The *Vimuttimagga*, on the other hand, was a work intended for monastics, not for kings; see § 1. The main reason for the Chinese translation would have been its wealth of information on topics that were of interest to Chinese monastics and meditators — virtue, the ascetic practices, meditation, psychic powers, and wisdom — and its presentation of these topics in a very systematic way. Earlier translators such as An Shigao, Kumārajīva and Buddhabhadra had already translated several meditation manuals, called *Dhyāna Sūtras* or *Chan Sūtras*; see § 4.9. The interest of the Chinese in meditation is shown by a meditation manual being the first work that Kumārajīva translated after arriving in China. However, these manuals are not as systematic and comprehensive as the *Vimuttimagga*; see § 4.9. The chapter on the ascetic practices (*dhutaguṇa*) could also have been a reason for translating the Vim since it is closely connected to the monastic discipline and no other known work contains such detailed instructions on this topic. A short Mahāyāna *sūtra* called 十二頭陀經 or “*Sūtra on the Twelve Kinds of Asceticism*” (T 793: 720b16–722a07) had already been translated into Chinese by the Indian monk Guṇabhadra (394–468), but this *sūtra* only briefly describes the benefits of the ascetic practices. The *Dhutaguṇaniddesa* chapter was the only one that was completely translated into Tibetan as an independent text, probably because of being of particular interest to Tibetan monks who wished to practice the ascetic practices.

Five Chinese scholar monks — Bǎo-chàng, Hui-chāo, Sēng-zhì, Fǎ-yūn, and Yuān-yùn — were appointed by the Emperor to assist Saṅghapāla with his translations. They wrote down what was spoken by Saṅghapāla (according to the 高僧傳 or *Gāo-sēng-zhuān*) and/or checked and cleaned the text (according to the 繢高僧傳 or *Xù-gāo-sēng-zhuān-xù*). Team translations were common in China. During the process of Chinese translations of Buddhist texts, team members undertook different tasks. The foreign monk, who usually led the team, recited the text by heart or from an Indic manuscript and then translated it into spoken Chinese, with or without the help of an interpreter. Then a scribe wrote down the translation, and other team members put it into literary Chinese, then revised and polished it. In later state-sponsored translations, the various tasks were even more clearly defined, with a team member checking the translations

<sup>154</sup> For the involvement in, participation in, and control of translations of Buddhist texts by Chinese emperors and other royalty from time of Kumārajīva onwards, see Hureau 2010: 752–755.

against the Sanskrit, and others checking the accuracy of the Chinese ideograms, verifying the meaning, arranging the sentences, polishing the style, etc.<sup>155</sup>

The Chinese biographies of Saṅghapāla mention that he knew several languages and scripts. Since he had translated some texts from Sanskrit into Chinese and sometimes interpreted words in the *Vimuttimagga* according to the meaning of similar Sanskrit words (see § 9), he probably knew Sanskrit better than Pāli. Saṅghapāla's studies of the Abhidharma in Funan would have benefitted him in his translation of the *Vimuttimagga*. His translation of the chapter on asceticism shows that he was familiar with Vinaya terminology (e.g., different kinds of robes and meals, etc., that are allowable as expediencies, etc.), and more so than the Tibetan translators of this chapter, who made a few mistakes that are probably due to lack of knowledge of Vinaya terminology, and did not translate some terms. This confirms the observation in the Chinese biographies that he had extensively studied the Vinaya Piṭaka.

The biographies of Saṅghapāla say that he made the translation of the *Vimuttimagga* in 515 CE, about 12 years after he had made the first of his fifteen known translations (the first three of which were made together with Mandra). He therefore was an experienced translator by this time. The translation of the Vim was made after other translation teams, especially Tao-an and Kumārajīva's teams, had greatly improved the accuracy, language, and style of Chinese translations of Buddhist texts.<sup>156</sup> According to Saṅghapāla's biography as given in the *Xū-gāo-sēng-zhuān-xù*, Saṅghapāla's translations "are of fine quality, orderly, and do not let down the tradition of translation"; see § 10. Indeed, Saṅghapāla was a translator who favoured literal translation into Chinese rather than paraphrasing or selecting the essential meaning of Indic Buddhist texts as Kumārajīva did (see Ch'en 1964: 371). With regard to the literalness of Saṅghapāla's translation, Bapat (1937: xlvii–xlviii) observes: "If we look at the mode of translation accepted by Sanghapāla, we find that very often he tries to be quite literal, and naturally the Chinese translation would give no idea unless one knows the technical words in Pali or Sanskrit for which the renderings stand. Sometimes we find, as in Tibetan translations of Buddhist Sanskrit works, that even the prefixes are translated by corresponding words in Chinese."

The Chinese translation of the *Vimuttimagga* is far superior to the partial Chinese translation of the *Samantapāśādikā*, the *Ichi-shan-jian-lu-piposha*, 一切善見律毘婆沙, made in 488/489 CE, about twenty-six years before the translation

<sup>155</sup> See Ch'en 1964: 367–68; Mizuno 1982: 99–102; Zürcher 2007: xxii–xxiii, 31; Hureau 2010: 751–52; and Bingenheimer 2010: 27.

<sup>156</sup> Early translators often used Taoist terms to translate Buddhist concepts out of a lack of other suitable and easily comprehensible terms. They had difficulties too with rendering the style of writing and the ways of expressing thought in Indian Buddhist texts; see Ch'en 1964: 370, 372; Mizuno 1982: 48–55.

of the Vim. The partial *Samantapāśādikā* translation, besides being heavily adapted and abridged, contains many mistakes that were due to unfamiliarity with the Pāli on the part of the translator. Even the simple Pāli term *satta anusayā*, “seven latent tendencies” was mistranslated as “latent tendencies of living beings” due to misinterpreting the Pāli numeral *satta*, “seven”, as Sanskrit *sattva*, “being”; see Bapat 1970: xl ix, lxi–lxii, and Nānātusita 2014–15. Although there are mistakes in Saṅghapāla’s translation too (see § 4.1), they are much less common than in the *Ichi-shan-jian-lu-piposha*.

## 12 Quotations from the *Vimuttimagga* in other works in the Chinese Tripitaka

In various works of the Chinese Tripitaka (as contained in the CBETA’s digitized Taishō edition), there are quotations of and references to the *Vimuttimagga*, 解脫道論. The following twenty-eight quotations and references are found in nineteen works and will be briefly listed according to the order of the Taishō texts. Only the page numbers of the corresponding *Vimuttimagga* passages are listed. The translations are tentative.

1. In the 金光明最勝王經疏, a commentary on the *Suvarṇaprabhāsottama-sūtra*, it is said: “According to the Exposition of the Path to Freedom (= PtF) there are ten perceptions of foulness: The perception of the bloated ... skeleton”; T1788: 274b18–20 & 333c02–05. This corresponds to the ten perceptions listed at PtF Ch. 7 § 2 and described at Ch. 8 63–74.
2. Five references and quotations are found in a commentary on the Four-Part Vinaya of Dharmaguptakas — the 四分律刪繁補闕行事鈔 — composed between 626–630:
  - i. “In the Chapter on Virtue of the PtF [virtue] is much praised”; T 1804: 005a02–03.
  - ii. “[According to] the PtF the asceticism (*dhutaguṇa*) of limiting food is for eliminating unbridled greed. Therefore one takes at most twenty-one lumps [of food], etc., as [described] extensively in the chapter on the twelve kinds of asceticism”; T 1804: 130b11–13 = PtF Ch. 3 § 2 (404c07) & Ch. 3 § 8 (405b). (“Twelve kinds of asceticism” should be “thirteen kinds of asceticism.”) There seems to be another reference to the PtF (解脫論中) in connection to eating only twenty-one lumps of food at T 1805: 392c10.
  - iii. A mention that the PtF also has the sitter’s asceticism (*nesajjika*); T 1804: 131a03–04.
  - iv. “In the PtF there are thirteen kinds of asceticism: two [connected to] robes, five [connected to] food, five [connected to] places, the thirteenth, the factor of always sitting, is [connected to] energy”; T 1804: 131a28. This is from PtF Ch. 3 § 2 (404b27–c03).

v. “In the PtF [the kinds of asceticism] are [taught] sequentially, in detail, and in their entirety. When right conduct is completed, concentration and wisdom are established, which is discussed extensively, with sequential teachings, and not stated in an abridged manner”; T 1804: 131b02–04.

3. Three references and quotations are found in another commentary on the Four-Part Vinaya, the 四分律行事鈔資持記:

i. “The PtF calls it [the asceticism of the state of] the user-of-any-dwelling”; T 1805: 393b15.

ii. Again a quotation from PtF Ch. 3 § 2 (404b27–c03): “Two factors [of asceticism] are connected with robes ... One kind is connected with energy, namely, the state of the sitter”; T 1805: 393c22–25.

iii. Quotations from PtF PtF Ch. 3 § 3 (404c24ff) on the ways by which the kinds of asceticism are broken (e.g., the rubbish-rag-robe-wearer by accepting food of householders, etc.) and how they are undertaken (by saying “From today onwards I reject ...”); T 1805: 394a20–29.

4. The 瑜伽論記 or *Yú-qié-lùn-jì*, a collection of commentaries on the *Yogacāra-bhūmi-śāstra*, quotes the eleven benefits of the practice of loving-kindness from PtF Ch. 8 § 140 (435a16–19) at T 1828: 562c17.

5. The 大乘義章 or *Dà-chéng-yì-zhāng* “Essay on the Mahāyāna System”, a large encyclopaedia of Buddhist concepts and terminology composed by Huiyuan (523–592), refers three times to the PtF:

i. “In the PtF faith is included in concentration” (解脫道論之中攝信為定). This would be based on Ch 11 § 65 (452b25–26): “the faculty of faith, the power of faith ... are included in internal right concentration” (信根信力 ... 成入內正定); T 1851: 777c13.

ii. “In the PtF it is said that the four establishments of mindfulness, the faculty of mindfulness, the power of mindfulness and the enlightenment factor of mindfulness and the judgment of mindfulness (念判) are right mindfulness”; T 1851: 778b01–03. See PtF Ch. 11 § 54 (452b25–26): “The faculty of mindfulness ... are included in internal right mindfulness.”

iii. “The four mindfullnesses of the nature of the body are wisdom. Why are they taught as mindfullness? ... The PtF teaches [them] as mindfullness. ...”; T 1851: 778b10–11. See PtF Ch. 8 § 119 (432c16): “The practice of mindfullness of the nature of the body, that which is mindfullness ... is called mindfullness of the body.”

6. The Buddhist encyclopaedia 法苑珠林 or *Fǎ-yuàn-zhū-lín* (completed in 668) has two quotations from the PtF. The first — T 2122: 951a04–06 — is a quotation of the passage on losing virtue as being comparable to being beheaded, from PtF Ch. 2 § 6 (401a17–20). The second — T 2122: 812c09 —

which is also at T 2123: 121c21 is from PtF Ch. 8 § 167 (439c01): “The PtF says that when broken up until it becomes dust, the earth element in the body of a person will amount to one *hū* and two *shēng*.”

7. A passage on the four kinds of knowledge that are produced by means of the divine eye, from Ch. 9 § 19 (444b13–20), is quoted in the 法華經疏, a Commentary on Lotus Sūtra, at T 2749: 187b25–c02.

8. A commentary on the *Samdhinirmocana-sūtra*, 解深密經疏 or *Jiě-shēn-mì-jīng-shū* (7<sup>th</sup> century) has: “... Being born, there again is ageing and death, ...” as extensively discussed and analysed in the seventh fascicle of the PtF” at X 69: 245a13–14 could refer to Ch. 8 § 110, 114.

9. The 天台三大部補注, the “Three Great Commentaries of the Tiantai School Restored”, has: “In the PtF there are thirteen kinds of asceticism: two [connected to] robes ... always sitting, is [connected to] energy” at X 586: 206b22–23 and X 586: 385c05–06. This is also referred to at T 1804: 131a28, see above. = PtF Ch. 3 § 2 (404b27–c03).

10. The 四分律隨機羯磨疏正源記, a commentary on the Four-Part Vinaya, also has the quotation of the passage on losing virtue as being comparable to being beheaded from Ch. 2 § 6 (401a17–20) at X 726: 876a13–16.

11. Another commentary on the Four Part Vinaya also refers to this at X 728: 272b23–24, c01–02.

12. Again, another commentary on the Four-Part Vinaya, the 7<sup>th</sup> century 四分律開宗記, quotes Ch. § 3 § 18 (406b24–26) at T 1648: 406b25x–26: “The PtF, second [fascicle], says, ‘By means of this non-greed, one removes greed in thirteen places. By means of this non-delusion, one removes ignorance in thirteen places.’” At X 735: 579c05 it is mentioned that “the PtF calls it [the asceticism of the state of] the user-of-any-dwelling” and at X 735: 580a19: “Therefore the PtF rightly has thirteen kinds of asceticism.”

13. The 四分律鈔批, a summary or transcript of the Four Part Vinaya, quotes from the chapter on the kinds of asceticism, PtF Ch. 3 § 8, 405b05–10: “The PtF discusses the ascetic practice of limiting food in the explanation of the thirteen kinds of asceticism in the chapter on the kinds of asceticism in the second fascicle. ... ‘If one eats excessively, one increases physical drowsiness ... From today onwards I reject unbridled greed and undertake the state of the food-limiter.’” It then continues with the definitions of the undertaking of the rag-robe-wearer and the other kinds of asceticism from PtF Ch. 3 § 2: “The PtF says ‘What is undertaking of the state of the rag-robe-wearer? It is the rejection of householder’s robes. ... What is undertaking of the state of the sitter? The rejection of lying down [to sleep]’”; X 736: 1018a14–24.

14. The 四分律鈔簡正, a selection (?) of the Four Part Vinaya, at X 737: 081a02 has: “The PtF discusses that in the first chapter on Virtue, [by] various praises”. At X 737: 434c16 it refers to the PtF in relation to one of the kinds of asceticism connected with eating food.
15. Another commentary on the Four Part Vinaya, at X 744: 625c08–10, quotes the definition of “flattering”, *lapanā*, 謂曲, of PtF Ch 2 § 39 (403a26–28).
16. The 淨心誠觀發真 by Yunkan (允堪, CE 1005–1061) quotes 436c13–14 but changes the question and abbreviates the answer due to a reinterpretation or misinterpretation. Whereas the PtF (Ch. 8 § 146) has “Q. Why then is it said that beings are its object? A. Owing to the different kinds of faculties, in worldly parlance it is said ‘beings’”, Yunkan gives a different question and deletes “beings” at the end of the answer: “The PtF said Q. ‘What are beings?’ A. Owing to the different kinds of faculties, in worldly parlance it is said [beings]”, X 1096: 544b06–07.
17. The same work, at X 1096: 547b11–17, also quotes the parts of the body as given in the reflection on the nature of the body through assemblage at PtF Ch. 8 § 126 (434a18–23): “The seventh fascicle of the PtF presents the knowledge of three hundred and sixty bones and joints which the PtF subdivides into three hundred bones and eight hundred joints. It says ‘one should recollect the nature of the body: There are nine bones of the head … three hundred bones, eight hundred joints … ninety-nine thousand hairs of the body’.”
18. The 大藏一覽 or *Dà-cáng-yī-lǎn*, “Tripitaka at a Glance”, at J 21nB109: 544c03–12, quotes the definition of *sīla*, *samādhi*, *paññā* and *vimutti* from Ch. 1 § 2 (399c21–22). Then, from Ch. 2 § 5–6 (400b09–17), it quotes the passage on the stains removed by *sīla*, *samādhi*, *paññā*, that one enters upon the path to freedom by means of these three purities, and the passage on the three kinds of goodness. Finally, it quotes the passage on the things that are abandoned through *sīla*, *samādhi*, and *paññā* from Ch. 2 § 8 (400b25–26).

There may be more quotations and references. At T 1804: 131a28 (see passage iv above) there is a reference to 解脫道, “Path to Freedom”, instead of 解脫道論, “Exposition of the Path to Freedom”, but it is not feasible to check the thousands of occurrences of 解脫道 in the Taishō Tripitaka. There may also be passages copied from the *Vimuttimagga* without attribution. The *Yí-jiào-jīng-lùn* (遺教經論), a commentary on the *Mahāparinirvāṇasūtra* attributed to Paramārtha (499–569) and composed in 57 or 558–569 CE, contains an explanation of the hindrances of sloth and torpor that is very similar to the one in the translation of the *Vimuttimagga* and contains binomes and character sequences<sup>157</sup> that are

<sup>157</sup> T 1648: 416b09–20: 懶怠者謂心懶墮, 睡眠者謂身閼重欲得寢寐, 眼有三種, 一從食生, 二從時節生, 三從心生, 若從心生以思惟斷, 若從飲食及時節生, 是羅漢眠不從心生無所

only found together in these explanations. Apparently, Paramārtha consulted the *Vimuttimagga* and then copied the passage in an adapted form into his work.<sup>158</sup>

The quotations and references from the *Vimuttimagga* in various works dating from the 6<sup>th</sup> century onwards show that it was a work read by Chinese scholars. Most of the quotations, mainly from the chapter on the kinds of asceticism and a few from the chapter on virtue, are found in commentaries on the Four-Part Vinaya of the Dharmaguptakas, showing that the chapter on the ascetic practices was the most popular one, at least among Chinese monastics who were studying the Vinaya. Perhaps it is no coincidence that this chapter was the only part of the *Vimuttimagga* that was independently translated into Tibetan. Other Chinese works, however, quote from the chapters on concentration and wisdom, indicating that other parts of the text were read too.

### 13 Headings and subheadings in the Chinese text

In the Chinese text of the *Vimuttimagga*, there are consistent fascicle and chapter headings, but there are only some section or topic headings, from chapter 8 onwards. From the section on the second jhāna up to the section on the perceptions of the foul, headings are found at the beginning of various topics. EKS (PoF p. 99) mistook these headings for introductory passages: “Here I show how to get the second meditation, jhāna. I consider the tribulation of the first meditation, jhāna, and the benefit of the second meditation, jhāna” instead of: “This is the explanation of the second jhāna, and the consideration of the disadvantage of the first jhāna and the benefits of the second jhāna” (418a08: 此明求第二禪思惟初禪過患二禪功德, not found in the Sung Dynasty edition). There are similar introductions, albeit shorter (e.g., “recollecting the disadvantages of the base of nothingness”, at 421c26, and “definition of the base of neither-perception-nor-non-perception”, 422a10) at the beginning of topics in the explanations of the jhānas (except the first) and the immaterial attainments. These probably were headings, which were incorporated into the text during the translation of the text or when copying it. Similar headings are found in the *Visuddhimagga*; e.g., *dutiyajjhānakathā* (Vism IV.139/p. 155). An absence of headings is not unusual in Chinese translations, for example, the Chinese *Samyuktāgama* has no headings at the beginning of the *samyuktas*.

蓋故,若眠從食及時節生者,以精進能斷, …此二種法,一事一相,所謂疲懈共為一。

T 1529: 286b11–18: 懶怠者謂心懶墮故,睡眠者身悶重故,此二相順共成一苦故,五種定障中共說故,於中起睡眠有三種,一從食起,二從時節起,三從心起,若從食及時節起者,是阿羅漢眠以彼不從心生故無所蓋故是三種睡眠中,初二種以精進對治,無有時節故,無始來未曾斷故。

<sup>158</sup> On passages copied from earlier Chinese translations into later ones, see Nāṇāsūta 2014–2015.

Topic or section conclusions also appear suddenly in Chapter 8, i.e., after the discussion of the base of boundless consciousness at 421c01. The characters 已竟, correspond to “... *niṭhitam*”: “... is finished”, as found at the end of sections in Pāli texts (e.g., after each of the rule sections of the Pātimokkha). In the *Visuddhi-magga* the section conclusions also appear later in the work, i.e., in the 13<sup>th</sup> chapter after the explanation of the divine eye (XIII.7/p.408).

Chapter conclusions are only found in chapters 8, 9, 10 and 12. Chapter 12 has the complete version — “The twelfth chapter of the Path to Freedom, the Exposition of the Truths, is finished”, 解脫分別諦十二品已竟. The other three chapter conclusions lack the chapter numbers. The conclusions of other chapters were probably not translated, or were omitted during transmission, since the Tibetan translation of the third chapter has as conclusion: “‘The Exposition of the Ascetic Qualities’ from the Path to Freedom, the third chapter, is finished”: *rnam par grol ba'i lam las sbyangs pa'i yon tan bstan pa zhes bya ba ste kun nas btus pa gsum pa rdzogs so*. The chapter conclusions resemble the ones in the *Visuddhimagga*, e.g., Vism I.58: “The first chapter called ‘Exposition of Virtue’ in the Path to Purification composed for the sake of gladdening good people”: *Iti sādhu-janapāmojjatthāya kate visuddhimagge sīlaniddeso nāma paṭhamo paricchedo*.

Some terms that are used in the conclusions are not found in the sections themselves but are found in Pāli texts, e.g., in the conclusions of the sections on the insight knowledges the names of the insight knowledges are given — such as 觀滅智, “knowledge of the contemplation of dissolution”, corresponding to *bhaṅgānupassanañāṇa*. Since the insight knowledge scheme is only known from the Theravāda tradition, these conclusions cannot have been added later on by Chinese scribes.

It is difficult to account for the inconsistent occurrence of the headings and conclusions. Possibly the translator did not wish to include them at first but then later changed his mind.

The voluminous fascicle headings and numbers merely refer to the physical division of the manuscript into the equal-sized small volumes that were printed in China. The fascicle numbers are sometimes referred to in quotations from the Chinese translation of the *Vimuttimagga* in later Chinese works; see § 12. Since the fascicle division has no connection with the logical division of the text into chapters<sup>159</sup> it has not been translated into English. Each fascicle contains a few chapters or a section of a larger chapter (i.e., Chapter 8 and 12 where the fascicle sections abruptly divide topics) and has the same headings as chapter I: “The Path to Freedom, Fascicle the First, written by the arahant Upatissa, who was called ... Funan”. Beginning from fascicle six there are also fascicle conclusions such as “The sixth fascicle is finished”. These too have been left untranslated.

<sup>159</sup> See Mizuno 1982: 51 and Bapat 1970: xiii.

For the sake of readability topic headings have been added within the chapters in this translation. The original chapter headings as in the Chinese are in regular typeface, while the subsidiary topic headings that were added in this English translation are in italics.

#### 14 Editions and manuscripts of the Chinese text

This translation is based on the Taishō Chinese Tripitaka edition as digitally available in the CBETA Chinese Electronic Tripitaka Collection of the Chinese Buddhist Electronic Text Association (CBETA), Taipei. The Taishō Tripitaka edition (1924–1934) is mostly based on the second Korean edition or Tripitaka Koreana from the thirteenth century, although other editions have been used to collate it. In the Taishō edition of the Chinese translation of the *Vimuttimagga*, four other Tripitaka editions are referred to in footnotes, namely, 宮, the Old Sung Edition, CE 1104–1148; 宋, the Sung Edition, CE 1239; 元, the Yuan Edition, CE 1290; and 明, the Ming Edition, CE 1601.<sup>160</sup>

Unlike some other Taishō editions of texts such as the Chinese translation of the *Samantapāśādikā* (T 1462), the Chinese *Vimuttimagga* translation was unfortunately not compared with any of the Japanese manuscripts older than the Tripitaka Koreana. These Japanese manuscripts were researched and digitized by the International College for Postgraduate Buddhist Studies (ICPBS).<sup>161</sup> In the Zhenyuan Catalogue (貞元錄) numbering system as used by the ICPBS, the *Vimuttimagga* is listed as no. 1088.<sup>162</sup>

According to the database on the ICPBS website, there is no *Vimuttimagga* manuscript in the Shōgozō collection, 聖語藏 (abbreviated as 聖 in the Taishō edition) of the Imperial Treasure House (Shōsō-in) at Nara. However, there are old manuscripts preserved elsewhere in Japan. There is a complete, undamaged manuscript at the Ishiyama-dera monastery, 石山寺, at Ōtsu, founded in the 8<sup>th</sup> century. A near-complete (with only the third fascicle missing), undamaged manuscript is at the Kōshōji monastery, 興聖寺, at Uji, founded in the 13<sup>th</sup> century. Damaged and incomplete manuscripts are found in the Kongō-zō Library, 金剛寺, at Tōji Temple, 東寺, Kyoto; at the Nanatsu-dera temple, 七寺, in Nayoga; at the Saihō-ji temple, 西方寺, at Kyoto; and at Shinguji temple 新宮寺.<sup>163</sup> Unfortunately, since copies of these texts can only be viewed at the Library of the ICPBS in Japan, they have not been consulted.

<sup>160</sup> See Huimin 2005.

<sup>161</sup> See “Old Buddhist Manuscripts in Japanese Collections” at [http://koshakyo-database.icabs.ac.jp/index\\_en.html](http://koshakyo-database.icabs.ac.jp/index_en.html) (accessed on 21.10.2013) and, for more detail, Toshinori Ochiai, 2008.

<sup>162</sup> See 日本現存八種一切經對照目錄 (暫定第二版) “A Concordance of Eight Buddhist Manuscript Canons Extant in Japan” at <http://www.icabs.ac.jp/frontia/Hachishu.pdf> (accessed on 21.10.2013).

<sup>163</sup> See the International College for Postgraduate Buddhist Studies (ICPBS) Database ([http://koshakyo-database.icabs.ac.jp/index\\_en.html](http://koshakyo-database.icabs.ac.jp/index_en.html)) which lists old Buddhist manuscripts in Japanese collections.

The ICPBS database indicates that the Chinese translation of the *Vimuttimagga* is not among the manuscripts that were found by Aurel Stein and others in the “Cave of Scriptures” at Dunhuang in Western China.

## 15 Translating the Chinese text

Kheminda remarked that “unintelligibility is not an uncommon feature of this Chinese text” (PoF 160 n. 1), and although the passages that EKS did not translate in *The Path of Freedom* have been translated in this new translation, Saṅghapāla’s translation can indeed be cryptic and terse sometimes. There are various reasons for this — many of which apply to all Chinese translations of Indic Buddhist texts.

The first reason is that in Chinese the sentence structure is not so clear due to the general absence of declensions and pronouns, non-distinction between singular and plural, etc.<sup>164</sup> Even more problematic, the meaning of Chinese characters can be unclear. Chinese translators struggled to find appropriate characters to translate Indic terms expressing concepts that were unknown in China, and in the absence of appropriate characters sometimes had to use one character to translate several Indic terms. These characters have to be interpreted according to the context. In the *Vimuttimagga*, for example, depending on context the character 覺 can correspond to *bodhi*, “understanding” or “enlightenment”, as well as *vitakka*, “thought”; the character 善 corresponds to *kusala* “wholesome” and *kalyāṇa* “good”; 功德 to *guṇa* “quality” and *ānisamsa*, “benefit”; and the binome 煩惱, usually corresponding to *kilesa*, “affliction”,<sup>165</sup> also covers other Pāli terms such as *upadhi*, “acquisition”, and *āmisa*, “worldliness”. 捨 can correspond to *upekkhā* “equanimity” or to *jahati* “to abandon”, *cāga*, “giving up”, *parivajjati* “avoiding/shunning”, and similar terms. 喜 can correspond to *pīti*, “rapture”,

<sup>164</sup> An example of this is in the recollection of deities section at 429c06. EKS’s translation of 生最妙地成妙處心 is, “They are born in excellent realms and are endowed with excellent minds”, while Bapat renders “By dwelling upon excellent states, one’s mind becomes excellent”. The new translation is: “Born in the most excellent planes, they have excellent states of mind”. Unless the context makes it clear — which it fortunately does here — there is no way of knowing from the Chinese text whether the unexpressed subject in this sentence is “they” or “one”.

<sup>165</sup> The binome 煩惱 consists of 煩 “trouble/affliction” + 惱 “vexation/tribulation”. The Tibetan word used in Sav for *kilesa* is *nyon mongs pa* “affliction”. The explanation of *kilesa* in the Pāli commentaries also suggests “affliction” as translation rather than the usual “defilement”, e.g., Paṭis-a I 133: *Kilesenti upatāpenti, vibādhenti vā ti kilesā*. ditto 325: *Kilesoti kilissanam*, ditto 270: *Cittam kilissatī ti vipassanānikantisaṅkhātēna lobhakilesena cittam kilissati, tāpīyati bādhīyatī ti attho*. J-a IV 253: *Tattha sankamāno kilesoti ... evam dubbhāsitam saṅkamāno kilissati kilamati*. Nidd-a II 347: *Kilesanīye na kilissatī ti upatapanīyasmiṃ vatthusmiṃ na upatappati*. Ud-a 208: ... *tam niddahantā viya vibādhenti, tena vuttam tayome, bhikkhave, aggī rāgaggi, dosaggi, mohaggīti; yato te cittam kāyañ-ca kilesentī ti kilesā ti vuccanti*.

to *somanassa*, “joy”, *muditā*, “appreciative joy” or to *pāmojja*, “gladness”. 定 can correspond to *samādhi*, “concentration” as well as *samāpatti*, “attainment”. 禪定 can also correspond to *samāpatti*, but also to *jhānasamāpatti*, “jhāna attainment” or *jhāna-samādhi*, “jhāna concentration”. 空 can correspond to *suññatā*, “emptiness” but also to *ākāsa* “space”. The character 相 can correspond to *lakkhana* “characteristic” or *nimitta*, “sign”.

There may be corruptions in the text too, due to copyists confusing similar Chinese characters, e.g., the Chinese characters 想 “perception” or *saññā* and 相 “sign” or *nimitta*<sup>166</sup> are frequently confused, especially in the sections on mindfulness of breathing (*ānāpānasati*) and the ten perceptions of the foul (*asubhasaññā*).

Therefore, often only comparison with parallels in the Pāli or in the text itself can ascertain the intended meaning, and in the absence of these sometimes only an informed guess can be made.

Although Saṅghapāla was usually consistent in his translations of important and oft-used terms, for less common terms he sometimes used several translations, for example, *arati*, “dissatisfaction” is translated in five different ways, i.e., 無樂, 不樂, 不著樂, 無可樂, and 無喜樂. This variation is because Saṅghapāla employed no systematic and consistent translation scheme. The wording of identical, repeated sentences and phrases also varies. For example, at the beginning and ending of sections in which related items are described (e.g., the four jhānas and the ten totalities) the wording can differ in each section. This inconsistency is not surprising because of the complicated process of team translation through which Indic texts were translated into Chinese. In the first part of the team translation process, the foreign monk read out the original text and gave a preliminary translation of it in spoken Chinese, which the Chinese team members would write down, convert into literary Chinese, and polish. The foreign monks had little or no knowledge of classical, written Chinese, while the Chinese team members had little or no knowledge of Sanskrit and Prakrits. Teiser writes: “With neither side commanding a view of the whole, the work of translation involved numerous iterations of dialogue, misunderstanding, and revision”; see Zürcher 2007: xxii–xxiii.

Due to lack of familiarity with the Indic texts which were translated, and the absence of dictionaries and commentaries, Chinese translation teams sometimes misunderstood obscure terms and knotty passages. This sometimes happens too in the translation of the *Vimuttimagga*; see § 4.2. A comparison of the lists of items that are found in both the Pāli and Tibetan parallels of

<sup>166</sup> On the meanings of the characters 相 and 想 in Chinese Buddhist translations, especially in Kumārajīva’s one, see Zacchetti 2015. Unlike Kumārajīva, Saṅghapāla did not use 相 to translate *saññā* “perception” in Vim, but instead used 想.

the *Vimuttimagga* shows that Saṅghapāla sometimes did not translate words, or rephrased sentences, probably because he did not understand them well, or could not find satisfactory translations. This could account for the problem of the number of actual items in a list occasionally being less than the number given in the introductory sentence.<sup>167</sup> Perhaps this also accounts for passages in the *Vimuttimagga* sometimes being less detailed and more summary in style than the parallel passages in the *Visuddhimagga*.<sup>168</sup> However, a comparison of the Chinese translation of Chapter 3 (on asceticism) with the Tibetan translation shows that there are no major omissions in the Chinese translation of this chapter and that the translations are often identical. Since the Tibetan translations of Chapters 10–12 are somewhat abridged, they cannot show fully how much Saṅghapāla did not translate or what was lost. However, the near-complete Tibetan translation of the “Skill in Dependent Arising” section — of which only one relatively short passage is skipped (i.e., 451a24–b07 in Ch. 11 § 52) — shows that there are no major differences between the Tibetan and Chinese translations.

Sometimes the Tibetan translation sheds light on difficult or corrupt passages in the Chinese text; for example, at the end of the “Inclusion” section (11 § 58/451 c24) the Chinese has the confusing “twelve truths”, but the Tibetan has “twelve elements”. Sometimes the Chinese sheds light on corruptions or mistranslations in the Tibetan; for example, in the passage on the result-cause-link in the “Three Links” section (11 § 50/451a07–08). Likewise, the Chinese translation of the chapter on the ascetic practices can shed light on the Tibetan translation of it; for example, in the section on the expediencies at Ch. 3 § 16, the Tibetan translators made a few mistakes in the lists of the kinds of allowable robes and meals and probably did not translate all of the allowable items. Passages in both versions can also be problematic; for example, the explanation of the three kinds of (meal) invitation (at Ch. 3 § 5) or the three kinds of meal (Tibetan) in the description of the ascetic practice of eating almsfood.

In the “Miscellaneous Topics” section of the “Ten Perceptions of the Foul”, Saṅghapāla probably abridged a passage. While the *Visuddhimagga* (VI.85) links ten types of person to the ten types of perception of the foul, the *Vimuttimagga* (8 § 73, 426b13) cuts short at the third type of person, stating: “The others are also to be understood [in the same way]”. Since the other seven persons are not listed anywhere in the *Vimuttimagga*, this is the only obvious occurrence of a passage that was probably not translated by Saṅghapāla.

<sup>167</sup> The introduction of the list of benefits of the blue totality says that there are 5 benefits, but only 4 are listed. The introduction to the list of benefits of the white totality says that there are 8 benefits but only 7 are listed since the 7<sup>th</sup> was not translated. The introduction of the list of benefits of *buddhānussati* says that there are 18 benefits, but only 13 are listed.

<sup>168</sup> E.g., the procedure of “reviewing the path come and gone by”, although mentioned, is not defined in the section on the charnel ground contemplations in Vim Ch. 8, unlike the detailed description in Vism VI.24 & 53.

A number of times the text contains abridged passages that would have been marked with repetition indicators or *peyyāla* in the original Pāli text. Saṅghapāla, however, did not always indicate these abridgements in his translation; for example, when he quotes the dependent arising sequence at Ch. 11 § 55. This absence can be confusing since what could at first appear to be omissions or corruptions are in fact unmarked abridgments; for example, the explanations of the first, second and seventh supernormal power at Ch. 9 § 4, 5, 10 (441b–c) are in the abridged form as given in the *Paṭisambhidāmagga*.

One more reason for the occasional opacity of the Chinese text, and likewise the Tibetan translations, is that the *Vimuttimagga* was difficult to read and understand even in its original language. Modern Pāli scholars consider the commentarial Pāli of its Mahāvihāra successor, the *Visuddhimagga*, with its peculiar idioms, style, etc., to be difficult to understand.<sup>169</sup> The language of Buddhaghosa's other commentaries, as well as Dhammapāla's, is also difficult and most of them are still to be translated into English. Because Buddhaghosa used many materials from the same or similar earlier commentarial works (see Appendix III) from which Upatissa also took materials, the language of these earlier commentaries likely was difficult too. The *Peṭakopadesa* and *Paṭisambhidāmagga*, which are quoted several times in the *Vimuttimagga*, are also considered difficult texts to translate. Moreover, the manuscript of the text was hard to read since in Indic manuscripts there is no punctuation and no spacing between words; see Collins 2009: 500–501.

There is no punctuation in pre-modern Chinese texts, just as there is not in South Asian palm leaf manuscripts. In the modern Taishō edition of the *Vimuttimagga*, the “punctuation” or division of clauses added by the Taishō editors is frequently incorrect and can be misleading.<sup>170</sup>

Given all these difficulties, it is essential to compare obscure passages and phrases in the *Vimuttimagga* with parallels and related passages in the Pāli texts or, if there are none, at least to try to understand what the Chinese text could correspond to in the original Pāli.<sup>171</sup> Fortunately, some obscure passages in the

<sup>169</sup> Malalasekera 1928: 85: “... *Visuddhimagga* ... an extraordinary book written ... in lucid style (though at times long words are used and the language is difficult to understand) ...” Collins (2009: 510): “Both its exegetical scholasticism and its textual-literary qualities make significant demands on the expertise of its users”. See also Collins 2009: 502.

<sup>170</sup> E.g., 457c06–07: 依義。諸根。成平等不動義。力義。乘義。菩提分因義。道分 should be 依義諸根成平等。不動義力義。乘義菩提分。因義道分。At T 1648: 449b02 作意者於意門轉意。識者速心 should be 作意者於意門轉。意識者速心. On absence of punctuation in earlier editions and erratic punctuation in the Taishō edition, see Chen & Montoneri 2011: 279–281 and Bodiford 2005.

<sup>171</sup> See Bucknell 2010 on the importance of translating Buddhist Chinese texts in light of their Indic original or other parallels.

*Vimuttimagga* can be compared with parallels or related passages in the closely related *Visuddhimagga* and other Pāli texts. It is also helpful to compare them with internal parallels, i.e., identical or similar passages elsewhere in the Chinese text.

Sometimes, incorrect assumptions were made by the former translators of the *Vimuttimagga* due to misunderstanding the Chinese translation. Bapat argues that the *Vimuttimagga* was composed in India due to the contempt shown for *candālas* or outcasts, which Kheminda disagrees with (see PoF xxxix). Bapat (1937: xlvi–xlvii): “Upatissa says that if a mendicant sees a *candāla* on the way, he should cover his alms bowl and may skip over some houses and go further. ...”. However, the correct interpretation of the Chinese in Ch. 3 § 16 shows that a bhikkhu who is going on continuous alms-round can skip a house when “he sees [that is a house of] *candālas*, or when [a legal act of] overturning the bowl (*pattanikkujana*, 覆鉢) [is in effect], (3) or when there is a [house of a] family of trainees, or (4) when he accompanies his preceptor, his teacher, or a visiting bhikkhu [on alms-round]”. A possible reason for a bhikkhu avoiding a *candāla* house could be that *candālas* were scavengers and butchers who ate dogs. Therefore they were likely to offer unallowable meat, i.e., meat that could have been from animals that were killed for the sake of making food for bhikkhus or meat from scavenged dead animals such as horses of which the meat is unallowable for bhikkhus (see Vin I 218f). The Tibetan translation does not mention *candālas* at all: “... if the food of a family is unallowable (*akappiya*) to be eaten, or [when a legal act of] overturning the alms-bowl (*lhung bzed kha spub pa*) [is in effect], or if the family is agreed upon as trainees, or ...”.

Bapat (1964: xxvii–xxviii) asks whether the omission of the dependences (*nissaya*) in the benefits sections of the Chinese version of the ascetic practices could have been due to slackening of the monastic rules in the school to which the Chinese version belonged. However, the third dependency is actually found in the Chinese at Ch. 3 § 11 among the benefits of dwelling at the root of a tree, albeit in a difficult to recognize form. The omission of the first two dependences as benefits is likely due to Saṅghapāla not understanding the difficult compound *nissayānurūpapaṭipattisabbhāva*; see fn. 414.

# The Path to Freedom<sup>1</sup>

Composed by the arahant Upatissa,  
who in Liáng is called the “Great Light”.

Translated into Liáng by Tipiṭaka Saṅghapāla of Funan.<sup>2</sup>

<sup>1</sup> 解脫道論, lit. “Exposition of the Freedom Path”. The designation 論, “treatise” = *nirdeśa/niddesa*, was added by a Chinese librarian or cataloguer. See Introduction 1.4.

<sup>2</sup> 三藏僧伽婆羅譯. Saṅghapāla translated the book while living in the capital of Liáng, called “City of Willows”, Yangdu, 楊都, now called Nanjing ; see Introduction § 9.



## CHAPTER 1

**Introduction (*Nidāna*)**

Homage to the Fortunate One, the Worthy One, the Rightly Enlightened One!<sup>1</sup>  
[399c]

**1 Preface**

Virtue and concentration,  
Wisdom and unexcelled freedom:  
These states were understood  
By Gotama, the illustrious one.<sup>2</sup>

To those who<sup>3</sup> are free from the many [worldly] encumbrances, who have obtained seclusion from [worldly] attachments, who are accomplished in the mind partaking of distinction,<sup>4</sup> who fear birth, ageing and death, who desire goodness, who desire freedom,<sup>5</sup> who [desire] to reach the happiness of nibbāna, the further shore not yet reached, who [desire] to attain perfection, and who inquire in detail as to the meaning of the Suttas, Abhidhamma and Vinaya, I shall now teach the path to freedom. Listen well!

<sup>1</sup> D I 1: *Namo tassa bhagavato arahato sammāsambuddhassa*. A homage usually given at the start of Pāli Buddhist texts.

<sup>2</sup> D II 123; A II 2; A IV 105; Kv 115: *Sīlam̄ samādhi paññā ca vimutti ca anuttarā / anubuddhā ime dhammā gotamena yasassīnā*.

<sup>3</sup> 若人 probably corresponds to *ye* “those who” or *yo* “one who”. 人 can correspond to *puggala*, *manussa*, *purisa*, *nara*, but in this case, as often in Vim, it simply personalizes a pronoun. Compare the similar preface at Vism I.4/p.2: *Sudullabham̄ labhitvāna, pabbajjan̄ jinasāsane; / Sīlādisaṅgahāṇi khemāṇi, ujum̄ maggaṇi visuddhiyā. / Yathābhūtaṇi ajānāntā, suddhikāmāpi ye idha; / Visuddhiṇi nādhigacchanti, vāyamantāpi yogino. ... Visuddhimaggāṇi bhāsissam̄, tam̄ me sakkacca bhāsato; / Visuddhikāmā sabbe pi, nisāmayatha sādhavo ti.*

<sup>4</sup> 已得離諸成就於勝分. Statements later in this chapter suggest that the mind partaking of distinction (*visesabhāgiya citta*), i.e., the *jhāna* mind (see Ch. 8 § 19/p.415c), is still to be reached by those who Upatissa addresses. When 成就 is put after the word it qualifies, it usually means “endowed with”, but when placed before, it acts as a causative verb. Compare 成就初禪, “to effect threshold *jhāna*” at 411a20 where the *Visuddhimaggā* parallel has *upacāravahāni*, “bringing about threshold concentration”.

<sup>5</sup> 樂善樂解脫 or “who desire the wholesome happiness of freedom” or “who desire and are well resolved upon freedom”.

## 2 Explanation of the preface

Q. What is “virtue” [etc.]?

A. “Virtue” (*sīla*) means restraint (*saṃvara*).<sup>6</sup> “Concentration” (*saṃādhi*) means undistractedness (*avikkhepa*).<sup>7</sup> “Wisdom” (*paññā*) means understanding (知覺, *pajānana*?). “Freedom” (*vimutti*) means detachment (*visanyoga*).<sup>8</sup> “Unexcelled” (*anuttara*) means without contaminations (*anāsava*). “Understood” (*anubuddha*) means attained to knowledge. “These states” means the four noble states (*ariyadhamma*).<sup>9</sup> “Gotama” means [the Buddha’s] family name. “Illustrious one” (*yasassin*) means honoured by the world.<sup>10</sup> Through the supreme qualities of virtue, concentration, wisdom, and freedom, he gained supreme, boundless fame.

Q. What is the meaning of “path to freedom”?

A. With regard to freedom, there are five kinds of freedom: freedom through suspension (*vikkhambhana-vimutti*), freedom through the [opposite] factor (*tadaṅga*), freedom through eradication (*saṃucceda*), freedom through tranquillizing (*patipassaddha*), and freedom through escaping (*nissarana*).

Q. What is “freedom through suspension”?

A. The suspension of the hindrances through the practice of the first *jhāna* — this is called “freedom through suspension”.

“Freedom through the [opposite] factor”: freedom from [wrong] views through the practice of concentration partaking of penetration — this is called “freedom through [opposite] factor”.

<sup>6</sup> See Ch. 2 § 2–3. Cf. Sv I 63: *Sīlavisuddhiyā saṃvaralakkhanam. Cittavisuddhiyā avikkhepalakkhanam. Dīṭṭhivisuddhiyā dassanalakkhanam.*

<sup>7</sup> The word *avikkhepa*, “undistractedness”, translated as 不亂 and 不散亂 in Vim, can also be translated as “non-scatteredness”, “non-dissipation”. See Paṭis I 48: *cittassa ekaggatā avikkhepo saṃādhi*. Paṭis-a I 310: *Cittassa ekaggatā avikkhepoti ekaggassa bhāvo ekaggatā, nānārammaṇe na vikkhipati tena cittan-ti avikkhepo, cittassa ekaggatāsaṅkhāto avikkhepoti attho. Saṃādhīti ekārammaṇe samāpātādhyātīti tena cittan-ti saṃādhi nāmā ti attho*. Paṭis I 49, etc.: *avikkhepaṭhena saṃādhi*. Pet 183: *Yo tattha avikkhepo, ayaṃ saṃādhi*. Dhs 11: *Yā tasmiṃ samaye cittassa ṣṭhiti ... avikkhepo avisāhaṭamānasatā ... idam tasmiṃ samaye saṃādhīnā hoti*. As 131: *Uddhaccasāṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti avikkhepo*. Paṭis-a I 36: *vikkhipati tena cittan-ti vikkhepo, uddhaccassetāti nāmām. Na vikkhepo avikkhepo, uddhaccapaṭipakkhassa saṃādhīsetāti nāmām.*

<sup>8</sup> 離縛. Cf. Th-a II 206: ... *sabbehi kilesehi sabbehi bhavehi suṭṭhu vimutto visamyutto amhī ti.*

<sup>9</sup> Cf. D II 122: *Catunnaṃ ... dhammānam ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam saṃsaritam mamañceva tumhākañ-ca. ... Ariyassa ... sīlassa ananubodhā ... Ariyassa ... saṃādhissa .... Ariyāya ... paññāya .... Ariyāya ... vimuttiyā .... tumhākañ-ca*. Pet 16: *Ariyassa sīlassa saṃādhino paññāya vimuttiyā. Tattha yo imesamāt catunnam dhammānam ananubodhā appaṭivedhā, ayaṃ samudayo.*

<sup>10</sup> 世尊, also means *bhagavant*, “blessed”, but see Mp III 73: *Yasassinoti parivārasampannā*. Nidd II 179: *Gotamassa yasassinoti bhagavā yasappattoti yasassī*.

“Freedom through eradication”: the destruction and getting rid of the fetters through the practice of the supramundane path — this is called “freedom through eradication”. [400a]

“Freedom through tranquillizing”: the tranquillity and pleasure at the occasion when one attains the fruit in accordance [with the path] — this is called “freedom through tranquillizing”.

“Freedom through escaping”: nibbāna without residue (*anupādisesa*) — this is called “freedom through escaping”.<sup>11</sup>

This path to freedom is for the attainment of freedom. This path of practice<sup>12</sup> is called “the path to freedom” due to [the practice of] virtue, concentration, and wisdom.

I shall now teach the path to freedom.

### 3 Purpose of teaching the path to freedom

Q. What is the purpose of teaching the path to freedom?

A. There is a good man who wishes to gain freedom, but who does not hear the teaching of [the path to] freedom, or does not enter upon<sup>13</sup> [the path to] freedom or wrongly enters upon [the path to] freedom. He is like a blind man who travels

<sup>11</sup> Cf. Sv II 246, Spk III 209, Ps IV 168: ... *Tattha aṭṭha samāpattiyo sayam vikkhambhitehi nīvaraṇādīhi vimuttattā vikkhambhanavimutti ti saṅkhyam gacchanti. Aniccānupassanādikā sattānupassanā sayam tassa tassa paccanīkaṅgavasena paricattāhi niccasāññādīhi vimuttattā tadaṅgavimutti ti saṅkhyam gacchanti. Cattāro ariyamaggā sayam samucchinnehi kilesahi vimuttattā samucchchedavimutti ti saṅkhyam gacchanti. Cattāri sāmaññaphalāni maggānubhāvena kilesānam paṭipassaddhante uppannattā paṭipassaddhivimutti ti saṅkhyam gacchanti. Nibbānaṇi sabbakilesahi nissajattā apagatattā dūre ṭhitattā nissaraṇavimutti ti saṅkhyam gacchati.* Cf. Paṭis I 27: *pañca pahānāni: vikkhambhanappahānam, tadaṅgappahānam, samucchchedappahānam, paṭipassaddhappahānam, nissaranappahānam. Vikkhambhanappahānañ-ca nīvaraṇānam paṭhamam jhānam bhāvayato; tadaṅgappahānañ-ca diṭṭhigatānam nibbedhabhāgiyam samādhiṃ bhāvayato; samucchchedappahānañ-ca lokuttaram khayagāmimaggam bhāvayato; paṭipassaddhappahānañ-ca phalakkhaṇe; nissaranappahānañ-ca nirodho nibbānaṇi.* See also the 5 kinds of viveka at Ch. 8 § 15.

<sup>12</sup> 具足道, *paṭipadāmagga*? Cf. Nidd-a I 107: *Maggakkhāyīti paṭipadāmaggakkhāyī*. Paṭis-a III 584: ... *etesam catunnām paṭipadānam maggānam ekena vā, paṭipadāmaggena arahattappattam byākarotī ti* ... Cf. 道具足: way, practice, *paṭipadā*, at T 1648: 402b13.

<sup>13</sup> The meanings of 伏 are “to submit, yield, accept, concede, acknowledge, follow, accord with, go along with”. A corresponding Sanskrit word is *saṃāruḍha*, which can mean “one who has mounted or ascended, riding upon (acc., loc., or [ *upari*]), fallen upon, entered on or in (acc.) ib. (2) one who has agreed upon (acc.”); see MW. In Pāli texts the verb *saṃāruhati* is also used in the context of “entering upon” or “embarking upon” a path, e.g., J-a V 387: *ariyamaggam saṃāruha*. Th-a II 2: *vipassanāmaggam saṃārūḍho*. M I 76–77: ... *tañ-ca maggam saṃārūḍho, yathākāyassa bhedā paraṇ maraṇā sugatim saggam lokam upapajjissatī ti*.

alone to a distant land without a guide. He is only troubled by much suffering and cannot gain freedom. Although he wishes to gain freedom, he is without the [necessary] causes. Why? Because there are causes for freedom. As the Buddha said: “There are beings who have very little dust [in their eyes]. Not hearing the Dhamma, they will fall away.”<sup>14</sup> The Buddha also said “Bhikkhus, there are two causes, two conditions for the arising of right view. Which two? The utterance of another [person] and reasoned attention within oneself.”<sup>15</sup> Therefore I teach [the path to] freedom.

<sup>14</sup> Cf. D II 37, M I 168, S I 105–6: *Santi sattā apparajakkhajātikā; assavaṇatā dhammassa pariḥāyanti.*

<sup>15</sup> 諸比丘有二因二緣能生正見, 云何為二, 一從他聞, 二自正念.=AN 2.11.9/A I 87, MN 43/M I 294 (Ee, Be, Ce, Se): *Dve'me bhikkhave paccayā sammādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso yoniso ca manasikāro.*

A similar passage is found at the start of the *Peṭakopadesa*: *Duve hetū duve paccayā sāvakassa sammādiṭṭhiyā uppādāya: parato ca ghoso saccānusandhi, ajjhattañ-ca yoniso manasikāro. Tattha katamo parato ghoso? Yā parato desanā ovādo anusāsanī saccakathā saccānulomo. Cattāri saccāni ... imesam catunnañ saccānam yā desanā sandassanā ... pakāsanā: ayam vuccati saccānulomo ghosoti. Tattha katamo ajjhattam yoniso manasikāro? Ajjhattam yoniso manasikāro nāma yo yathādesite dhamme bahiddhā ārammaṇam anabhinīharitvā yoniso manasikāro, ayam vuccati yoniso manasikāro. ... Parato ghosena yā uppajjati paññā — ayam vuccati sutamayī paññā. Yā ajjhattam yoniso manasikārena uppajjati paññā — ayam vuccati cintāmayī paññā ti.* (Pet 1). Nett-a 55: *Tattha paratoti na attato, aññato sathuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato, desanāpaccayā ti attho.* A-a II 157: *Parato ca ghosoti parassa santikā saddhammasavananam.* Cf. Th-a II 198 on Th 470: *Sa ve ghosena vuyhatī ti so paraneyyabuddhiko bālo ghosena paresam vacanena vuyhati niyyati ....* Sn 701: *Buddhoti ghosam yadi parato sunāsi.*

Bapat (1937: Iv) suggests that the text of the *Vimuttimagga* is more akin to the *Peṭaka* here because of *ajjhatta* preceding *yonisomanasikāra* (自正念), but this cannot be correct since the Vim quotes the Buddha, not the *Peṭaka*. The following passages show that *ajjhattam* was lost in the MN and AN — perhaps because it was considered superfluous — but was preserved in the Pet and Vim, and also in a few Pāli commentaries and subcommentaries. Likewise the Pet, etc., preserve *dve hetū* before *dve paccayā*.

Quotations of the Sutta passage in two *ṭīkās* (in CS) include *ajjhattam*: Sp-ṭ III 16, Ps-ṭ II 139: ... *dve'me ... paccayā sammādiṭṭhiyā uppādāya parato ca ghoso ajjhattañ-ca yoniso manasikāro ti.* Cf. Mp II 263, It-a II 147: *Tattha bāhirām sappurisūpanissayo saddhammasavanañ-ca, ajjhattikām pana yoniso manasikāro dhammānudhammapaṭipatti ca.* Nett-ṭ 27: *Paramparāyā ti etena ajjhattam yonisomanasikāro viya na paratoghoso āsannakāraṇam dhammādhigamassa dhammassa paccattam vedanīyattā ti dasseti.*

Ud-a, quoting the AN/MN passage, has *paccattam* instead of *ajjhattam*, which is also used in the Netti and Nett-a. Ud-a 107: *Dve'me ... hetū dve paccayā sammādiṭṭhiyā uppādāya parato ca ghoso, paccattam-ka yoniso manasikāro ti.* Nett 8: *Parato ghosā sutamayī paññā. Paccattasamuṭṭhitā yoniso manasikārā cintāmayī paññā.* Nett-a 55: *Paccattasamuṭṭhitā ti paccattam tassa tassa attani sambhūtā. Yonisomanasikārā ti tesam tesam dhammānam sabhāvapariggañhanādinā yathāvuttena upāyena pavattamanasikārā.*

The explanation in the commentary to the M I 294 passage specifies that the *yoniso manasikāra* is “for/of oneself”, i.e., “attention which is a means for/of/towards oneself”: Ps II 345: *Parato ca ghoso ti sappāyadhammassavananam. Yoniso ca manasikāro ti attano upāya-manasikāro.* (Ps-ṭ II 270: *upāyamanasikāro ti kusaladhammappavattiyā kāraṇabhūto*

To him who has not [yet] entered upon [the path to] freedom, I teach [the path to] freedom to arouse disenchantment in him.<sup>16</sup> To him who has wrongly entered upon [the path to] freedom, I teach [the path to] freedom to make him give up the wrong path, and to make him attain the jhānas and the path to freedom. He is like a distant traveller with a good guide.

#### 4 Aggregates of virtue, concentration, wisdom

When one enters upon this path to freedom, three aggregates (*khandha*) are fulfilled.

Q. What are the three?

A. The aggregate of virtue, the aggregate of concentration, and the aggregate of wisdom.

Q. What is “aggregate of virtue”?

A. Right speech, right action, right livelihood, and the various states included [in them].<sup>17</sup> Alternatively, the aggregate of virtue is the accumulation of the diverse qualities of virtue.<sup>18</sup>

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*manasikāro.*) In other commentarial explanations of *yonisomanasikāra* the word *upāyamanasikāro* is used without specifying it as *attano*, which implies that the Majjhima commentator had a Majjhima text with *ajjhattam*.

The reading with *ajjhattam* is supported by the Ekottarāgama parallel of the AN 2.11.9: *dve hetū dvau pratyayau samyag-drṣṭer utpādāya / parataś ca ghoṣa adhyātmam ca yoniśo manasikārah*; EĀ 28.3, C.B. Tripāṭhī ed., as on GRETL.

AN 2.11.9 has no known Chinese counterpart. The Madhyama Āgama parallel of MN 43 has “attention within oneself”, 內自思惟, which corresponds to *ajjhatta/paccatta manasikāra*. (MĀ 211 at T 0026: 791a01–03: 二因二緣而生正見, 云何為二, 一者從他聞, 二者內自思惟, 是謂二因二緣而生正見.) The same characters and phrasing of the two causes as in Vim is found in Kumārajīva’s translation of the *Tattvasiddhi-sāstra/Satyasiddhi-sāstra*: T 1646: 247c13–14: 以二因緣正見得生, 一從他聞, 二自正念. The Vim, Pet, Ud-a, EĀ, MĀ (and the quotation at Patis-a II 438) all have *dve hetū*, “two causes”, before *dve paccayā*, “two conditions”.

<sup>16</sup> Perhaps 厥離corresponds to *saṃvega* “urgency” here (see DDB s.v. 厥離 & 厥離心), but at 456c18 it corresponds to *nibbidā*. Elsewhere in Vim *saṃvega* = 厥患.

<sup>17</sup> M I 301: *Tīhi ca kho, āvuso visākha, khandhehi ariyo aṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammājīvō ime dhammā sīlakkhandhe saṅgahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammā-samādhi ime dhammā samādhikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā ti.* Cf. Pet 115, Nett 90. Cf. S I 103: *sīlam samādhi paññañ ca / maggam bodhāya bhāvayam / patto’ smi paramam suddhim*.

<sup>18</sup> *Sīla-guṇa-gaṇa?* Untraced. Cf. A III 15: *Sīlakkhandham paripūretvā samādhikkhandham paripūressatī ti thānametam vijjati. Samādhikkhandham paripūretvā paññākkhandham paripūressatī ti thānametam vijjati ti.*

Q. What is “aggregate of concentration”?

A. Right effort, right mindfulness, right concentration, and the various states included [in them]. Alternatively, it is the accumulation of diverse qualities of concentration.

Q. What is “aggregate of wisdom”?

A. Right view, right intention, and the various states included [in them]. Alternatively, it is the accumulation of the diverse qualities of wisdom.

Thus, these three aggregates are fulfilled.

One who enters upon the path to freedom should train in three trainings (*sikkhā*), namely: the training in the higher virtue (*adhisīla*), the training in the higher mind (*adhicitta*), and the training in the higher wisdom (*adhipaññā*).

Virtue is the training in the higher virtue; concentration is the training in the higher mind; wisdom is the training in the higher wisdom.<sup>19</sup>

Furthermore,<sup>20</sup> there is virtue, which is the training in virtue and there is virtue, which is the training in the higher virtue. There is concentration, which is the training in mind and there is concentration which is the training in the higher mind. There is wisdom, which is the training in wisdom and there is wisdom, which is the training in the higher wisdom.<sup>21</sup>

Q. What is “the training in virtue”?

A. It means virtue partaking of distinction (*visesabhāgiya*)<sup>22</sup> — this is called “the training in virtue”. The virtue partaking of penetration (*nibbedhabhāgiya*) — this is called “the training in the higher virtue”.

<sup>19</sup> Cf. A I 235: *Tisso imā ... sikkhā. ... Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. ... Idha ... bhikkhu sīlavā hoti ... samādāya sikkhati sikkhāpadesu. Ayaṁ vuccati ... adhisīlasikkhā. ... Idha ... bhikkhu vivicceva kāmehi ... catuttham jhānam upasampajja viharati. ayaṁ vuccati ... adhicittasikkhā. ... Idha ... bhikkhu idam dukkhan-ti yathābhūtam pajānāti ... Ayaṁ vuccati ... adhipaññāsikkhā.* Spk I 27: *Adhisīlañ-ca nāma sīle sati hoti, ... Sabbam pi vā lokiyasīlam sīlam eva, lokuttaram adhisīlam. Cittapaññāsu pi eseva nāyo ti.* Cf. Mp II 345f, Nidd-a 102, Sp I 244. Paṭis I 46: ... *Yo tattha samvaraṭṭho, ayaṁ adhisīlasikkhā. Yo tattha avikkhepaṭṭho, ayaṁ adhicittasikkhā. Yo tattha dassaṇaṭṭho, ayaṁ adhipaññāsikkhā.* Sp V 993: *Adhisīle ti pātimokkhāsīle. Adhicitte ti lokiyasamādhibhāvanāya. Adhipaññāyā ti lokuttaramaggabhbāvanāya.*

<sup>20</sup> This frequently occurring introduction introduces a different or additional version of the teaching on the subject discussed. The corresponding Tibetan term is *yang na*, “moreover”, “alternatively”, “or else”, “in another way” corresponding to Pāli *puna c’aparam, aparam, api ca, atha vā*.

<sup>21</sup> See Spk I 27 in Ch. 1 fn. 19.

<sup>22</sup> 有相 = *visesabhāgiya*. Elsewhere in Vim *visesa* = 胜相, 胜, and 相. Cf. Vism I.25: *hānabhāgiya-thitibhāgiya-visesabhāgiya-nibbedhabhāgiyavasena*. Cf. *visesabhāgiya samādhi*

Furthermore, the virtue of the worldling (*puthujjana*) — this is called “the training in virtue”. The virtue of the noble ones — this is called “the training in the higher virtue”.<sup>23</sup>

Q. What is “training in mind (*citta*)”?

A. It is the concentration of the sensuous [sphere] (*kāmāvacara*).

Q. What is “training in the higher mind (*adhicitta*)”?

A Concentration of the material [sphere] (*rūpāvacara*) and concentration of the immaterial [sphere] (*arūpāvacara*) — this is called the “training in the higher mind”.<sup>24</sup>

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at Ch. 1 fn. 25. There are two main explanations of *bhāgiya* in the commentaries. One is *koṭhāsa* “share” or “portion” or “consisting of”. The other is *saṃvattanaka* “conducive to” and “beneficial” *hita*. Related senses of this are given by *sampayutta*, *sahita*, and *pakkhika* “associated with”, “agreeing with” or “siding with”. Dhammapāla gives both meanings: “Therein, *vāsanā* is development of merit. The part, portion of that is “part of *vāsanā*” (*vāsanābhāga*), the benefit of that is “partaking of *vāsanā*” (*vāsanābhāgiya*) (and so for *nibbedhabhāgiya*).” Nett-a 110: *Tattha vāsanā puññabhāvanā, tassā bhāgo koṭhāso vāsanābhāgo, tassa hitan-ti vāsanābhāgiyam, suttam. Nibbijhanam lobhakkhandhādīnam padālanam nibbedho, tassa bhāgoti sesam purimasadisam-eva.* Cf. Sv III 1055: *Hānabhāgiyoti apāyagāmiparihānāya saṃvattanako. Visesabhāgiyoti visesagāmivisesāya saṃvattanako.* Nett-a 268: *saṃkilesa-bhāgiyan-ti saṃkilesakoṭhāsasahitaṃ.* Paṭis-a I 122: *Nibbedhabhāgiyam samādhin-ti vipassanāsampayuttam samādhiṃ.* Spk III 149: *nibbedhabhāgiyan-ti nibbijjhana-koṭhāsiyam.* Vism-mhṭ I 114: *Nibbedhabhāgiyatā ti saccānam nibbijjhapanakkhikatā vipassanāya saṃvattatī attho.*

There is also an explanation in the *Abhidharmakośabhāṣya*: “Penetrating (*vidha*) is in the sense of distinguishing (*vibhāga*). *Nir-vedhah* means the penetration that is the noble path. For through it [i.e., the path] there is the abandonment of doubt and the distinguishing of the truths: ‘This is suffering; up to ‘This is the path’. A division (*bhāga*) of that is a part of the path of vision. They are partaking of penetration (*nirvedha-bhāgīyāni*) because they are favorable to it by being its inducer.” (Adapted from Dhammajoti 2016: 445). *Abhidh-k-bh VI.19/346[03–06]: Nirvedhabhāgīyāni ko'rthah? Vidha-vibhāge, niścito vedho nirvedhah āryamārgas-tena vicikitsā-prahānāt satyānām ca vibhajanād idam duḥkham ayam yāvāt mārga iti. Tasya bhāgo darśanamārgaikadeśah. Tasya āvāhakatvena hitatvān nirvedhabhāgīyāni.*

<sup>23</sup> LC: “A sentence is missing. The pattern being used here is: A = *sīla*, B = *adhisīla*. Then AB = *sīla*, C = *adhisīla*. This is clear for *citta* and *adhicitta* and in the commentaries: Spk I 27; Mp II 345f.; Sp I 244. So there should be an initial sentence in which *sīla* = *kāmāvacara-kusalacitta* and *adhisīla* = *rūpāvacara* and *arūpāvacarakusalacitta*.”

<sup>24</sup> Cf. Vibh 325: *Rūpāvacarārūpāvacarasamāpattiṃ samāpajjantassa yā uppajjati paññā ... ayam vuccati adhicitte paññā.* Sv 1003: *Samāpannā aṭṭha samāpattiyo pi adhicittam-eva.* Mp II 345: *Kāmāvacaracittam pana cittam nāma, tam upādāya rūpāvacaram adhicittam nāma, tam-pi upādāya arūpāvacaram adhicittam nāma. Apica sabbam-pi lokiyacittam cittam-eva, lokuttaram adhicittam.*

Furthermore, the concentration partaking of distinction<sup>25</sup> is “the training in mind”.

Concentration partaking of penetration and concentration of the path — this is called “the training in the higher mind”.<sup>26</sup>

Q. What is “training in wisdom”? [400b]

A. Mundane knowledge — this is called “training in wisdom”.

Knowledge in conformity with the truths (*saccānulomika-ñāṇa*) and knowledge of the path (*magga-ñāṇa*) — this is called “the training in higher wisdom”.

The Fortunate One expounded the training in the higher virtue to one with dull faculties, the training in the higher mind to one with average faculties, and the training in the higher wisdom to one with sharp faculties.<sup>27</sup>

Q. What is the meaning of “training”?

A. The training in the training rules, the training in the higher training, and the training in [becoming a] non-trainee (*asekha*) — [these] are called “training”.<sup>28</sup>

<sup>25</sup> *Visesabhāgiya-samādhi*. Vism III.22: ... *atthi samādhi hānabhāgiyo, atthi thitibhāgiyo, atthi visesabhāgiyo, atthi nibbedhabhāgiyo*. *Tattha paccanīkasamudācāravasena hānabhāgiyatā, ... uparivisesādhigamavasena visesabhāgiyatā, ... Peṭ 35: Tassa rāgānugate suññamānassa paṭhamāñj jhānam sañkiliṣati, sace puna uttari vāyāmato jhānavodānagate mānase visesabhāgiyam paṭipadāñ anuyuñjyati. ... Ps IV 60: ... upacārena me jhānam visesabhāgiyam bhavayya, tiññhatu visesabhāgiyatā, nibbedhabhāgiyam nañ karissāmī ti vipassanām vadḍhettā arahattam sacchikaroti.*

<sup>26</sup> Cf. Paṭis I 27: *tadañgappahānañ-ca diññigatānam nibbedhabhāgiyam samādhiñ bhāvayato*. Paṭis-a I 122: *Nibbedhabhāgiyam samādhiñ-ti vipassanāsampayuttam samādhiñ*. Ps II 87: *Tattha adhicittamanuyuttenā ti dasakusalakammapathavasena uppannam cittam cittam-eva, vipassanāpādaka-aññhasamāpatticittam tato cittato adhikām cittan-ti adhicittam*. Sv III 1003: *aññha samāpattiyo cittam, vipassanāpādakajjhānañ adhicittam*. Mp II 364: *adhicittam samathavipassanācittam eva*. Nidd-a I 120; Sp I 244: *Vipassanāpādakam aññhasamāpatti-cittam pana adhicittan ti vuccati. Tañ hi adhisīlañ viya sīlānañ sabbalokiyacittānañ adhikāñ ceva uttamañ ca, buddhuppāde yeva ca hoti, na vinā buddhuppādā. Tato pi ca maggaphalacittam eva adhicittam, tam pana idha anadhippetam*.

<sup>27</sup> Cf. Nett 101: *Tattha bhagavā tikkhindhriyassa adhipaññāsikkhāya paññāpayati, majjhindhriyassa bhagavā adhicittasikkhāya paññāpayati, mudindriyassa bhagavā adhisīlasikkhāya paññāpayati*.

<sup>28</sup> 學可學學增上學無學名學. It is not clear exactly what is meant here since no parallel can be found. 可學 elsewhere in Vim corresponds to *sikkhāpada*, “training rule”. 增上學 presumably refers to the training in higher virtue, concentration and wisdom as discussed in the preceding. Elsewhere in Vim (e.g., 402a13) 無學 corresponds to *asekha*, “non-learner”, i.e., the arahant, who is beyond training.

Cf. Vibh-a III 29: *Sekkhadhamme atikkamma aggaphale ṭhito tato uttari sikkhitabbābhāvato khīñāsavo asekko ti vuccati*. Spk III 273: *Satta hi sekhā sikkhitabbābhāvā sekhā nāma, khīñāsavā sikkhitabbābhāvā asekha nāma, tathāgatā asikkhitabbā asekha nāma natthi*

Thus, the training in these three trainings is the “entering upon the path to freedom”.

## 5 Three kinds of purity

By means of the three kinds of training one achieves [the three] purities (*visuddhi*), namely, purity of virtue, purity of mind (*citta*), and purity of view (*ditṭhi*).

Herein, virtue is purity of virtue, concentration is purity of mind, and wisdom is purity of view.

Virtue cleanses away the stain of poor virtue (*dussīlamala*)<sup>29</sup> [— this is called “the purity of virtue”.] Concentration cleanses away the stain of the obsessions (*pariyuṭṭhāna*) — this is called “the purity of the mind”. Wisdom removes the stain of ignorance — this is called “the purity of view”.<sup>30</sup>

Furthermore, virtue removes the stain of evil actions, concentration removes the stain of the obsessions, and wisdom removes the stain of the latent tendencies.<sup>31</sup>

Thus, by means of the three purities, one enters upon the path to freedom.<sup>32</sup>

## 6 Three kinds of goodness

One also enters upon the path [to freedom] by means of the three kinds of goodness (*kalyāṇa*), namely, the initial, the intermediate, and the final goodness. By means of virtue, there is the initial goodness; by means of concentration, there is the intermediate goodness; and by means of wisdom, there is the final goodness.

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*tesaṁ sikkhitabbakiccaṇ-ti sikkhitabbābhāvā na vuttam*. Pp-a 188: *Maggasamañgino maggakkhane, phalasamañgino ca phalakkhaṇe, adhisīlasikkhādikā tisso pi sikkhā sikkhantiyevā ti sekkhā. Arahatā pana arahattaphalakkhaṇe tisso sikkhā sikkhitā.* ...

<sup>29</sup> Paṭis-a I 106: *Sīlavisuddhīti suparisuddhapātimokkhasaṁvarađadicatubbidham* *sīlam* *dussīlyamalavisođhanato*. Paṭis-a I 127: *Sīlavisuddhīti visuddhiṇ pāpetuṇ samattham* *catupārisuddhisīlam*. *Tañ-hi dussīlyamalaṇ visodheti*.

<sup>30</sup> Paṭis-a I 127: *Cittavisuddhī ti vipassanāya padaṭṭhānabhūtā paguṇā aṭṭha samāpattiyo. Tā hi kāmacchandādīcittamalaṇ visodhenti. Dīṭṭhivisuddhīti sappaccayanāmarūpadassanaṇ. Tañ-hi sattadiṭṭhimalaṇ visodheti*. Cf. Paṭis-a I 106. A I 61: *Samatho ... bhāvito kamathamanubhoti? Cittam bhāvīyati. Cittam bhāvitam ...? Yo rāgo so pahīyati. Vipassanā ...? Paññā bhāvīyati. Paññā ...? Yā avijjā sā pahīyati*.

<sup>31</sup> Cf. Vism I.13/p.5: *Tathā sīlena kilesānam vītikkamapaṭipakkho pakāsito hoti; samādhinā pariyuṭṭhānapaṭipakkho; paññāya anusayapaṭipakkho*.

<sup>32</sup> M I 150: *Evam-eva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, ... ñāṇadassana-visuddhi yāvadeva anupādāparinibbānatthā*.

Q. Why is virtue “the initial goodness”?

A. One who is energetic is endowed with non-remorse; through non-remorse, there is gladness; through gladness, there is rapture; through rapture, there is tranquillity of the body; through tranquillity of the body, there is pleasure; and through pleasure, the mind becomes concentrated — this is called “the initial goodness”.<sup>33</sup>

“Concentration is the intermediate goodness” means: Through concentration, there is knowledge and vision according to reality (*yathābhūta-ñāṇadassana*) — this is called “the intermediate goodness”.

“Wisdom is the final goodness” means: Having known and seen according to reality, there is disenchantment; through disenchantment (*nibbidā*) there is dispassion; through dispassion (*virāga*), there is freedom; and through freedom, there is personal knowledge (*paccatta ñāṇa*).<sup>34</sup>

Thus, by achieving the three kinds of goodness, [one enters upon] the path [to freedom].

<sup>33</sup> Cf. Vism VII.69/p.213: *Sakalo pi sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaphalehi majjhēkalyāṇo, nibbānena pariyośānakalyāṇo*. Cf. Th-a I 13: *Sīlena ca tesam paṭipattiyā ādikalyāṇatā dassitā, ... sabba-pāpassa akaraṇan-ti ca vacanato sīlam paṭipattiyā ādikalyāṇam va avippaṭisārādiguṇāvahattā*.

The text has 不退, which usually corresponds to “non-retrogression”, *aparihāna*. However, the original would have had *avippaṭisāra*, as in the Pāli texts (see next footnote). Saṅghapāla likely interpreted *avippaṭisāra* as being based on the root *√sṛ* and having the same meaning as *apratisr* “not going back”. Elsewhere in Vim 不悔 corresponds to *avippaṭisāra* (at 401a05) and perhaps 不退 is a corruption of 不悔. At 429a23 and 435b17 there is the same mistranslation.

<sup>34</sup> Cf. Ps-ṭ II 235: *Paccattam yeva ñānan-ti aparappaccayam attani yeva ñāṇam. Tam pana attapaccakkhaṇ hotī ti āha paccakkhañānanti*. Cf. A V 312: *Sīlavato ... sīlasampannassa na cetanāya karaṇīyam — avippaṭisāro me uppajjatū ti. Dhammatā esā ... yanī sīlavato sīlasampannassa avippaṭisāro uppajjati. ... Dhammatā esā ... yanī viratto vimuttiñāṇadassanam sacchikaroti*. Cf. A V 2: ... *Dhammatā esā ... yanī sīlavato sīlasampannassa avippaṭisāro uppajjati. ... avippaṭisārissa, ... pamuditassa ... pītimanassa ... passaddhakāyassa ... sukhino... samāhitassa ... yathābhūtam jānato passato ... nibbinnassa ... virattassa na cetanāya karaṇīyam, vimuttiñāṇadassanam sacchikaromī ti*. ... Paṭis I 46: ... *Evarūpāni sīlāni cittassa avippaṭisārāya ... pāmojjāya ... pītiyā ... passaddhiyā ... somanassāya ... āsevanāya saṃvattanti ... ... nibbānāya saṃvattanti*. Nett 66: *Passaddhakāyo sukham vediyati, ... vimuttasmiṃ vimuttam iti [v.l. vimuttamhīti] ñāṇam hoti, khīṇā jāti, .... Cf. Pet 110: ... Yāva vimuttitamiti ñāṇadassanam bhavati*.

## 7 Three kinds of pleasure

When one has entered upon the path to freedom, one attains three kinds of pleasure (*sukha*): the pleasure of blamelessness, the pleasure of stillness (*upasama*), and the pleasure of enlightenment.<sup>35</sup> By means of virtue, one attains the pleasure of blamelessness; by means of concentration, one attains the pleasure of stillness; and by means of wisdom, one attains the pleasure of enlightenment.

Thus, one achieves and attains three kinds of pleasure.

## 8 Middle way

When one enters upon the path to freedom, one avoids the two extremes and achieves the middle way (*majjhimā paṭipadā*).<sup>36</sup> By means of wholesome virtue, one abandons the pursuit of sense-pleasures. By means of the pleasure of blamelessness, one arouses the pleasure of gladness.<sup>37</sup> By means of concentration one abandons [the pursuit of] exhausting oneself (*attakilamathānuyoga*). By means of the pleasure of stillness one increases rapture and pleasure. By means of wisdom one comprehends the four noble truths and the middle way. Moreover, by means of the pleasure of enlightenment one deeply cherishes and enjoys.<sup>38</sup> Thus, avoiding the two extremes, one achieves the middle way.

<sup>35</sup> M I 454: *Idaṁ vuccati nekkhammasukham pavivekasukham upasamasukham sambodhisukham āsevitabbam bhāvetabbam bahulikātabbam na bhāyatabbam etassa sukhassāti vadāmi.*

<sup>36</sup> Cf. S IV 330, V 421, Vin I 10, M III 230, Paṭis II 146: *Dve'me ... antā pabbajitena na sevitabbā: yo cāyam kāmesu kāmasukhallikānuyogo ..., yo cāyam attakilamathānuyogo ... Ete te ... ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā...* Vism 1.11: *Sīlēna ca kāmasukhallikānuyogasāñkhātassa antassa vajjanam pakāsitaṁ hoti, samādhinā attakilamathānuyogasāñkhātassa, paññāya majjhimāya paṭipattiyā sevanaṁ pakāsitaṁ hoti.* Cf. Vibh-a 122: *... vipassanāyānena kāmasukhallikānuyogam, samathayānena attakilamathānuyogam-ti antadvayam parivajjetvā majjhimapaṭipadam paṭipanno ...* It-a II 37: *yathā ca te antadvayarahitāya sīlasamādhipaññākkhandhasahagatāya majjhimāya paṭipadāya nibbānam gatā adhigatā.* Vjb 403 Be: *... kilamatham gamupeti mūlho; / Yo majjhimam paṭipadam paramam upeti, / so khippam-eva labhate paramam vimokkhan-ti.*

<sup>37</sup> 於無過樂情生欣樂. Cf. Sv I 183: *Anavajasukhan-ti anavajjam aninditam kusalam sīlapadaṭṭhānehi avippaṭisārapāmojjapītipassaddhidhammehi pariggahitam kāyikacetasikasukham paṭisamvedeti.*

<sup>38</sup> 於正覺樂深懷愛樂. Cf. Dhp 269, Dhp 205, J-a III 197: *Pavivekarasam pivam, rasam upasamassa ... dhammapītirasaṁ pivam.* Sn-a I 299: *Dhammapītiraso ti ariyadhammato anapetāya nibbānasāñkhāte dhamme uppannāya pūtiyā rasattā tadeva.* It-a I 14: *Tathā saccādhiṭṭhānasamudāgamena cassa nekkhammasukhappatti, cāgādhiṭṭhānasamudāgamena pavivekasukhappatti, upasamādhiṭṭhānasamudāgamena upasamasukhappatti, paññādhiṭṭhānasamudāgamena sambodhisukhappatti dīpitā hoti.*

When one enters upon the path to freedom, by means of virtue, one abandons the bad destinations (*duggati*); by means of concentration, one abandons the sensuous sphere (*kāmāvacara*); and by means of wisdom, one abandons all existences.<sup>39</sup>

When one much practises virtue and little practises concentration and wisdom, one accomplishes stream-entry or once-returning; when one much practises virtue and concentration and little practises wisdom, one accomplishes non-returning; and when one fully practises the three kinds [of goodness], one accomplishes arahantship, the unexcelled freedom.<sup>40</sup>

<sup>39</sup> Sn 1139: *sabbabhavavātivatto*; Ud 33: *upacagā sabbabhāvāni*. Vism I.12/p.5: *Tathā silena apāyasamatikkamanupāyo pakāsito hoti, samādhinā kāmadhātusamatikkamanupāyo, paññāya sabbabhavasamatikkamanupāyo*. Cf. Ps III 254: *sotāpattimaggo apāyabhavato vuṭṭhāti, sakadāgāmimaggo sugatibhavekadesato, anāgāmimaggo sugatikāmabhavato, arahattamaggo rūpārūpabhavato vuṭṭhāti. Sabbabhavehi vuṭṭhāti yevā ti pi vadanti*.

<sup>40</sup> Cf. A IV 381: ... *idh'ekacco puggalo silesu paripūrakārī hoti samādhismiñ mattasokārī paññāya mattasokārī*. So *tiññam samyojanānam parikkhayā sattakkhattuparamo hoti*. ... *silesu paripūrakārī hoti, samādhismiñ na paripūrakārī paññāya na paripūrakārī*. So *tiññam samyojanānam parikkhayā rāgadosamohānam tanuttā sakadāgāmī hoti*. ... *silesu paripūrakārī hoti, samādhismiñ paripūrakārī paññāya na paripūrakārī hoti*. So *pañcannam orambhāgīyānam samyojanānam parikkhayā ... akanīṭṭhagāmī*. Cf. A I 232f. ... *silesu paripūrakārī hoti samādhismiñ paripūrakārī paññāya mattaso kārī*. So *yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi. Tam kissa hetu? Na hi meñtha, bhikkhave, abhabbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tathā dhuvasilo ca hoti thitasilo ca, samādāya sikkhati sikkhāpadesu*. So *pañcannam orambhāgīyānam samyojanānam parikkhayā opapātiko hoti tathā parinibbāyī anāvattidhammo tasmā lokā*. ... Pp 37: *Katamo ca puggalo silesu paripūrakārī, samādhismiñ mattasokārī, paññāya mattasokārī? Sotāpannasakadāgāmino ... Katamo ca puggalo silesu ca paripūrakārī, samādhismiñca paripūrakārī, paññāya mattasokārī? Anāgāmī .... paññāya ca paripūrakārī? Arahā ...*

## CHAPTER 2

**Exposition of Virtue (*Sīla-niddesa*)****1 Introduction**

[400c] What is “virtue” (*sīla*)? What is its characteristic (*lakkhana*)? What is its essential function (*rasa*)? What is its manifestation (*paccupatthāna*)? What is its footing (*padaṭṭhāna*)? What are its benefits (*ānisamsa*)? What is the meaning (*attha*) of virtue? What is the difference between virtue and observance (*vata*)? How many kinds of virtue are there? What is the origin [of virtue]? What are the initial, intermediate, and final stages of virtue? How many states are obstacles to progress in virtue? How many are the causes of virtue? How many kinds of virtue are there? What gives rise to purification of virtue? Because of how many causes does one dwell in virtue?

**2 Definition of virtue**

Q. What is “virtue”?

A. It is virtue of volition (*cetanā*), virtue of restraint (*saṃvara*), and virtue of non-transgression (*avītikkama*).

Q. What is “virtue of volition”?

A. [The volition]: “I will do no evil. The one who does so will experience it himself”.<sup>1</sup>

Q. What is “virtue of restraint”?

A. The refraining from occasions of transgression.

Q. What is “virtue of non-transgression”?

A. The virtuous person’s non-transgression by body and speech.<sup>2</sup>

<sup>1</sup> Cf. Dhp 66–67, S I 57: *Caranti bālā dummedhā, amitteneva attanā; / Karontā pāpakaṇam kammaṇi, yam hoti kaṭukapphalam. ...*

<sup>2</sup> Vism I.17–18/p.7; Paṭis-a I 218: *Tattha cetanā sīlam nāma pāṇātipātādīhi vā viramantassa vattapaṭipattim vā pūrentassa cetanā. ... Iti ayaṇ pañcavidho pi saṃvaro, yā ca pāpabhīrukāṇam kulaputtiāṇam sampattavatthuto virati, sabbametam saṃvarasīlan-ti veditabbaṇi. Avītikkamo sīlan-ti samādinnasīlassa kāyikavācasiko avītikkamo.*

Furthermore, “restraint” is in the sense of “abandoning” (*pahānatṭha*) and “virtue” is “all wholesome states”.<sup>3</sup> As is said in the Abhidhamma,<sup>4</sup> “Virtue is the abandoning of sensual desire by renunciation;<sup>5</sup> virtue is the refraining

<sup>3</sup> Cf. Paṭis-a I 226: *Pahīyate anena pāṇātipātādipaṭipakkho, pajahati vā tam paṭipakkhanti pahānaṇi. Kim tam? Sabbe pi kusalā khandhā. Aññe pana ācariyā nekkhammādīsu pi veramaṇī sīlān-ti vacanamattam gahetvā sabbakusalesu pi niyatayevāpanakabhūtā virati nāma attī ti vadanti, na tathā idhā ti.*

<sup>4</sup> The passage at Vism I.140/p.49 instead starts with “for this is said in the Paṭisambhidā”. Paṭis I 46f, as abridged in Vism I.140/p.49: *Vuttañ-hetam paṭisambhidāyam: pañca sīlāni pāṇātipātassa pahānaṇi sīlam, veramaṇī sīlam, cetanā sīlam, sañvaro sīlam, avītikkamo sīlam. Adinnādānassa, kāmesumicchācārassa, musāvādassa, pīsunāya vācāya, pharusaṇya vācāya, samphappalāpassa, abhijjhāya, byāpādassa, micchādiṭṭhiyā, nekkhammena kāmacchandassa, abyāpādena byāpādassa, ālokasaññāya thīnamiddhassa, avikkhepena uddhaccassa, dhammavatthānena vicikicchāya, nāñena avijjāya, pāmojena aratiyā, pathamena jhānena nīvaraṇānam, dutiyena jhānena vitakkavicārānam, tatiyena jhānena pūtiyā, catutthena jhānena sukhadukkhānam, ākāsānañcāyatanasamāpattiyā rūpasaññāya paṭīghasaññāya nānattasaññāya, viññānañcāyatanasamāpattiyā ākāsānañcāyatanasamāpattiyā, ākiñcaññāyatanasamāpattiyā viññānañcāyatanasamāpattiyā, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasamāpattiyā, aniccānupassanāya niccasāññāya, dukkhānupassanāya sukhasaññāya, anattānupassanāya attasaññāya, nibbidānupassanāya nandiyā, virāgānupassanāya rāgassa, nirodhānupassanāya samudayassa, paṭinissaggānupassanāya ādānassa, khayānupassanāya ghanasaññāya, vayānupassanāya āyūhanassa, vipariñāmānupassanāya dhuvasaññāya, animittānupassanāya nimittassa, appañihitānupassanāya pañidhīyā, suññatānupassanāya abhinivesassa, adhipaññādhammavipassanāya sārādānābhinivesassa, yathābhūtaññānadassanena sammohābhinivesassa, ādīnavānupassanāya ālayābhinivesassa, paṭisāñkhānupassanāya appaṭisañkhāya, vivaṭṭanānupassanāya saññogābhinivesassa, sotāpattimaggena diṭṭhekaṭhānam kilesānam, sakadāgāmimaggena olārikānam kilesānam, anāgāmimaggena anusahagatānam kilesānam, arahattamaggena sabbakilesānam pahānam sīlam, veramaṇī, cetanā, sañvaro, avītikkamo sīlam. Evarūpāni sīlāni cittassa avippaṭisārāya sañvattanti, ... nibbānāya sañvattantī ti.*

<sup>5</sup> Both Saṅghapāla and Daśabalaśrīmitra misunderstood this difficult passage, which contains unmarked abridgements. Saṅghapāla misunderstood *arahattamaggena sabbakilesānam pahānam sīlam, veramaṇī sīlam, cetanā sīlam, ...* as *arahattamaggena sabbakilesānam pahānam, [tam] sīlam viramati [dus-] sīlam, cetanā sīlam*, etc. Probably he wondered why *sīlam* occurred again and he assumed that the prefix *dus-* had been lost. Daśabalaśrīmitra reorganised the passage. He included the preceding part on the three kinds of virtue — i.e., of volition, restraint, and non-transgression — into the statement from the “Abhidharma of the Noble Sthavira School”, skipping over the explanation of these, and then adding two kinds of virtue that are not in the Pāli and Chinese, i.e., virtue in the sense of restraining and virtue in the sense of abandoning. The former is subdivided into four kinds — refraining, volition, self-control, and restraint—and the latter into 37 kinds that are then given in a long list. The Pāli and Chinese, however, apply the virtues of abandoning, refraining, volition, self-control, and restraint to all 37 items, but only give the kinds of virtue at the start and end of the list. Daśabalaśrīmitra would have gotten confused due to the unmarked abridgements.

The syntactical construction is explained at Paṭis-a I 225: “And herein, it should be construed as: ‘Virtue is the abandoning of the killing of living beings; virtue is the refraining from the killing of living beings; virtue is the volition to oppose the killing of living beings; virtue is the restraining (oneself) from the killing of living beings; and virtue is the non-transgression with regard to the killing of living beings’.” *Ettha ca pāṇātipātassa*

from<sup>6</sup> [sensual desire by renunciation]; virtue is the volition [to oppose sensual desire by renunciation]; virtue is the self-control (*saṃyama*) with regard to [sensual desire by renunciation]; virtue is the restraint with regard to [sensual desire by renunciation]. [Virtue is] the abandoning of ill will by non-ill will.<sup>7</sup> ... [Virtue is] the abandoning of sloth and torpor by the perception of light. ... the abandoning of agitation by undistractedness. ... the abandoning of doubt by the defining of states. ... the abandoning of ignorance by knowledge. ... the abandoning of discontent by gladness. ... the abandoning of the five hindrances by the first *jhāna*. ... the abandoning of thinking and exploring by the second *jhāna*. ... the abandoning of rapture by the third *jhāna*. ... the abandoning of pleasure and pain by the fourth *jhāna*.<sup>8</sup> ... the abandoning of the perceptions of matter, impact, and diversity by the attainment of the base of boundless space. ... the abandoning of the perception of the base of boundless space by the attainment of the base of boundless consciousness. ... the abandoning of perception of the base of boundless consciousness by the attainment of the base of nothingness. ... the abandoning of the perception of the base of nothingness by the attainment of the base of neither-perception-nor-non-perception. ... the abandoning of the perception of permanence by the contemplation of

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*pahānam sīlam, pāṇātipātā veramaṇī sīlam, pāṇātipātassa paṭipakkhacetaṇā sīlam, pāṇātipātassa saṃvaro sīlam, pāṇātipātassa avītikkamo sīlān-ti yojanā kātabbā.*

The passage at *Patīs* I 45–46 is *pañca sīlāni pāṇātipātassa pahānam sīlam, veramaṇī sīlam, cetanā sīlam, saṃvaro sīlam, avītikkamo sīlam*. .... (see Ch. 2 fn. 4). The Vim had a slightly different version since both the Chinese and Tibetan include “self-control” (*saṃyama*, 護, *yang dag par bsdams pa*) as the 4<sup>th</sup> item and both leave out *avītikkama*. Cf. Netti-a 187: *Samyamato veram na cīyatī ti pāṇātipātā veramaniyā sattānam abhayadānam vadati*. ... *Tena ca sīlasamyamena sīle patīthito cittam samyameti, tassa samatho pāripūrim gacchatī. Evam so samathe thito ... ariyamaggena sabbe pi pāpake akusalē dhamme jahāti*. ... p. 189: ... *evam sabbassa akusalassa, so tato āramati, iminā samyamena veram na cīyati. Samyamo nāma sīlam. Taṃ catubbidham: cetanā sīlam, cetasikam sīlam, saṃvaro sīlam, avītikkamo sīlanti*. ... Vibh-a 331: *Tadetam samyamanavasena samyamo, saṃvaranavasena saṃvaro. Ubhayenā pi sīlasamyamo ceva sīlasaṃvaro ca kathito. Vacanatho panetha samyameti vītikkamavipphandanam, puggalān vā samyameti, vītikkamavasena tassa vippanditum na detī ti samyamo. Vītikkamassa pavesanadvāraṇam saṃvarati pidhatī tipi saṃvaro. Patīs-a I 219: Idāni yasmā cetanācetasikā saṃvaravītikkamā yeva honti na visum, tasmā saṃvaravītikkame yeva yāva arahattamaggā sādhāraṇakkamena yojento pāṇātipātam saṃvaratīhenā sīlam, avītikkamaṭhenā sīlān-ti ādim-āha. Pāṇātipātā veramani ādayo hi yasmā attano attano paccanīkam saṃvaranti, taṃ na vītikkaman-ti ca, tasmā saṃvaraṇato avītikkamanato ca saṃvaratīhenā sīlam avītikkamaṭhenā sīlam nāma hoti*. Cf. Ch. 2 fn. 62.

<sup>6</sup> 是戒能離惡, lit. “that virtue avoids/abstains from unwholesomeness/evil”. At the end of this list (400c25) 不越戒, *avītikkama sīla*, “virtue of non-transgression”, 不越戒, is used instead, which probably is a mistake, perhaps due to a scribal confusion with 不越戒 at 400c06. Cf. DDB: “遠離惡 ....: casting off evil ... (Skt *dauśilya-virati*) ...” The character 惡 can correspond to *pāpa*, *akusala* and *dussīla*; see DDB. Cf. 447c24 心惡止離, “the mind abstaining from evil” and 止惡不犯 “virtue of refraining from evil” at 401c17.

<sup>7</sup> Just as with the Pāli, the Chinese text abridges from here on.

<sup>8</sup> In accordance with the Pāli and Tibetan, amend 斷樂 to 斷樂苦.

impermanence. ... the abandoning of the perception of happiness by the contemplation of suffering. ... the abandoning of the perception of self by the contemplation of without self.<sup>9</sup> ... the abandoning of delight by the contemplation of disadvantage.<sup>10</sup> ... the abandoning of greed by the contemplation of dispassion. ... the abandoning of origination by the contemplation of cessation. [...] the abandoning of grasping by the contemplation of renunciation.]<sup>11</sup> ... the abandoning of the perception of solidity by the contemplation of destruction. ... the abandoning of the perception of accumulation by the contemplation of falling away.<sup>12</sup> ... the abandoning of the perception of stability by the contemplation of rise and fall. ... the abandoning of the sign by the contemplation of the signless. ... the abandoning of desire by the contemplation of the desireless. ... the abandoning of adherence<sup>13</sup> by the contemplation of emptiness. ... the abandoning of adherence to grasping [of an essence] by the contemplation [of states] by higher wisdom. ... the abandoning of the adherence to delusion by knowledge and vision according to reality. ... the abandoning of adherence to lodging [in sensuality] by the contemplation of disadvantage. ... the abandoning of non-reflection by the reflection-contemplation. ... the abandoning of adherence to fetters by contemplation of turning away.<sup>14</sup> ... the abandoning of afflictions conjoined with views by the path of stream-entry. ... the abandoning of the coarse afflictions by the path of once-returning. ... [Virtue is] the abandoning of the subtle afflictions by the path of non-returning. Virtue is the abandoning of all afflictions by the path of arahantship; virtue is

<sup>9</sup> The Taishō edition includes: “The abandoning of the perception of the beautiful by the contemplation of the foul” = *asubhasaññāya asubhasaññām*, but according to the footnote this part is not found in the 宋, 元, 明, and 宮 editions. It is not found in the Tibetan translation or in Vism and Paṭis I 46.

<sup>10</sup> *Ādīnavānupassanāya*. The characters 過患 correspond to *ādīnava*, and are used further down in this enumeration in this sense. Vism & Paṭis as well as the Tibetan have *nibbidānupassanāya nandim*: “... by the contemplation of disenchantment”.

<sup>11</sup> This item is missing in the text. The Tibetan and the Paṭis & Vism here have “contemplation of renunciation in the case of grasping,” = *paṭinissaggānupassanāya ādānassa*.

<sup>12</sup> 400c19: 以分見斷聚. The character 分 corresponds to *aṅga*, “part” but this does not fit here. The Vism/Paṭis parallel is *vayānupassanāya āyūhanassa*: “by the contemplation of falling away with regard to accumulation”. The Tibetan has “... perception of accumulation by contemplation of falling away”.

The next item is also different. The Pāli has *vipariñāmānupassanā* to which the Tibetan *yongs su 'gyur ba rjes su mthong ba*, “contemplation of change” corresponds, but the Chinese instead has “contemplation of rise and fall”, 生滅見.

<sup>13</sup> The Tibetan (see below) has “adherence to an ‘I’”, *attābhinivesa*, a term used in the Pāli commentaries, e.g., Patis-a II 436.

<sup>14</sup> Paṭis-a I 133 *Saññogābhinivesan-ti kāmayogādikam kilesappavattim*. Sv-t I 134: *Samyogābhinivesan-ti samyujjanavasena saṅkhāresu abhinivisanam*: “...: adherence to *saṅkhāras* in the sense of being fettered [to them]”. The former interprets in terms of the four *yogas* while the latter understands rather in terms of the *samyojanas*.

the refraining from [afflictions by the path of arahantship]; virtue is the volition with regard to [afflictions by the path of arahantship]; virtue is the self-control with regard to [afflictions by the path of arahantship]; virtue is the restraint with regard to [afflictions by the path of arahantship]”.

This is called “virtue”.

### 3 Characteristic of virtue

Q. What is the characteristic of virtue?

A. The abandoning of non-restraint by restraint (*samvara*).

Q. What is “non-restraint”?

A. It is violating the law (*dhamma*).<sup>15</sup>

There are three kinds of violating: violating the *Pātimokkha* law; violating the requisites law; and violating the sense-faculties law.

Q. What is “violating the *Pātimokkha* law”? [401a]

A. Consciencelessness and shamelessness (*ahiri* and *anottappa*) due to the forsaking of faith in the Tathāgata.

Q. What is “violating the requisites law”?

A. One’s life being concerned with adornment of the body due to the forsaking of contentment.

Q. What is “violating the sense-faculties law”?

A. Not shielding the six sense doors due to the abandoning of mindfulness and clear knowing (*sati-sampajañña*).<sup>16</sup>

These three kinds [of violating the law] are non-restraint.<sup>17</sup>

This is called “the characteristic of virtue”.

<sup>15</sup> No exact parallel can be traced to this passage. The passage on the characteristic of virtue is quite different in Vism I.20–21. The character 破 can mean “breaking, violating” (*bhedana*, etc.), while 法 corresponds to *dhamma*, which can mean “moral law, good conduct, moral habit, virtuous practice”, etc. Elsewhere in Chinese texts 破法 can mean “breaking the law”, “violating the Dharma”.

<sup>16</sup> Cf. J-a VI 293: *Samvutindriyoti pihitachaṭindriyo rañño vā aṅgapaccaṅgāni orodhe vāssa na olokeyya*. Mp I 315: *Indriyesu guttadvārānan-ti chasu indriyesu pihitadvārānam*. Mp III 269: *Asamvutehi indriyehī manacchaṭthehi indriyehi apihitehi agopitehi*.

<sup>17</sup> Reading 種 instead of 覆.

#### 4 Function, manifestation and footing of virtue

- Q. What are the essential function, manifestation, and footing [of virtue]?
- A. The pleasure of blamelessness (*anavajja-sukha*) is its essential function. Non-sorrow (*asoka*) is its manifestation. The three wholesome actions (i.e., by body, speech, and mind) are its footing.
- Furthermore, rejoicing (*abhippamoda*) is its essential function. Non-remorse is its manifestation. The guarding of the sense-faculties is its footing.

#### 5 Benefits of virtue

- Q. What are the benefits (*ānisamsa*) of virtue?
- A. Non-remorse is the benefit of virtue. As the Fortunate One told Ānanda: “Non-remorse is the benefit and purpose of wholesome virtues”.<sup>18</sup>
- Furthermore, virtue is called “pleasure of blamelessness”, “the highest of all lineages (*gotta*)”, “the treasure”, and “wealth”. It is the ground of the Buddhas. It is to bathe without water.<sup>19</sup> It is the fragrance that pervades universally.<sup>20</sup> It is like a shadow following the body. It is like an umbrella that provides cover.<sup>21</sup> It is the noble lineage. It is the matchless training. It is the path to a good destination (*sugati*).<sup>22</sup>

If a man is virtuous, on account of that virtuousness, he is fearless, ennobles his friends, and is dear to the noble ones. His friends rely on him. Virtue is his good ornament.<sup>23</sup> It directs his conduct. It is his field of benefit, field of offerings, and field of respectable fellow practitioners (*sabrahmacārin?*). He is fearless and does not regress with regard to wholesome states. He will fulfil all

<sup>18</sup> A V 1: *Avippaṭisāratthāni* kho ānanda kusalāni sīlāni avippaṭisārānisamsāni.

<sup>19</sup> This means that the interior purity that comes through the practice of virtue is superior to bathing in holy rivers. See the verses that the Buddha spoke to the Brahmin Sundarikabhāradvāja; M I 39: *Suddhassa sucikammasa, sadā sampajjate vataṁ; idheva sināhi brāhmaṇa, sabbabūtesu karohi khemataṁ*. Cf. Th 613: *Tīṭhañ ca sabbabuddhānam tasmā sīlaṁ visodhaye*.

<sup>20</sup> Cf. Spk I 205: ... *mahākhīṇāsavassa sīlagandham chadevaloke ajjhottaritvā brahmalokam upagatam ghāyamānassa etam ahosi*. Dhp 54: *Na pupphagandho paṭivātameti, na candanam tagaramallikā; / Satañ-ca gandho paṭivātameti, sabbā disā sappuriso pavāyati*. Dhp 55. ... *gandhajātānam, sīlagandho anuttaro*. Dhp-a I 422: ... *sappuriso sīlagandhena sabbāpi disā ajjhottaritvā gacchati*. Vism I.158/p.58: ... *Avighātī disā sabbā, sīlagandho pavāyati*.

<sup>21</sup> Mil 415: *Yathā pi chattam vipulam, ... Vātātapaṁ nivāreti, ... Tatheva buddhaputtopi, sīlachattadharo suci; / Kilesavuṭṭhim vāreti, santāpatividhaggayo ti*. Cf. Th 303: *Dhammo have rakkhati dhammacārim, dhammo suciṇo sukhamāvahati*.

<sup>22</sup> Cf. MN 12.35ff.

<sup>23</sup> 善莊嚴. Cf. Th 614: *Sīlaṁ ābharaṇam setṭham*. Sv II 63: *sīlasadiso alaṅkāro natthi*.

mental aspirations due to purity.<sup>24</sup> Even when he dies, he will not be confused.<sup>25</sup> He enters upon [the path to] freedom with agreeable exertion.<sup>26</sup>

Thus, there are boundless benefits of virtue.

## 6 Meaning of virtue

Q. What is the meaning of virtue?

A. It has the meaning of coolness; the meaning of higher [practice] (*adhi-[sevana]*); the meaning of conduct (*ācāra*); the meaning of nature (*pakati*);<sup>27</sup> and the meaning of being connected with the state of pain and pleasure.<sup>28</sup>

Furthermore, it has the meaning of [being like a] head (*sira*), the meaning of coolness (*sītala*), and the meaning of security (*siva*).<sup>29</sup>

Q. Why does virtue have the meaning of [being like a] “head”?

A. It is like a man who has been beheaded: none of the sense-faculties grasp sense objects any longer and he is called “dead”. Just so, the bhikkhu has virtue as his head: when his head is cut off, he loses wholesome states. In the Teaching of the Buddha (*buddhadhamma*), this means “death”. This is the meaning of virtue [being like a] “head”.<sup>30</sup>

<sup>24</sup> Cf. S IV 302: *Sace paṇidahissati anāgatamaddhānam rājā assaṁ cakkavatī ti, tassa kho ayam ijjhissati, sīlavato cetopañidhi visuddhātā dhammiko dhammikam̄ phalaṁ anupassatī ti.* D III 258–59: *Tañ-ca kho sīlavato vadāmi no dussīlassa. Ijjhatāvuso, sīlavato cetopañidhi visuddhātā.*

<sup>25</sup> D II 86: *Sīlavā sīlasampanno asammūlho kālakālam karoti.*

<sup>26</sup> 成伏解脱樂方便. Cf. 可愛方便, “agreeable exertion/application”, *īṭhappayoga*, T 1648: 410a14.

<sup>27</sup> 自性義. Cf. Sn-a I 287: *Adānasīlā ti adānapakatikā.*

<sup>28</sup> 苦樂性相應義, = *sukhadukkhabhāvasampayutta?* Cf. Pet 132: *Idhekacco sīlam parāmasati, sīlena sujhati, sīlena nīyati, sīlena muccati, sukham vītikkamati, dukkham vītikkamati, sukhadukkham vītikkamati anupāpūnāti uparimena.* Nidd-a I 121: ... *adhisevanātthena ācāraṭṭhena sīlanaṭṭhena ...* J-a II 429: *sīlan-ti ācāro.*

<sup>29</sup> See Vism I.19/p.8: *Aññe pana sirattho sītalattho ti evam ādinā pi nayen’ ev’ ettha attham̄ vanṇayanti.* Nidd-a I 121, Patis-a I 15: *Aññe pana adhisevanātthena ācāraṭṭhena sīlanaṭṭhena sīratthena sītalatthena sīlan-ti vanṇayanti.* Vism-mhṭ 27: *Aññe pana ācariyā: sīrattho ti yathā sirasi chinne sabbo attabhāvo vinassati, evam sīle bhinne sabbam gunasārām vinassati.* Tasmā tassa uttamaṅgaṭṭho sīlattho. Siro sīsan-ti vā vattabbe niruttinayena sīlan-ti vuttan-ti adhippāyo. *Sītalattho pariṭṭhāvūpasamanaṭṭho.*

<sup>30</sup> Cf. Vin I 96, Vin III 28: *Seyyathā pi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evam-eva bhikkhu methunaṁ dhammam̄ paṭisevitvā assamaṇo hoti asakyaputtiyo...* M II 258, S II 271: *Maraṇañhetam̄ ... ariyassa vinaye yo sikkham̄ paccakkhāya hīnāyāvattati; maraṇamattañhetam̄, sunakkhatta, dukkham̄ yam aññataram̄ samkiliṭṭham̄ āpattim̄ āpajjati.*

Q. Why is it said that virtue has the meaning of “coolness”?

A. Just as applying supremely cooling sandalwood<sup>31</sup> allays physical heat and produces gladness, just so is virtue like the supremely cooling sandalwood capable of allaying the mental heat due to the fear of breaking the precepts, and gives rise to gladness. This is the meaning of virtue as “coolness”.

Q. Why is it said that virtue has the meaning of “security”?

A. If a man is virtuous, he has a dignified appearance and does not arouse fear. This is the meaning of virtue as “security”.<sup>32</sup>

Q. What is the difference [between virtue and observance (*vata*)]?<sup>33</sup>

A. The practising of observances, the undertaking of energy (*viriya-samādāna*), and the kinds of asceticism — this is observance, not virtue.

[With regard to] “virtue and observance”: [Pātimokkha] restraint (*saṃvara*) is “virtue” and undertaking [of the training rules] is “observance”.<sup>34</sup>

<sup>31</sup> Sandalwood is applied to the skin as a paste powder made from the wood of the Indian sandalwood tree (*Santalum album*) or as an oil extracted from the wood. According to the Ayurvedic medicinal system, sandalwood has physically cooling as well as mentally uplifting and soothing qualities.

<sup>32</sup> J-a II 429: *Soham sīlām samādissam, loke anumatām sīvām ... Anumatām sīvan-ti khemām nibbhayan-ti evām paññitehi sampaticchitām*.

<sup>33</sup> *Vata, vatta*. Cf. Nidd I 66, 92, 104, 188. *Vata* means ‘(religious) observance’ or ‘vow’. See the next note and Bodhi 2000: 726 n. 5.

<sup>34</sup> 行何差別者, 修行精進受持頭陀, 是行非戒戒亦名行, 戒名威儀受亦名行. This passage is corrupt and the translation is tentative. The Chinese literally is: “... observance, not virtue. Virtue is also called ‘observance’, virtue is also called ‘restraint’, undertaking is also called ‘observance’.” The passage is related to one in the Niddesa: “‘Virtue (*sīla*) and observance (*vata*)’: There is *sīla* and there is *vata*, and there is *vata* but not *sīla*. How is there *sīla* and *vata*? ‘Here, a bhikkhu is virtuous: he dwells restrained with the Pātimokkha restraint ... he trains undertaking the training-rules (MN 6)’ — the self-control, restraint, non-transgression therein: this is ‘*sīla*’. Whatever is undertaken (*saṃdāna*) is ‘*vata*’. In the sense of restraint it is *sīla*; in the sense of undertaking it is *vata*. How is there *vata* but not *sīla*? ‘(There are) eight factors of asceticism (*dhutaṅga*): the factor of forest-dwelling ...’ This is called ‘*vata*’ but not ‘*sīla*’. The undertaking of energy is also ‘*vata*’. ‘May only skin, tendons, and bones remain, may the flesh and blood in the body dry up: ... there shall be no abating of energy (MN 70),’ [thus] he exerts and exercises his mind. Such undertaking of effort: this is called ‘*vata*’ but not ‘*sīla*’.”

Nidd I 66–67: *Sīlavatāñti atthi sīlañceva vatañ-ca, atthi vatañ na sīlañ. Katamāñ sīlañceva vatañca? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvaraśaṃvuto viharati, ... samādāya sikkhati sikkhāpadesu. Yo tathā samyamo saṃvaro avitikkamo, idam sīlañ. Yañ samādānam tam vatañ. Saṃvaratñhenā sīlañ; samādānatñhenā vatañ, idam vuccati sīlañceva vatañ-ca. Katamāñ vatañ, na sīlañ? Atthā dhutaṅgāni — āraññikaṅgam, ... yathāsanthatikaṅgam, idam vuccati vatañ, na sīlañ. Viriyasamādānam-pi vuccati vatañ, na sīlañ. Kāmāñ tāco ca nhāru ca aṭhi ca avasissatu ... bhavissatī ti, cittam paggañhāti padahati. Evarūpam viriyasamādānam —*

Q. How many [kinds of] virtue are there?

A. There are three kinds of virtue: wholesome virtue, unwholesome virtue, and indeterminate (*abyākata*) virtue.<sup>35</sup>

Q. What is wholesome virtue?

A. It is wholesome bodily and verbal action and right livelihood. Owing to blamelessness (*anavajja*), it has an agreeable result.<sup>36</sup>

Q. What is unwholesome virtue?<sup>37</sup>

A. It is evil (*pāpa*) bodily and verbal action and wrong livelihood. Owing to blameworthiness, it has a disagreeable result.

Q. What is indeterminate virtue? [401b]

A. It is bodily and verbal action not subject to the contaminations and pure livelihood. It is without blameworthiness and without result.

## 7 Origin of virtue

Q. From what is virtue produced?

A. Wholesome virtue is produced from a wholesome mind; unwholesome virtue is produced from an unwholesome mind; and indeterminate virtue is produced from an indeterminate mind.<sup>38</sup>

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*idam vuccati vataṁ, na sīlam. Cf. Sn-a II 520, Nidd-a I 194: Tattha sīlavatānīti pātimokkhādīni sīlāni āraññikādīni dhutañgavatāni ca. Mp II 334: sīlabbatan-ti sīlañceva vatañ-ca.*

<sup>35</sup> Paṭis I 44: *Kati sīlānī ti? Tīni sīlāni, kusalasīlam, akusalasīlam, abyākatasīlam.* Cf. Vism I.38.

<sup>36</sup> Cf. As 63, Abhidh-av 2: *anavajjasukhavipākalakkhaṇam, akusalaviddhamasaranasaram, vodānapaccupaṭṭhānam, yonisomanasikārapadaṭṭhānam. Vajjapaṭipakkhattā vā anavajjalakkhaṇam-eva kusalam, vodānabhāvarasam, iṭṭhavipākapaccupaṭṭhānam, yathāvuttapadaṭṭhānam-eva.* Abhidh-av 2: *Sāvajjāniṭṭhavipākalakkhaṇamakusalam.* Tad ubhayaviparītalakkhanamabyākataṁ, avipākārahām vā. Kv-a 181: *Tattha anavajjam-pi kusalam iṭṭhavipākampi. Anavajjam nāma kilesavippayuttam. ... Iṭṭhavipākan nāma āyatiṁ upapattipavattesu iṭṭhaphalanippādakam puññam.* Cf. A I 190: *ime dhammā kusalā, ime dhammā anavajjā, ... ime dhammā samattā samādīnā hitāya sukhāya samvattantī ti.* A IV 88, It 15: *Mā bhikkhave puññānam bhāyittha. Sukhassetam ... adhivacanam iṭṭhassa kantassa piyassa manāpassa yadidam puññāni.*

<sup>37</sup> *Sīla* does not necessarily have the sense of wholesomeness that “virtue” has in English, and can also mean “moral practice” or “moral conduct” or “moral precept” or simply “habit”, “custom”, “character”.

<sup>38</sup> Paṭis I 44: *Kim samuṭṭhānam sīlan-ti kusalacittasamuṭṭhānam kusalasīlam, akusalacitta-samuṭṭhānam akusalasīlam, abyākatacittasamuṭṭhānam abyākatasīlam.*

## 8 Stages in virtue

- Q. What are the initial, intermediate, and final [stages] of virtue?
- A. The keeping of the precepts is the initial [stage], non-transgression is the intermediate [stage], and rejoicing is the final [stage] of virtue.

## 9 Obstacles and causes of virtue

- Q. How many states are the obstacles [to progress in virtue] and how many are the causes of virtue?

A. Thirty-four states are obstacles to progress [in virtue] and thirty-four states are the causes of virtue, namely, (1) wrath (*kodha*),<sup>39</sup> (2) anger (*āghāta*),<sup>40</sup> (3) besmirching (*makkha*), (4) spite (*paṭāsa*),<sup>41</sup> (5) selfishness (*macchariya*), (6) jealousy (*issā*), (7) deceit (*māyā*), (8) craftiness (*sātheyya*), (9) malice (*upanāha*),<sup>42</sup> (10) argumentativeness (*sārambha*), (11) conceit (*māna*), (12) overestimation (*atimāna*), (13) arrogance (*mada*), (14) negligence (*pamāda*), (15) idleness (*kosajja*), (16) lust (*lobha*), (17) non-contentment (*asantuṭṭhi*), (18) not following the wise, (19) loss of mindfulness (*muṭṭhasati*), (20) evil speech (*dubbacā*), (21) evil friends (*pāpamitta*), (22) evil wisdom (*duppaññā*), (23) evil views (*pāpa-ditṭhi*), (24) impatience (*akkhanti*), (25) non-faith (*asaddhā*), (26) consciencelessness (*ahiri*), (27) shamelessness (*anottappa*), (28) indulgence in flavours,<sup>43</sup> (29) intimacy (*samsagga*), (30) closeness to women, (31) not respecting the teacher and the training,<sup>44</sup> (32) non-restraint of the sense-faculties,

<sup>39</sup> Cf. M I 36f: *Sa kho so ... bhikkhu kodho cittassa upakkilesa ti ... upanāho ... makkho ... paṭāso ... issā ... macchariyaṃ ... māyā ... sātheyyaṃ ... thambho ... sārambho ... māno ... atimāno ... mado ... pamādo ... M I 42: *Pare kodhanā ... , mayametta akkodhanā bhavissāmā ti sallekho karaṇīyo. ... upanāhī ... anupanāhī ... makkhī ... amakkhī ... paṭāsī ... apaṭāsī ... issukī ... anissukī ... maccharī ... amaccharī ... saṭhā ... asaṭhā ... māyāvī ... amāyāvī ... thaddhā ... atthaddhā ... atimānī ... anatimānī ... dubbacā ... suvacā ... pāpamittā ... kalyānamittā ... pamattā ... appamattā ... assaddhā ... saddhā ... ahirikā ... hirimanā ... anottāpī ... ottāpī ... appassutā ... bahussutā ... kusūtā ... āraddhavīryā ... muṭṭhasati ... upaṭṭhitassati ... duppaññā ... paññāsampannā ... sanditṭhiparāmāsi ... ādhānaggāhī duppaññissaggī ... asanditṭhiparāmāsi anādhānaggāhī suppaññissaggī bhavissāmā ti sallekho karaṇīyo.**

<sup>40</sup> The character 憬 corresponds to *āghāta* elsewhere in Vim. In similar sequences and compounds (*kodhupanāha*) in Pāli texts, and also in the Vim itself (410b10; 435a20ff), *kodha* is found together with *upanāha*, “malice”, which is later given in this sequence in the place of the Pāli *thambha*, “obstinacy”. See Ch. 2 fn. 42. Probably Saṅghapāla misunderstood the meanings of *upanāha* and *thambha*.

<sup>41</sup> The text has 热 which corresponds to *tapa* or *parilāha*, “heat”. M I 36f & 42, see above have *paṭāsa*, “spite” here. Apparently Saṅghapāla misunderstood *paṭāsa* as *parilāha*.

<sup>42</sup> Probably *thambha*, “obstinacy”, of the Pāli parallels was misunderstood.

<sup>43</sup> 菩身口味, lit. “concern of the body and mouth [with] flavours” = *rasagedha* or *rasesu gedha*?

<sup>44</sup> D III 280: *Katame cha dhammā hānabhāgīyā? Cha agāravā. Idhāvuso, bhikkhu satthari agāravo viharati appatisso. Dhamme ... saṅghe ... sikkhāya ... appamāde... paṭisanthāre*

(33) non-moderation with regard to food (*bhojane amattaññutā*),<sup>45</sup> (34) being indolent in the first and last watches of the night, not practising meditation (*jhāna*) and recitation.<sup>46</sup> These thirty-four states are the obstacles to progress.

If one is obstructed by any one of these, then virtue is not perfected. If virtue is not perfected, one surely declines (*parihāna*).

The thirty-four states, which are the opposites of these [obstacles to progress in virtue] are called “the causes of virtue”.

## 10 Kinds of virtue

- Q. How many kinds of virtue are there?  
 A. There are two kinds, three kinds, and four kinds.

## 11 Two kinds of virtue: 1

- Q. What are the two kinds?  
 A. The virtue of conduct and the virtue of avoidance (*cāritta-sīla* & *vāritta-sīla*).<sup>47</sup>

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*agāravo viharati appatisso.* A IV 122–24: *Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saighe agāravo sikkhāya agāravo samādhismim agāravo appamāde pi so agāravo.* M II 246: *Yo so, ānanda, bhikkhu sandīthiparāmāsī hoti ādhānaggāhī dappaṭinissaggi so sattharipi agāravo viharati appatisso, dhammepi ... saṅghepi ... sikkhāyapi na paripūrakārī hoti.* Cf. A III 330.

<sup>45</sup> Cf. Dhp 7: ... *indriyesu asaṇvutam;* *bhojanamhi cāmattaññum,* *kusūtam hīnavīriyam ...*

<sup>46</sup> Cf. M I 273: *Rattiyā paṭhamam yāmañ cañkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhessāma.* *Rattiyā majjhimam yāmañ dakkhinēna passena sīhaseyyam kappessāma pāde pādam accādhāya, sato sampajāno uṭṭhānasāññam manasi karitvā.* *Rattiyā pacchimam yāmañ paccuṭṭhāya cañkamena ... parisodhessāmā ti, evañ-hi vo ... sikkhitabbam.*

<sup>47</sup> 性戒制戒. The character 性 corresponds to *sabhāva* “essential” or *pakati* “natural”, but 性戒 as *pakatisīla* is found below at 402b07 = Vism I.41. The Vism parallel indicates that *cāritta*, “conduct” or “custom” is intended here.

Vism I.26/p.11: *Duvidhakoṭṭhāse yam bhagavatā idam kattabban-ti paññattasikkhāpadapūranam, tam cārittam.* *Yam idam na kattabban-ti paṭikkhittassa akaraṇam, tam vārittam.* *Tatrāyam vacanatho.* *Caran-ti tasmin sīlesu paripūrakārityā pavattantī ti cārittam.* *Vārittam tāyan-ti rakkhanti tena ti vārittam.* *Tattha saddhāvīriyasādhanam cārittam, saddhāsatisādhanam\** vārittam. \*Be Vism reads *saddhāsādhanam*, but Warren & Kosambi read *saddhā-satisādhanam* and note that the Burmese MSS omit *sati*. The Vim supports the *saddhāsati* reading. The omission in Vism could be a very early one since its *ṭīkā* does not mention *sati*; Vism-mhṭ I 32: *Saddhāvīriyasādhanan-ti saddhāya, uṭṭhānavīriyena ca sādhetabbam.* *Na hi asaddho, kusūto ca vattapaṭipattim paripūreti, saddho eva satthārā paṭikkhitte aṇumattepi vajje bhayadassāvī samādāya sikkhati sikkhāpadesūti āha saddhāsādhanam vārittanti.*

For *cāritta-* & *vāritta-sīla*, see Cp-a 309–11 and Th-a III 20. Cf. DDB s.v. 二戒, 性戒 and 遮戒.

The [action] by body and speech of that the Buddha [declared] as “to be done” — this is the virtue of conduct.

The [action] by body and speech of that the Buddha rejected as “not to be done” — this is the virtue of avoidance.<sup>48</sup>

Virtue of conduct is effective through faith and effort. Virtue of avoidance is effective through faith and mindfulness.

## 12 Two kinds of virtue: 2

Furthermore, there are two kinds of virtue: the virtue of abandoning and the virtue of achieving.<sup>49</sup>

What is “abandoning”? The elimination of non-virtue.

What is “achieving”? The achieving of all wholesome states and the abandoning of non-virtues (*dussilyāni*). Just as light dispels darkness, just so one who dispels non-virtue will avoid the bad destinations (*duggati*).

By achieving virtue, one goes to a good destination (*sugati*). By abandoning non-virtue, one accomplishes [virtue] partaking of stability (*thitibhāga*).

## 13 Two kinds of virtue: 3

Furthermore, there are two kinds of virtue: mundane virtue (*lokiya-sīla*) and supramundane virtue (*lokuttara-sīla*).

What is supramundane virtue? The virtue that is attained with the noble paths and fruits — this is supramundane virtue. The other [virtue] is “mundane virtue”.<sup>50</sup>

<sup>48</sup> The text is corrupt here. The two clauses are almost identical and both in the negative: “... rejected as not to be done”. 以身口所行佛斷不行是名性戒, 身口可行佛斷不行是名制戒. The translation has been amended according to the Vim parallel; see preceding note.

<sup>49</sup> 退戒 & 得戒. 退 usually corresponds to *hāna*, *parihāna*, however, in the sentence about the bad destinations and virtue taking of stability below the character 斷 = *pahāna*, is used instead. 得 = *labhati*, *laddha*, *patta*, *samāpanna*, etc. The explanation suggests *padhāna-sīla*. Perhaps 非戒 rather corresponds to *dussīla* since it is contrasted with 正戒, “right virtue” or “virtue”, *sīla*, 正戒. However elsewhere in Vim 犯戒 is used for *dussīla*. Cf. Nett 48: *Dve sīlāni samavarasīlañ-ca pahānasīlañ-ca*, .... Nett-a 110: *Pahānasīlān-ti tad-añgappahānam, vikkhambhanappahānam, samucchedappahānam, pañippassaddhippahānam, nissaranappahānan-ti pañcappahānāni*. Tesu nissaranappahānavajjānam pahānānam vasena pahānasīlam veditabbañ. Sv-ṭ II 340: ... sabbaso ekadesena ca tadantogadhabhāvato tadeva padhānasīlam nāmā ti āha uttama-jeṭṭhaka-sīlasañvarāyāti. Cf. A II 16: *Samvarappadhānam, pahānappadhānam, bhāvanāppadhānam, anurakkhañappadhānam*.

<sup>50</sup> Cf. Sv II 425: *Evamīlā ti maggāsīlena phalasīlena lokiyalokuttarasīlena evamīlā*. Ud-a 151: *Yathāvidhā te bhagavanto maggāsīlena phalasīlena sabbenapi lokiyalokuttarasīlena ...*

Due to being endowed with mundane virtue, there is accomplishment of a [superior] existence (*bhavasampatti*).<sup>51</sup> Due to being endowed with supramundane virtue, there is freedom.

## 14 Two kinds of virtue: 4

Furthermore, there are two kinds of virtue: measurable (*pamāṇa*) and immeasurable (*appamāṇa*).

The virtue of the one is not fully ordained (*anupasampannasīla*) is called “measurable”.

The virtue of the one who is fully ordained (*upasampannasīla*), as declared by the Buddha, is called “immeasurable”.<sup>52</sup>

## 15 Two kinds of virtue: 5

Furthermore, there are two kinds of virtue: virtue with limitation (*pariyanta*) and virtue without limitation.<sup>53</sup>

What is “virtue with limitation”? If a man transgresses a training-rule that he has undertaken for the sake of worldly gain [whether] for the sake of fame, for the sake of relatives and friends, for the sake of the body, or for the sake of life, then his virtue has gain as its limitation, has fame as its limitation, [has relatives and friends as its limitation,] has the body as its limitation, has life as its limitation.

<sup>51</sup> Cf. Vism I.29/p.12: ... *yam imināham sīlena devo vā bhavissāmi devaññataro vā ti evam bhavasampattiñ ākāñkhamānenā pavattitam*, ....

<sup>52</sup> Read 所說, *desita*, or 所制, *paññatta*, instead of 所斷, *pahātabba*. Cf. Paṭis I 42: *Anupasampannānañ pariyantasikkhāpadānañ, idañ pariyan tapārisuddhisīlam*. ... *Upasampannānañ apariyan tasikkhāpadānañ, idañ apariyan tapārisuddhisīlam*. Cf. Paṭis-a I 202: ... *upasampannasile patto anupasampannasīlassa avasānasabbhāvato vā pariyanto avasānañ assā atthīti pariyantā*. ... *Anupasampannānañ-ti anavasesasamādānavasena sīlasampadāya bhusañ sampannā ti upasampannā, na upasampannā anupasampannā. Tesañ anupasampannānañ*.

<sup>53</sup> Cf. Paṭis I 43–44: *Atthi sīlam pariyan tam, atthi sīlam apariyan tam. ... Atthi sīlam lābhapariyan tam, atthi sīlam yasa pariyan tam, atthi sīlam nātipariyan tam, atthi sīlam aṅgapariyan tam, atthi sīlam sīla jīvitapariyan tam. ... Idh' ekacco lābhahetu lābhapaccayā lābhakārañā yathā samādiññam sikkhāpadāñ vītikkamati — idañ tam sīlam lābhapariyan tam. ... aṅgahetu aṅgapaccayā aṅgakārañā yathā samādiññam sikkhāpadāñ vītikkamāya cittam pi na uppādeti kiñ so vītikkamissati, idañ tam sīlam no aṅgapariyan tam. ... jīvitapaccayā jīvitakārañā yathā samādiññam sikkhāpadāñ vītikkamāya cittam pi na uppādeti, kiñ so vītikkamissati: idañ tam sīlam na jīvitapariyan tam.*

What is “virtue without limitation”? Herein, if a bhikkhu does not even give rise to a thought of transgressing a training-rule he has undertaken [whether] for the sake of profit, for the sake of fame, for the sake of the body, or for the sake of life, how will he transgress it? [401c] This is called “virtue without limitation”.

## 16 Two kinds of virtue: 6

Furthermore, there are two kinds of virtue: with dependence and without dependence (*sanissita, anissita*).

What is “virtue that is with dependence”? Virtue that is connected with [the attainment of a superior] existence (*bhavasampatti*) is dependent on craving. The virtue that is connected with holding on to precepts and observances (*sīlabbata*)<sup>54</sup> is dependent on views. The virtue that is connected with self-praise and blame of others is dependent on conceit (*māna*). This is virtue with dependence.

If it is the requisite (*sambhāra*) for freedom, it is virtue without dependence.<sup>55</sup>

Virtue that is with dependence is desired by the unwise. Virtue that is without dependence is desired by the wise.

## 17 Two kinds of virtue: 7

Furthermore, there are two kinds of virtue: [the virtue of] the fundamentals of the holy life and the virtue of the minor training-rules.<sup>56</sup>

What is “[virtue of] the fundamentals of the holy life” (*brahmacariya*)?

The virtue comprising right action, right speech, and right livelihood — this is called “the virtue of the fundamentals of the holy life”.

<sup>54</sup> “Precepts and observances” is explained in Ch. 12 § 26/p.457c24.

<sup>55</sup> Vism I.29/p.12: ... *dve nissayā taṇhānissayo ca diṭṭhinissayo ca. Tattha yaṁ imināhaṁ sīlena devo vā bhavissāmi devaññataro vā ti evaṁ bhavasampattiṁ ākañkhamānenā pavattitām, idām taṇhānissitām. Yaṁ sīlena suddhī ti evaṁ suddhiditthiyā pavattitām, idām diṭṭhinissitām. Yaṁ pana lokuttaram lokiyāñ-ca tasseva sambhārabhūtam, idām anissitan-ti evaṁ nissitānissitavasena duvidhaṁ. Cf. Vism I.32: *Tattha lokiyāñ bhavavisesāvahaṁ hoti bhavanissaraṇassa ca sambhāro.**

<sup>56</sup> Cf. Vism I.27: ... *Maggabrahmacariyassa ādibhāvabhūtan-ti ādibrahmacariyakām, ājīvaṭhamakasīlasetam adhivacanam. ... Yāni vā sikkhāpadāni khuddānukhuddakāñ ti vuttāni, idām ābhisaṁcārikasīlam. Sesam ādibrahmacariyakām.*

The virtue of the other training rules<sup>57</sup> is called “virtue of the minor [training-rules]”.<sup>58</sup>

## 18 Two kinds of virtue: 8

Furthermore, there are two kinds of virtue: connected with mind and not connected with mind.

What is “virtue connected with mind”? It means “the virtue of the fundamentals of the holy life”.

What is “virtue not connected with mind”? The other minor training rules.

As for the training rules that are connected with the fundamentals of the holy life, a disciple (*sāvaka*) is one of stable virtue and firm virtue.

As for the minor training rules, he can transgress [these] and can emerge [from them through confession]. Why? The Buddha did not say that [transgressing] these is a hindrance to [attaining] freedom.<sup>59</sup>

## 19 Two kinds of virtue: 9

Furthermore, there are two kinds of virtue: virtue that is not transgressed and pure virtue.

What is “virtue that is not transgressed”? It is the virtue of disciples.

What is “pure virtue”? It is the virtue of Buddhas and Pacceka-buddhas.

<sup>57</sup> 有餘學戒, *avasesa* or *sāvasesa* *sikkhāpada*? Cf. Mp II 348: *Khuddānukhuddakānīti cattāri pārājikāni thapetvā sesasikkhāpadāni. ... Ādibrahmacariyakānīti maggabrahmacariyassa ādibhūtāni cattāri mahāsīlasikkhāpadāni.* Cf. Sn-a I 343: *Evañ bhagavā āyasmantam rāhulanī ājīvapārisuddhisile samādapetvā idāni avasesasile samathavipassanāsu ca samādapetum samvuto pātimokkhasmin-ti ādim-āha.*

<sup>58</sup> 輕戒, lit, “minor virtue” or “minor precepts”, however, presumably it is identical to 學微細戒, “minor training rules”.

<sup>59</sup> Cf. A I 231ff. *Adhisīlasikkhā, adhicittasikkhā adhipaññāsikkhā: imā kho ... tisso sikkhā, yatthetam sabbañ samodhānam gacchatī. ... Idha pana ... bhikkhu sīlesu paripūrakārī hoti samādhismim paripūrakārī paññāya paripūrakārī, so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi. Tam kissa hetu? Na hi mettha ... abhabbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tatttha dhuvasilo ca hoti thitasilo ca, samādāya sikkhati sikkhāpadesu.*

## 20 Two kinds of virtue: 10

Furthermore, there are two kinds of virtue: virtue with a time limit (*kāla-pariyanta*) and virtue [undertaken] until the dissolution of the body (*āpāna-kotika*).

[Virtue] undertaken for a short time, temporarily, and is not connected with the body and life is “virtue with a time-limit”.

[Virtue undertaken] from the first pledge to the teacher until the end of life<sup>60</sup> is the “virtue practised until the dissolution of the body”.

The result (*vipāka*) of virtue with a time limit involves time (*kālika*). The result of virtue [undertaken] until the dissolution of the body is immediate (*akālika*).

## 21 Three kinds of virtue: 1

What are the three kinds?

Namely, the [virtue of] non-transgression (*avītikkama*) by refraining from evil,<sup>61</sup> non-transgression by undertaking, and non-transgression by abandoning.

What is “non-transgression by refraining from evil”? Even if one has not yet undertaken [virtue], one undertakes. Without there being a ground for committing [a transgression], the mind does not generate transgression. This is “non-transgression by refraining from evil”.

What is “non-transgression by undertaking”? When one has undertaken [virtue], and when, from the [initial] undertaking until death, one does not transgress, this is “non-transgression by undertaking [the precepts]”.

What is “non-transgression by abandoning”? By the noble path, the noble ones abandon all causes of evil. This is “non-transgression by abandoning”.<sup>62</sup>

<sup>60</sup> 從師始誓乃至捨壽. This could also mean “[From the] first pledge of following the teacher up to abandoning life ...” or “[From the] apprentice’s first pledge ...” Cf. Vism I.30/p.12: *kālaparicchedaīn katvā samādinnam sīlam kālapariyantam; yāvajīvam samādiyitvā āpānakotikanti*.

<sup>61</sup> 止惡不犯. Perhaps 止惡 = *viramati* + *pāpa*, corresponds to just *virati* or *viramati*. Cf. 心惡止離 at 447c24; see Ch. 11 fn. 104.

<sup>62</sup> Cf. Vism I.17–18/p.7, Patīs-a I 218 (abridged in Nidd-a I 122, Vibh-a 330): *Tattha cetanā sīlam nāma pāññātipātādīhi vā viramantassa vattapātipattīm vā pūrentassa cetanā. Cetasikam sīlam nāma pāññātipātādīhi viramantassa virati. Api ca cetanā sīlam nāma pāññātipātādīni pajahantassa sattakammaphathacetanā. Cetasikam sīlam nāma abhijjhām pahāya vigatābhijjhena cetasā viharatī ti ādinā nayena samyuttamahāvagge vuttā anabhijjhābhyāpādasammāditthidhammā. Sañvaro sīlan-ti ettha pañcaviddhena sañvaro veditabbo pātimokkhasañvaro. ... yā ca pāpabhirukānam kulaputtānam sampattavatthuto virati, sabbametam sañvarasīlan-ti veditabbam. Avītikkamo sīlan-ti samādinnasīlassa kāyikavācasiko avītikkamo. Ettha ca*

## 22 Three kinds of virtue: 2

Furthermore, there are three kinds of virtue: virtue that is held on to (*parāmaṭṭha-sīla*), virtue that is not held on to, and virtue that is tranquilized (*paṭipassaddha-sīla*).<sup>63</sup>

What is “[virtue] that is held on to”? [The virtue which is] held on to with views and craving [as said] above [at dependent virtue].<sup>64</sup>

The virtue of the good worldling that is the requisite for entering upon the path (*maggā-sambhāra*) — this is “virtue that is not held on to”.

What is “virtue that is tranquilized”? The virtue of the arahant.

## 23 Three kinds of virtue: 3

Furthermore, there are three kinds [of virtue], namely, virtue that has the world as its authority, virtue [undertaken] that has oneself as its authority, and virtue that has the Dhamma as its authority.<sup>65</sup>

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*saṃvarasīlam, avītikkamasīlan-ti idam-eva nippariyāyato sīlam. Cetanāsīlam, cetasikam sīlan-ti pariyāyato sīlan-ti veditabbam.* Vibh-mṭ 177: *Avītikkamanaviratibhāvato ti avītikkama-samādānabhūtā viratī ti katvā vārittasīlam patvā virati eva padhānan-ti cetanāsīlassa pi pariyāyatā vuttā.* See also Ch. 2 fn. 5.

<sup>63</sup> Paṭis I 42, Vism I.25/p.11: *Sattannām sekkhānam — idam aparāmaṭṭhapārisuddhisīlam. ... Tathāgatasāvakānam khīṇāsavānam pacceka-buddhānam tathāgatānam arahantānam sammāsambuddhānam — idam paṭipassaddhi-pārisuddhisīlam.* Vism I.35/p.14: *Tatiyattike yam dukesu nissitan-ti vuttam, tam taṇhādiṭṭhīhi parāmaṭṭhattā parāmaṭṭham.* *Puthujjanakalyāṇakassa magga-sambhārabhūtam sekkhānañ-ca magga-sampayuttam aparāmaṭṭham.* *Sekkhāsekkhānam phala-sampayuttam paṭipassaddhan-ti evam parāmaṭṭhādivasena tividham.* Vism I.137/p.48: *Sekkhānam pana sīlam diṭṭhivasena aparāmaṭṭhattā, puthujjanānam vā pana rāgavasena aparāmaṭṭhasīlam aparāmaṭṭha-pārisuddhīti veditabbam.* Vism I.139/p.49: *Arahantādīnam pana sīlam sabbadarathappaṭipassaddhiyā parisuddhīti paṭipassaddhi-pārisuddhīti veditabbam.* Cf. A II 56–7: *ariyasāvako ariyakantehi sīlehi samannāgato hoti akkhanḍehi ... aparāmaṭṭhehi samādhi-saṃvattanikehi.*

<sup>64</sup> 云何為觸,有為相,初,見愛,為觸, lit. “What is held on to? The characteristic of the conditioned, first/before (初), views and craving, is held on to.” This passage is corrupt. Probably, just as in the Vism parallel (*tatiyattike yam dukesu nissitan-ti vuttam*), this refers to the explanation of “dependent virtue”, 有依戒 = *sanissita-sīla*, above in § 15, which is defined as being held on to with craving, views, and conceit. The character 初, as part of 如初說 or 如初所說 = *yathā pubbe vutta*, is frequently found in the Vim to refer back to something described earlier.

<sup>65</sup> Cf. A I 147, D III 220: *Tīṇi ādhipateyyāni attādhipateyyam, lokādhipateyyam, dhammādhipateyyam.* Vism I.34/p.14: ... *attano ananurūpam pajahitukāmena attagarunā attanigāravena pavattitam attādhipateyyam.* *Lokāpavādām pariharitukāmena lokagarunā loke gāravena pavattitam lokādhipateyyam.* *Dhammamahattam pūjetukāmena dhammagarunā dhammagāravena*

What is “virtue that has the world as its authority”? If a man with fear dispels evil states out of concern for the world — this is called “virtue that has the world as its authority”.

What is “virtue that has oneself as its authority”? If a man with fear dispels evil states out of concern for his body and life — this is called “virtue that has oneself as its authority”.

What is “virtue that has the Dhamma as its authority”? If a man with fear dispels unwholesome states out of concern for the True Dhamma — this is called “virtue that has the Dhamma as its authority”. [402a]

## 24 Three kinds of virtue: 4

Furthermore, there are three kinds of virtue, namely: virtue that is unevenly desired (*visama-pañihita*), virtue that is evenly desired (*sama-pañihita*), and virtue that is desireless (*appañihita*).<sup>66</sup>

What is “virtue that is unevenly desired”? One undertakes the precepts tormenting others — this is called “virtue that is unevenly desired”.

What is “virtue that is evenly desired”? One undertakes the precepts for the sake of happiness in the present existence and for the sake of the happiness of freedom in the future — this is called “virtue that is evenly desired”.

What is “virtue that is desireless”? A man undertakes the precepts without remorse<sup>67</sup> and for the benefit of others — this is called “virtue that is desireless”.

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*pavattitañc dhammādhipateyyanti. Sv III 1005: Ādhipateyyesu adhipatito āgatam ādhipateyyam. Ettakomhi sīlena samādhinā paññāya vimuttiyā, na me etam patirūpanti evam attānam adhipattim jetīhakam katvā pāpassa akaraṇam attādhipateyyam nāma. Lokam adhipatim katvā akaraṇam lokādhipateyyam nāma. Lokuttaradhammam adhipatim katvā akaraṇam dhammādhipateyyam nāma. Cf. Mp II 243. Cf. 447c28 自身依 = attādhipateyya, and 447c29 世依 = lokādhipateyya.*

<sup>66</sup> Not in Vism. Cf. Nidd I 41: *visamāya pañidhiyā hetu visamam na careyya*. Cf. Nett-a 154: *Tathā sīlesu paripūrakārino khantibahulassa uppannañc dukkham aratiñca abhibhuyya viharato sañkhārānam dukkhatā vibhūtā hotī ti dukkhānupassanā sīlappadhānā ti āha appañihitavimokkhamukham sīlakkhandho ti*.

<sup>67</sup> 不悔, possibly this originally read 不惱, “not tormenting” as in the definition of unevenly aspired virtue.

## 25 Three kinds of virtue: 5

Furthermore, there are three kinds of virtue thus: pure virtue, impure virtue, and dubious virtue.<sup>68</sup>

What is “pure virtue”? Virtue is pure (*visuddha*) for two reasons: The first is not committing [an offence]. The second is making amends after committing [an offence] — this is called “pure virtue”.

[What is “impure virtue”?] Virtue is impure (*avisuddha*) for two reasons: The first is deliberately<sup>69</sup> committing [an offence]. The second is not making amends after committing [an offence] — this is called “impure virtue”.

What is “dubious virtue”? Virtue is dubious (*vematika*) for three reasons: The first is not distinguishing the ground [that constitutes an offence, *vatthu*]. The second is not distinguishing [the severity of] offence. The third is not distinguishing the transgression — this is called “dubious virtue”.

If the meditator's virtue is impure, [then feeling] deeply ashamed, he should make amends [for the offence], and will get the happiness of purity. If he has doubts, he should inquire about the offence and [having done so] he will get ease (*phāsu*).

## 26 Three kinds of virtue: 6

Furthermore, there are three kinds of virtue: virtue of the trainee (*sekha-sīla*), virtue of the non-trainee (*asekha-sīla*), and virtue of the one who is neither-trainee-nor-non-trainee (*nevasekhanāsekha-sīla*).<sup>70</sup>

What is “virtue of the trainee”? It is the virtue of the seven persons who are trainees.

What is “virtue of the non-trainee”? It is the virtue of the arahant.

<sup>68</sup> Cf. Vism I.36/p.14: *Yam āpattiṁ anāpajjantena pūritam, āpajjitvā vā puna katapaṭikammam, tam visuddham. Āpattiṁ āpannassa akatapaṭikammam avisuddham. Vatthumhi vā āpattiyyā vā ajjhācāre vā vematikassa sīlam vematikasīlam nāma. Tattha yoginā avisuddhasīlam visodhetabbam, vematike vatthujjhācāram akatvā vimati paṭivinetabbā iccassa phāsu bhavissatī ti.* Cf. Vism-mhṭ I 35: *Katapaṭikamman-ti vuṭṭhānadesanāhi yathādhammam katapaṭikāram...*

<sup>69</sup> The text literally has ... due to oneself", "... on one's own", 自故犯. At 402a27 知而故犯 is used.

<sup>70</sup> Cf. Vism I.37/p.14: *catūhi ariyamaghehi tīhi ca sāmaññaphalehi sampayuttaṁ sīlam sekkham. Arahattaphalasampayuttaṁ asekkhāt. Sesāt nevasekkhanāsekkhāt evam sekkhādivasena tividham.*

What is “virtue of one who is neither-trainee-nor-non-trainee”? It is the virtue of the worldling.

## 27 Three kinds of virtue: 7

Furthermore, there are three kinds of virtue: virtue due to fear (*bhaya*), virtue due to sorrow (*soka, domanassa*), and virtue due to foolishness (*bālatā, moha*).<sup>71</sup>

What is “virtue due to fear”? There is a person who through fear of blame<sup>72</sup> does not dare to commit evil — this is called “virtue due to fear”.

What is “virtue due to sorrow”? There is a person who temporarily becomes sorrowful at the thought of separation from relatives and friends, and owing to this sorrow does not commit evil — this is called “virtue due to sorrow”.

What is “virtue due to foolishness”? There is a person who observes the virtue of the cow [ascetic observance] or the virtue of the dog [ascetic observance] — this is called “virtue due to foolishness”. If a person fulfils the “virtue due to foolishness”, then he will become a cow or a dog. If he does not fulfil it, then he will fall into hell.<sup>73</sup>

## 28 Three kinds of virtue: 8

Furthermore, there are three kinds of virtue: inferior (*hīna*), middling (*majjhima*), and superior (*pañīta*).<sup>74</sup>

What is “inferior virtue”? [Virtue] held on to (*paramaṭṭha*) with much greed, excessive greed, great greed, and influenced by discontentment (*asantuṭṭhi*) — this is “inferior virtue”.

What is “middling virtue”? [Virtue] held on to with subtle greed and influenced by contentment — this is called “middling virtue”.

<sup>71</sup> Not found in the *Visuddhimagga* and other Pāli texts.

<sup>72</sup> 畏罪, could also mean “fear of offence” or “fear of fault”. Cf. 畏於細罪, “[seeing] fear in tiny faults”, *anumattesu vajjesu bhayadassāvī*, 402b22.

<sup>73</sup> The cow and dog observances were ascetic practices consisting of imitating the behaviour of cows and dogs; see M I 388–9: *So govataṁ bhāvetvā paripunnam abbokinnam ... kāyassa bhedā parammaraṇā gunnam sahavyatam uppajjati. Sace kho panassa evam diṭṭhi hoti: iminā 'ham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti sāssa hoti micchādiṭṭhi. Micchādiṭṭhikassa kho aham seniya dvinnam gatīnam aññataram gatiñ vadāmi: nirayam vā tiracchānayoniñ vā. ...*

<sup>74</sup> Vism I.33/p.13 is different.

What is “superior virtue”? [Virtue] not held on to and not influenced by contentment — this is called “superior virtue”.

By the fulfilment of inferior virtue, one is reborn as a human; by the fulfilment of middling virtue, one is reborn as a deity; by the fulfilment of superior virtue, one attains freedom.

## 29 Four kinds of virtue: 1

Furthermore, there are four kinds of virtue.

[Virtue] partaking of falling back (*hānabhāgiya-sīla*), partaking of stability (*thitibhāgiya-sīla*), partaking of distinction (*visesabhāgiya-sīla*), and partaking of penetration (*nibbedhabhāgiya-sīla*).<sup>75</sup>

What is “[virtue] partaking of falling back”? When someone does not remove the obstacles on the path; he is not energetic; and he deliberately commits [an offence], and having done so, conceals it — this is called “virtue partaking of falling back”.

What is “partaking of stability” [in virtue]? When someone is accomplished in virtue and is not heedless, but he does not give rise to the vision of peace<sup>76</sup> — this is called “virtue partaking of stability”. [402b]

What is [virtue] “partaking of distinction”? When someone is accomplished in virtue virtue and concentration, is not heedless, but does not give rise to the vision of peace — this is called “virtue partaking of distinction”.

What is [virtue] “partaking of penetration”? When someone is accomplished in virtue and concentration, is not heedless, and gives rise to the vision of peace — this is called “virtue partaking of penetration”.

## 30 Four kinds of virtue: 2

Furthermore, there are four kinds of virtue: the virtue of the bhikkhu, the virtue of the bhikkhunī, the virtue of the not fully ordained (*anupasampanna*), and the virtue of the white-clothed (*odāta-vasana*).<sup>77</sup>

<sup>75</sup> For this classification, see A III 427, Vism I.39/p.15 and Vism-mhṭ I 36.

<sup>76</sup> 寂見, *santi-dassana* or *upasama-dassana*. “Peace” refers to nibbāna. 寂見 is not found elsewhere in Vim.

<sup>77</sup> Cf. D III 125: ... *upāsakā gihī odātavasanā brahmaccārino*. A III 296: ... *bhagavato sāvikā gihī odātavasanā sīlesu paripūrakāriniyo*, ....

What is “the virtue of the bhikkhu”? The *Pātimokkha* restraint (*pātimokkha-saṃvara*) — this is “the virtue of the bhikkhu”.

What is “the virtue of the bhikkhunī”? The *Pātimokkha* restraint — this is “the virtue of the bhikkhunī”.

The ten precepts of the male novice and the female novice (*sāmanera-sāmanerī-dasa-sīla*) and the precepts of the female probationer (*sikkhamānā-sīla*) — this is called “the virtue of the not fully ordained”.

The five precepts and the eight precepts of the male lay-follower (*upāsaka*) and the female lay-follower (*upāsikā*) — these are “the virtue of the white-clothed”.<sup>78</sup>

### 31 Four kinds of virtue: 3

Furthermore, there are four kinds of virtue: natural virtue (*pakati-sīla*), customary virtue (*ācāra-sīla*), virtue that is an essential quality (*dhammatā-sīla*),<sup>79</sup> and virtue due to former causes (*pubbahetuka-sīla*).<sup>80</sup>

What is “natural virtue”? The virtue of Uttarakuru<sup>81</sup> — this is called “natural virtue”.

What is “customary virtue”? Conduct conforming to rules of clan, country, religious tradition, and so on — this is called “customary virtue”.

What is “virtue that is an essential quality”? The virtue [of the mother of] the Bodhisatta when he has entered the womb<sup>82</sup> — this is called “virtue that is an essential quality”.

<sup>78</sup> Cf. Vism I.40/p.15: ... *Bhikkhuniyo ārabbha paññattasikkhāpadāni*, yāni ca tāsam bhikkhūnaṃ paññattito rakkhitabbāni, idam bhikkhunisīlam. *Sāmaṇerasāmaṇerīnam dasasīlāni anupasampannasīlam*. *Upāsaka-upāsikānam niccasīlavasena pañcasikkhāpadāni*, sati vā ussāhe dasa, uposathaṅgavasena aṭṭhā ti idam gahaṭhasīlan-ti ....

<sup>79</sup> 法志戒. *Dhammatā* means “in accordance with the Dhamma”, “general rule”, or “natural”.

<sup>80</sup> Cf. Vism I.41/p.15: ... *uttarakurukānam manussānam avītikkamo pakatisīlam*. *Kuladesapāsandānam attano attano mariyādācārittam ācārasīlam*. *Dhammatā esa, ānanda, yadā bodhisatto mātukucchim okkanto hoti na bodhisattamātu purisesu mānasam uppajji kāmaguṇūpasaṃhitan-ti evam vuttam bodhisattamātusīlam dhammatāsīlam*. *Mahākassapādīnam pana suddhasattānam*, bodhisattassa ca tāsu tāsu jātīsu sīlam pubbahetukasīlanti.

<sup>81</sup> Uttarakuru is a happy realm where people live free from possessiveness and ownership; see D III 199, A IV 396.

<sup>82</sup> Cf. M III 120: *Yadā, ānanda, bodhisatto mātukucchim okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭīhānā ti*.

What is “virtue due to former causes”? The virtue of the Bodhisatta and Mahā Kassapa — this is called “virtue due to former causes”.

### 32 Four kinds of virtue: 4

Furthermore, there are four kinds of virtue: virtue, production of virtue, cessation of virtue, and the way leading to the cessation of virtue.<sup>83</sup>

What is “virtue”? There are two kinds of virtue: wholesome virtue and unwholesome virtue — this is called “virtue”.

What is “production of virtue”? Wholesome virtue is produced from a wholesome mind. Unwholesome virtue is produced from an unwholesome mind.<sup>84</sup>

What is “cessation of virtue”? Unwholesome virtue ceases by the attaining of wholesome virtue; wholesome virtue ceases by the attaining of arahantship.

What is “the way leading to the cessation of virtue”? Namely, the four right efforts — this is called “the way leading to the cessation of virtue”.

The clarification of [this] description is as follows: These four states [of right effort] are energy (*viriya*) and not real undertaking of virtue, [therefore] they are called “right effort”.<sup>85</sup>

### 33 Four kinds of virtue: 5

Furthermore, there are four kinds of virtue: virtue of the *Pātimokkha* restraint, virtue of the purity of livelihood, virtue of the restraint of the sense-faculties, and virtue connected with the requisites.

<sup>83</sup> In accordance with the following text and variant readings, read 戒集戒滅戒戒滅道具足戒. Cf. M II 25–27: *Ime akusalā sīlā ...; itosamuṭṭhānā akusalā sīlā ...; idha akusalā sīlā aparisesā nirujjhanti ...; evam paṭipanno akusalānam sīlānam nirodhāya paṭipanno hoti .... Evam paṭipanno kho ... kusalānam sīlānam nirodhāya paṭipanno hoti.*

<sup>84</sup> Cf. Paṭis I 44: *Kim samuṭṭhānam sīlanti: kusalacittasamuṭṭhānam kusalasīlam, akusalacittasamuṭṭhānam akusalasīlam ...* Paṭis-a I 219: *Yasmā pana cetanādibhedassa sīlassa sampayuttacittam samuṭṭhānam, tasmā kusalacittasamuṭṭhānam kusalasīlan-tādim-āha.*

<sup>85</sup> Vim 402b18–19: 如是分別曉了四法是謂精進非真持戒是名正勤. This cryptic passage is related to the discussion of the difference between observance and virtue at 401a24–25, which has a parallel at Nidd I 66–67. See Ch. 2 fn. 33.

### 34 Virtue of the *Pātimokkha* restraint

Q. What is “virtue of the *Pātimokkha* restraint”?

A. Here a bhikkhu dwells restrained by the *Pātimokkha* restraint, is endowed with [proper] conduct and resort, seeing danger in tiny faults, and he trains himself in the training rules he has undertaken.<sup>86</sup>

“Here”: [means] in this Master’s teaching (*satthu-sāsana*).<sup>87</sup>

“Bhikkhu”: [means] the good worldling (*kalyāṇa-puthujana*), and furthermore the trainee (*sekha*), and the non-trainee who is unshakable.<sup>88</sup>

“*Pātimokkha*”: this is virtue, the foundation, the beginning, conduct, self-control, restraint, release, and loosening (*pamokkha*); this is the entrance (*mukha*) for the attainment of wholesome states — this is called “*Pātimokkha*”.<sup>89</sup>

“Restraint”: non-transgression through bodily and verbal action.

“Restrained”: endowed with the *Pātimokkha* restraint.<sup>90</sup>

“Dwells”: self-controlled in the four postures.<sup>91</sup>

### 35 Conduct

“Is endowed with [proper] conduct and resort” (*ācāragocara-sampanna*). [Herein,] there is [proper] conduct (*ācāra*) and there is misconduct (*anācāra*).<sup>92</sup>

<sup>86</sup> D I 63–70, M I 33, etc.: *Idha ... bhikkhu sīlavā hoti, pātimokkhasaṃvaraṃvuto viharati, ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, ...*

<sup>87</sup> Cf. Vibh § 509: *Idhā ti imissā diṭṭhiyā ... imasmiṃ satthusāsane.*

<sup>88</sup> “Unshakable” = *akuppa* or *añjenadhamma*, and qualifies *asekha*. Cf. Vibh § 510. *Bhikkhū ti samaññāya bhikkhu ... bhinnattā pāpakaṇam akusalānam dhammānam bhikkhu, ... sekho bhikkhu, asekho bhikkhu, nevasekkhanāsekko bhikkhu, ... samaggena saṅghena ñatticatutthena kammena akuppena thānārahena upasampanno bhikkhu.*

<sup>89</sup> Vibh 245, § 511, Nidd II 365: *Pātimokkhan-ti sīlam patiṭṭhā ādi carāṇam samyamo samvaro mokham pamokham* (= Be. Ee.: *mukham pamukham*) *kusalānam dhammānam samāpattiya*. Cf. Vin I 102: *Pātimokkhan-ti ādimetaṃ mukhametam pamukhametam kusalānam dhammānam*. *Tena vuccati pātimokkhan-ti.*

<sup>90</sup> Cf. Vibh § 511: *Samvaro ti: kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo. Samvuto ti: iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato.* Cf. Vism I.43/p.16: *Pātimokkham-eva samvaro pātimokkhasaṃvaro.*

<sup>91</sup> Vibh § 512, *Viharatī ti iriyati vattati pāleti yāpeti carati viharati. Tena vuccati viharatī ti.*

<sup>92</sup> Cf. Vibh § 513, Vism I.44/p.17: *Ācāragocarasampanno ti atthi ācāro, atthi anācāro.*

Q. What is “misconduct”? [402c]

A. Here a bhikkhu makes a living by wrong livelihood, giving bamboo staves, or flowers, leaves and fruits, or tooth-sticks and bathing-powder, or courting favour [by speaking] well or ill [of others]; or flirting; or flattering to promote himself; or unbridledly running off to far away places in order to call and invite guests: such kinds of conduct which are censured by the Buddha — this is called “misconduct”.<sup>93</sup>

Furthermore, there are two kinds of “misconduct”: bodily and verbal misconduct.

Q. What is “bodily misconduct”?

A. There is a rude, conceited bhikkhu who goes into the Saṅgha, jostling the senior monks (*thera*); he stands or sits down in front of them, or goes in front of them, or he sits down on a high seat, pushing away senior monks to a lower place, or he sits down jostling them, or patting them on the shoulder, he laughs at them. While senior monks go barefoot, he wears sandals. While senior monks walk on the lower path, he walks on the higher path. In numerous ways, he slights and troubles them. He withholds what is superior from juniors and gives what is inferior to seniors. Without asking [senior monks], he burns firewood in the bathhouse and bolts the door, or when he arrives at the waterside [to bathe], he always enters [the water] before them. He stretches his body, pats, and twists it in vulgar ways. When he enters another’s house he intrudes either by the back or by the front, and goes and sits down without permission; or in screened off [women’s] areas he jokes with the women; or he strokes the girls’ heads. Such kinds of wrong doing are called “misconduct of body”.<sup>94</sup>

Q. What is “verbal misconduct”?

A. There is a disrespectful bhikkhu who, without asking permission from the senior monks, teaches the Dhamma or recites the Pātimokkha, or he speaks waving his arms,<sup>95</sup> or he enters among the houses [on alms-round] and asks a woman: “You of such and such a name, is there something to eat or not? If there is, show it to me as I wish to get food”. Such kinds of speech are “verbal misconduct”.<sup>96</sup>

<sup>93</sup> Cf. Vibh 246: *Idhe’ekacco veļudānena vā ... aññataraññatarena buddhapaṭikuṭṭhena micchā ājīvena jīvitāni kappeti: ayam vuccati anācāro*. Cf. Th 937, 938: *Mattikāni telāni cuṇṇañ ca udakāsanabhojanāni, gihīnam upanāmenti ākañkhantā bahutaram, ...*

<sup>94</sup> *Kāyika anācāra*. See Nidd I 228–9: ... *Idhekacco saṅghagato acittikārakato therānam bhikkhūnañ anupāhanānañ cañkamantānañ sa-upāhano cañkamati, ... tattha pi sahasā pavisati kumārakassa pi sirāñ parāmasati*.

<sup>95</sup> 拍肩而語, lit. “he speaks striking the shoulders”. This is a mistranslation of *bāhāvikkhepako pi bhañati* “he talks waving his arms”.

<sup>96</sup> *Vācasika anācāra*. Cf. Nidd I 230: *Idhekacco saṅghagato acittikārakato there bhikkhū anāpuccham vā anajjhīṭho vā ārāmagatānañ bhikkhūnam dhammañ bhañati, ... Idhekacco antaragharam pavīṭho itthīñ vā kumārim vā evam-āha: itthamnāme itthamgotte kiñ atthi? ...*

All immorality (*dussīlya*) is misconduct.<sup>97</sup>

### 36 [Proper] conduct

Q. What is “[proper] conduct”?

A. It is the opposite of “misconduct”. The bhikkhu is respectful, is endowed with conscience and shame, is endowed with proper deportment, without anything wanting. He guards the sense-faculties, and is moderate in food and drink. He never sleeps in the first and last watches of the night. He is endowed with wisdom, has few wishes, is contented, and does not get involved in wordly affairs. He endeavours, and deeply respects the minor rules.<sup>98</sup> This is called “[proper] conduct”.

“Resort” (*gocara*): There is [proper] resort and improper resort (*agocara*).

Q. What is “improper resort”?

A. “A certain bhikkhu goes into a prostitute’s dwelling, a widow’s dwelling, an old maid’s dwelling, a eunuch’s dwelling, a bhikkhunī’s dwelling, or a bar; he is intimate with kings, ministers, heretical ascetics, and immoral companions of the kind that have no faith and devotion, who never benefit the four assemblies,<sup>99</sup> and are extremely detestable. This is called “improper resort”.<sup>100</sup>

<sup>97</sup> Vism I.44/p.17: *Sabbam-pi dussīlyam anācāro*. In the Vism this sentence is at the start of this section of misconduct, i.e., to what corresponds to 402b29. Perhaps it was misplaced here by a Chinese copyist.

<sup>98</sup> 於同學所深生敬重 means “has deep respect for fellow practitioners”. 同學 = *sama* “equal” + *sikkhā* “training” and means “fellow students” or “fellow monastics” in Vim (408c05 & c10) and in other texts, but this does not fit here. The Pāli parallel’s *ābhisaṁcārika*, “what is related to the basic discipline” or “the minor rules” indicates that Saṅghapāla misunderstood *saṁcārika* in *ābhisaṁcārika* as *sama-ācārika* “fellow practitioner”, but rightly understood the prefix *abhi-* as 於 “towards”, “for”.

所深生敬重 “deeply respects” is a translation of *garucittikārabahulo* “has much respect for”; cf. Vism-mhṭ I 44: *Garucittikārabahuloti garuṭṭhāniyesu garukaraṇabahulo*. 不狎世務 “does not get involved in worldly affairs” is not in the Vism, however, Ud-a and It-a have *pavivitto asamsaṭṭho* “reclusive, not closely associating [with laypeople]”, instead of *āraddhavīriyo* “energetic”.

Vism I.48/p.19: *Apica bhikkhu sagāravo sappatisso hirottappasampanno sunivattho supāruto pāsādikena abhikkantena paṭikkantena ālokitenā vilokitenā samiñjitenā pasāritena okkhittacakku iriyāpathasampanno indriyesu guttadvārō bhojane mattaññū jāgariyamanuyutto satisampajññena samannāgato appiccho santuṭṭho āraddhavīriyo ābhisaṁcārikesu sakkaccakārī garucittikārabahulo viharati, ayam vuccati ācāro. Ud-a 225, It-a II 129: *Apica yo bhikkhu satthari sagāravo sappatisso sabrahmacārīsu sagāravo sappatisso ... viharati, ayam vuccati ācārasampanno*.*

<sup>99</sup> *Catuparisā*. The four assemblies are bhikkhu, bhikkhu, bhikkhunī, upāsakas (laymen) and upāsikās (laywomen).

<sup>100</sup> Cf. Vibh 247, Vism I.45: *Idh'edacco vesiyāgocaro vā hoti, ... ayan vuccati agocaro*.

As the Buddha declared: “A bhikkhu [should not] go to an unchaste resort (*abrahmacariya-gocara?*).”

Q. What is an “unchaste resort”?

A. A brothel.<sup>101</sup>

“[Proper] resort” is obvious [in meaning].

Furthermore, there are three kinds of “resort”: resort as a support (*upanissaya-gocara*), resort as a protection (*ārakkha-gocara*), and resort as a tether (*upanibandha-gocara*). [403a]

Q. What is “resort as a support”?

A. It is a good friend endowed with the qualities of the ten topics of speech.<sup>102</sup> Depending on these qualities, a man hears what he has not yet heard and what has been heard is furthered, he overcomes doubt, strengthens his view, and makes [his mind] confident; and he trains himself according to the Dhamma, has great faith, endeavours, and increases virtue, learning, generosity, wisdom, and mindfulness. This is called “resort as a support”.

Q. What is “resort as a protection”?

A. There is a bhikkhu who needs to enter among houses or go into the village. He looks at the ground and does not look further than a yoke length ahead; his bearing is strict, he has a dignified appearance, and is respected by the people; he does not look at elephants, at horses, at chariots, or at men and women who walk about and meet, or at the palace, or into streets and lanes. He does not look up and down, and does not look around in the four directions.<sup>103</sup> This is called “resort as protection”.

Q. What is “resort as a tether”?

<sup>101</sup> 販賣女色行處, lit. “a place where female beauty (*itthirūpa*) is sold”. Untraced.

<sup>102</sup> Cf. Vism I.49/p.19: *Dasakathāvatthugunasamannāgato kalyāṇamitto, yanī nissāya assutam suṇāti, sutam pariyodapeti, kaṇkham vitarati, diṭṭhim ujum karoti, cittam pasādeti. Yassa vā pana anusikkhamāno saddhāya vaḍḍhati, sīlena, sutena, cāgena, paññāya vaḍḍhati, ayam vuccati upanissayagocaro.* Cf. A IV 357: ... *kathā abhisallekhikā cetovivarāṇasappāyā, seyyathidam appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā.*

<sup>103</sup> Vism I.50/p.19: *Idha bhikkhu antaragharam paviṭṭho vīthim paṭipanno okkhittacakku ... na disāvidisam pekkhamāno gacchati, ayam vuccati ārakkhagocaro.*

A. As the Buddha has said: “A bhikkhu contemplates his ancestral range, [namely, the four establishments of mindfulness]”. This is called “resort as a tether”.<sup>104</sup>

This is called “resort”.

Because of being endowed with this [proper] conduct and resort, it is called “endowed with conduct and resort”.

### 37 Seeing danger in tiny faults

“Seeing danger in tiny faults”, because of [the thought] “I take on the training rules entirely”<sup>2105</sup> it is called “seeing danger in tiny faults”.

Furthermore, some say: “The arising of an unwholesome mind state is called a ‘tiny fault’. [One should] flee far from the arising of this mind state that is a tiny fault. Seeing its disadvantage (*ādīnava*), one fears it and sees the escape.”

This is called “seeing danger in tiny faults”.

### 38 Trains himself in the training rules

“Trains himself in the training rules he has undertaken”: What is “training rule”? It is the restraint through the seven groups [of offences].<sup>106</sup>

“Has undertaken”: one follows all [the training rules].

This is called “trains himself in the training rules he has undertaken”.

This is called “virtue of the restraint of the Pātimokkha”.

<sup>104</sup> Vism I.50/p.19: *Cattāro satipaṭṭhānā yattha cittam upanibandhati. Vuttañhetam bhagavatā: Ko ca ... bhikkhuno gocaro sako pettiko visayo? Yadiḍam cattāro satipaṭṭhānā ti* (= S V 148), *ayam vuccati upanibandhagocaro*. Probably the four *satipaṭṭhānā* were lost from the Chinese translation during transmission.

<sup>105</sup> 我於所學畢故敢造. Cf. Vibh-a 343: *Yo pi bhikkhu sabbalahukam dukkaṭadubbhāsitamattam paṭhamapārājikasadisañ katvā daṭṭhum sakkoti — ayam anumattāni vajjāni vajjato bhayato passati nāmā ti veditabbo.*

<sup>106</sup> 七聚威儀. See § 46: 七聚 = *sattāpattikkhandhā*, the “seven categories of offences” in the Pātimokkha. Vin V 91: *Tattha katame satta āpattikkhandhā? Pārājikāpattikkhandho, saṅghādisesāpattikkhandho, thullaccayāpattikkhandho, pācittiyāpattikkhandho, pātidesanīyāpattikkhandho, dukkaṭāpattikkhandho, dubbhāsitāpattikkhandho*. Cf. Vjb 72: *Sattahi āpattikkhandhehi sañvaro sañvaravinayo paññattisikkhāpadam-eva*. Ud-a 253: *Sattannam āpattikkhandhānam avītikkamalakkhaṇo sañvaro*.

### 39 Virtue of the purity of livelihood and wrong livelihood

- Q. What is “virtue of purity of livelihood” (*ājīvapārisuddhi-sīla*)?
- A. It means not to commit an offence involving wrong livelihood.<sup>107</sup>
- Q. What is wrong livelihood?
- A. Deceiving, fawning, hinting, bullying, and pursuing gain with gain.<sup>108</sup>

- Q. What is “deceiving” (*kuhanā*)?

[A.] The three bases of deceit [namely] (1) the scheming for, desiring, and wanting to get other requisites; (2) the pretending of deportment; and (3) exalting oneself in a roundabout manner.<sup>109</sup>

- (1) There is a bhikkhu who has evil desires and covets gains. He declines superior robes and foods as if he does not want to have them and [instead] is seeking coarse, inferior ones. Then, as if out of compassion for others, he accepts the [superior] requisites. This is called the “deceiving by requisites”.
- (2) There is a bhikkhu who has evil desires and covets gains. Desiring to attract gifts, he deceptively displays the deportment of one who attains jhāna and recites the discourses (*sutta*). This is called the “deceiving by deportment”.<sup>110</sup>

<sup>107</sup> Cf. Vism I.42/p.16: *Yā pana ājīvahetupaññattānaṁ channam sikkhāpadānaṁ vītikkamassa, kuhanā lapanā nemittikatā nippesikatā lābhena lābham nijigīsanatā ti evamādīnañ-ca pāpadhammānaṁ vasena pavattā micchājīvā virati, idam ājīvapārisuddhisīlam*. Vin V 99: *Ājīvavipattipaccayā cha āpattiyo āpajjati ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṁ abhūtaṁ uttarimanussadhammaṁ ullapati, āpatti pārājikassa; ...*

<sup>108</sup> See Nidd II 495: *Cīvaram labhitvā pindapātaṁ labhitvā na kuhanāya, na lapanāya, na nemittikatāya, na nippesikatāya, na lābhena lābham nijigīsanatāya, na dārudānena ...*

<sup>109</sup> This might be a free translation of a passage found in Vism I.68/p.24: *Ito param yasmā paccayapatiſevanaſāmantajappanairiyāpathasannissitavasena mahāniddeſe tividham kuhanavatthu āgatam. Tasmā tividhampetam dassetum paccayapatiſevanaſāñkhātēna vā ti evamādi āraddham. Tattha cīvarādīhi nimantitassa tadathikasseva sato pāpicchataṁ nissāya paṭikkhipanena, te ca gahapatike attani suppatiṭhitasadde ḡātā puna tesam aho ayo appiccho na kiñci paṭiggaṇhitum icchatī, suladdham vata no assa sace appamattakam-pi kiñci paṭiggaṇheyā ti nānāvidhehi upāyehi paññātī cīvarādīni upanentānaṁ tadanuggahakāmatam yeva āvīkatvā paṭiggaṇhaṇena ca tato pabhuti api sakaṭabhbārehi upanāmanahetubhūtam vimhāpanaṁ paccayapatiſevanaſāñkhātām kuhanavatthūti veditabbam. ... Cf. Vibh 352, Vism I.61/p.23: Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paccayapatiſevanaſāñkhātēna vā sāmantajappitena vā iriyāpathassa vā aṭhapanā ... kuhitattam, ayaṁ vuccati kuhanā. See also Nidd I 224–225 quoted in Vism I.68–70/p.24–26.*

<sup>110</sup> In the Pāli parallel the bhikkhu physically pretends to practice meditation and study. In the text there is an “I” 我 before “attain jhāna”, 詐現威儀我入禪定, but this must be a corruption. See Vism I.70/p.26: *Yathāha katamam iriyāpathasāñkhātām kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo evam mañjanō sambhāvessatī*

- (3) There is a bhikkhu who is covetous. He deceptively tells people: “I attain the noble state [by] dwelling in seclusion” as if he practises *jhāna*. That which is he says is deep and subtle, and he shows superhuman traits. Thus, coveting gains, he exalts himself in a roundabout manner to them. This is called the “deceiving [by exalting oneself in a roundabout manner]”.<sup>111</sup>

“Fawning” (*lapanā*): According to his intent, he puts up a false appearance. Desiring gains, he praises with nice words and courts favour [by speaking] good or bad [of others]. He puts on a pleasing appearance to attract gains. This is called “fawning”.

Q. What is “hinting” (*nemittakata*)?

A. [Saying: It is for] one who depends on welfare and [it is] for teaching the Dhamma, he desires gains for himself, not for all.<sup>112</sup> This is called “hinting”. [403b]

“Bullying” (*nippesikata*): Desiring gains, he scolds others to make them fear him, or he falsely defames, or he lashes out to terrify people. This is called “bullying”.

Q. What is “pursuing gain with gain” (*lābhena lābhām nijigīsana*)?

A. He likes to make small gifts in desire of greater returns. This is called “pursuing gain with gain”.

Such evil actions are wrong livelihood.

Furthermore, wrong livelihood is giving [gifts of] wood and bamboo; or giving flowers, leaves and fruits; or giving tooth-sticks or baths; or it is to divine omens; or to interpret dreams; or to make astrological predictions; or to interpret the cries of birds and animals and so on; or to conjecture about the auspiciousness or inauspiciousness of footsteps; or to break curses; or to do fire oblations with

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*ti gamanam sañthapeti, sayanam sañthapeti, pañidhāya gacchati, ... seyyam kappeti, samāhito viya gacchati, ... seyyam kappeti, āpāthakajjhāyīva hoti. ...*

<sup>111</sup> In the Pāli version the bhikkhu makes an indirect (*sāmanta*), suggestive statement about his attainments. Saṅghapāla misinterpreted *sāmanta* as 普 = *samanta* “all around/everywhere” in 普自稱說 “publicizing oneself everywhere/widely”, = *sāmantajappana*, “talking indirectly/round-about”. See Vism 1.69/p.26: *Katamañ sāmantajappanaśāñkhātāñ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo evañ mañ jano sambhāvessatī ti ariyadhammasannissitām vācam bhāsatī yo evarūpam cīvarañ dhāreti, so samāno mahesakkho ti bhanati; ... Atha vā ... kuhakakuhako lapakalapako mukhasambhāvito ayañ samāno imāsam evarūpānam santānam vihārasamāpattīnañ lābhī ti tādisam gambhīram gūlhañ nipuñam paṭicchannañ lokuttaram suññatāpatisamyouttam kathām katheti. ... Vism 1.78: Sāmantajappā ti samīpam katvā jappanam. Vism-mhṭ I 54: Aññam viya katvā attano samīpe bhañanam sāmantajappitam.*

<sup>112</sup> 依有利者而為說法要利為己心不能普. The text is very cryptic and probably is corrupt. Cf. Vism 1.77: *Nemittikatāniddeṣe nimittan-ti yañkiñci paresam paccayadānasamyojanakam kāyavacīkammañ*.

flowers [etc.]; or to peddle [goods] as a travelling merchant; or to support army officers [by making predictions]; or to sharpen weapons.<sup>113</sup> Such various [activities] are called “wrong livelihood”.

Not to commit an offence [involving wrong livelihood] is called “virtue of the purity [of livelihood]”.

#### 40 Virtue of the restraint of the sense-faculties

Q. What is “virtue of the restraint of the sense-faculties” (*indriyasaṃvara-sīla*)?

A. If, on seeing a form, hearing a sound, smelling an odour, tasting a flavour, contacting a tangible, thinking a thought, one resolves not to transgress due to the afflictions [that are produced due to] attachment to the signs [of beauty, etc.].<sup>114</sup> This is called “virtue of the restraint of the sense-faculties”.

This virtue of the restraint of the sense-faculties is fulfilled in nine ways: (1) Through eliminating evil signs [arising] at the sense-faculties; (2) through opposing (*paṭipakkha*); (3) through non-attending (*amanasikāra*); (4) through not [even] briefly giving up [the practice] like one who extinguishes his burning head;<sup>115</sup> (5) through restraint like that shown by Nanda;<sup>116</sup> (6) through overcoming evil [states of] mind; (7) through the mind mastering the sign of concentration; (8) through avoidance of people who do not guard the sense-faculties; and (9) through association with people who guard the sense-faculties.

<sup>113</sup> The exact meaning of some of these items in the text is unclear. See Nidd II 495: ... *na lābhena lābhām nijigīsanatāya, na dārudānena, na veludānena, na pattadānena, na pupphadānena, na phaladānena, na sinānadānena, na cuṇṇadānena, na mattikādānena, na dantakaṭhadānena, na mukhodakadānena, na cātukamyatāya, na muggasūpyatāya, na pāribhāyatāya, na pīṭhamaddikatāya, na vatthuvijjāya, na tiracchānavijjāya, na aṅgavijjāya, na nakkhattavijjāya, na dūtagamanena, na pahinagamanena, na jaṅghapesanikena, na vejjakammena, na piṇḍapaṭipīṇḍakena, na dānānuppadānena dhammena samena laddhā labhitvā adhigantvā vindityā paṭilabhitvātī — annañ-ca laddhā vasanañ-ca kāle.* Cf. the list of wrong livelihoods at D I 9.

<sup>114</sup> ... 煩惱相著及受持不犯. Cf. Vism I.54/p.20: *Na nimittaggāhīti itthipurisanimittam vā subhanimittādikām vā kilesavatthubhūtam nimittam na gaṇhāti, diṭṭhamatte yeva sanṭhāti.* Vism I.60/p.22: *rūpādīsu kilesānubandhanimittādiggāhāparivajjalakkhanam indriyasaṃvarasīlan-ti veditabbam.* D I 70: ... *bhikkhu cakkhunā rūpañ disvā na nimittaggāhī hoti nānubyāñjanaggāhī.* *Yatvādhikaraṇamenam cakkhundriyam asaṃvutam viharantam abhijjhā domanassā pāpākā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, ...*

<sup>115</sup> Cf. S III 143: *Careyyādittasīso va patthayam accutam padam.* A II 93: *Seyyathā pi ... ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattam chandañ-ca ... sampajaññañ-ca kareyya; evam-evam kho ... tena puggalena tesam yeva kusalānam dhammānam paṭilābhāya adhimatto chando ... karaṇīyam.*

<sup>116</sup> Nanda was the disciple foremost in sense-restraint; see A I 25: *Etad aggam ... indriyesu-gutta-dvārānam yadidam Nando.*

## 41 Virtue connected with the requisites

Q. What is “virtue connected with the requisites”?

A. In these eight ways one wisely reflects on using alms-food:

(1) One does not use [alms-food] for sport nor for intoxication; (2) not for the sake of physical appearance nor for beautification; (3) it is for maintaining and sustaining the body; (4) for ending hunger and thirst; (5) for supporting the holy life; (6) one should reflect “I shall dispel old painful feelings and shall not give rise to new painful feelings; (7) I shall subsist; and (8) [shall experience] blamelessness and a comfortable abiding”.<sup>117</sup>

Q. What is “one does not use for sport or intoxication”?

A. “By desire for food I become strong. Therefore, I like sport, rough play, competing, and running”. This is “sport”.

“Intoxication” is haughtiness, self-elevation, and not knowing satisfaction. It is like an angry man who hits another one.

“Not for the sake of physical appearance nor for beautification”: [not] for the plumpness of the body and limbs and [not] for a plump, bright complexion, which causes [other] people to delight. Feeling dissatisfaction, one desires [the attention of other] people.

“For maintaining and sustaining the body”: As a wheel [-axle] needs grease,<sup>118</sup> so one uses [food] for the maintenance of the body.

“For ending hunger and thirst”: One should depend on a moderate amount of food. As one is applying ointment on a sore, so one uses [food].

“For supporting the holy life”: depending on a moderate amount of food, being strong and happy, one attains the noble path. Perceiving [food] as if one were eating one’s own child,<sup>119</sup> so one uses [food].

“I shall dispel old painful feelings and shall not give rise to new painful feelings”: One takes neither too little nor too much [food]. As one swallows a decoction, so one uses [food].<sup>120</sup>

<sup>117</sup> This has been translated in accordance with the terms used in the explanations and the Pāli parallel. M I 9: *Paṭisaṅkhā yoniso piṇḍapāṭam paṭisevati neva davāya ... phāsuvihāro cāti*.

<sup>118</sup> 如穀須膏. Cf. Vism I.91/p32: *akkhabbhāñjanamiva ca sākaṭiko kāyassa ṛhitattham yāpanatthañcesa piṇḍapāṭam paṭisevati*.

<sup>119</sup> S II 98. Also Th 445: *Uppajje ce rase tañhā puttamañsūpamam saro.*

<sup>120</sup> See Vism I.93/p33: ... *bhesajjamiva gilāno. ... Sappāyaparimitabhojanena tassā paccayam vināsento tam purāṇañ-ca vedanam paṭihāñkhāmi ...*

“I shall subsist”: By moderation [in food], one’s body subsists. As one nurses a patient, so one should use [food]. [403c]

“Blamelessness”: By subsisting thus, one uses [food] without causing [discomfort] to one’s body. It is praised by the wise. Therefore, it is called “blamelessness”.

“Comfortable abiding”: If one eats suitably, one will be without sloth in the first, middle, and last watches of the night and will have comfort.

Thus, in these eight ways, one wisely reflects on using alms-food.

Thus, one should use food.

## 42 Four reflections

Furthermore, these eight ways can be reduced to four reflections (*paṭisankhā*), namely, the reflection on what is to be abandoned (*pahātabba*), the reflection on support (*paccaya*), the reflection on subsistence, and the reflection on moderation.<sup>121</sup>

Q. What is “reflection on what is to be abandoned”?

A. “Not for sport or intoxication, not for physical appearance or beautification” — this is called “the reflection on what is to be abandoned”.

“For maintaining and sustaining the body, for ending hunger and thirst, for supporting the holy life” — this is called “the reflection on support”.

“I shall dispel old painful feelings and shall not give rise to new painful feelings” — this is called “the reflection on subsistence”.

“I shall subsist [and shall experience] blamelessness and a comfortable abiding” — this is called “the reflection on moderation”.

These are the four reflections.

## 43 Three reflections

Furthermore, these four reflections can be reduced to three, namely, (1) [the reflection on avoiding (*parivajjana*), (2) reflection on what is to be developed (*bhāvetabba*), and (3) reflection on using (*patisevana*)].<sup>122</sup>

<sup>121</sup> This passage cannot be traced in Pāli texts.

<sup>122</sup> This passage is corrupt. In accordance with the explanation and M I 10f, the three reflections are the reflections on avoiding (*parivajjana*), developing (*bhāvanā*), and using (*patisevana*).

- (1) Avoiding the two extremes, one attains the middle way (*majjhima-patipadā*). By the reflection on avoiding, one avoids the [extreme of the] pursuit of the happiness of sense-pleasures, i.e., [one uses food] “for ending hunger and thirst”, and “I shall dispel old painful feelings and shall not give rise to new painful feelings”. Moreover, by this reflection one avoids the [extreme of the] pursuit of exhausting oneself (*attakilamathānuyoga*).
- (2) The reflection on the middle way is [the reflection on] what is to be developed.<sup>123</sup>
- (3) One reflects: “Robes are [just] for preventing exposure to wind, cold, heat, mosquitoes, gadflies, and ants, and for concealing the private parts”.<sup>124</sup> Thus, the reflection on the [middle] way is [the reflection on] using. One also reflects that medicines are just for [curing] diseases.<sup>125</sup>

Q. If that is so, when should one reflect?

A. With regard to the eating of alms-food and the taking of medicines, one should reflect each time that one consumes them.

With regard to the robes and lodgings, one should also reflect at the time one first obtains them.

Every day and every hour one should reflect: “My life depends on others” — thus one should reflect.<sup>126</sup>

Thus, there is reflection all the time.

#### 44 Virtue connected with the use of requisites

There are four kinds of use (*paribhoga*) taught by former teachers (*pubbācariyā*) thus: use as theft, use as debt, use as inheritance, and use as a master.<sup>127</sup>

Q. What is “use as theft”?

A. Use [of requisites] by an immoral person (*dussīla*).

<sup>123</sup> The text literally has “remaining/other reflection on middle way is to be developed”, 餘中具足觀應當修行.

<sup>124</sup> M I 10: ... *paṭisaṅkhā yoniso cīvaram paṭisevati yāvadeva sītassa patīghātāya, ... yāvadeva hirikopīnappaṭicchādanatthā*. The Pāli has “creeping animals” (*sariṣapa*) or “snakes” instead of “ants”.

<sup>125</sup> M I 10: *Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṇ paṭisevati ... abyābajjhaparamatāya*.

<sup>126</sup> AV 87–88: *Parapaṭibaddhā me jīvikā ti pabbajitena abhiñham paccavekkhitabbam*.

<sup>127</sup> Spk II 199: *Cattāro hi paribhogā theyyaparibhogo iṇaparibhogo dāyajjaparibhogo sāmiparibhogo-ti. Tattha dussīlassa saṅghamajjhe nisīditvā bhūñjantassā-pi paribhogo theyyaparibhogo nāma. ...* Vism I.125 does not attribute these four to “former teachers”.

Q. What is “use as debt”?

A. Use by one who has no conscience and shame, and [practises] wrong livelihood.

Q. What is “use as inheritance”?

A. Use by one who is energetic.

Q. What is “use as a master”?

A. Use by a noble one.

Furthermore, there are two kinds of use, namely, unclean use and clean use.<sup>128</sup>

Q. What is “unclean use”?

A. Use by one who has conscience and shame but who does not reflect — this is called “unclean”.

Q. What is “clean use”?

A. Use by one who has conscience and shame, who reflects, knows moderation and has perception of disenchantment — this is called “clean use”.

One should always use the requisites cleanly.

Thus is it to be understood.

This is called “virtue connected with the requisites”.

## 45 Miscellaneous topics

Accordingly, virtue of the *Pātimokkha* restraint is to be accomplished by great faith;<sup>129</sup> virtue of purity of livelihood is to be accomplished by great energy; [404a] virtue of the restraint of sense-faculties is to be accomplished by great

<sup>128</sup> 穢汚受用清白受用 or “impure use and pure use”. Untraced in Vism, etc. 穢汚 = *kiliṭṭha*, *duṭṭha*; 清白 = *parisuddha*, *pariyodāta*.

<sup>129</sup> Cf. Vism I.98/p.36: *Evametasmiñ catubbidhe sīle saddhāya pātimokkhasaṁvaro sampādetabbo. Saddhāsādhano hi so, sāvakavisayatītattā sikkhāpadapaññattiyā.* Vism I.10/p.36: *Yathā ca pātimokkhasaṁvaro saddhāya, evam satiyā indriyasamvaro sampādetabbo. Satisādhano hi so, satiyā adhiṭṭhitānam indriyānam abhijjhādīhi ananyāssavanīyato.* Vism I.111/p.40: *Yathā pana indriyasamvaro satiyā, tathā vīriyena ājīvapārisuddhi sampādetabbā. Vīriyasādhanā hi sā, sammāraddhavīriyassa micchājīvappahānasambhavato.* Vism I.123/p.43: *Yathā ca vīriyena ājīvapārisuddhi, tathā paccayasannissitasīlam paññāya sampādetabbam. Paññāsādhanam hi tam, paññavato paccayesu ādīnavānisaṁsadassanasamatthabhbhāvato.*

mindfulness;<sup>130</sup> and virtue connected with the requisites is to be accomplished by great wisdom.

Herein, virtue of the purity of livelihood follows [virtue of] the *Pātimokkha* restraint.

Q. Why?

A. Because [virtue] is not for the sake of life, but for abandoning worldly affairs and [for obtaining] quiet, which are to be obtained by the restraint of bodily and verbal actions.<sup>131</sup>

These two kinds of virtue follow virtue of the restraint of sense-faculties.

Q. Why?

A. Because if one guards one's mind well, one can guard one's bodily and verbal actions well.

Virtue connected with the requisites is [the virtue of] restraint of sense-faculties.

Q. Why?

A. Having understood that the characteristic of origination [of suffering] is dependent on the [physical] basis (*vatthu*), one [obtains] disenchantment, right mindfulness, and right concentration. As the Fortunate One taught: “When, bhikkhus, solid food is understood, the fivefold sense-pleasures are also understood”.<sup>132</sup>

The virtue of the *Pātimokkha* restraint and purity of livelihood are included in the aggregate of virtue; virtue of the restraint of sense-faculties is included in the aggregate of concentration; and virtue connected with the requisites is included in the aggregate of wisdom.

<sup>130</sup> The text has 信, “faith”, *saddhā*, , here, but, as Bapat (1937: 14, n. 2) points out, the text should read 念, “mindfulness”, *sati*, as in the *Visuddhimagga*. See Vism I.100/p.36: *Yathā ca pātimokkhasaṇṭhāra saddhāya, evam satyā indriyasāṇṭhāra sampādetabbo. Satisādhano hi so, satyā adhiṭhitāṇam indriyāṇam abhijjhādīhi ananvāssavanāyato.* Vism I.111/p.40: *Yathā ca vīriyena ājīvapārisuddhi, tathā paccayasannissitāṭlam paññāya sampādetabbam. Paññāsādhanāṇam hi tam, paññavato paccayesu ādīnavāniṣaṇadassanasamatthabhbhāvato.*

The character 深 in 深信, etc, usually corresponds to *gambhīra*, “deep”, but it here could correspond to *atīva* “very much” or *ulāra* “great, lofty”; see the Skt meanings in DDB. Perhaps it is a mistranslation of *sādhana* (as in *sati-sādhana* “accomplishment of mindfulness” and *paññā-sādhana* in the Vism parallels) or *sādhaka*, i.e., *sādhaka* being interpreted as *sādhika* “excessive”.

<sup>131</sup> The text is cryptic: 不為壽命而斷諸事安者所作得身口業威儀.

<sup>132</sup> S II 99: *Kabaṭīkāre, bhikkhave, āhāre pariññāte pañcakāmaguṇiko rāgo pariññāto hoti.*

## 46 Purity of virtue and its characteristic

Q. How to give rise to purity of virtue?<sup>133</sup>

A. When a bhikkhu first undertakes meditation practice (*jhāna-dhamma?*), he should reflect whether he has in himself [any offence] among the seven groups [of offences].

If one who is fully ordained<sup>134</sup> commits an offence entailing disqualification (*pārājika*), then he is cut off from the state of being a bhikkhu and stands in the virtue of the not fully ordained one (*anupasampanna-sīla*). If he stands in the virtue of the fully ordained (*upasampanna-sīla*), he can attain the supreme dhamma (*aggadhamma*).<sup>135</sup> This is what is taught by the former teachers.<sup>136</sup>

If he sees that he has committed an offence entailing suspension (*saṅghā-disesa*), then he confesses (*deseti*) through a legal act of the Saṅgha (*saṅghakamma*).

If he sees that he has committed another offence, then he confesses that offence to another [bhikkhu].

If he sees that he has committed an offence related to wrong livelihood,<sup>137</sup> then he makes a confession appropriate to the offence. Having confessed it [he resolves]: “I shall not do so again”.

Likewise, if he sees that he has committed an offence related to restraint of the sense faculties or the use of requisites, he resolves: “I shall not do so again”.

If he resolves [thus], he will achieve the most excellent [virtue of] restraint.<sup>138</sup> Due to the purity of virtue, he is doing every bodily and verbal action that ought to be done.

<sup>133</sup> Read 令戒清淨 in accordance with 400c03–04 and 404a20.

<sup>134</sup> Read 具足 instead of 具.

<sup>135</sup> 勝法, *aggadhamma*, *uttamadhamma* see Ch. 8 fn. 539. Cf. A III 433: *Chahi ... dhammehi samannāgato bhikkhu bhabbo aggam dhammam arahattam sacchikātum. ... Nidd II 313: Sekkhā aggadhammam arahattam patthenti. Th-a I 206: Aggadhammo-ti aggo uttamo navavidhalokuttaro dhammo suṭṭhu aviparītam desito paveditoti.*

<sup>136</sup> This passage cannot be traced in Pāli texts.

<sup>137</sup> See above 403a16–b08 and also Ch. 2 fn. 163.

<sup>138</sup> Vism I.126/p.44: *Samvarasuddhi nāma indriyasamvarasīlam. Tañ-hi na puna evam karissāmī ti cittādhiṭṭhānasamvareneva sujjhanato samvarasuddhī ti vuccati. ... Paccavekkhanasuddhi nāma paccayasannissitasīlam. Tañ-hi vuttappakārena paccavekkhaṇena sujjhanato paccavekkhaṇasuddhī ti vuccati.*

He should reflect on everything, do good [actions], and abandon evil [actions]. He should reflect day and night, and dwell in the purity of virtue. Doing so, he gives rise to purity of virtue.

Q. What is the characteristic of purity of virtue?

A. Its characteristic is to restrain afflictions,<sup>139</sup> not to give rise to remorse, and to [make one] achieve the fulfilment of concentration — this is the characteristic of purity of virtue.

#### 47 Causes of virtue

Q. Because of how many causes does one dwell in virtue?<sup>140</sup>

A. By two causes one dwells in virtue: one considers the disadvantages of immorality (*dussīlya*) and one considers the benefits of virtue.

Q. How “does one consider the disadvantages [of immorality]”?

A. If a person is immoral, he gets demerit and [is reborn in one of] the bad destinations (*duggati*). He is frightened and uncertain in the four assemblies.<sup>141</sup> The wise and virtuous reject and avoid him. He is not taught meditation. Deities and humans despise him. He is disdained by all. Thinking about [his own] immorality, when he sees people praising the qualities of those who keep virtue, he is remorseful and has no faith.

He is always angry and disputatious in the four assemblies. He gives rise to much resentment towards his relatives and friends.<sup>142</sup> He turns his back on the virtuous and takes the side of the bad. He cannot again achieve the states of excellent concentration. Even if he adorns himself, he looks ugly. He is like excrement and urine that is abhorred by people. He is like an inadequate mock-up. [404b] He is like mud that is of no benefit in the present or the future. He is always distressed. If he has done a blameworthy thing, he is pursued by shame and remorse and has no ease, like a thief in prison. He has no desire for

<sup>139</sup> 成相應及諸煩惱不起退悔. The text is corrupt or is mistranslation. Cf. Paṭis II 23, 243: *sabbakilesasamvaraṭṭhena sīlavisuddhi*. Paṭis-a I 210: *Sīlavisuddhiyā samvaraṭalakkhanam*.

<sup>140</sup> Read 幾因以是戒住 as at 400c04.

<sup>141</sup> The assemblies of noblemen, brahmins, householders, and ascetics, or bhikkhus, bhikkhunīs, upāsakas (laymen), and upāsikās (laywomen). Cf. D II 85: *Puna ca param gahapatayo dussīlo sīlavipanno yam yad eva parisam upasaṅkamati yadi khattiya-parisam yadi brāhmaṇa-parisam yadi gahapati-parisam yadi samaṇa-parisam, avisārado upasaṅkamati mañkubhūto*.

<sup>142</sup> Or “He arouses much resentment in his relatives and friends”, 於其親友多起嫌怨.

the Noble [Dhamma], as an outcaste (*cāṇḍāla*) has no desire for the throne.<sup>143</sup> Although he has wisdom sprung from learning and enjoys teaching on good qualities, people do not honour him. He is like a dung-fire that is inferior [to other fires].<sup>144</sup> At the time of death, he is confused and he will go to a bad destination.<sup>145</sup>

In this manner, the disadvantages [of immorality] are to be considered.

One has also to consider if he changes, this bad [person] will become one with virtuous qualities.<sup>146</sup> One considers thus: “The mind of the immoral one is coarse and dejected; his [good] intentions decline and scatter. The virtuous one has great energy and increases faith, he is an energetic person, a faithful person.”

One should carefully protect one’s virtue. “As an ant protects its egg;<sup>147</sup> as a yak protects his tail; as one protects one’s only child or one’s only eye; as a wizard protects himself; as a poor man protects his treasure; and as a seafaring captain protects his ship — more than these, I should honour and protect the virtue which is to be developed”.

If one resolves in such a manner, one’s mind will be guarded, one will steadily dwell in the jhāna attainments, and one’s virtue will be protected.

<sup>143</sup> Vism I.154/p.54: *Nirāso saddhamme cāṇḍālakumārako viya rajje.*

<sup>144</sup> 如糞火生不如. Perhaps “He is like a dung fire. [His] rebirth [will be] inferior”.

<sup>145</sup> D II 85: ... *dussilo sīlavipanno sammūlho kālaṅkaroti. Ayam catuttho ādīnavo dussīlassa sīlavipatiyā. ... kāyassa bhedā param maraṇā apāyaṇ duggatīm vinipātaṇ nirayam upapajjati. ...*

<sup>146</sup> 若變此惡成成功德, lit. “If [he/one] changes, this/these bad [qualities] become good qualities.”

<sup>147</sup> Vism I.98/p.36: *Kikī va aṇḍam̄ camariva vāladhi, piyam̄ va puttām̄ nayanām̄ va ekakam, tath’eva sīlam̄ anurakkhamānakā, supesalā hotha sadā sagaravā. Khp-a 237, Sn-a I 193: Yathā ca kikī sakunīkā aṇḍam̄, camarī migo vāladhiṃ, ekaputtikā nārī piyam̄ ekaputtakam, ekanayano puriso tam̄ ekanayanañ-ca rakkhati, tathā ativiya appamatto attano sīlakkhandhaṇ̄ rakkhati. J-a III 375: ... kikī vā aṇḍam̄ viya, camarī vā vāladhiṃ viya, mātā piyaputtām̄ viya, ekacakkhuko puriso cakkhum̄ viya rakkhati, tasmiñ̄ tasmiñ̄ yeva khaṇe uppakkilesaṇ̄ niggan̄hāti. Cf. Ap 61, v. 16. Cf. Sn-a I 317: Kikī sakunīkā ākāsapatanaṁ abhayena aṇḍassa upari uttānā seti: “The kikī hen lays its egg out in the open due to fearing that it will fall down from [a nest up] in the sky.” The kikī cannot be the *Coracias benghalensis* or the Indian Blue Jay since this is a bird which lays its eggs in the holes of trees. According to MW, in Sanskrit *kikidīvi* can mean a “partridge”, in which case the kikī could be the Black Francolin, *Francolinus francolinus*, a kind of partridge that has a loud “kik-kik” call and lays its eggs in scrapes on bare ground. Saṅghapāla did not know the word *kikī* and translated it as “ant”, which does not fit since ants live in large colonies with many eggs.*



## CHAPTER 3

**Asceticism<sup>1</sup>****1 Introduction**

Now, the meditator (*yogāvacara*) who has pure virtue and who desires to accomplish superior good qualities, also should desire to obtain the ascetic qualities (*dhutaguṇa*). Why? The meditator should undertake the ascetic qualities<sup>2</sup> for various reasons: for fewness of wishes, for contentment, for effacement,<sup>3</sup>

<sup>1</sup> 頭陀品第三, lit. “Asceticism, Chapter Three”. In the Tibetan translation this chapter is called *sbyangs pa'i yon tan bstan pa*, = *dhutaguṇaniddesa*, “Exposition of the Ascetic Qualities”. In the *Visuddhimagga* it is called *Dhutaṅganiddesa*, “Exposition of the Factors of Asceticism”. An English translation of the Tibetan translation of the chapter is found in Appendix I.

<sup>2</sup> This introduction is corrupt. At the start of this sentence there is a question marker, 何, followed by an answer marker, 答, i.e.: “... accomplish. Question: Why undertake these ascetic-qualities? Answer: For the meditator nature/dwelling [in] various ways ...”. Read 住, “to dwell”, *viharati*, instead of 性, “nature”? In Vism and in the Tibetan version there is no question and this passage makes better sense if the question is left out.

Vism II.1/p.59: *Idāni yehi appicchatāsantuṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, te guṇe sampādetum yasmā samādinnaśilena yoginā dhutaṅgasamādānaṃ kātabbaṃ. Evañhissa pāpicchatāsantuṭhitāsallekhapavivekāpacayavīriyārambhasubharatādiguṇasalilavikkhālitamalaṃ sīlañceva suparisuddhaṃ bhavissati, vatāni ca sampajjissanti. Iti anavajjasīlabbataguṇaparisuddhasabbasamācāro porāne ariyavamsattaye patīṭhāya catutthassa bhāvanārāmatāsaṅkhātassa ariyavamsassa adhigamāraho bhavissati.*

Cf. Vism III.83: *Dhutadhammā veditabbā ti appicchatā, santuṭhitā, sallekhatā, pavivekata, idamatthitā ti ime dhutaṅgacetanāya parivārakā pañca dhammā appicchatam yeva nissāyā ti-ādīvacanato dhutadhammā nāma. Cf. Bv-a 49–50: Dhutaguṇe ti etha kilesadunanato dhammo dhuto nāma, dhutaguno nāma dhutadhammo. Katamo pana dhutadhammo nāma? Appicchatā, ..., idamatthikatā ti ime dhutaṅgacetanāya parivārabhūtā pañca dhammā appiccham yeva nissāyā ti ādīvacanato dhutadhammā nāma. Atha vā kilese dhunanato ṇāṇam dhutam nāma, tasmiṃ dhutaguṇe. Cf. Th-a III 143: Dhutaguṇe ti kilesānaṃ dhutena gunena āraññakādibhāvena apekkhitagune. Karanatthe vā etam bhummavacanam. Vin III 15: Acirūpasampanno ca panāyasmā sudinno evarūpe dhutaguṇe samādāyavattati, āraññiko hoti piñḍapātiko pañcukūliko sapadānacāriko. Mil 352: Kim dhutaguna-varasamādiyanenā ti? Aṭṭhavīsatī kho panime, mahārāja, dhutaṅgaguṇā yathābhuccagunā, yehi guṇehi dhutaṅgāni sabbabuddhānam pihayitāni patthitāni. Katame aṭṭhavīsatī? Idha, mahārāja, dhutaṅgam suddhājīvam ... sabbadukkhakkhayagamanam, ime ... patthitāni. Ye kho te, mahārāja, dhutaguṇe sammā upasevanti, te aṭṭhārasahi guṇehi samupetā bhavanti. Katamehi aṭṭhārasahi? Ācāro tesam suvisuddho hoti, ...*

<sup>3</sup> 無疑, lit. “non-doubt” or “without-perplexity”. This word occurs in the benefit sections of each of the *dhutas*. The Tibetan parallel has *yo byad bsnyungs pa*, which corresponds to *samlikhita* in Skt (see Yokoyama & Hirosawa, Chinese-Sanskrit-Tibetan Table). The Chinese translation is based on a misinterpretation of *sallekha* as *a-lekha*; cf. *vilekha*, “perplexity”.

for the destruction of craving, for disaccumulation,<sup>4</sup> for the arousal of energy, for having few duties, for being easy to support,<sup>5</sup> for dwelling in concentration, and for the abandoning of greed.<sup>6</sup> [They are] the protection of wholesome virtue (*kusala-sīla*). They are the accessories of concentration. They are the ancient lineage of the noble ones (*ariyavamsa*). They are the manifestation of excellent qualities.

## 2 Thirteen kinds of asceticism

Q. What are the kinds of asceticism (*dhuta*)?

A. There are thirteen qualities (*guṇa*).<sup>7</sup>

Two qualities are connected with robes, namely, the state<sup>8</sup> of the rag-robe-wearer (*pāmsukūlikatta*) and the state of the three-robés-wearer (*tecīvarikatta*). Five qualities are connected with food, namely, the state of the almsfood-gatherer (*piṇḍapātikatta*), the state of the uninterrupted-alms-round-goer (*sapadānacārīkatta*), the state of the one-sitting-eater (*ekāsanikatta*), the state of the food-limiter (*bhojane mattaññutā?*), and the state of the later-food-denier (*khalupacchābhattikatta*). [404c] Five qualities are connected with lodgings: the state of the wilderness-dweller (*āraññikatta*), the state of the tree root

<sup>4</sup> The Chinese translation “freedom from doubt and for the destruction of craving” appears to be based on a combination of two interpretations of *sallekha*; cf. *vilekha*, “perplexity”. The Tibetan has *yo byad bsnungs pa rgyas pa*, “effacement-increase”, but *rgyas pa* = *upacaya*, *caya*, is a misunderstanding of *apacaya* (Skt *apacaya*), “decrease, diminution” as *upacaya* (Skt *upacaya*) “increase”. Saṅghapāla rendered *apacaya* as 欲增, “increase of zeal/desire”. Perhaps the text transmitted to China and Tibet read *upacaya* instead of *apacaya*.

<sup>5</sup> 為自少營不受外施, lit. “for own little activity/business (*appakicca*, *appasamārambha*), and not accepting the offerings made by others”. The latter is likely an interpretation of *subharatā*.

<sup>6</sup> Cf. M I 13: *Tañhi tassa ... bhikkhuno dīgharattā appicchatāya santuññiyā sallekhāya subharatāya vīriyārambhāya samvattissati*. Vin III 171: *Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya santuññiyā sallekhāya dhutatāya pāsādikatāya apacayāya vīriyārambhāya samvattanti*. (Also Vin I 305.) Vism II.1/p.59: *appicchatāsantuññitā-sallekhāpavivekāpacayavīriyārambhasubharatādiguṇasalilavikkhālitamalam ... porāne ariyavamsattaye patiññhāya ....*

<sup>7</sup> Of these thirteen, eleven are mentioned at A III 219–20, the other two (rag robes & three-robés) are mentioned at A I 38, M I 213, M III 40, Ud 42, Th 1060, 1123. Nidd I 66 lists eight *dhutas*. The *Milindapañhā* (Mil 359), in a later part (see von Hinüber 1996: 85–86), and the *Parivāra* (Vin V 192), in its expanded version of A III 219–20, are the earliest works to list all thirteen.

<sup>8</sup> There is no “state” here in the text, but the question and explanation below (see Ch. 3 fn. 10), and the Tibetan parallel in which all austerities end in *nyid*, = *-tta*, “-ness/-state”, indicate that it is required here.

dweller (*rukhamūlikatta*), the state of the open-air-dweller (*abbhokāsikatta*), the state of the charnel-ground-dweller (*sosānikatta*), and the state of the user-of-any-dwelling (*yathāsanthatikatta*). One is connected with energy, namely, the state of the sitter (*nesajjikatta*).<sup>9</sup>

Q. What is [the state of] the rag-robe-wearer?

A. The state (*bhāva*) of undertaking (*samādāna*) [the wearing of rag robes] that is a “state (-*tta*?). So for the others.<sup>10</sup>

Q. What is the undertaking of the state of the rag-robe-wearer?

A. The rejection of [robe-] offerings by householders.<sup>11</sup>

Q. What is the undertaking of the state of the rag-robe-wearer?

A. The rejection of extra robes.<sup>12</sup>

<sup>9</sup> The text has “One kind is connected …” 一勇猛相應有一種, which differs from the preceding usage of “factors”, 法, however, the quotation of this at T 1805: 393c25 leaves out “kind”, 一勇猛相應, which accords with the Tibetan and Pāli parallels. See Sv III 1013–1016, Mp 50–55: *Cīvara-paṭisam-yuttāni dhutaṅgāni nāma pañṣukūlikaṅgañ-ceva tecīvarikaṅgañ-ca. ... Piṇḍapāta-paṭisam-yuttāni pana pañca dhutaṅgāni piṇḍapāti-kaṅgam, sapadāna-cārikaṅgam, ekāsanikaṅgam, patti-piṇḍikaṅgam, khalupacchābhatti-kaṅgan-ti. ... Senāsanapaṭisam-yuttāni pana pañca dhutaṅgāni āraññikaṅgam, rukhamūlikaṅgam, abbhokāsikaṅgam, sosāni-kaṅgam, yathāsanatikaṅgan-ti. ... Gilānapaccayo pana piṇḍapātē yeva pavītīho. ... Nesajjikaṅgam bhāvanārāma-ariyavāmām bhajati. Vuttam-pi cetanā: pañca senāsane vuttā, pañca āhāranissitā; / Eko vīriyasa-myutto, dve ca cīvara-nissitā ti. Sn-a I 342: Cīvare tañham mākāstti mām bhagavā āhā ti cīvara-paṭisam-yuttāni dve dhutaṅgāni samādiyī pañṣukūlikaṅgañ-ca, tecīvarikaṅgañ-ca. ... piṇḍapāta-paṭisam-yuttāni pañca dhutaṅgāni samādiyī piṇḍapāti-kaṅgam, sapadāna-cārikaṅgam, ekāsanikaṅgam, patti-piṇḍikaṅgam, khalupacchābhatti-kaṅgan-ti. ... senāsanapaṭisam-yuttāni cha dhutaṅgāni samādiyī āraññikaṅgam, abbhokāsikaṅgam, rukhamūlikaṅgam, yathāsanthatikaṅgam, sosāni-kaṅgam, nesajjikaṅgan-ti.*

<sup>10</sup> 答性能受持是謂為性. This is an explanation of the suffix *-tta* of *pañṣukūlikatta*, etc. Saṅghapāla did not add 性 = *-tta* to the factors listed above, but the Tibetan translator did so by adding *nyid*, “-state”, “-ness”, “-hood”, after each factor, i.e., *phyag dar khrod pa nyid*, etc. Tibetan: “Herein, the state ((*sa*)*bhāvātā*) of the factor of the refuse-robe-wearer is the state of the refuse robe wearer”.

Cf. Mp II 39: *Yadidam āraññikattān-ti yo esa āraññikabhaivo. ... Sesapadesupi eseva nayo.* Cf. *Kaccāyanabākaraṇa* § 360 (Be p.194): *Pañṣukūlikassa bhāvo pañṣukūlikattām.* A I 38: *Addhamidam ... lābhānam yadidam āraññikattām ... piṇḍapāti-kañgam ... pañṣukūlikattām ... tecīvarikattām ...* M I 213: ... *bhikkhu attanā ca āraññiko hoti āraññikattāssa ca vaṇṇavādī, attanā ca piṇḍapāti-ko hoti piṇḍapāti-kañgam ...*

<sup>11</sup> Vism II.14/p.63: *Pañṣukūlikaṅgam tāva gahapatidāna-cīvaraṇam paṭikkhipāmi, pañṣukūlikaṅgam samādiyāmī ti.* Th-a 54: *Gahapati-cīvaraṇam paṭikkhipitvā pañṣukūlikaṅgasamādānena pañṣukūliko.* Cf. Sp I 206, V 1140.

<sup>12</sup> Vism II.23/p.64: ... *tecīvarikaṅgam catutthakacīvaraṇam paṭikkhipāmi, ...*

- Q. What is the undertaking of the state of the almsfood-gatherer?
- A. The rejection of others' invitations.<sup>13</sup>
- Q. What is the undertaking of the state of the uninterrupted alms-round goer?
- A. The rejection of skipping [houses] while begging [for alms].<sup>14</sup>
- Q. What is the undertaking of the state of the one-sitting-eater?
- A. The not sitting down [to eat] a second time.<sup>15</sup>
- Q. What is the undertaking of the state of the food-limiter?
- A. The rejection of unbridled greed.
- Q. What is the undertaking of the state of the later-food-denier?
- A. The rejection of the longing [to eat] afterwards.<sup>16</sup>
- Q. What is the undertaking of the state of the wilderness dweller?
- A. The abandonment of dwelling inside a village.<sup>17</sup>
- Q. What is the undertaking of the state of the tree-root-dweller?
- A. The rejection of dwelling in a house.<sup>18</sup>
- Q. What is the undertaking of the state of the open-air-dweller?
- A. The rejection of dwelling in any covered place.<sup>19</sup>

<sup>13</sup> Vism II.27/p.66: *Piñdapātikāṅgam-pi atirekalābhām paṭikkhipāmi, ... Th-a III 53: Saṅghabhattām paṭikkhipitvā piñdapātikāṅgasamādānena piñdapātiko.*

<sup>14</sup> Vism II.31/p.67: ... *loluppacāram patikkhipāmi, .... Sn-a I 118: Sapadānacārīti avokkamacārī anupubbacārī, gharapatiṣṭātim achaddetvā addhakulañ-ca daliddakulañ-ca nirantaram piñdāya pavisamānoti attho. Sn-a I 174: Sapadānan-ti anugharam. Bhagavā hi sabbajanānuggahathāya āhārasantuṭhiyā ca uccanīcakulañ avokkamma piñdāya carati.*

<sup>15</sup> Vism II.35/p.69: *Ekāsanikaṅgam-pi nānāsanabhojanām paṭikkhipāmi ...*

<sup>16</sup> Vism II.43/p.71: *Khalupacchābhattikaṅgam-pi atirittabhojanām paṭikkhipāmi ...*

<sup>17</sup> Vism II.47/p.71: *Āraññikaṅgam-pi gāmantasenāsanām paṭikkhipāmi ...*

<sup>18</sup> The text has 屋舍, “house”, but the explanatory section below, and the Tibetan parallel, has 覆處 “roofed place”. Vism II. 56/p.74: *Rukkhamūlikāṅgam-pi channām paṭikkhipāmi ... Th-a III 53: Channavāsañ paṭikkhipitvā rukkhamūlikāṅgasamādānena rukkhamūliko.*

<sup>19</sup> Vism II.60/p.75: *Abbhokāsikaṅgam-pi channāñ-ca rukkhamūlañ-ca paṭikkhipāmi... Th-a III 53: Channarukkhamūlāni paṭikkhipitvā abbhokāsikaṅgasamādānena abbhokāsiko.*

- Q. What is the undertaking of the state of the charnel-ground-dweller?  
 A. The rejection of dwelling in other places.<sup>20</sup>

- Q. What is the undertaking of the state of the user-of-any-dwelling?  
 A. The rejection of greed for lodgings.<sup>21</sup>

- Q. What is the undertaking of the sitter?  
 A. The rejection of lying down [to sleep].<sup>22</sup>

### 3 Rag-robe-wearer

- Q. How is the state of the rag-robe-wearer undertaken?  
 A. Seeing the disadvantages of seeking and begging, etc., for householder's robes and seeing the benefits of undertaking rag robes [one resolves]: "[From today onwards] I reject [robe] offerings of householders and undertake the state of the rag-robe-wearer."

- Q. What are the benefits of the undertaking of the state of the rag-robe-wearer?  
 A. [Wearing rag robes] resembles wearing householders' robes; they are not deficient. They are obtained without depending on others. One is not distressed when losing them. The mind is without greed. They are not stolen by robbers. There are always enough [rags] to use<sup>23</sup> and [they can be obtained] without much work. It is a practice of good men. It is an act of effacement. It is connected with superior goodness. It is a pleasant dwelling in this life (*dīṭṭhadhammasukhavīhāra*). It causes gladness and admiration in people, and makes them undertake it. These are the benefits of the undertaking of rag robes, which are praised by the Buddha.<sup>24</sup>

<sup>20</sup> Vism II.64/p.76: *Sosānikaṅgam-pi na susānam paṭikkhipāmi*, ...

<sup>21</sup> Vism II.69/p.78: *Yathāsanthatikaṅgam-pi senāsanaloluppam paṭikkhipāmi* ...

<sup>22</sup> Vism II.73/p.78: *Nesajjikaṅgam-pi seyyam paṭikkhipāmi*, ...

<sup>23</sup> 足用常用, lit. "enough use, continuous use". Cf. Vism II.21/p.64: *pañṣukūlacīvaraṇ nissāya pabbajjā ti vacanato nissayānurūpapaṭipattisabbhāvo, paṭhame ariyavāmse patiṭṭhānam, ārakkhadukkhābhāvo, aparāyattavuttītā, corabhayena abhayatā, paribhogatañhāya abhāvo, samaṇasārupparikkhāratā, appāni ceva sulabhāni ca tāni ca anavajjānī ti bhagavatā samvannitapaccayatā, pāsādikatā, appicchatādīnam phalanipphatti, sammāpaṭipattiyā anubrūhanam, pacchimāya janatāya dīṭṭhānugati āpādanān-ti.*

<sup>24</sup> Cf. A III 219: ... *vāṇītām buddhehi buddhasāvakehi āraññiko hoti*. S II 202: *Attano ca dīṭṭhadhammasukhavīhāram sampassamāno, pacchimāñ-ca janatām anukampamāno appeva nāma pacchimā janatā dīṭṭhānugati āpajjeyyum. Ye kira te ahesum buddhānu-buddhasāvakā te dīgharattam āraññikā ceva ahesum āraññikattassa ca vāṇīnavādino...*

Q. How many kinds of rag robes are there? Who wears rag robes? How is it broken?

A. There are two kinds of rag robes: (1) those that are ownerless, and (2) those that are rejected by people.

Those [rag robes] which one picks up in a charnel ground or from a rubbish-heap or in a market or a street, one cuts, dyes, pieces together, sews to completion and wears — this is called “rag robes that are ownerless”.

Left over cuttings, cattle- and mouse-gnawed, or burnt by fire or thrown away by people, offerings [at a shrine], robes covering corpses, and garments of members of other [non-Buddhist] sects — this is called “[rags robes] rejected by people”.

Q. Who wears rag robes?

A. When a bhikkhu refuses [robe] offerings from householders — he is called a “rag-robe-wearer”.

Q. How is it broken?

A. When a bhikkhu accepts the [robe] offerings from householders, it is called “breaking”.

#### 4 Three-robés-wearer

Q. How is the state of the three-robés-wearer undertaken?

A. Knowing the disadvantages of the necessary cleaning, protecting and wearing of extra robes and seeing the benefits of the state of the three-robés-wearer, [one resolves]: “From today onwards I reject extra robes and undertake the state of the three-robés-wearer.”

Q. What are the benefits of undertaking of the state of the three-robés-wearer?

A. It is a practice of good men;<sup>25</sup> avoidance of hoarding; [being able to] travel far [and light]; having little [maintenance] work; contentment with robes [just enough] for sustaining the body; being like a bird flying in the sky without longings. [405a] It is a practice of good men. It is an act of effacement.

Q. What are the “three robes”? Who wears three robes? How is the state of the three robes wearer broken?

<sup>25</sup> 善人所行. The second last benefit at 405a01 is saying the same 善人所習. The corresponding, first benefit in the Tibetan appears to be corrupt: “possessing the manner of being beginning/foremost”, *gor yang pa'i tshul can nyid*. For the benefits, cf. Vism II.25/p.65.

A. The double-robe (*saṅghāṭi*), upper-robe (*uttarāsaṅga*), and under-robe (*antaravāsaka*) — this is called the “three robes”.

Q. Who wears three robes?

A. When a bhikkhu does not hoard extra robes — he is called “three robes wearer”.

If he accepts a fourth robe, this is “breaking”.

## 5 Almsfood-gatherer

Q. How is the state of the almsfood-gatherer undertaken?

A. If he accepts a [meal] invitation from another, then he disrupts his own work [which is] not for the purpose of pleasing people,<sup>26</sup> and not [for] meeting and sitting with immoral bhikkhus.

Knowing these disadvantages and seeing the benefits of the state of the almsfood-gatherer [one resolves]: “From today onwards I reject [meal] invitations and undertake the state of the almsfood-gatherer.”

Q. What are the benefits of the state of the almsfood-gatherer?

A. Going and staying according to one’s wishes; independence; not longing for offered meals; elimination of indolence; abandoning of pride; having no greed for tastes; helping beings; always being unobstructed in the four directions.<sup>27</sup> It is a practice of good men. It is an act of effacement.

Q. How many kinds of [meal] invitations are there? Who undertakes it? How is it broken?

A. There are three kinds of [meal] invitations: (1) the invitation to what is generally considered to be a meal, (2) the invitation to come [at a certain time], and (3) the invitation to meet [at a certain place].<sup>28</sup>

<sup>26</sup> The Tibetan has “one comes under the influence/sway of another”, *gzhan gyi dbang du gyur pa*.

<sup>27</sup> Cf. Sn 42: *Cātuddiso appaṭigho ca hoti, santussamāno itarītarena*; .... For the benefits, cf. Vism II.29/p.67. Cf. Spk II 171: *Piṇḍapātiko pana na akālacārī hoti, na turitacāram gacchati, na parivatteti, apalibuddho va gacchati, tattha ca na bahusamsayo hoti*.

<sup>28</sup> 似食請, 就請, 遇請/過請. It is unclear to which Pāli terms the characters correspond since there is no Pāli parallel. 似 can mean “alike”, “resembling”, *sadisa*, *sarūpa*, etc., which would give “what resembles a meal invitation”. DDB also lists *sammata*, “consent, permission, agreement, general opinion” and *pratirūpa*, which correspond to Pāli *paṭirūpa* “suitable, befitting”. 就 has a wide range of meanings: “in consequence, according to; at once; then;

One who rejects these three kinds of invitations undertakes the state of the almsfood-gatherer.

If one accepts these three kinds of invitations, this is breaking the state of the almsfood-gatherer.

## 6     Uninterrupted alms-round goer

Q. How is the state of the uninterrupted-alms-round-goer undertaken?

A. If one gets much excellent [alms while going] uninterruptedly to a place, then one should not go there again. If one goes there again, then one undertakes the normal alms-round. [However] if there is a doubtful place, then one should avoid it too.<sup>29</sup>

Knowing these disadvantages and seeing the benefits of the state of the uninterrupted-alms-round-goer [one resolves]: “From today onwards I reject the interrupted alms-round and undertake the state of the uninterrupted alms-round goer.”

Q. What are the benefits of the state of the uninterrupted alms-round goer?

A. One benefits all beings by being impartial. One abandons dislike, selfishness, and wickedness. One avoids wandering far [for alms] and the fault of intimacy [with families]. One does not delight when being called [to come for alms] and does not have desire to speak much. One keeps a distance from people’s houses. One abstains from walking hurriedly. One appears rarely like the moon [when full],<sup>30</sup> and people look at one with reverence. It is a practice of good men. It is an act of effacement.<sup>31</sup>

Q. What is uninterrupted alms-round? Who undertakes it? How is it broken?

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to come to or go to; to complete; to follow”, etc. 遇 likewise has many meanings: “to meet; to encounter; to happen; occasionally; to receive; to entertain”, etc. The Tibetan version is different: “There are three factors of a meal, namely, (1) food, (2) which is considered as suitable, and (3) an invitation for a meal today or tomorrow or whenever it pleases one — this is a meal.” Cf. Vism III.27/p.66. Cf. Sp 1267–71.

<sup>29</sup> This refers to the expediency that he can skip a house when there is a danger, etc.; see the expediency section below. This sentence is missing from the Tibetan version.

<sup>30</sup> Cf. S II 197: *Candūpamā*, ..., *kulāni upasaṅkamatha apakasseva kāyaṁ, apakassa cittam, niccanavakā kulesu appagabbhā*.

<sup>31</sup> Cf. Vism II.33/p.68: *kulesu niccanavakatā, candūpamatā, kulamaccherappahānaṁ, samānukampitā, kulūpakādīnavābhāvo, avhānānabhinandanā, abhihārena anatthikatā, appicchatādīnaṁ anulomavuttitāti*.

A. When a bhikkhu enters a village, he begs for food beginning at the last house [of the village] and continues to the first one<sup>32</sup> [without skipping any house] — this is called “uninterrupted alms-round”.

[One who rejects skipping [houses] undertakes the state of the one who goes on uninterrupted alms-round.]<sup>33</sup>

Q. How is it broken?

A. If one skips [a house] — this is called “breaking”.

## 7 One-sitting-eater

Q. How is the state of the one-sitting-eater undertaken?

A. [Eating] in two sittings, repeatedly sitting down [to eat], repeatedly receiving food, and repeatedly washing the alms-bowl — the opposite of these is called “eating at one sitting”.<sup>34</sup>

Knowing the disadvantages [of eating at two sittings, etc.] and seeing the benefits of the state of the one-sitting-eater, one should undertake: “From today onwards I reject eating at two sittings and undertake the state of the one-sitting-eater.”

Q. What are the benefits of the state of the one-sitting-eater?

A. [One takes] neither too much nor too little. One is not greedy for improper offerings. One dwells with few ills and ailments, dwells without disruption of one’s work, and in comfort. It is a practice of good men. It is an act of effacement. This has been praised by the Buddhas.<sup>35</sup>

<sup>32</sup> 從最後家以為初次. Tibetan: “Going continuously is going for alms to houses [and] going continuously starting from the first house”.

Cf. Sp I 206: *Sapadānacārīko ti loluppacārām paṭikkhipitvā sapadānacārīkadhutaṅgavasena sapadānacārīko hoti; gharapaṭipāṭiyā bhikkhāya pavisati.* Sp-ṭ II 6: *taṇhāvasena gharapaṭipāṭīm atikkamitvā bhikkhāya caranam, tam paṭikkhipitvā ti attho.* Tenāha gharapaṭipāṭiyā bhikkhāya pavisatī ti. Sn-a I 118: *Sapadānacārī ti avokkammacārī anupubbacārī, gharapaṭipāṭīm achaḍdetvā addhakulañ-ca daliddakulañ-ca nirantaram piṇḍāya pavisamāno ti attho.*

<sup>33</sup> The answer to the second question is missing. It has been supplied in accordance with the parallels in the preceding sections and the Tibetan translation; see Appendix I.

<sup>34</sup> The text here adds: “This is a practice of good men. This is an act of effacement”, 善人所行是業無疑, but this belongs in the “benefits” section, and somehow must have been misplaced here. It is not found in the Tibetan translation.

<sup>35</sup> Moved here from 405b04; see Ch. 3 fn. 38.

Q. Who undertakes eating at one sitting?<sup>36</sup> What are the bounds? How is it broken? [405b]

A. There are three kinds of bounds: bounded by sitting, bounded by water, and bounded by food.<sup>37</sup>

What is “bounded by sitting”? When, after one has eaten, one [does not] sit again — this is called “bounded by sitting”.]

What is “bounded by water”? When, after one receives water and washes one’s alms-bowl, one does not eat again — this is called “bounded by water”.

What is “bounded by food”? When, concerning a morsel of food there arises the perception “[this is] the last one”, and one swallows it, one does not eat again — this is called “bounded by food”.

If a bhikkhu sits twice [to eat] — except for [taking] water and medicines — he breaks the state of the one-sitting-eater — this is called “breaking”.<sup>38</sup>

## 8 Food-limiter

Q. How is the state of the food-limiter undertaken?<sup>39</sup>

<sup>36</sup> There is no answer to this question in the Chinese. The Tibetan indicates that this question and its answers should come after the question on the three kinds of limit. The Chinese text is corrupt; see Ch. 3 fn. 38.

<sup>37</sup> Cf. Vism II.36/p.69: ... *Ayañhi bhojanapariyantiko nāma hoti. Muduko yāva āsanā na vuṭṭhāti tāva bhuñjītum labhati. So hi udakapariyantiko vā hoti yāva pattadhovanam na gāñhāti tāva bhuñjanato, āsanapariyantiko vā yāva na vuṭṭhāti tāva bhuñjanato.*

<sup>38</sup> 諸佛所嘆此謂食邊, literally: “This has been praised by Buddhas. This is called “food-limit”. The first sentence is earlier found at the end of the benefits of the refuse-robe-wearer practice at 404c18 and has been moved accordingly. The latter sentence is already at the end of the last paragraph. It can be a corruption of “This is called breaking” as found in the explanations of the other *dhutas* above and below. However, judging from the Tibetan, it appears that the answers to the questions “How many kinds of eating at one sitting are there? Who eats at one sitting? What is bounded by food? By what is the state of the one-sitting-eater broken?” are garbled and partly lost in the Chinese text.

<sup>39</sup> The Chinese and Tibetan translations 節量食 and *zas chog pa pa* do not correspond to the *pattapiñḍika*, “bowl-food-eater”, or “one who-eats-from-the-bowl-only”, as found in the *Visuddhimagga* etc., although both are found in the same place in the list of *dhutagunas*. The explanations in the Chinese and Tibetan also indicate this. At 402c20 節飲食 and at 407b07 節量飲食 correspond to *bhojane mattaññū*, “moderation with regard to food” or rather “knowing the right measure of food” (cf. *kataññū*, “grateful”). *Zas chog pa pa* means “food-contentment” or “food-sufficiency” (perhaps *bhojane sañtuṣṭi* or *mātrajña*). Because the emphasis in the explanation is on limiting the amount of food through measuring the right amount, the translation “food-limiter” has been chosen.

A. If one eats excessively, one increases physical drowsiness and heaviness.<sup>40</sup> One continuously gives rise to greed, desiring to [fill one's] stomach, and being without satiety.

Knowing these disadvantages and seeing the benefits of the state of the food-limiter, [one resolves]: “From today onwards I reject unbridled greed and undertake the state of the food-limiter.”

Q. What are the benefits of the state of the food-limiter?

A. One limits the amount of what one eats; one is not unbridled in [filling] the stomach; one knows that much eating increases fatigue and therefore does not desire [much food]; one gets rid of greed; illness subsides; one abandons indolence; it is a practice of good men; and it is an act of effacement.

Q. What is limiting food? How is it broken?

A. When one takes a meal, one should consider the amount needed. By always targeting [the right amount] and not taking extra food, knowing well the limit, one eliminates excess. This is called “limiting food”.

If one does not do so, it is broken.

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Cf. Sv III 778: ... catunnām pañcannām ālopānam okāse sati udakam pivitvā yāpanasīlatāya bhojanamattaññuno pi. Teneva vuttam: Cattāro pañca ālope, abhutvā udakam pive; / Alam phāsuvihārāya, pahitattassa bhikkhuno ti. (Th 983). Vibh-a 323: Bhojane mattaññūti idamassa santosādiguṇaparidīpanaṁ. Nidd-a I 65: Bhojane mattaññūtāya ti paṭiggahaṇādīsu pamāñayuttatāya. Alamaññātakādīm muñcītvā mitabhojanatāya. Paṭis-a 652: Bhojane mattaññutan-ti paccavekkhitaparibhogavasena bhojane pamāññubhāvam. Spk III 23–27: Bhojane mattaññūti bhojanamhi pamāññū. Tattha dve pamāññāni paṭiggahaṇapamāññāca paribhogapamāñ-ca. ... Tattha paribhogapamāñam paccavekkhaṇapayojanam, idamathiyam bhojanam bhuñjāmī ti pana paccavekkhitaparibhogasева payojanattā paribhogapamāñam yeva nāma, tam idha adhippetam. Teneva paṭisañkhā yoniso ti ādim-āha, itaram-pi pana vaṭṭati yeva.

In correspondence tables of the *Mahāvyutpatti*, etc, 節量食 is wrongly matched to Skt *nāmantika/nāmatika*, “wearing a felt/woollen garment” (e.g., in *Mahāvyutpatti*, 翻譯名義大集, Taipei 2011: “... nāmatika (nāmantika) ... 節量食 ... ’phying ba pa ...”). Presumably a list of *dhutaguṇa* of one school or period was compared with a list of another school or period, and it was wrongly assumed that 節量食 and *nāmantika* corresponded because they are found in the same place in the lists. *Nāmantika* is not mentioned as a *dhutaguṇa* in Pāli works. Perhaps it is the wearing of a refuse-robe made of coarse hemp, *sāṇa pañṣukūla*; see S II 20.

<sup>40</sup> Cf. D III 255: Tassa evaṁ hoti aham kho gāmaṇi vā nigamaṇi vā piṇḍāya caranto alattham lūkhassa vā pañṭtassa vā bhojanassa yāvadattham pāripūriṁ, tassa me kāyo garuko akammañño, māsācitaṇi maññe, handāhami nipajjāmīti. So nipajjati na vīriyam ārabhati ... Vism XIV.145/p.465: Kāyassa lahubhāvo kāyalahutā. ... Tā kāyacittagarubhāvavūpasamala kkhaṇā, ... Vism XIV.64/p.448: ... rūpassa lahutā, rūpānam garubhāvavino danarasā ...

## 9      Later-food-denier

Q. How is the state of the later-food-denier undertaken?

A. One abandons expectation and avoids extra food. Knowing the disadvantages [of expectation, etc.] and seeing the benefits of the undertaking of the state of the later-food-denier [one resolves]: “From today onwards I reject leftover food and undertake the state of the later-food-denier.”

Q. What are the benefits of the state of the later-food-denier?

A. One abandons greed; desires moderation; protects his body; avoids hoarding food; ceases to search [for food again]; does not have to tell others [to offer food]; one does not follow one’s wishes; it is a practice of good men; and an act of effacement.

Q. How many kinds of later [food] are there? Who undertakes it? How is it broken?

A. There are two kinds of later [food]: bounded by immoderation and bounded by taking.

Q. What is “bounded by immoderation”?

A. If one accepts leftover food [when] one gets another invitation [to eat], [one] is blameworthy and one should not eat more.

Q. What is “bounded by taking”?

A. Having eaten twenty-one lumps of food, one should not take more.

The later-food-denier rejects leftover food. If he takes leftover food, he breaks the state of the later-food-denier.

## 10     Wilderness-dweller

Q. How is the state of the wilderness-dweller undertaken?

A. Inside the village there is distraction; mind-consciousness contacts the five sense-pleasures (*kāmaguṇa*) and the mind gives rise to sensual desire.<sup>41</sup> When one dwells in a busy place, there is going and coming [of people], and disorderly movement. Knowing these disadvantages and seeing the benefits of the state of the wilderness-dweller [one resolves]: “From today onwards I reject dwelling in the village and undertake the state of the wilderness-dweller.”

<sup>41</sup> Cf. Spk II 170: ... *diṭṭhadhammasukhavihāro nāma āraññikasseva labbhati, no gāmantavāsino. Gāmantasmiñhi vasanto dārakasaddam sunāti, asappāyarūpāni passati, asappāye sadde sunāti, tenassa anabhirati uppajjati. Āraññiko pana gāvutam vā addhayojanam vā atikkamitvā araññam ajjhogāhetvā vasanto dīpibyagghasīhādīnam sadde sunāti, yesam savanapaccayā amānusikāsavaranati uppajjati.*

Q. What are the benefits of the state of the wilderness-dweller?

A. Outside the village, mind-consciousness [does not] contact the five sense-pleasures and the mind [does not] give rise to sensual desire.<sup>42</sup> One sees [good friends endowed with] the qualities of the ten topics of discussion;<sup>43</sup> [enjoyment of] the supreme beauty [of nature]; deities and humans are pleased; one does not delight in socializing (*samsagga*); one delights in attaining the pleasure of seclusion; it is congenial to meditation-practice (*yoga*) due to little sound [in the wilderness];<sup>44</sup> it is a practice of good men; and it is an act of effacement.<sup>45</sup>

Q. What are the bounds of a wilderness lodging? Who undertakes it? How is it broken? [405c]

A. Within [a distance of] five-hundred bow-lengths<sup>46</sup> — taking four forearm-lengths of an average man [as a bow-length] — outside the village wall and

<sup>42</sup> Amended in accordance with the Tibetan text's "avoidance of disagreeable sense-objects". The Chinese text repeats the sentence from the above paragraph due to a copyist's error: "... the mind gives rise to desire ... disorderly movement". Cf. Vism II.54/p.73: *Pantasenāsanavāsino cassa asappāyārūpādayo cittāñ na vikkhipanti*.

<sup>43</sup> Cf. Vism I.49/p.19: *Dasakathāvatthuguṇasamannāgato kalyāñamitto ... A V 129: Dasayimāni ... kathāvatthūni. Appicchakathā, santuṭṭhikathā, pavivekakathā, asamsaggakathā, vīriyārambakhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇa-dassanakathāti. A V 15: Kathāñ-ca ... senāsanāñ pañcañgasamannāgatañ hoti? Idha ... senāsanāñ nātidūrañ hoti nāccāsanañ gamanāgamanasampannañ divā appākiññām rattim appasaddāñ appanigghosāñ appaḍāñsamakasavātātāpasarīsapasamphassāñ; tasmiñ kho pana senāsane viharantassa appakasirena uppajjanti cīvarapiñḍapātase nāsanagilānapaccayabhesajjaparikkhārā; tasmiñ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgāmā dhammadharā vinayadharā mātikādharā; te kālena kālam upasañkamitvā paripucchati paripaññhati idāñ, bhante, katham, imassa ko attho'ti; tassa te āyasmanto avivāñceva vivaranti anuttāñikatañ-ca uttāñim karonti anekavihitesu ca kāñkhātāñiesu dhammesu kāñkham pañvinodenti.*

<sup>44</sup> Cf. M III 13: ... *veļuvanāñ ramanīyañceva appasaddāñ-ca appanigghosāñ-ca vijanavātāñ manussarāhasseyyakam patiśallānasārūppāñ, yathā tam bhavantehi jhāyīhi jhānasīlīhi. Jhāyino ceva bhavanto jhānasīlino ca. A IV 87: Sagahaṭṭhapabbajitehi kho aham ... samsaggam na vanñayāmī. Yāni ca kho tāni senāsanāñ appasaddāñ appanigghosāñ vijanavātāñ manussarāhasseyyakāni paṭiśallānasārūppāñ tathārūpehi senāsanehi samsaggam vanñayāmī ti. Cf. Sn 340: Mitte bhajassu kalyāne, pantañ-ca sayanāsanāñ; / vivittam appanigghosam, mattaññū hohi bhojane. Cf. Th 577, Vin I 38, D III 37, A V 15. Vibh 251: Appasaddan-ti santike cepi ... dūre cepi senāsanāñ hoti, tañ-ca anākiññām gahaṭthehi pabbajitehi. ...*

<sup>45</sup> A III 219: *yvāyañ āraññiko appicchatañ yeva nissāya santuṭṭhim yeva nissāya sallekham yeva nissāya pavivekam yeva nissāya idamattithāñ-yeva nissāya āraññiko hoti, ayañ imesañ pañcannāñ āraññikānañ aggo ....*

<sup>46</sup> 五百弓內. Vism II.49/p.72: *Araññāñ pana vinayapariyāye tāva ṭhapetvā gāmañ-ca gāmūpacārañ-ca sabbametañ araññan-ti (Vin III 46) vuttañ. Abhidhammapariyāye nikhamitvā bahi indakhīlā, sabbametañ araññan-ti (Vibh 251) vuttañ. Imasmiñ pana suttantikapariyāye āraññakāñ nāma senāsanāñ pañcadhanusatikām pacchiman-ti (Vin IV 183) idam lakkhañāñ. Tañ āropitenā ācariyadhanunā parikkhittassa gāmassa indakhīlato aparikkhittassa*

away from the extremities of surrounding habitations — these are the bounds of a wilderness lodging.

The one who avoids dwelling inside a village is called “wilderness-dweller”.

If one dwells inside a village, one breaks the state of the wilderness-dweller.

## 11 Tree-root-dweller

Q. How is the state of the tree-root-dweller undertaken?

A. One gives up [dwelling] in a roofed place<sup>47</sup> and one does not amass livestock [etc.]. The desire to build and maintain and asking [for help to maintain it] — knowing these disadvantages and seeing the benefits of the state of the tree-root-dweller [one resolves]: “From today onwards I reject roofed places and undertake the state of the tree-root-dweller.”

Q. What are the benefits of the state of the tree-root-dweller?

A. [Practising in] conformity with the dependence [of the root of a tree as dwelling];<sup>48</sup> no interaction with the world; avoidance of delight in work;

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*pathamaledḍupātato paṭṭhāya yāva vihāraparikkhepā minitvā vavatthapetabbam. Kkh 81: Tattha āraññakānī-ti sabbapacchimāni āropitena ācariyadhanunā gāmassa indakhīlato paṭṭhāya pañcadhanusatappamāne padese katasenāsanāni. Sace pana aparikkhitto gāmo hoti, parikkhepārahaṭṭhānato paṭṭhāya minetabbam. ... Kkh-pt 36: āraññakasenāsanassa āsannagharassa dutiyaledḍupātato paṭṭhāya pañcadhanusatantarātā pamāṇan-ti.*

Perhaps the original had two alternative explanations, i.e., (1) (everything) outside the village wall and village surroundings, and (2) five-hundred bow-lengths outside the village wall. But both the Tibetan and Chinese suggest that the limit is five-hundred bow-lengths from the village’s extremities. Taking 0.6 m for a forearm’s length/cubit, and a bow-length as 4 cubits, this would be 800 metre’s distance from the village. It is said that a bow’s length should be slightly shorter than the archer’s height, so 1.6 m for a bow-length seems reasonable. A similar definition for this *dhutaṅga* is in the Mahāsāṃghika-vinaya at T 1425: 389b04–05: “The forest-dweller is one who stays inside an uninhabited [area] that is five hundred bow-lengths outside the wall of town [or] village — a bow-length being five forearm-lengths long”. Cf. T 1425: 323b22–24.

<sup>47</sup> Vism II.56/p.74: *Rukkhamūlikāṅgam-pi channam paṭikkhipāmi ... Th-a III 53: Channavāsam paṭikkhipityvā ...*

<sup>48</sup> The four dependences — rag robes as clothing, alms-food as food, roots of trees as lodging, and fermented urine as medicine — are described at Vin I 58, 96. The reading 依樂可受, lit. “a dependence happily accepted” instead of 依樂可愛, “a dependence happily delighted in” is preferable. In accordance with the Pāli and Tibetan, 依, should refer to *nissaya*, and 樂可愛 to *anurūpa*, of *nissayānurūpapaṭipattisabbhāvo*. Bapat (1964: xxvii–xxviii) conjectures “... consonance with the (Four) Reliances, mentioned with regard to the practices of wearing dusty rags, of living on alms, and of living under a tree is found only in the Pāli and Tibetan versions. It is not found in the Chinese version. ... Can we surmise that, in course of time, the Buddhist School to which the Chinese version belonged did not attach much importance to these conditions ...?” Although, indeed, the dependences are missing from

[dwelling in the] company of deities; abandoning selfishness on account of dwellings; avoidance of attachment; it is a practice of good men; and it is an act of effacement.

Q. What is the [area below the] tree where one should dwell? What trees should be avoided? Who undertakes it? How is it broken?

A. The area where the tree's shadow falls during the middle of the day and the area where the leaves of the tree fall when there is no wind — this is [the area] to be dwelt in.

One avoids dangerous decaying trees, rotten trees with hollows, and trees with spirits.

One who avoids roofed places is the one who undertakes dwelling at the root of a tree.

If one stays in a roofed place, one breaks the state of the tree-root-dweller.

## 12 Open-air-dweller

Q. How is the state of the open-air-dweller undertaken?

A. One does not want to dwell in covered places, at roots of trees, and in places with livestock and goods.

Knowing these disadvantages and seeing the benefits of the state of the open-air-dweller [one resolves]: “From today onwards I reject unwanted lodgings<sup>49</sup> and undertake the state of the open-air-dweller.”

Q. What are the benefits of the state of the open-air-dweller?

A. One does not dwell in unwanted lodgings; one abandons sloth and torpor; one is like a forest deer,<sup>50</sup> which goes wherever it wishes without being pursued and without longing; it is a practice of good men; and it is an act of effacement.

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the first two benefit sections as Bapat notes, the third is found in the Chinese. The reason for the omission of the first two may simply be that Saṅghapāla misunderstood the meaning of the complex Pāli compound and therefore did not translate it.

Vism II.58/p.74: *rukhamūlasenāsanam nissāya pabbajā ti vacanato nissayānurūpa-patipatti-sabbhāvo, appāni ceva sulabhāni ca tāni ca anavajjānīti bhagavatā samvannitapaccayatā, abhīham tarupanñavikāradassanena aniccasāññāsamutthāpanatā, senāsanamaccherakammārāmatānam abhāvo, devatāhi sahavāsitā, appicchatādīnam anulomavuttitāti.*

<sup>49</sup> 斷不樂處. The Tibetan and the Vism instead have “... I refuse roof-covering and tree-root”. Vism II. 60: ... *channañ-ca rukkhumūlañ-ca patikkhipāmi*. Compare the “Who undertakes ... broken?” section below, which is in accordance with the Tibetan and Vism.

<sup>50</sup> Sn 39: *Migo araññamhi yathā abaddho yen’ icchakam gacchati gocarāya.*

Q. Who undertakes it? How is it broken?

A. One who rejects dwelling under the coverings of roofs and at roots of trees is one who undertakes dwelling in the open air.

If one dwells under the coverings of roofs and at roots of trees, one breaks the state of the open-air-dweller.

### 13 Charnel-ground-dweller

Q. How is the state of the charnel-ground-dweller undertaken?

A. In other places there is much heedlessness and no arising of urgency — knowing these disadvantages and seeing the benefits of the state of the charnel ground dweller [one resolves]: “From today onwards I reject other places and undertake the state of the charnel-ground-dweller.”

Q. What are the benefits of the state of the charnel-ground-dweller?

A. Obtaining of the recollection of death; obtaining the sign of foulness; obtaining the respect and esteem of non-humans; non-arising of heedlessness; dispelling of sensual-desire; much urgency (*samvega*); not fearing what is fearful; seeing the [true] nature<sup>51</sup> of the body; eliminating the perception of permanence; it is a practice of good men; and it is an act of effacement.

Q. Where should one dwell? How should one go? How is it broken?

A. If one desires, at first one should dwell at such a charnel ground where there are always people, always much wailing, always smoke, and fire. One should inquire beforehand. Then if there are other quieter places, one may go to dwell there.<sup>52</sup>

If a bhikkhu dwells in a charnel ground, he should not build a hut or put a bed and seat. He should not sit or stand upwind or downwind [from corpses].<sup>53</sup> He should not fall into deep sleep.<sup>54</sup> He should not eat fish,

<sup>51</sup> 觀身空寂, lit. “seeing the emptiness of the body”, but the Tibetan quotation and Vism II.67 have *kāyasabhāvadassana*. The characters 空寂 can have the sense of “the reality of the lack of inherent existence of all things”, and also of *abhāva*, “nullity, non-existence”, see DBB. Perhaps Saṅghapāla misunderstood *kāyasabhāva* as *kāyassa-abhāva*, “the non-existence/emptiness of the body”.

<sup>52</sup> Cf. Vism II.66/p.77. Cf. A III 268: *Asuci, duggandhā, sappaṭibhayā, vālānam amanussānam āvāso, bahuno janassa ārodanā — ime kho ... pañca ādīnavā sivathikāya*.

<sup>53</sup> Cf. 424c26 and 425a29. Vism VI.26/p.182: *Paṭivātānuvātañ-ca pahātabbam. Paṭivātē thitassa hi kuṇapagandhena ubbālhassa cittam vidhāvati. Anuvātē thitassa sace tathā adhivatthā amanussā honti, te kujjhītvā anatthañ karonti*.

<sup>54</sup> 臥時不熟, “time of lying down/sleeping not completely/ripening”. The Vism and Tibetan version do not have anything corresponding to this.

drink milk or buttermilk, eat sesame-flour or touch cooked or raw meat. [406a] He should not stay inside a house. He should not put down<sup>55</sup> his alms-bowl. When people come [for a funeral], he should take his sitting-cloth and other belongings and go [elsewhere].

When he arrives at a charnel ground that is suitable as a dwelling, it is as if he throws his belongings far away.<sup>56</sup> By dawn-rise, he should collect his robes and belongings and return to the monastery, avoiding other dwellings. This is called “charnel ground [dweller]”.

If he dwells in any other place, it is called “breaking”.

## 14 User-of-any-dwelling

Q. How is the state of the user-of-any-dwelling undertaken?

A. One does not wish [for dwellings] that people are greedy for and one does not trouble another by making him shift [from a dwelling] — knowing these disadvantages and seeing the benefits of the state of the user-of-any-dwelling [one resolves]: “From today onwards I reject greed for dwelling places and undertake the state of user-of-any-dwelling.”

Q. What are the benefits of the state of the user-of-any-dwelling?

A. Contentment with the place [one gets]; desire for seclusion;<sup>57</sup> abandoning of greed; being respected and esteemed by others; one dwells wholly embracing [others] with compassion; it is a practice of good men; and it is an act of effacement.

Q. Who undertakes it? How is it broken?

<sup>55</sup> 不安鉢器, “not put [down]/place the begging bowl”. The Tibetan has “not give the begging bowl”, *lhung bzed sbyin par mi bya*. This might refer to not giving the bowl to a lay person or putting the bowl in a house, perhaps for safekeeping, or it might refer to keeping the bowl with one so that no animals will take it.

<sup>56</sup> 到塚間當其住處如擲物遠.... Saṅghapāla likely misunderstood the Pāli or the text got corrupted. Perhaps it means that the monk should not be concerned about his belongings. The Tibetan version is different: “When a large crowd of people comes, he should take his seat, robes and utensils and go [to another place] not too far from the burning place. When he is staying in a charnel-ground enclosed by a wall, and he goes back there again by dawn, he does not have to take his seat, robes and utensils”. Perhaps the original of this passage said that if the robes are in an enclosed, presumably private and guarded, charnel ground, i.e., a safe place, that he can leave his belongings there as long as he returns before dawn (so that he is not separated from his robes at dawn, which is a *nissaggiya pācittiya* offence).

<sup>57</sup> 寂靜, *samatha*, *santi*, or *viveka*, but here would correspond to *patisallāna*, as in the Tibetan parallel.

A. The one who rejects greed for lodgings — he is called “user-of-any-dwelling”.

If one goes [to stay in] a place that is wished for, it is called “breaking”.

## 15 Sitter

Q. How is the state of the sitter undertaken?

A. Knowing the disadvantages of coming under the sway of<sup>58</sup> sloth, torpor, and idleness and seeing the benefits of the state of the sitter [one resolves]: “From today onwards I reject lying down to sleep<sup>59</sup> and undertake the state of the sitter.”

Q. What are the benefits of the state of the sitter?

A. Abandoning of the grounds for idleness (*kusītavatthu*);<sup>60</sup> dispelling selfishness (*macchera*) on account of the body; dispassion for the pleasure of reclining;<sup>61</sup> little attachment to sleep; always having much calm and being fit for developing distinction in *jhāna*; it is a practice of good men; and it is an act of effacement.

Q. Who undertakes it? How is it broken?

A. One who rejects lying down to sleep [is one who undertakes the state of the sitter].

If one lies down, it is called “breaking”.

<sup>58</sup> 於所住處睡眠懈怠 = “in the dwelling-place [of] torpor and sloth”, which does not make sense. The Tibetan instead has “coming under the sway of sloth, torpor, and idleness”. *Dbang du 'gro ba = vasagata, vasam gacchati*, etc. Probably Saṅghapāla misunderstood *vasa-gata* as *(ā)vāsa-gata*.

<sup>59</sup> 惰臥, lit. “stupor of lying down”, but below, at 406a15, 睡臥, “lying down to sleep” is used. The Tibetan and Vism indicate that just “lying down” is intended.

<sup>60</sup> 生怠處. Cf. the eight grounds of laziness, 八懶處, at Ch. 11 § 21/448a15–16.

<sup>61</sup> 染觸樂. Saṅghapāla misunderstood *passasukha*, “pleasure of reclining” as *phassasukha*. The Tibetan has *'phres pa'i bde ba la ma chags pa*, “is dispassionate to the pleasure of reclining/reposing”.

Cf. Vism II.75/p.79: ... *seyyasukham passasukham middhasukham anuyutto viharattī ti vuttassa cetaso vinibandhassa upacchedanam, sabbakammaṭṭhānānuyogasappāyatā, pāsādikairiyāpathatā, vīriyārambhānukūlatā, sammāpaṭipattiyyā anubrūhananti*.

## 16 Expediencies

Q. What are the expediencies<sup>62</sup> regarding the state of the rag-robe-wearer?<sup>63</sup>

A. If, as an expediency, one accepts robes made of hemp, cotton, silk, and wool, etc.,<sup>64</sup> that are offered by house-holders, then one does not break the state of the rag-robe-wearer.

Q. What are the expediencies regarding the state of the three-robés-wearer?

A. The extra robe-cloth that can be stored for ten days at most,<sup>65</sup> the month's-expectation robe-cloth,<sup>66</sup> the *kaṭhina* robe,<sup>67</sup> extraordinary robe,<sup>68</sup>

<sup>62</sup> 方便 = *upāya*; Tibetan *skabs phye ba* = *skabs*, “time, occasion, opportunity” + *phye ba* “differentiation, distinction;” perhaps meaning “special occasion” or “abnormal occasion”. Both Bapat and EKS translated it as “expedience” and this is maintained here. Vism II.19/ p.64, etc., has some of these “expediencies” in the *vidhāna* or “directions” sections, but, although *vidhāna* can mean “expediency” in Sanskrit (see MW), Vism also gives directions that are not expediencies. Perhaps it corresponds to *accāyika*, “extraordinary/irregular [reason]” or “urgent [reason]”?

<sup>63</sup> 云何離糞掃衣, lit. “what is exempt from refuse-robés” but the answer, in the Tibetan, and the questions to the other *dhutaguṇas* (406a21, etc) indicate that it should be 云何糞掃衣方便.

<sup>64</sup> *homa*, *kappāsa*, *koseyya*, *kambala*. Cf. Vin I 58: *Pamsukūlacīvaraṇi nissāya pabbajjā, tattha te yāvātīvanu ussāho karaṇīyo; atirekalābho khomāṇi, kappāsikāṇi, koseyyāṇi, kambalāṇi, sāṇāṇi, bhaṅgāṇi*.

<sup>65</sup> This refers to an extra robe or robe-cloth (*atirekacīvara*) that can be kept for ten days at the most outside of the *kaṭhina* season, as described in the first *nissaggiya pācittiya* rule in the Pātimokkha; see Vin III 196: *Niṭṭhitacīvaraṇī bhikkhunā ubbhataśmī kathine dasāhaparamāṇi atirekacīvaraṇi dhāretabbam, tam atikkāmayato nissaggiyaṇ pācittiyaṇ*. “Extra robe” is any robe (-material) that is not determined or assigned. Vin III 196: *Atirekacīvaraṇi nāma anadhiṭṭhitam avikappitam*.

Tibetan: “When there is an expectation of a supplement (of robe material), to keep/keeping an extra robe for ten days”. The first part of this sentence refers to the third *nissaggiya pācittiya* rule, while the second part to the first rule, see above. The Tibetan translator misunderstood the original; see the next footnote.

<sup>66</sup> 月望: “month's-expectation” or “full-moon”. This refers to the “untimely” robe (*akālacīvara*) in the third *nissaggiya pācittiya* that can be kept for a month at most (*māsaparamāṇi*) when there is the expectation (*paccāsāya*) that enough cloth will be obtained within that month to finish making the robe.

Vin III 199: *Niṭṭhitacīvaraṇī bhikkhunā ubbhataśmī kathine bhikkhuno paneva akālacīvaraṇi uppajjeyya, ... no cassa pāripūri, māsaparamāṇi tena bhikkhunā tam cīvaraṇi nikhipitabbam ūnassa pāripūriyā satiyā paccāsāya. ...*

<sup>67</sup> The Tibetan does not mention the *kaṭhina* robes. One of the five *kaṭhina* season benefits is that a bhikkhu can accept as much robe as he needs without having to determine or assign it; see Vin I 253 and Sp 1106: *Yāvadatthacīvaraṇi yāvattakena cīvarena attho, tāvattakam anadhiṭṭhitam avikappitam kappissatī ti attho*.

<sup>68</sup> 長衣 = *atirekacīvara*, “extra-robe” but this type was already mentioned. Probably this is due to a misunderstanding of *acceka* of *accekacīvara*, “urgent/extraordinary robe” as *atireka*.

sheets for protecting the lodging (*paccattharaṇa?*), cloth for covering sores (*kaṇḍupāṭicchādi*), handkerchiefs (*mukhāpuñchana*), and the rains bathing cloth (*vassikasāṭika*), which are undetermined and unassigned:<sup>69</sup> if one [accepts these] as an expediency, one does not break the state of the three-robés-wearer.

Q. What are the expediencies regarding the state of the almsfood-gatherer?

A. If as an expediency one accepts a community meal (*saṅghabhatta*), a continuous meal (*niccabhatta*), a ticket meal (*salākabhatta*), a fortnightly meal (*pakkhikabhatta*), an observance day meal (*uposathabhatta*), a group meal (*gaṇabhatta*), or a monastery meal (*vihārabhatta*),<sup>70</sup> one does not break the state of the almsfood-gatherer. However, if one sees the disadvantage of these, one should reject them too.<sup>71</sup>

Q. What are the expediencies regarding the state of the uninterrupted alms-round goer?

A. When there is an elephant or horse, etc.,<sup>72</sup> at the gate [of a house], or when there is a quarrel or something shameful [happening], etc., — when one sees such

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An *accekacīvara* can also be stored for 10 days at most (except for the robe-making season when it can be kept for a month) and would fit in this list of exceptions. For *accekacīvara*, see Vin III 260: *Dasāhānāgataṁ kattikatemāśikapuṇyamāṇ bhikkhuno paneva accekacīvaraṁ uppajjeyya, accekam maññamānena bhikkhunā patiggahetabbam, patiggahetvā yāva cīvarakālasamayaṁ nikkipitabbam. Tato ce uttari nikhippeyya, nissaggyam pācittiyaṁ.*

<sup>69</sup> These are all types of allowable extra robes that can be temporarily used by a *tecivara* if they are not determined or assigned (*anadhitthitam avikappitam*; see Sp 1106 in Ch. 3 fn. 67). The Tibetan has “determined [and] assigned” but these robes cannot be determined or assigned because then ownership is assumed directly or indirectly and then the bhikkhu has more than three robes and thereby breaks this *dhutagūṇa*. For the “determination” and “dual ownership” of robes, see Thānissaro 2007, Chapter 7.1 and 8.6, and *Pācittiya* 59 (Vin IV 121).

Cf. Vin I 296: *Anujānāmi ... ticīvaraṁ adhitthātum na vikappetum; vassikasāṭikam vassānaṁ cātumāsam adhitthātum, tato param vikappetum; niśidānam ... paccattharaṇam adhitthātum na vikappetum; kandupāṭicchādim yāva ābādhā adhitthātum tato param vikappetum; mukhāpuñchanacoṭam ... parikkhāracoṭam adhitthātum na vikappetumi.*

<sup>70</sup> Vin I 95: *Piṇḍiyālopaṁbojanam nissāya pabbajjā. Tattha te yāvajīvam ussāho karanīyo. Atirekalābho saṅghabhattam, uddesabhattam, nimantanaṁ, salākabhattam, pakkhikam, uposathikam, pāṭipadikam.* Vin IV 75: *niccabhattam salākabhattam ... Vism II.27/p.66: Tena pana piṇḍapāṭikena saṅghabhattam, uddesabhattam, nimantanaṁbhattam, ... vihārabhattam, dhurabhattam, vārakabhattan-ti etāni cuddasa bhattāni na sāditabbāni. Sace pana saṅghabhattam ganhathati ādinā nayena avatvā amhākam gehe saṅgho bhikkham ganhātū, tumhepi bhikkham ganhathā ti vatvā dinnāni honti, tāni sāditum vajantī.*

<sup>71</sup> The Tibetan has: “Only when seeing the disadvantage of illness (‘*hon*’), they are to be partaken of”, i.e., one may only partake of these meals when one is ill.

<sup>72</sup> Cf. M I 10: ... *paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam gonam parivajjeti, caṇḍam kukkaram parivajjeti, ahim ...*

[things] and others, one can avoid [that house].<sup>73</sup> When one sees [a house of] outcastes (*caṇḍāla*),<sup>74</sup> or when [a legal act of] overturning the alms-bowl [is in effect],<sup>75</sup> or when there is [a house of] a family of trainees,<sup>76</sup> or when one accompanies one's preceptor, one's teacher, or a visiting bhikkhu [on alms-round] — when for such and other expediencies one skips [a house], one does not break the state of the uninterrupted alms-round goer.

Q. What are the expediencies regarding the state of the one-sitting-eater?

A. If, in the course of taking a meal at the proper time, one sees an elephant, a horse, a cow, or a snake [coming], or rain [is coming], or if one sees one's preceptor coming, or one's teacher, or a visiting bhikkhu, and one stands up<sup>77</sup> as

<sup>73</sup> Cf. Vism II.31/p.67: *Tena pana sapadānacārikena gāmadvāre thatvā parissayābhāvo sallakkhetabbo. Yassā racchāya vā gāme vā parissayo hoti, tam pahāya aññattha caritum vaṭṭati.*

<sup>74</sup> The Tibetan has “a family/house where the food is not suitable/allowable [for a monk] to eat/partake of” (*zas bzar mi rung ba'i khyim*). This could refer to families who would offer unallowable (*akappiya*) meats such as dog-meat and/or meat of an animal killed for the purpose of offering it to monks, such as could be done by a butcher. In Pāli literature the *caṇḍāla* is associated with the profession of removing and scavenging animal corpses; see J-a III 195: *chavachaddakacāṇḍālā* and Nidd-a II 293: *caṇḍālo ti chavacāṇḍālo*. They were said to eat meat of dogs and thrown away food; see Thī 509: *Kāhinti khu tam kāmā, chātā sunakham va caṇḍālā*; J-a V 450: *chavakasamasadisan-ti sunakha-maṇsa-khāda-caṇḍālena samam sadisam*; J-a IV 380: ... *sapāko ti sapāko caṇḍālo ...* (*sapāka* = Skt *śvapāka* “dog-cooker”); Ap-a 335: *sunahocchīṭhabhattabhuñjanakacāṇḍālakule jāto ti*.

<sup>75</sup> The *pattanikkujjana* is a special disciplinary procedure by which bhikkhus, after having performed a legal act of the Saṅgha (*saṅghakamma*) entitling them to do so, can show their disapproval of a misbehaving layperson by turning upside down their alms-bowls when he wants to offer them alms-food. When the layman's conduct improves, and a legal act has been performed, the boycott can be cancelled and monks can receive food from him in their alms-bowls.

See Vin II 125–26, A IV 344: *Aṭṭhahi ... aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattañ nikkujjeyya Katamehi aṭṭhahi? Bhikkhūnañ alābhāya ... anatthāya ... avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti, buddhassa ... dhammassa ... saṅghassa avaṇñam bhāsati. Anujānāmi ... imehi aṭṭhahaṅgehi samannāgatassa upāsakassa pattañ nikkujjitum. Evañ-ca pana ... nikkujjitabbo. Byattena bhikkhunā paṭibalena saṅgho nāpetabbo: Sunātu me, bhante, saṅgho. ... Yadi saṅghassa pattakallam, saṅgho vadḍhassa licchavissa pattañ nikkujjeyya, asambhogam saṅghena kareyya. Esā natti.*

<sup>76</sup> This refers to a rule that forbids monks to accept and eat the food given by overly-generous families that have been declared trainees through a legal act (*saṅghakamma*) in order to protect them from giving beyond their means to overly demanding monks. See Vin IV 180: *Yāni kho pana tāni sekhasammattāni kulāni, yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno khādanīyam vā bhojanīyam vā sahathā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesettabam tena bhikkhunā...* Cf. Vin II 208: *agocaro pucchitabbo, sekhasammattāni kulāni pucchitabbāni*.

<sup>77</sup> Junior monks have to rise from their seats as a sign of respect to seniors. Cf. Vism II.35/p.69: *Sacassa vippakate bhojane ācariyo vā upajjhāyo vā āgacchati, uṭṭhāya vattam vattati.*

an expediency, and after having stood up, eats again, one does not break the state of the one-sitting-eater.

The states of the food-limiter and the later-food-denier are without expediencies. [406b]

Q. What are the expediencies regarding the state of the wilderness-dweller?

A. If one lives inside a village (*gāmanta*) as an expediency for [attending a legal act of] full admission (*upasampadā*), for confession of offences, for hearing the Dhamma, for the observance-day ceremony (*uposatha*), for the invitation ceremony (*pavāranā*), when oneself is ill, or looking after one who is ill,<sup>78</sup> for inquiring about points of a discourse that one is uncertain about — for such and other reasons, one does not break the state of the wilderness-dweller.

Q. What are the expediencies regarding the state of the tree-root-dweller?

A. If one would enter a covered place because of encountering rain and returns again by dawn-rise, one does not break the state of the tree-root-dweller.

The state of the open-air-dweller, charnel-ground-dweller, and user-of-any-dwelling have the same expediencies [as the wilderness-dweller and tree root dweller]. In such cases, they can also dwell in other dwelling-places.

The state of the sitter is without expediencies. Yet certain ones say that when one [lies down] as an expediency to pour [medicine] into the nose,<sup>79</sup> one does not break the state of the sitter.

## 17 Eight and three kinds of asceticism

These thirteen kinds of asceticism can be further [combined to] eight.<sup>80</sup> As is taught in the Abhidhamma: “There are eight kinds of asceticism.”<sup>81</sup>

<sup>78</sup> Cf. Vism II.52/p.72–73.

<sup>79</sup> No such expedience is mentioned in Pāli texts. It refers to the “nose treatment” or *natthukamma* allowed in Vin I 204, and consisting of the pouring of medicinal oil into the nose (D-a I 98) while lying down. The Dhammapada Commentary (Dhp-a I 9–12) tells the story of a monk who had taken up the sitter’s practice. Although he subsequently suffered an eye ailment, he refused to follow the advice of his physician to pour the medicinal oil into his nose while lying down. He stubbornly did so while sitting, and therefore went blind.

<sup>80</sup> Cf. 412a29: “The six persons may through analysis be reduced to three.”

<sup>81</sup> Nidd I 66: *Atṭha dhutaṅgāni*: *āraññikaṅgam*, *piṇḍapātiṅgam*, *pamsukūlikaṅgam*, *tecivaraṅgam*, *sapadānacārikaṅgam*, *khalupacchābhattiṅgam*, *nesajjikaṅgam*, *yathāsanthaṅgam* — *idam* *vuccati vataṁ*, *na sīlam*.

The state of the food-limiter and one-sitting-eater are included in the state of the later food denier. [Why?] Because that which is received is of one kind.<sup>82</sup>

The state of the tree-root-dweller, open-air-dweller, and the charnel-ground-dweller are included in the state of the wilderness-dweller. Why? If one builds a hut, one delights in work, one accumulates and stores up much [things], and has attachment towards the dwelling place, which are not agreeable to the [quality of] mind. Considering thus, one dwells in purity under a tree, in a charnel ground or in the open air.

Therefore, there are eight.

These eight kinds of asceticism can be further [combined to] three: the state of the wilderness-dweller, rag-robe-wearer and almsfood-gatherer. If these three are pure, the kinds of asceticism are fulfilled. Therefore, the Buddha said to Nanda: “When shall I see you as wilderness-dweller, rag-robe-wearer, and later food denier, not nursing body and life, not longing for sense-pleasures?”<sup>83</sup>

## 18 Miscellaneous topics

Q. What are the factors of asceticism? How many kinds of ascetic states are there? Which persons of the three temperaments practise the kinds of asceticism? How many kinds of asceticism have a season? Who is an ascetic and who is a proponent of the kinds of asceticism?

A. There are thirteen kinds of asceticism, which were taught by the Buddha and are virtues declared by the Buddha<sup>84</sup> — this is called “factors of asceticism”.

<sup>82</sup> I.e., all three receive food. The Tibetan version has a different explanation here; see Appendix I.

<sup>83</sup> S II 281: *Kadāham nandam passeyyam, āraññam pamsukūlikam; aññātuñchena yāpentam, kāmesu anapekkhinanti.*

“One who is refusing later food, not nursing body and life” is not in the Tibetan and Pāli and is due to a misunderstanding of *aññātuñchena yāpentam*, “sustaining himself by scraps of strangers”.

<sup>84</sup> 佛所制戒 = *buddha-paññattāni sīlāni / sikkhāpadāni*. Compare 制諸戒, “declares training-rules”, *sikkhāpadāni paññāpeti*, at 428a12. The Tibetan translation (see Appendix I § 17) is quite different: “Those [factors] which remove (*dhunāti*?) the thirteen grounds (*vatthu*) [of afflictions] are the factors of asceticism.” This is closer to the parallel in the Vism: “All these, however, are the practices (*aṅga*) of a bhikkhu who is ascetic (*dhuta*) because he has shaken off (*dhuta*) defilement by undertaking one or other of them. Or the knowledge that has got the name “ascetic” (*dhuta*) because it shakes off (*dhunana*) defilement is a practice belonging to these, thus they are ‘ascetic practices’ (*dhutaṅga*). Or alternatively, they are ascetic (*dhuta*) because they shake off (*niddhunana*) opposition, and they are practices because they are a way (*patipatti*).” (Translation by Nānamoli 2010: 57.) Vism II.11/p.61; Vism II.78/p.80: *Sabbāneva panetāni tena tena samādānena dhutakilesattā dhutassa*

These [kinds of asceticism] are not to be spoken of (*navattabba*) as wholesome, unwholesome or indeterminate. Why? Because there are bad persons with evil wishes, who do not abandon the evil wishes that arise together with the immoral greed for gain, therefore there are unwholesome kinds of asceticism.<sup>85</sup>

Q. How many kinds of ascetic states are there?

A. There are two ascetic states: non-greed and non-delusion. As the Buddha said: “If a bhikkhu who wears rag robes does so dependent on fewness of wishes, contentment, enjoyment of solitude, effacement, and dependent on freedom, then he is called ‘one who undertakes [the state of] rag-robe-wearer’.”<sup>86</sup>

*bhikkhuno aṅgāni, kilesadhunanato vā dhutan-ti laddhavohāram nāṇam aṅgam etesan-ti dhutaṅgāni. Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyātipi dhutaṅgāni.*

The part on virtue in the Chinese does not fit since *sīla* is usually distinguished from *vata* “observance”, in which the *dhutaguṇa* are included (see Ch. 2 § 6).

<sup>85</sup> *Navattabba* means that the *dhutaṅgas* cannot be spoken of in terms of the Dhammasaṅgañī’s “wholesome triad”, *kusalattika* — i.e., *kusalā*, *akusalā* & *avyākatā dhammā*. The Vism refers to this as *kusalattikavinimutta* “free from the wholesome triad”. This entails that the *dhutaṅgas* are *paññatti*, “designation”, and indeed Upatissa lists *dhutaṅga* as the 6<sup>th</sup> kind of *paññatti* at Ch. 11.36/p.449a28; see Ch. 11 fn. 195. The Vism-mhṭ rejects this idea of the Abhayagirivāsins, arguing that then “due to the non-existence of it (i.e., the *dhutaṅga*) in the highest sense, there would also not be the sense of shaking off (*dhunanaṭṭho*) of the defilements”. Cf. Bapat 1937: xxxviiif, 1964: xxviiif and Mori 1988: 6.

Cf. Vism II.78f: *Tattha kusalattikato ti sabbāneva hi dhutaṅgāni sekkhaputhujjanakhīṇāsavānam vasena siyā kusalāni, siyā abyākatāni, natthi dhutaṅgam akusalanti. Yo pana vadeyya pāpiccho icchāpakato āraññiko hoti ti* (A III 219) ādīvacanato akusalam-pi dhutaṅgan-ti. *So vattabbo na mayam akusalacittena araññe na vasatī ti vadāma. Yassa hi araññe nivāso, so āraññiko. So ca pāpiccho vā bhaveyya appiccho vā, imāni pana tena tena samādānena dhutakilesattā dhutassa bhikkhuno aṅgāni, kilesadhunanato vā dhutan-ti laddhavohāram nāṇam aṅgametesan-ti dhutaṅgāni. ... Yesam-pi kusalattikavinimuttam dhutaṅgam, tesam attatho dhutaṅgam-eva natthi. Asantam kassa dhunanato dhutaṅgam nāma bhavissati. Dhutaguṇe samādāya vattatī ti vacanavirodho pi ca nesam āpajjati, tasmā tam na gahetabban-ti ayañ tāva kusalattikato vanñanā. Vism-mhṭ I 103: Akusalam-pi dhutaṅgan-ti akusalacittena pi dhutaṅgasevanā attī ti adhippāyo. Tam na yuttam, yena akusalacittena pabbaji-tassa āraññikattam, tam dhutaṅgam nāma na hoti. Kasmā? Lakkhaṇābhāvato. Yam hidam kilesānam dhunanato dhutassa puggalassa, nāṇassa, cetanāya vā aṅgattam, na tam akusaladhammesu sambhavati. ... Yesan-ti abhayagirivāsike sandhāyāha, te hi dhutaṅgam nāma paññattī ti vadanti. Tathā sati tassa paramatthato avijjamānattā kilesānam dhunanaṭṭho pi na siyā, samādātabbatā cā ti tesam vacanam pāliyā virujjhati ti dassetuṇi kusalattikavinimuttan-ti ādi vuttam. ... Cf. Nidd I 66–67 (in Ch. 2 fn. 34) on the distinction between *sīla* and *vata*.*

不善人 literally means “unwholesome person” = *akusala-puggala*, but this word is not found elsewhere in the Vim nor in Pāli texts.

<sup>86</sup> A III 219: .... *appicchatam yeva nissāya santuṭṭhim yeva nissāya sallekham yeva nissāya pavivekam yeva nissāya idamatthitam yeva nissāya pañsukulikō hoti, ayañ imesam pañcannam pañsukulikānam aggo ...* Cf. Vism II.84/p.81: *Dhutadhammā veditabbā ti appicchatā, ..., idamatthitā ti ime dhutaṅgacetanāya parivārakā pañca dhammā appicchatam yeva nissayati*

Likewise, the other kinds of asceticism are also [states of] non-greed and non-delusion.

By this non-greed, one removes (*dhunāti*) greed in thirteen grounds (*vatthu*). By this non-delusion, one removes ignorance in thirteen grounds.<sup>87</sup>

Furthermore, by this non-greed, which the Buddha sanctioned, he can give rise to disenchantment. In conformity with effacement, he removes the deception of [the pursuit of] sense-pleasures. In conformity with non-delusion, he removes the deception of [the pursuit of] exhausting oneself (*attakilamatha*).<sup>88</sup>

These are the two ascetic states: non-greed and non-delusion.

Q. Which persons of the three temperaments practise the kinds of asceticism?

A. The one with a greed temperament and the one with a delusion temperament, these [persons] can practise the kinds of asceticism. [406c] The person with a hate temperament cannot practise the kinds of asceticism.

Why can the person with a greed temperament and the person with a delusion temperament practise the kinds of asceticism?

The person with a greed temperament [who undertakes the kinds of asceticism in dependence upon painful practice]<sup>89</sup> becomes heedful. If he is heedful, greed is arrested.

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*ādivacanato dhutadhammā nāma, tattha appicchatā ca santuṭhitā ca alobho. Sallekhata ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ca amohe ca. Idamatthitā nāṇam-eva.*  
Cf. Sp III 607: *Dhutā sallekhavuttinoti yā paṭipadā kilese dhunāti, tāya samannāgatattā dhutā. Yā ca kilese sallikhati, sā etesañ vutti ti sallekhavuttino.*

Saṅghapāla didn't understand *idamatthitā/idamatthikatā/idamaṭṭhikatā*: “‘this-is-sufficient’-ess”, “‘this-is-enough-for-the-purpose’-ness” and instead translated it as “freedom” (-*matthitā* > \*-*muttītā/muktatva*?). The Tibetan translator understood it properly. See Th 984: *Kappiyam tam ce chādeti, cīvaraṁ idamatthikam; alam phāsuvihārāya, pahitattassa bhikkhuno.* Th-a III 99: *Idamatthikan-ti idam payojanattham satthārā vuttapayojanattham yāvadeva sītādīpaṭīghātanatthañ-ceva hirīkopīnapatičchādanatthañ-ca ti attho. Etena kāyaparihāriyam cīvaraṁ tattha itarītarasantosañ-ca vadati.*

<sup>87</sup> Cf. Vism II.84/p.81: *Tattha ca alobhena paṭikkhepavatthūsu lobham, amohera tesveva ādīnavapaṭīcchādakam moham dhunāti.* The Tibetan version has this at the end of this “two states” section.

<sup>88</sup> Cf. Vism II.84: ... amohera tesveva ādīnavapaṭīcchādakam moham dhunāti. *Alobhena ca anuññātānam paṭisevanamukhena pavattam kāmasukhānuyogam, amohera dhutaṅgesu atisallekhamukhena pavattam attakilamathānuyogam dhunāti.* Mp-ṭ 151: *Paṭikkhepavatthūsūti dhutaṅgasevanāya paṭikkhipitabbavatthūsu pahātabbavatthūsu.* Vism-mhṭ 105: *Paṭikkhepavatthūsūti gahapaticīvarādīsu tehi tehi dhutaṅgehi paṭikkhipitabbavatthūsu. ... Tesveva vā ti paṭikkhepavatthūsu eva.*

<sup>89</sup> 至愛, “is craving” or “under the influence of craving”, which does not make sense. The Pāli and Tibetan parallels instead have “dependent upon painful practice”,

The person with a delusion temperament who undertakes the kinds of asceticism in dependence upon effacement becomes heedful. If he is heedful, delusion is arrested. That is why the person with a greed temperament and the person with a delusion temperament can practise the kinds of asceticism.

The person with a hate temperament [who practises] a painful practice (*dukkhapatiṣṭadā*) does even more harm to himself, just as a someone afflicted with a bile disorder by taking hot drinks increases [for the worse] his disorder.<sup>90</sup>

It is also said:<sup>91</sup> “A person with a hate temperament should dwell in a wilderness or under a tree. Why should he dwell in a wilderness [or under a tree]? Because there is no worldly suffering there.”<sup>92</sup>

Q. How many kinds of asceticism have a season (*utu*)?

A. Three kinds of asceticism have an eight-month season, namely, the state of the tree-root-dweller, the state of the open-air-dweller, and the state of the charnel-ground-dweller. The Buddha allowed a covered [dwelling] place in the rainy season (*vassāna*).<sup>93</sup>

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*dukkhāpaṭipadañ-ca nissāya*. Saṅghapāla or a copyist might not have understood this, or did not agree with it. Below, at 406c05, 受苦更, “undertaking a painful practice” is used. Possibly 至愛 is a corruption of 苦更.

Tibetan: *'dod chags spyod pa bsgrub dka' ba la brten nas 'dod chags rnam par gnon par 'gyur*. Vism II.86/p.81: *Kassa dhutaṅgasevanā sappāyā ti rāgacaritassa ceva mohacaritassa ca. Kasmā? Dhutaṅgasevanā hi dukkhāpaṭipadā ceva sallekhavīhāro ca. Dukkhāpaṭipadañ-ca nissāya rāgo vūpasammati. Sallekhañ nissāya appamattassa moho pahīyati*. Cf. Nett-a 87: ... *tibbakileso rāgacaritoti adhippeto. Tassa dukkhāya paṭipadāya bhāvanā samijjhati. Yassa ca dukkhāya paṭipadāya bhāvanā samijjhati, tassa garutarā asubhadesanā sappāyā*, ...

<sup>90</sup> 痰, *mkhris pa*, *pitta*. Cf. Ps III 57: *Tassa hi pittajararogo bhavissati. Tenassa uñhodakam pivitum vā hatthapādādidhovanatthāya vā gattaparisiñcanatthāya vā upanetum na vaṭṭati, rogo balavatato hoti. Sītodakam vaṭṭati, rogañ vūpasammeti*. Mil 135: *Pittam, mahārāja, kuppamānañ tividhena kuppatti sītena uñhena visamabhojanena*.

<sup>91</sup> 復說, see Introduction § 4.8. Tibetan: *gzhān dag na re*, “others say”. The Tibetan probably corresponds to *apare vadanti* because it ends with the quotation marker *zhes zer ro*.

<sup>92</sup> Vism II.86/p.81: *Āraññikaṅgarukkhamūlikaṅgapatiṣevanā vā ettha dosacaritassā-pi sappāyā. Tattha hissa asaṅghaṭiyamānassa viharato doso pi vūpasammati ti ayam dhutādīnañ vibhāgato vaṇṇanā*.

<sup>93</sup> The rainy season lasts four months, three of which have to be spent in a covered dwelling place. See Vin I 137: *Anujānāmi ... vassāne vassam upagantun-ti*. Vin I 152f.: *Tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. ... rukkhavīṭabhiyā vassam upagacchanti. ... ajjhokāse vassam upagacchanti. ... asenāsanikā vassam upagacchanti. Sītenapi kilamanti, uñhenapi kilamanti. Bhagavato etamathāñ ārocesum. Na ... asenāsanikena vassam upagantabbam. Yo upagaccheyya, āpatti dukkaṭassā ti*.

Q. Who is ascetic and who is a proponent of the kinds of asceticism?<sup>94</sup>

A. There is one who is an ascetic and who also propounds the kinds of asceticism. There is one who is ascetic who does not propound the kinds of asceticism. There is one who is not ascetic and who only propounds the kinds of asceticism. There is one who is not ascetic and who does not propound the kinds of asceticism.<sup>95</sup>

Q. Who is one who is ascetic who also propounds the kinds of asceticism?

A. The arahant who has undertaken the kinds of asceticism and is endowed with them.<sup>96</sup>

Q. Who is one who is ascetic who does not propound the kinds of asceticism?

A. The arahant who has undertaken the kinds of asceticism but is not endowed with them.

Q. Who is one who is not ascetic and who only propounds the kinds of asceticism?

A. The trainee or the worldling who has undertaken the kinds of asceticism and is endowed with them.

Q. Who is one who is not ascetic and who does not propound the kinds of asceticism?

A. The trainee or the worldling who has [not] undertaken the kinds of asceticism and is not endowed with them.

<sup>94</sup> It is not possible to give a literal translation of this passage. *Dhuta* means “one who has shaken off (defilements)” or “one who is an ascetic”, while *dhutavāda* means “one who propounds the *dhuta*/kinds of asceticism”.

<sup>95</sup> Vism II.80–81: *Kassa dhutangasevanā sappāyā ti veditabbañ. Tattha dhuto ti dhutakilesa vā puggalo kilesadhusnano vā dhammo. Dhutavādo ti etha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto ceva dhutavādo ca. Tattha yo dhutañgena attano kilese dhuni, param pana dhutañgena na ovadati, nānusāsati bākulatthero viya, ayam dhuto na dhutavādo. Yathāha, tayidam āyasmā bākulo dhuto na dhutavādo ti. Yo pana na dhutañgena attano kilese dhuni, kevalam aññe dhutañgena ovadati anusāsati upanandatthero viya, ayam na dhuto dhutavādo. Yathāha, tayidam āyasmā upanando sakyaputto na dhuto dhutavādo ti. Yo ubhayavipanno lāludāyī viya, ayam neva dhuto na dhutavādo. Yathāha, tayidam āyasmā lāludāyī neva dhuto na dhutavādo ti. Yo pana ubhayasampanno dhammasenāpati viya, ayam dhuto cevadhusutavādo ca. Yathāha, tayidam āyasmā sāriputto dhuto ceva dhutavādo cā ti.*

<sup>96</sup> Cf. Th-a II 246: *Arahattam pana patvā sayam-pi sabbe dhutañgadhamme samādāya vattati, aññepi tadaññāya samādapeti.*

Q. What is the characteristic of the kinds of asceticism? What is their essential function? What is their manifestation?

A. Fewness of wishes is their characteristic. Contentment is their essential function. Effacement is their manifestation. Furthermore, non-attachment is their characteristic. Blamelessness (*anavajja*) is their essential function. Non-remorse (*avipaṭissāra*) is their manifestation.<sup>97</sup>

Q. What are the beginning, middle, and end of the kinds of asceticism?

A. Undertaking is the beginning, practice is the middle, and rejoicing is the end.

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<sup>97</sup> 無所著為相無過為味不退為起. This could also be translated as “Not being sullied (*anupalitta*, etc.) is their characteristic. Non-disadvantage (*anādīnava*) is their function. ...” There is no parallel.

Cf. Mil 351: *Idha mahārāja dhutaṅgam suddhājīvam sukhaphalam anavajjam na paradukkhāpanam abhayam ... sabbadukkhakkhayagamanam ...*

## CHAPTER 4

**Exposition of Concentration (*Samādhiniddesa*)****1 Introduction**

Q. Now, what should the meditator who has pure virtue and has undertaken the kinds of asceticism do to accomplish superior good states?<sup>1</sup>

A. He should give rise to concentration.

Q. What is concentration? What are its characteristics, essential function, manifestation, and footing? Who undertakes it? What are the differences between jhāna, liberation, concentration, and attainment? How many are the causes for concentration? How many are the benefits of concentration? How many are the obstacles to concentration?<sup>2</sup> How many are the [aids and] requisites of concentration? How many kinds of concentration are there?

**2 Definition of concentration**

Q. What is concentration?

A. “Concentration” means that one has a pure mind, wholly endeavours, has the benefits of calm, etc., and has an upright and undistracted dwelling [of the mind] — this is called “concentration”<sup>3</sup>

Furthermore, it means that the mind is not swayed by the strong winds of the afflictions. It is like the unflickering flame of a lamp inside a palace.<sup>4</sup>

<sup>1</sup> 已行頭陀受成就勝善處當何所作. Since 成就 comes before 勝善處 it has the causative meaning “to accomplish, to effect”. At the start of the previous chapter there instead is “whose mind desires to accomplish superior good qualities”, 心欲成就勝善功德.

<sup>2</sup> In the text the obstacles are put before the benefits. However, in the explanation below they come afterwards.

<sup>3</sup> Paṭis-a I 230: *Samādhīti ekārammaṇe samāṇī ādhīyati tena cittan-ti samādhī nāmā ti attho.*

<sup>4</sup> This means that when the flame is in a secluded place it cannot be moved by wind. This simile for concentration is also found at Ch. 11 § 21/ 447c22, and is also found in the Bhagavadgīta VI.19: “Like a lamp in a windless place does not flicker, so is considered the yogi of restrained mind who is meditating on the union with the Self”, *yathā dīpo nivātastho neñgate sopamā smṛitāyogino yatachittasya yuñjato yogam ātmanah*. On this simile and its use in Tibetan Buddhism, see Wayman 1955. Cf. As 118: ... *ayañ cittassekaggatāsañkhāto samādhī nāma ... nivātē dīpacīnam thiti viya cetaso thitī ti dañhabbo*. Vism XIV.139: *samādhānamattam-eva vā etam cittassā ti samādhī ... nivātē ....* Cf. Sv I 42: *nivātē padāpasikhā viya niccalā sannisinnāvā ahosi.*

As is said in the Abhidhamma: “That which is steadiness of mind, stationariness, steadiness, non-perturbedness, undistractedness, non-dissipatedness, calm, right concentration, the faculty of concentration, the power of concentration — this is called ‘concentration’.”<sup>5</sup> [407a]

### 3 Characteristics, essential function, manifestation and footing of concentration

Q. What are its characteristics, essential function, manifestation, and footing [of concentration]?

A. Steadiness of mind (*cittassa thiti*) is its characteristic; the removing of opposition (*paccanīka*) is its essential function;<sup>6</sup> calm (*samatha, viveka*) is its manifestation;<sup>7</sup> the freedom of mind due to the fading away of greed (*rāga-virāgā-cetovimutti*) is its footing.<sup>8</sup>

### 4 Undertaking of concentration

Q. Who undertakes concentration?

<sup>5</sup> Vibh 217, Dhs §11, Paṭis I 191, Nidd I 365: *Yā cittassa thiti sañthiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭa-mānasatā samatho samādhindriyā samādhibalā sammāsamādhi: ayām vuccati samādhi*. Cf. Pet 122. As elsewhere in translations of similar lists of synonyms, some terms and phrases were not translated accurately. Instead of *cittassa thiti sañthiti*, “steadiness of mind, stationariness”, there is “mental right establishment”. And instead of “steadfastness” for *avaṭṭhiti* there is “non-dependence” (*anālamba*) or “without object” (*anārammaṇa*), 無所攀緣, misunderstanding the *a-* in *ava-* for a negative. And instead of “calm due to non-distractedness” for *avisāhaṭa-mānasatā samatho* there is “calm that is not grasped” (*aparāmaṭṭha*), 寂靜無著.

<sup>6</sup> Paṭis-a I 237: *Appanāvūhiyañhi samādhi paccanīkadharmavigamena santattā*. Cf. Mp II 363: [Samādhi] *santo ti ādīsu paccanīkakilesavūpasamena santo*.

<sup>7</sup> Cf. Vism III.4: *avikkhepalakkhaṇo samādhi, vikkhepaviddhamasanaraso, avikampana-paccupaṭṭhāno. Sukhino cittam samādhiyatī ti vacanato pana suhamassa padaṭṭhānam*.

<sup>8</sup> 於染不著心得解脫是名為處 literally: “[Due to] dispassion towards passion, the mind attains freedom — this is called its footing”. Cf. A I 61: *Samatho ... bhāvito kimatthamanubhoti? Cittam bhāvīyati. Cittam bhāvitam kimatthamanubhoti? Yo rāgo so pahīyati. ... Rāgapakkiliṭṭham vā ... cittam na vimuccati, avijjupakkiliṭṭhā vā paññā bhāvīyati. Iti kho ... rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti ti.* A- a II 120: *Rāgavirāgā cetovimutti ti rāgassa khayavirāgena cetovimutti nāma hoti. Phalaśamādhissetam nāmam.* Nett-ṭ 40: *Sīlakkhandho, samādhikkhandho ca samathassa padaṭṭhānam, paññākkhandho vipassanāya padaṭṭhānam. Samatho rāgavirāgacetovimuttiyā padaṭṭhānam, vipassanā avijjāvirāgapaññāvimuttiyā padaṭṭhānam-ti.* Pet 173: *Sīlañ-ca cāgo ca rāgavirāgāya cetovimuttiyā padaṭṭhānam.* Cf. Pet 10: *Dvemā vimuttiyo, rāgavirāgā ca cetovimutti; avijjāvirāgā ca paññāvimutti — ayām nirodho.* Cf. Paṭis-a 588: *Rāgavirāgā ti rāgassa virāgo samatikkamo etissā athī ti rāgavirāgā.* Nett-a 51: *Tattha rañjanāṭhena rāgo. So virajjati etāyā ti rāgavirāgā, tāyā rāgavirāgāya, rāgapappahāyikāyā ti atho.* On the two different senses of *rāga*, dispassion and fading away, see Anālayo 2012a: 46.

A. Namely, the one who maintains the mind and mental properties (*cetasika*) evenly,<sup>9</sup> and undertakes concentration evenly, like the hand which holds a pair of scales; the one who gives rise to the mind and mental properties evenly, like [one who walks evenly while carrying] a bowl with oil;<sup>10</sup> the one who evenly [balances the faculties of] energy [and concentration, and faith and wisdom] with mindfulness,<sup>11</sup> for the purpose of concentration, just like four horses of equal strength pulling a chariot; the one who contemplates [an object] evenly for the purpose of concentration, like a master archer who fixes his mind [on the target] when pointing [the arrow].<sup>12</sup>

Because it removes opposition (*paccanīka*), [concentration] is like a medicine that counteracts poison. As is said in the Abhidhamma: “Concentration has the meaning of ‘embracing,’ concentration has the meaning of ‘encompassing’ and concentration has the meaning of ‘fulfilling’.”<sup>13</sup>

<sup>9</sup> I take 等 here to correspond to *samatta*, “evenness” or *samaṇ* “evenly” rather than to “etcetera” or a demarcator of the plural since 心心數 are not followed by 等 elsewhere in *Vimuttimagga*.

<sup>10</sup> 令心心數等如鉢中油. The character 令 is usually followed by another character expressing a verb, which might have been lost here. At S V 169 the simile of the man carrying a bowl filled with oil while being followed by a man with a sword who will kill him if he spills a drop is found: ... *samatittiko telapatto ti kho* ... *kāyagatāya etam satiyā adhivacanam*.

<sup>11</sup> I.e., the four faculties of mindfulness, faith, energy, and wisdom, which together with concentration are the five faculties, *indriya*.

<sup>12</sup> 如彼箭師注心調直. This can also be interpreted as “Like the fletcher (= arrow-maker) who fixes his mind to straighten [the arrow shaft]”, Mil 418: *Yathā, mahārāja, issāso sare pātayanto ... nimittam ujuṃ karoti, hāsamuppādeti vijjhissāmī ti, evam-eva kho, mahārāja, yoginā yogāvacarena ... sati upaṭṭhapetabbā, hāsamuppādetabbam sabbakilese nānānārācena vijjhissāmī ti. ... Puna caparam, mahārāja, issāso ālakam pariharati vaṇkajimhakuṭilanārācassa ujukaranāya. Evam-eva kho, mahārāja, yoginā yogāvacarena imasmiṃ kāye satipaṭṭhāna-ālakam pariharitabbam vaṇkajimhakuṭilacittassa ujukaranāya.* Cf. Dhp 33: *Phandanaṃ capalam cittaṃ, ... ujuṃ karoti medhāvī, usukāro va tejanam*.

<sup>13</sup> This passage on the meaning of *samādhi* rather belongs to § 2. Cf. Paṭis I 49: *pariggahaṭṭhena samādhi, parivāraṭṭhena samādhi, paripūraṭṭhena samādhi, ekaggaṭṭhena samādhi, avikkhepaṭṭhena samādhi, avisāraṭṭhena samādhi, anāvilaṭṭhena samādhi*. Cf. Nidd-a 57: *Sahajātāni sammā ādhīyati ṭhāpetī ti samādhi. So pāmokkhalakkhaṇo avikkhepalakkhaṇo vā, sahajātānam dhammānam ārammaṇe sampiṇḍanaraso nhāniyacuṇṇānam udakam viya, upasamapaccupatṭhāno, nāṇapaccupatṭhāno vā. Samāhito yathābhūtam pajānātī passatī hi vuttam*. Ps I 83–4: *Samādhānato samādhi. So avikkhepalakkhaṇo, avisāralakkhaṇo vā, cittacetasikānam sampiṇḍanaraso, cittaṭṭhitipaccupatṭhāno*.

## 5 Differences between *jhāna*, liberation, concentration and attainment

[Q. What are the differences between *jhāna*, liberation, concentration, and attainment?]¹⁴

[A.] “*Jhāna*” is the four *jhānas*, namely, the first *jhāna*, etc.<sup>¹⁵</sup>

“Liberation” is the eight liberations, namely: “One who is percipient of forms internally, sees forms externally”, etc.<sup>¹⁶</sup>

“Concentration” is the three kinds of concentration, namely: “[Concentration] with thinking and exploring”, etc.<sup>¹⁷</sup>

“Attainment” is the nine successive attainments.<sup>¹⁸</sup>

## 6 Causes of concentration

Q. What are [the causes] of [concentration]?<sup>¹⁹</sup>

A. *Jhāna*, liberation, [concentration,] and attainment are due to meditating on the object, due to meditating [that burns up] opposition,<sup>²⁰</sup> due to mental rapture and

<sup>¹⁴</sup> The question is missing here, but found in the introduction at 406c23. Part of the question appears to have been misplaced in the next section, § 6; see Ch. 4 fn. 19.

<sup>¹⁵</sup> Vibh 342: *Jhānan-ti. Cattāri jhānāni: paṭhamam jhānam, ... catuttham jhānam. Samādhī ti.*

<sup>¹⁶</sup> Vibh 342: *Vimokkho ti: aṭṭha vimokkhā — rūpī rūpāni passati — ayam paṭhamo vimokkho. ... Cf. D II 70f.; A IV 306: Ajjhattam rūpasaññī eko bahiddhā rūpāni passati parittāni suvannadubbanñāni.*

<sup>¹⁷</sup> Vibh 342: *Samādhī ti: tayo samādhī — savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakka-avicāro samādhi.*

<sup>¹⁸</sup> The four material and four immaterial concentration attainments plus the attainment of cessation. Vibh 343: *Samāpatti ti. Nava anupubbavihārasamāpattiyo — paṭhamajjhāna-samāpatti, ... saññāvedayitanirodhasamāpatti. Cf. A IV 410.*

<sup>¹⁹</sup> The text is corrupt. In the introduction of this chapter at 406c23–24 the question is: “How many causes for concentration can be seen?” 幾定因可見. But here the text literally has “What is of/for *jhāna*? Due to meditating ... due to the motivation to arouse concentration, there are attainment and liberation”, 云何為禪思惟事故... 起定故解脫正受者. The characters 禪 and 解脫正受者 likely belong together as 禪解脫[定]正受 and were part of the missing question at the start of § 6. In the introduction of this chapter at 406c23, the question is 禪解脫定正定受何差別, “What are the differences between *jhāna*, liberation, concentration, and attainment?”

<sup>²⁰</sup> 思惟怨. Cf. 思惟對治 at 416a27. = (upa)nijjhāyati + patipakkha/paccanīka. A mistranslation of *paccanīkajjhāpana*, “burning up opposition”, due to *jhāpana* being taken in the same sense as *upanijjhāna*. Cf. Vism IV.119/p.150: Ārammañūpanijjhānato paccanīkajjhāpanato vā *jhānam*. Vism-mhṭ I 175: *Pathavīkasiñāsañkhātassa attano attano ārammañassa rūpam viya cakkhunā upanijjhāyanato. Paccanīkajjhāpanato ti nīvaraṇādīnam paccanīkadhāmmānam dahanato vikkhambhanavasena pajahanato. Nidd-a I 129, Paṭis-a I 183, etc.: ... aṭṭha samāpattiyo*

pleasure, due to seclusion from and freedom from the hindrances, due to evenness [of mind], due to skill in producing concentration, due to achieving mastery, due to dwelling in and establishment in unity, and due to the wish to arouse concentration.<sup>21</sup>

## 7 Benefits of concentration

Q. How many benefits are produced by concentration?

A. Four benefits are produced by concentration.

Q. What are the four?

A. Pleasant dwelling in this life (*ditthadhammasukhavihāra*); contemplation by means of a pleasant object; realization of the direct knowledges (*abhiññā*); and the accomplishment of a [superior] existence (*bhavasampatti*).

Q. What is “a pleasant dwelling in this life”?

A. One who attains concentration gives rise to the mind without contamination, enjoys the taste of gladness, experiences supramundane happiness, and has a pleasant dwelling in this life.<sup>22</sup> Therefore, the Fortunate One said: “When there is tranquillity of the body due to the arising of rapture, one has coolness [of mind], and gradually brings about fulfilment, perfection, accomplishment and so on”.<sup>23</sup> As the Buddha said to the bhikkhus: “At first, Niganṭhas, not moving my body nor speaking a word, [sitting] silently for seven days and seven nights I dwelt experiencing only pleasure.”<sup>24</sup>

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*pathavīkasiṇādi ārammaṇam upanijjhāyantī ti ārammaṇūpanijjhānan-ti saṅkhyam gatā. Vipassanāmaggaphalāni pana lakkhaṇūpanijjhānam nāma. ... Tasmā ārammaṇūpanijjhānato ca lakkhaṇūpanijjhānato ca paccanikajhāpanato ca jhānan-ti veditabbaṁ.*

<sup>21</sup> This is related to a passage in Paṭis I 49: *anāvilaṭṭhena samādhi, aniñjanaṭṭhena samādhi, vimuttaṭṭhena samādhi, ekattupatṭhānavasena cittassa thitattā samādhi, samāpañ esatī ti samādhi, ... samāpañ jhātattā samādhi, visamañ jhāpitattā samādhi, samo ca hito ca sukho cā ti samādhi.*

<sup>22</sup> Cf. Paṭis-a I 297: ... *dittheva dhamme paccakkhe attabhāve sukho vihāro ditthadhammasukhavihāro*. Mp II 119: *ditthadhammasukhavihāran-ti lokiyalokuttaram phāsuvihāram*. Ps I 161: ... *rūpāvacarajjhānānametam adhivacanam. Tāni hi appetvā nisinnā jhāyino imasmin̄ yeva attabhāve asaṅkiliṭṭham nekkhammasukham vindanti, tasmā ditthadhammasukhavihārānī ti vuccanti*. Cf. Dhp 205. *Pavivekarasam pitvā, rasam upasamassa ca; niddaro hoti nippāpo, dhammapūtirasam pīvam.*

<sup>23</sup> Untraced. Cf. D I 73, A III 21, V 2, Paṭis I 85, etc. ... *pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittam samādhiyati. ...*

<sup>24</sup> Cf. M I 94, Kv 458: *Ahañ kho, āvuso niganṭhā, pahomi aniñjamāno kāyena abhāsamāno vācam, satta rattindivāni ekantasukham paṭisamvedī viharitum*. Cf. Ud 1-3: ...

This is called in the Teaching of the noble one (*ariya-dhamma*) a “pleasant dwelling in this life”.

“Contemplation by means of a pleasant object” means that when the meditator’s mind attains a concentration object, is free from the hindrances and obsessions, and is soft and malleable, contemplating the aggregates, the sense bases, the elements, and so on,<sup>25</sup> he is in a state of ease (*phāsu-bhāva*).<sup>26</sup> Therefore, the Fortunate One taught: “Bhikkhus, you should develop [concentration of mind]. Dependent upon [concentration of] mind everything is known as it really is.”<sup>27</sup>

“Realization of the direct knowledges” means that one who has attained concentration can, by means of it, realize the five direct knowledges, namely, supernormal power, the divine ear, knowledge of others’ minds, recollection of past existences, and the divine eye.<sup>28</sup> Therefore, the Fortunate One said: “Having attained concentration of mind one is capable of miraculous transformation (*vikubbana*)”. Likewise, one is able to obtain all supernormal powers (*iddhipāda*).<sup>29</sup>

“Accomplishment of a [superior] existence”:<sup>30</sup> One who has attained concentration, who has not yet become a non-trainee (*asekha*), and does not fall

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*pathamābhisaṃbuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhaṇaṭisaṃvedī. Ud-a 32: Vimuttisukhaṇaṭisaṃvedī ti vimuttisukhaṃ phalaśamāpattiṣukhaṃ paṭisaṃvivediyamāno nisinno hotī ti attho.*

The first part of this quotation, 我先作尼乾, literally means: “I at first/before do/practice *niganṭha*” suggesting that the Buddha sat for seven days like this as a *niganṭha*, which is a misunderstanding of the quotation from the Majjhima Nikāya.

<sup>25</sup> Cf. Paṭis I 101: *Katham sabbadhammānam sammā samuccchede nirodhe ca anupatthānatā paññā samasīsaṭhe nānām? Sabbadhammānan-ti — pañcakkhandā, dvādaśāyatanañi, aṭṭhārasa dhātuyo, kusalā dhammā, ... Sammā samuccchedeti nekkhammena kāmacchandam sammā samuccindati. ...*

<sup>26</sup> Cf. Dhp 373–74: *Suññāgāram paviṭṭhassa, santacittassa bhikkhuno / Amānusī rati hoti, sammā dhammāṇi vipassato. Yato yato sammasati, khandhānaṃ udayabbayaṃ; / Labhatī pītipāmojam, amatam tam vijānatam.*

<sup>27</sup> This might be a free translations of the sutta at S III 13 that is quoted in the parallel in Vism XI.121: *Bhagavā etadavoca: samādhim, bhikkhave, bhāvetha; samāhito, bhikkhave, bhikkhu yathābhūtam pajānāti. Kiñca yathābhūtam pajānāti? Rūpassa ... viññānassa samudayañ-ca atthaṅgamañ-ca.*

<sup>28</sup> For the five; see Chapter 9.

<sup>29</sup> Cf. D I 77: *So evaṃ samāhite citte parisuddhe pariyyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittam abhinīharati abhininnāmeti. So anekavihitañ iddhividhām paccanubhoti eko pi hutvā bahudhā hoti, ...*

<sup>30</sup> While the Vism parallel has *bhavavisesa*, the Vim has *bhavasampatti*. Cf. Vism I.29: *Tattha yañ imināhañ sīlēna devo vā bhavissāmi devaññataro vā ti evaṃ bhavasampattiñ ākañkhamānena pavattitañ, idañ tañhānissitañ. Cf. Vism XI.123/p.372: Ye aparihīnajjhānā brahmañloke nibbattiñsāmā ti brahmañloke papattiñ pathentā apatthayamānā vā pi puthujjanā samādhito na pariñhāyanti, tesam bhavavisesāvahattā appanāsamādhībhāvanā*

back from it, attains a material or immaterial existence as a result of attaining concentration. As the Buddha declared: “Those who practise the first jhāna a little, such ones all gain birth in the company of [the deities in] the assembly of Brahmā.” [407b]

Thus, all of these four benefits are produced by concentration. It will produce each of them.

## 8      Obstacles to concentration

Q. How many states are obstacles (*paripantha*) to concentration?

A. Namely, eight states: sensual desire, ill will, sloth and torpor, agitation, doubt, ignorance, boredom, and all evil unwholesome states — these are the obstacles.

## 9      Aids and requisites of concentration

Q. How many are the aids to concentration?

A. Namely, eight states are aids: renunciation, non-ill will, perception of light, undistractedness, defining of states, knowledge, gladness, and all wholesome states — these are the aids to concentration.<sup>31</sup>

Q. How many are the requisites (*parikkhāra*) of concentration?<sup>32</sup>

A. There are seven, namely: virtue, contentment with the requisites (*parikkhāra*),<sup>33</sup> guarding of the sense-faculties, moderation in food, not sleeping

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*bhavavisesānisamāṣā hoti. Tenāha bhagavā paṭhamam jhānam parittam bhāvetvā katttha upapajjanti. Brahmāparisajjānam devānam sahabyatam upapajjantī ti ādi* (= Vibh 424, cf. A II 126).

<sup>31</sup> Cf. Paṭis I 162: *Katamāni aṭṭha paripanthe nāñāni, aṭṭha ca upakāre nāñāni? Kāmacchando samādhissa paripantho, nekkhammam samādhissa upakāram. Byāpādo ... abyāpādo ... Thinamiddham ... ālokasaññā ... Uddhaccam ... avikkhepo ... Vicikicchā ... dhammavavatthānam ... Avijjā ... nāñām ... Arati ... pāmojjam ... Sabbe pi akusalā dhammā samādhissa paripanthā, sabbe pi kusalā dhammā samādhissa upakārā.* Cf. Vism I.140: ... nekkhammena kāmacchandassa, ... pāmojjena aratiyā, pathamena jhānena nīvaraṇānam ...

<sup>32</sup> Cf. M I 301: *cattāro sammappadhānā samādhiparikkhārā. D II 216: satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā. Katame satta? Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammājīvo sammāvāyāmo sammāsati.*

*A IV 40: Sattime ... samādhiparikkhārā. Katame satta? Sammādiṭṭhi, ... sammāsati. Yā kho ... imehi sattahaṅgehi cittassekaggatā parikkhatā, ayañ vuccati ... ariyo sammāsamādhi sa-upaniso iti pi saparikkhārō iti pī ti. Mp IV 28: samādhiparikkhārā ti maggasañādhissa sambhārā.*

<sup>33</sup> Cf. A V 24: ... bhikkhu santuṭṭho hoti itarītaracīvara piṇḍapātā senāsanagilāna paccayabhesa jjaparikkhārena. Cf. A II 143, III 134, 434, IV 233.

in the first and last watches of the night,<sup>34</sup> being constantly mindful and clearly knowing (*sati-sampajaññā*), and dwelling in a secluded place.

## 10 Kinds of concentration: two kinds

Q. How many kinds of concentration are there?

A. There are two kinds of concentration: mundane concentration and supramundane concentration.<sup>35</sup>

[The concentration] that is attained with the noble [paths and] fruits<sup>36</sup> is called “supramundane concentration”; the other [concentration] is called “mundane concentration”.

Mundane concentration is subject to contaminations, is subject to fetters, ties,<sup>37</sup> torrents, yokes, hindrances, subject to holding, to clinging, and to affliction.<sup>38</sup> This is called “mundane concentration”. The opposite of this is called “supramundane concentration”.

Furthermore, there are two kinds of concentration: wrong concentration and right concentration.

<sup>34</sup> The text has “not sleeping in the first, middle, and last [watches of] the night”, but this is a misunderstanding since in the Pāli it is said that there should be devotion to wakefulness in the first and last watches of the night, but that in the middle one can lay down mindfully, e.g., M I 273: *Jāgariyam anuyuttā bhavissāma, ... Rattiyā paṭhamam yāmaṇ cañkamena ... parisodhessāma. Rattiyā majjhimaṇ yāmaṇ dakkhinena passena sīhaseyyam kappessāma pāde pādaṇ accādhāya, sato sampajāṇo uṭṭhānasāññām manasi karitvā. Rattiyā pacchimaṇ yāmaṇ paccuṭṭhāya cañkamena ... parisodhessāmā ti.* The 7 requisites are given at M I 273–75: ... *hirottappenamha samannāgatā, parisuddho no kāyasamācāro ... vacīsamācāro ... manosamācāro, ... ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā, satisampajaññena samannāgatā, ... vivitṭam senāsanam bhajati ... abhijjhāya cittam parisodheti; ... vicikicchāya cittam parisodheti. ... pathamam jhānam upasampajja viharati.* Cf. Vibh 243–44: ... *samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro, bhojane mattaññū, pubbarattāpararattam jāgariyānuyogamanuyutto, sātaccaṇ .... sampajānakārī hoti, ... So vivitṭam senāsanam bhajati ... paṭhamam jhānam upasampajja viharati ....*

<sup>35</sup> Paṭis I 48. Cf. Nett 77.

<sup>36</sup> 聖果所得. Read 聖道果 instead of 聖果 in accordance with the “mundane & supramundane virtue” section at 401b21: 聖道果之所得. Cf. “mundane & supramundane wisdom” at 445a05: 聖道果相應慧. Cf. Ud-a 151: *Yathāvidhā te bhagavanto maggasiṇena phalaśiṇena sabbenapi lokaṇalokuttaraśiṇena, maggasaṁādhinā phalaśaṁādhinā sabbenapi lokaṇalokuttara-saṁādhinā, maggapaññāya phalapaññāya sabbaññāya lokaṇalokuttarapaññāya ....*

<sup>37</sup> The text puts what corresponds to *ganthaniyam* before *saṃyojanīyam*, 有縛有結, but at 447b07 it follows the same *saṃyojanīyam* *ganthaniyam*, 有縛有結, order as in the Pāli.

<sup>38</sup> See Dhs 584: *lokiyam, sāsavaṇ, saṃyojanīyam, ganthaniyam, oghaniyam, yoganiyam, nīvaraṇiyam, parāmaṭṭham, upādāniyam, saṅkilesikam.* Cf. Vibh 17. LC: “*Sāsava skilful citta is not citta which has āsavas. It is citta which is subject to āsavas. In other words, jhāna or vipassanāññā do not have āsavas, but they can give rise e.g., to subsequent attachment or aversion which are āsavas. The same is the case with all the other terms in the list.*”

Q. What is wrong concentration?

A. Unwholesome one-pointedness of mind is called “wrong concentration”. Wholesome one-pointedness of mind is called “right concentration”. Wrong concentration is to be abandoned; right concentration is to be developed.

Furthermore, there are two kinds of concentration: threshold concentration (*upacāra-samādhi*) and absorption concentration (*appanā-samādhi*).

The antecedent (*pubbabhāga*) of any concentration (*samādhi* or *samāpatti*) — this is called “threshold concentration”. The change of lineage (*gotrabhu*) immediately subsequent [to that] — this is called “absorption concentration”.<sup>39</sup>

## 11 Three kinds of concentration

Furthermore, there are three kinds of concentration: concentration that is with thinking and exploring; concentration that is without thinking and with a slight degree of exploring; concentration that is without thinking and exploring.<sup>40</sup>

Q. What is [concentration] with thinking and exploring?

A. The first *jhāna* is with thinking and exploring. The second *jhāna* is without thinking, but with a slight degree of exploring. The other *jhānas* are without thinking and exploring.

Furthermore, there are three kinds of concentration. Namely, the concentration that is accompanied by rapture (*pīti-sahagata*); the concentration accompanied by pleasure; the concentration that is accompanied by equanimity.<sup>41</sup>

<sup>39</sup> See also the description of these two kinds at Ch. 8 § 11. Cf. Vism III.6: ... *catudhātu-vavatthānassā ti imesam̄ vasena laddhacittekkagatā, yā ca appanāsamādhīnam pubbabhāge ekaggatā, ayam upacārasamādhi. Paṭhamassa jhānassa parikammaṇi paṭhamassa jhānassa anantarapaccayena paccayo ti ādivacanato pana yā parikammānantarā ekaggatā, ayam appanāsamādhī ti*. Cf. Sp II 429: *Tassevaṇi anuyuttassa viharato idāni appanā uppajjissatī ti bhavaṅgam vicchindityā nimittārammaṇam manodvārāvajjanaṇi uppajjati. Tasmiñca niruddhe tadevārammaṇam gahetvā cattāri pañca vā javanāni, yesam̄ paṭhamam̄ parikammaṇi, dutiyam̄ upacāram, tatiyam̄ anulomam̄, catuttham̄ gotrabhu, pañcamam̄ appanācittam. Paṭhamam̄ vā parikammaṇi-ceva upacārañ-ca, dutiyam̄ anulomam̄, tatiyam̄ gotrabhu, catuttham̄ appanācittan-ti vuccati.*

<sup>40</sup> Paṭis I 48, D III 219: *Tayo samādhi. Savitacco savicāro samādhi, avitacco vicāramatto samādhi, avitakko avicāro samādhi. Cf. M III 162: Handa dānāhaṇi tividhena samādhīm bhāvemi ti? So kho aham, anuruddhā, savitakkam-pi savicāram samādhīm bhāvesim, .... Ps IV 206: Avitakkam-pi vicāramattan-ti pañcakanaye dutiyajjhānasamādhīm. Avitakkam-pi avicāran-ti catukkanayepi pañcakanaye pi jhānattayasamādhīm.*

<sup>41</sup> Cf. Vism III.12. Cf. M III 206: *Handa dānāhaṇi tividhena samādhīm bhāvemī ti. So kho aham, ... sappūtikam-pi samādhīm bhāvesim, nippūtikam-pi samādhīm bhāvesim, sātasaṅgatam-pi samādhīm bhāvesim, upekkhāsaṅgatam-pi samādhīm bhāvesim. Ps IV 209: Sappūtikan-ti dukatikajjhānasamādhīm. Nippūtikan-ti dukajjhānasamādhīm.*

The first *jhāna* and the second *jhāna* are accompanied by rapture, the third *jhāna* is accompanied by pleasure, and the fourth *jhāna* is accompanied by equanimity.

Furthermore, there are three kinds of concentration: wholesome concentration, resultant concentration, and functional concentration.

Q. What is wholesome concentration?

A. The noble paths, and the material and immaterial attainments<sup>42</sup> developed by the trainee and the worldling — this is called “wholesome concentration”.

The noble fruits and the material and immaterial spheres into which the trainee and the worldling are reborn — this is called “resultant (*vipāka*) concentration”.

The material and the immaterial attainments entered upon by the non-trainee (*asekha*) is called “functional (*kiriya*) concentration”.<sup>43</sup>

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*Sātasahagatan-ti tikacatukkajjhānasamādhim. Upekkhāsahagatan-ti catukkanaye catutthajjhānasamādhiṃ pañcakanaye pañcamajjhānasamādhiṃ.*

<sup>42</sup> 色無色定 could also be translated as “material and immaterial concentrations”, *rūpārūpasamādhi*, however, these are not listed as two kinds of concentration above. The term *rūpārūpasamādhi* is only found once in Pāli texts (in Nett-a), *āruppasamādhi* thrice (Nett-a, Abhidh-s, Sv-t) and *rūpasamādhi* not at all. The terms *rūpārūpasamāpatti*, *rūpasamāpatti*, and *arūpasamāpatti/āruppasamāpatti* are commonly found in Pāli. The character 定 corresponding to *samāpatti* is identical with the one corresponding to *samādhi*; see Ch. 4 fn. 52.

<sup>43</sup> Paṭṭh I 157: *Vipākābyākatāni kiriyābyākatāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ cittasamutthānānañ-ca rūpānam jhānapaccayena paccayo*. Abhidh-av-pt I 268: § 62. ... *Atha vā kiriyājhānabhūtā samāpattiyo kiriyāpattiyo, kusalabhūtā pana samāpattiyo akiriyāpattiyo*, ... As 295, § 577. *Tattha khīṇāsavassa puthujjanakāle nibbattitā samāpatti yāva na naṃ samāpajjati tāva kusalāva samāpannakāle kiriyā hoti. Khīṇāsavakāle panassa nibbattitā samāpatti kiriyāva hoti.* Mp III 274: *Sīlam panettha khīṇāsavasīlam-eva, ... jhānāni pi kiriyājhānāneva kathitānī-ti veditabbāni.* Paṭis-a I 301: *Tatrūpapannassā ti vipākavasena brahmaloke upapannassa paṭisandhibhavaṅgacutivasena vattamānāni cattāri vipākajjhānāni. Rūpārūpāvacarajjhānasamāpattīsu kiriyābyākatāni na vuttāni. Kiñcāpi na vuttāni, atha kho kusalehi samānapavattittā kusalesu vuttēsu vuttāneva hontī ti veditabbāni.*

LC: “See Vibh 269 where the four *jhānas* are stated to be either *vipākā* or *vipākadhamma* or neither (*nevavipākanavipākadhammadhamma*). This is based upon the third triplet of the Abhidhamma-*mātikā*. For *jhāna* which is *kiriya*, see Dhs §§ 577–82 and ep. Dhs §§ 1280–85 = Vibh 421, where the terms *samāpannassa*, *upapannassa* and *diṭṭhadhamma-sukhavihārin* correspond to the same distinction. The notion of *kiriyacitta* is not accepted in the Sarvāstivādin abhidharma.”

## 12 Four kinds of concentration

Furthermore, there are four kinds of concentration: concentration of [the sphere of] sense-pleasures; concentration of the material [sphere]; concentration of the immaterial [sphere]; and concentration that is unincluded (*apariyāpanna*).<sup>44</sup>

Any practice (*paṭipadā*), undertaking (*samādāna*) of practice — this is called “concentration of [the sphere of] sense-pleasures”.<sup>45</sup>

The four jhānas are called “concentration of the material [sphere]”.

The four immaterial attainments and [rebirth in the immaterial sphere which is] the result of wholesome kamma — this is called “concentration of the immaterial [sphere]”.

The concentration of the four paths and the four fruits — this is called “concentration that is unincluded (*apariyāpanna*)”.

Furthermore, there are four kinds of practice of concentration: painful practice and slow direct knowledge; painful practice and quick direct knowledge; pleasant practice and quick direct knowledge; and pleasant practice and slow direct knowledge.<sup>46</sup>

<sup>44</sup> Vism III.23/p.88: *kāmāvacaro samādhi, rūpāvacaro samādhi, arūpāvacaro samādhi, apariyāpanno samādhīti evam cattāro samādhī*.

<sup>45</sup> 彼行正受行. Cf. Vism III.23/p.88: *Tattha sabbā pi upacārekaggatā kāmāvacaro samādhi*: “Herein all one-pointedness of threshold (-concentration) is sensuous sphere concentration”. 正受行 probably corresponds to *samādāna*. In the Vim 正受 can stand for *samādāna*, *samāpatti*, *adhitthāna*, *sañthapeti*, *upasampadā*, *upasampajja*. Perhaps this passage is related to Vism III.15: *Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāram uppajjati, tāvā pavattā samādhībhāvanā paṭipadā ti vuccati*. Paṭis-a II 474: *Paṭipadāvisuddhi nāma sasambhāriko upacāro*.

<sup>46</sup> A II 149: *Dukkhāpaṭipadā dandhābhiññā, dukkhāpaṭipadā khippābhiññā, sukhāpaṭipadā dandhābhiññā, sukhāpaṭipadā khippābhiññā. Katamā ca ... dukkhā paṭipadā dandhābhiññā? Idha ... ekacco pakatiyāpi tibbarāgajātiko ... tibbadosajātiko ... tibbamohajātiko hoti, abhikkhaṇam mohajam dukkham domanassam paṭisamvedeti. Tassimāni pañcindriyāni mudūni pātubhavanti — saddhindriyam, vīriyindriyam, satindriyam, samādhindriyam, paññindriyam. So imesañ pañcannam indriyānañ mudutā dandhami ānantariyam pāpuṇāti āsavānañ khayāya. ...*

[Herein,] there are these four kinds of men: those with strong afflictions; those with weak afflictions;<sup>47</sup> those with dull faculties, and those with swift faculties.<sup>48</sup> [407c]

A man of strong afflictions and dull faculties gains concentration with painful practice and slow direct knowledge.<sup>49</sup>

A man of strong afflictions and sharp faculties gains concentration with painful practice and quick direct knowledge.

A man of weak afflictions and dull faculties gains concentration with pleasant practice and slow direct knowledge.

A man of weak afflictions and sharp faculties gains concentration with pleasant practice and quick direct knowledge.

Because of the strength of the afflictions, a man with strong afflictions overcomes afflictions with difficulty. Therefore, his practice is painful.

<sup>47</sup> The text literally has “thick/dense defilements” 密煩惱 and “thin/sparse/few defilements” 者疎煩. The character 密 corresponds to *ghana*.

<sup>48</sup> This passage is corrupt and has been amended in accordance with the explanation and the Vism parallel. EKS, in accordance with the Taishō edition, translated: “[Here] the first of these four kinds of men has dense passion, and the second, rare passion; the third has keen faculties, and the fourth, dull faculties”. This is in contradiction with the subsequent explanations, which state that the first two men have strong defilements and the other two weak defilements, and that the third has dull faculties and the fourth sharp faculties. The other editions — see fn in Taishō ed. — rightly read that the third man has sluggish knowledge and the fourth swift knowledge.

Vism II.18–19, As 183: *Tibbakilesassa hi mudindriyassa dukkhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā. Mandakilesassa ca mudindriyassa sukhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā ti. Iti imāsu paṭipadā-abhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya abhiññāya jhānam pāpuṇāti, tassa tam jhānam dukkhapaṭipadām dandhābhiññān-ti vuccati. Sesesi pi eseava nayo.* Cf. Pet 243: *Tattha ye diṭṭhicaritā sattā, ... te cetasikena dukkhena anajjhositā. Tena vuccati sukhā paṭipadā ti. Ye pana tanhācaritā sattā, te kāmesu ajjhositā, ... te piyarūpañ dukkhena paṭinissajjanti. Tena vuccati dukkhā paṭipadā ti. Iti ime sabbasattā dvīsu paṭipadāsu samosaranam gacchanti dukkhāyañ-ca sukhāyañ-ca. Tattha ye diṭṭhicaritā sattā, te dvīdā mudindriyā ca tikkhindriyā ca. Tattha ye diṭṭhicaritā sattā tikkhindriyā sukhena paṭinissajjanti, khippañ-ca abhisamenti, tena vuccati khippābhiññā sukhā paṭipadā ti. Tattha ye diṭṭhicaritā sattā mudindriyā paṭhamam tikkhindriyam upādāya dandhataram abhisamenti, te sukhena paṭinissajjanti, dandhañ-ca abhisamenti. Tena vuccati sukhā paṭipadā dandhābhiññā ti. Tattha tanhācaritā sattā dvīdā tikkhindriyā ca mudindriyā ca. Tattha ye tanhācaritā sattā tikkhindriyā dukkhena paṭinissajjanti, khippañ-ca abhisamenti. Tena vuccati dukkhā paṭipadā khippābhiññā ti. Tattha ye tanhācaritā sattā mudindriyā paṭhamam tikkhindriyam upādāya dandhataram abhisamenti, te dukkhena paṭinissajjanti, dandhañ-ca abhisamenti. Tena vuccati dukkhā paṭipadā dandhābhiññā ti.*

<sup>49</sup> Cf. Vism III.19/p.87: *Iti imāsu paṭipadā abhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya ca abhiññāya samādhim pāpuṇāti, tassa so samādhi dukkhāpaṭipado dandhābhiññō ti vuccati.*

Because of the dullness of faculties, a man of dull faculties has to practise jhāna for a long time to rouse slow direct knowledge, therefore, he is called [a man of] dull faculties. In this way, all [the others] should be analysed.

Furthermore, there are four kinds of concentration, namely, (1) restricted concentration with a restricted object (*paritta-ārammaṇa*); (2) restricted concentration with an immeasurable object (*appamāṇa-ārammaṇa*); (3) immeasurable concentration with a restricted object; (4) immeasurable concentration with an immeasurable object.

Q. What is “restricted concentration with a restricted object”?

A. The concentration that is not gained at will and has an object that has been little increased<sup>50</sup> — this is called “restricted concentration with a restricted object”.

Q. What is “restricted concentration with an immeasurable object”?

A. The concentration that is not gained at will and has an object that has been greatly increased — this is called “restricted concentration with an immeasurable object”.

<sup>50</sup> Read 事 ”object”, instead of 定 ”concentration” since the next answers all have 事. The characters 精進 usually correspond to *viriya* but here might correspond to *śūra*, “powerful, strong”. Perhaps Saṅghapāla interpreted *vaddhita* “increased, extended” as Sanskrit *vrddha* in the sense of “becoming stronger”, see MW s.v. *vrddha*.

The passage seems to be related to a passage on the four objects in the Vibhaṅga, which has “to suffuse”, *pharati*, which refers to the increasing of the sign of the kasīna. Vibh 332: ... *cattāri ārammanāni: parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā. ... Samādhissa na nikāmalābhissa ārammanām thokam pharantassa yā uppajjati paññā ... sammādiṭṭhi: ayam vuccati parittā parittārammaṇā paññā. ... na nikāmalābhissa ārammanām vipulam pharantassa yā ... parittā appamāṇārammaṇā paññā. ... nikāmalābhissa ārammaṇām thokam pharantassa yā ... appamāṇā parittārammaṇā paññā. ... nikāmalābhissa ārammaṇām vipulam pharantassa yā ... appamāṇā appamāṇārammaṇā paññā.* Vibh-a 419: *Ārammaṇām thokam pharantassā ti paritte suppamatte vā sarāvamatte vā ārammaṇe parikammam katvā tattheva appanam patvā tam avaddhitam thokam-eva ārammaṇām pharantassā ti attho. ... Avaddhitārammanapatiṭṭhato ca vadḍhitārammanām vipulan-ti vuttam. Paṭis-a I 298: Cattāri ārammaṇāni ti (Paṭis I 84) parittām parittārammanām, ... appamāṇām appamāṇārammaṇām-ti ... Kasiṇādi ārammaṇānañ avavatthāpetabbato ārammaṇavantāni jhānāni vuttāni ti veditabbāni.* Vism III.20: *Tattha yo samādhī appaguno uparijhānassa paccayo bhavitum na sakkoti, ayam paritto. Yo pana avaddhite ārammaṇe pavatto, ayam parittārammaṇo. Yo paguno subhāvito, uparijhānassa paccayo bhavitum sakkoti, ayam appamāṇo. Yo ca vadḍhite ārammaṇe pavatto, ayam appamāṇārammaṇo. .... Vism-mhṭ I 113: Appaguno ti na subhāvito vasibhāvam apāpito. .... Avaddhite ti ekaṅguladvāṅgulamattam-pi na vadḍhite yathāupatṭhithe ārammaṇe. Ekaṅgulamattam-pi hi vadḍhitām appamāṇamevā ti vadanti. ... iminā yathā paguno pi uparijhānassa paccayo bhavitum asakkonto samādhī paritto yeva hoti, na appamāṇo.* M III 161: *yasmiñ kho me samaye paritto samādhī hoti, parittām me tasmiñ samaye cakkhu hoti. Sohañ parittena cakkhunā parittañceva obhāsañ sañjānāmi, parittāni ca rūpāni passāmi. Yasmiñ pana me samaye appamāṇo samādhī hoti, appamāṇam m' etasmiñ samaye cakkhu hoti.*

Q. What is “immeasurable concentration with a restricted object”?

A. The concentration that is gained at will and has an object that has been little increased — this is called “immeasurable concentration with a restricted object”.

Q. What is “immeasurable concentration with an immeasurable object”?

A. The concentration that is gained at will and has an object that has been greatly increased — this is called “immeasurable concentration with immeasurable object”.

Furthermore, there are four kinds of concentration: concentration due to motivation (*chanda-samādhi*); concentration due to energy (*viriya*); concentration due to mind (*citta*); and concentration due to examination (*vīmamsa*).<sup>51</sup>

That which is attained by the development of motivation is “concentration due to motivation”; that which is attained by [the development] of effort is “concentration due to energy”; that which is attained by the development of the mind is “concentration due to mind”; and that which is attained by the development of examination is “concentration due to examination”.

Furthermore, there are four kinds of concentration: the concentration that Buddhas attain, but not disciples (*sāvaka*); the concentration that disciples attain, but not Buddhas; the concentration that both Buddhas and disciples attain; the concentration that neither Buddhas nor disciples attain.

The attainment<sup>52</sup> of great compassion (*mahākaruṇā-samāpatti*) and the attainment of the double miracle (*yamaka-pāṭihāriya*) are concentrations that Buddhas attain but not disciples.<sup>53</sup>

The fruition attainments of the trainee (*sekhiya-phala-samāpatti*) are concentrations that disciples attain but not Buddhas.

The nine successive attainments (*anupubba-samāpatti*)<sup>54</sup> and the fruition attainment of the non-trainee are concentrations that both Buddhas and disciples attain.

<sup>51</sup> These are the four *iddhipāda* or “bases of supernormal power”; see explanation at 441c.

<sup>52</sup> The character 定, corresponding to *samāpatti* is the same as the one used for *samādhi* so one can only infer from the context and the Pāli parallels which sense is intended. In Pāli texts only *mahākaruṇā-samāpatti* and *anupubba-samāpatti* are found, so this is likely what the original had here. The Pāli commentators explain that eight *samāpattis* can also be called *samādhi* because of the presence of one-pointedness of mind; see Vibh-a 463, Nett-a 167: *Samāpattisū hi patipāṭiyā aṭṭhannam samāpattīnam samādhī ti pi nāmam samāpattī ti pi. Kasmā? Cittekkaggaṭasabbhāvato. Nirodhasamāpattiyā tadabhāvato na samādhī ti nāmam.*

<sup>53</sup> These are two of the six knowledges not shared by disciples, but particular to Buddhas; see Paṭis I 3, 125.

<sup>54</sup> The four material and four immaterial concentration attainments plus the attainment of cessation. The usual form is *anupubba-vihāra-samāpatti*; see D III 265, A IV 409ff.; cf. M III 25ff. In the *Peṭakopadesa* and some commentaries *anupubba-samāpatti* is

The attainment of non-perception (*asaññā-samāpatti*)<sup>55</sup> is a concentration that neither Buddhas nor disciples attain.

Furthermore, there are four kinds of concentration: there is concentration that is leading to origination (*samudaya*) and not to cessation (*nirodha*); there is concentration that is leading to cessation and not to origination; there is concentration that is leading to both origination and cessation; and there is concentration that is leading neither to origination nor cessation.<sup>56</sup>

Q. What is [concentration that is] “leading to origination and not to cessation”?

A. The wholesome and unwholesome sensuous sphere concentration — this is called “[concentration that is] leading to origination and not to cessation”.

The concentration of the fourfold noble path — this is “[concentration that is] leading to cessation and not to origination”.

The wholesome material [sphere] and immaterial [sphere] concentration of the trainee and the worldling — this is “[concentration that is] leading to origination and cessation”. [408a]

All the fruition attainments<sup>57</sup> and functional (*kiriya*) attainments — this is “[concentration that is] leading neither to origination nor to cessation”.

Furthermore, there are four kinds of concentration: the first *jhāna*; the second *jhāna*; the third *jhāna*; and the fourth *jhāna*.<sup>58</sup>

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sometimes found; e.g., Peṭ 136: *Tattha katamāyo nava anupubbāsamāpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca.*

<sup>55</sup> The concentration that causes rebirth among the deities who are beings without perception (*asaññāsattā devā*); see D I 28, Sv I 118.

<sup>56</sup> LC: “This passage is an expansion of the 10<sup>th</sup> triplet of the *Abhidhamma-mātikā*: ācayagāmino *dhammā*, apacayagāmino *dhammā* and neither of these. *Apacayagāmin* ‘bringing about disaccumulation’ refers to the *magga* as here. Ācayagāmin ‘bringing about accumulation’ is given here as *kāmāvacara akusalacitta* and *kusalacitta*, whereas in Dhs it includes all *sāsava kusalacitta* and *kusalacitta*; see Dhs §§1013–15 and §§1397–99. Similarly, in the neither category, there is *phala* and *kiriya* concentration. Cf. Kv 356.”

為起, 為滅. Usually 起 and 滅 correspond to *samudaya/uppāda* and *nirodha/vaya* and the like. Elsewhere in Vim the binomes 令聚 and 不令聚 as well as 聚 and 不聚 correspond to ācaya and apacaya.

<sup>57</sup> 一切果定及事定. 果定= *phalasamādhi* or *phalasamāpatti*. Cf. Mp-ṭ II 48: *phalasamādhi ti catūsu pi ariyaphalesu samādhi* & Sv III 1007: *Idha phalasamāpatti jhānāni, khīṇāsavassa aparabhāge nibbattitajhānāni ca kathitāni*. 事定 = *kiriyasamādhi* or *kiriyasamāpatti*. Only the latter is found in Pāli works (Paṭṭh I 147: *Arahā maggam upanissāya anuppannam kiriyasamāpattim uppādeti, uppannam samāpajjati, saṅkhāre aniccatto dukkhato anattato vipassati*), but 事定 is given as a concentration at 407b25. Since the plural is used, *samāpatti* makes more sense here.

<sup>58</sup> See Vibh 263: *Cattāri jhānāni paṭhamāñ jhānam, dutiyāñ jhānam, tatiyāñ jhānam, catutthāñ jhānam. Tattha katamāñ paṭhamāñ jhānam? Idha bhikkhu yasmiñ samaye*

When secluded from the five hindrances and endowed with thinking, exploring, rapture, pleasure, and one-pointedness of mind — it is called “the first jhāna”.

When secluded from thinking and exploring and endowed with the other three factors — it is called “the second jhāna”.

When secluded from rapture and endowed with the other two factors — it is called “the third jhāna”.

When secluded from pleasure and endowed with equanimity and one-pointedness of mind — it is called “the fourth jhāna”.

### 13 Five kinds of concentration

Furthermore, there are five kinds of concentration, namely, the first jhāna; the second jhāna; the third jhāna; the fourth jhāna; and the fifth jhāna.

There are five jhānas in accordance with the five jhāna factors of thinking, exploring, rapture, pleasure, and one-pointedness of mind.

When secluded from the five hindrances and endowed with five factors — it is called “the first jhāna”.

When secluded from thinking and endowed with four factors — it is called “the second jhāna”.

When secluded from thinking and exploring, and endowed with three factors — it is called “the third jhāna”.

When secluded from rapture and endowed with two factors — it is called “the fourth jhāna”.

When secluded from pleasure, and endowed with two factors — equanimity and one-pointedness of mind — it is called “the fifth jhāna”.<sup>59</sup>

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*rūpūpapattiyā maggam bhāveti vivicceva kāmehi ... paṭhamam jhānam upasampajja viharati pathavikasiṇam, tasmiṁ samaye pañcaṅgikam jhānam hoti — vitakko, vicāro, pīti, sukham, cittassekaggatā. ...*

<sup>59</sup> The text is corrupt. Although five jhānas are listed in the introduction, only four are explained. The fourth jhāna is wrongly said to be “seclusion from pleasure” and then only “which is called equanimity and one-pointedness of mind” follows, 離樂成就二分謂第四禪所謂捨一心. The translation has been amended in accordance with the Vibhaṅga parallel and the quotation in the Tibetan Sav (see Appendix II). Vibh 264f. *Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggam bhāveti vivicceva kāmehi ... paṭhamam jhānam upasampajja viharati pathavikasiṇam, tasmiṇ samaye pañcaṅgikam jhānam hoti, vitakko, vicāro, pīti, sukham, cittassekaggatā. Idam vuccati paṭhamam jhānam. Avasesā dhammā jhānasampayuttā. Idha bhikkhu ... avitakkam vicāramattam vivekajam pītisukham dutiyam jhānam upasampajja ... caturaṅgikam jhānam hoti, vicāro, pīti, sukham, cittassekaggatā. ... Idha ... vitakkavicārānam vūpasamā ... tatiyam jhānam ... tīvaṅgikam jhānam hoti, pīti, sukham, cittassekaggatā. ... Idha ... pītiyā ca virāgā ... catuttham jhānam ...*

Q. Why are four and five jhānas taught?

A. Because two [kinds of] men are taken into account,<sup>60</sup> there are two kinds of second jhāna, namely, [one] without thinking and exploring, and [the other] without thinking but with a slight degree of exploring.

There is a meditator who gives rise to the first jhāna with mastery, and [then] gives rise to the second jhāna.<sup>61</sup> He recollects and considers the coarseness of thinking and exploring, and he knows the disadvantages of thinking and exploring. He gives rise to the second jhāna, which is without thinking and exploring. He practises the four jhānas successively.

Furthermore, there is another one who has already given rise to the first jhāna with mastery and is now giving rise to the second jhāna. He recollects and considers the coarseness of thinking, and he knows the disadvantages of thinking. He discerns [the state] without thinking, which has a slight degree of exploring (*vicāramatta*), and gives rise to the second jhāna. He practises the five jhānas successively.

Therefore, the five jhānas are taught.<sup>62</sup>

Furthermore, there are five kinds of concentration, namely, the five-factored right concentration:<sup>63</sup> pervading with rapture (*pharana*), pervading with pleasure, pervading of mind, pervading with light and the reviewing-sign.<sup>64</sup>

Here in the first and the second jhānas there is “pervading with rapture”. In the third jhāna there is “pervading with pleasure”. The knowledge of others’ minds is called “pervading of mind”. The knowledge of the divine eye is called “pervading with light”. The reviewing-knowledge of one who emerges from any concentration is the “reviewing-sign”.<sup>65</sup>

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*duvaṅgikam jhānam hoti, sukham, cittassekaggatā. ... Idha ... sukhassa ca pahānā ... pañcamam jhānam ... duvaṅgikam jhānam hoti, upekkhā, cittassekaggatā. Idam vuccati pañcamam jhānam.* Cf. Dhs § 176ff, Vism III. 21 & 25/p.88.

<sup>60</sup> The variant reading in the Taishō edition is translated here: 答由二人執故: “Because the result (報) depends on two [kinds of] men.”

<sup>61</sup> This is put as a question and answer but it does not fit and appears to be an addition. “Q. Who is the meditator who gives rise to the first jhāna with mastery, and [then] gives rise to the second jhāna? A. He comprehends ...”

<sup>62</sup> As 178: *Sannisinnadevaparisāya kira ekaccānam devānam vitakko eva olārikato upaṭṭhāsi, vicārapūtisukhacittekaggatā santato. Tesam sappāyavasena satthā caturaṅgikam avitakkam vicāramattam dutiyajjhānam nāma bhājesi.*

<sup>63</sup> Read 正定 instead of 正受, as at 408a21.

<sup>64</sup> Instead of 觀想 read 觀相.

<sup>65</sup> Cf. Vibh 334 § 804. *Tattha katamo pañcaṅgiko sammāsamādhi? Pītipharanatā, sukhapharanatā, cetopharanatā, ālokapharanatā, paccavekkhanānimittam. Dvīsu jhānesu paññā pītipharanatā. Tīsu jhānesu paññā sukhapharanatā. Paracitte nānam cetopharanatā.*

Furthermore, there are five kinds of concentration, namely, the five knowledges of right concentration:

- (1) The personal knowledge arises: “This concentration is pleasant in the present and is of pleasant result in the future.”
- (2) [The personal knowledge arises:] “This concentration is practised by the noble ones and is unworldly (*nirāmisa*).”
- (3) [The personal knowledge arises:] “This concentration is practised by wise men.”
- (4) [The personal knowledge arises:] “This concentration is peaceful and excellent, it is gained by tranquillizing, attained by singleness; it is not blocked by forceful suppression.”<sup>66</sup>
- (5) The personal knowledge arises: “I mindfully enter upon this concentration and mindfully emerge from it.”<sup>67</sup>

Furthermore, when analysing the meditation subjects (*kammaṭṭhāna*), analysing the objects (*ārammana*) of [meditation] practice, and what is inferior, middling, or superior [in them], then concentration is of many kinds; yet each of all of these kinds of concentration is to be understood as being included in the four kinds of concentration.

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*Dibbacakkhu ālokapharanatā Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇam paccavekkhaṇāñimittam.* Cf. Vibh-a 420f, Paṭis I 48, Paṭis-a I 125f, D III 277, Sv 1059, Nett 89.

<sup>66</sup> 非伏生死, lit. “it is not overcome by *samsāra*” or “it does not overcome/suppress *samsāra*”, which must be due to a misunderstanding of the difficult compound *na sasankhāra-niggayha-vāritavata* (“not blocked and checked by forceful suppression”; Bodhi 2000: 117 and 371 n. 88) as *na samsāra-niggayha*.

The 4<sup>th</sup> knowledge is given twice, with some different characters for the same Indic terms: 此定寂寂快樂猗所得成就無二不伏生死, 此定寂寂最樂猗成一性所得非伏生死. This duplication might be due to an additional explanation or interpretation spoken by Saṅghapāla that the Chinese scribe mistakenly copied into the text (for this type of mistake, see Toru 2006: 39–41), or, more likely, it is an intrusion due to a copyist copying into the text a reader’s marginal note with a retranslation in different Chinese characters. The punctuation in the Taishō edition is also confusing, e.g., the “I” (我) in the last part belongs to the fifth knowledge.

<sup>67</sup> Vibh 334 § 804, A III 24, D III 278: *Ayam samādhi paccuppannasukho ceva āyatiñica sukhavipāko ti paccattaññeva ñāṇam uppajjati. Ayam samādhi ariyo nirāmiso ti .... akāpurisasevito ti ... santo paññito patippassaddhaladdho ekodibhāvādhigato na sasaṅkhāraniggayha-vāritagato ti .... So kho panāham imam samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti paccattaññeva ñāṇam uppajjati. Ayam pañcaññiko sammāsamādhi. Evañ pañcaviddhena ñānavatthu.*

## CHAPTER 5

**The Search for a Good Friend****1 Introduction**

Q. Now, how does one give rise to concentration?

A. If a beginner meditator wishes to give rise to the jhāna attainments, he should search for a good friend. [408b] Why? When a beginner meditator who wishes to give rise to the jhāna attainments and attain the excellent concentration<sup>1</sup> is apart from a good friend, he will not accomplish [the concentration] partaking of steadiness (*thitibhāgiya*). As is said in the Suttas: “Meghiya Bhikkhu partakes of falling back (*hānabhāgiya*)”.<sup>2</sup> It is like a man who sets out alone on a distant journey with no companion to guide him. Going by himself as he wishes, he is like an elephant that is not guided by a goad.

If a meditator who [desires to] practise, goes and finds a good friend, who expounds the Dhamma to him and teaches him the Discipline (*vinaya*), and makes him accept it, showing him how to abandon faults and afflictions, and how to attain wholesome states, he should follow his instructions and practise and endeavour arduously to attain the excellent concentration.

**2 Qualities of the good friend**

The good friend is like a wealthy merchant chief<sup>3</sup> respected by all. He is like a kind, good-hearted person. He is like a kind parent. He is like one who chains an elephant to make it immovable. He is like a royal chariot driver who makes the [horses] comply to go forward or stand still. He is like a [helms] man who takes the helm [of a ship] in order to take the right course. He is like a physician who

<sup>1</sup> 最勝定 or “supreme concentration”, 最勝定 can correspond to *\*aggasamādhi*, *\*aggasamāpatti*, *visesasamādhi* or *varasamāpatti*. In Vim, 定 can correspond to *samāpatti* “attainment” as well as *samādhi* “concentration”. Cf. Bv 17: *Kassaci varasamāpattiyo, aṭṭha deti narāsabho, ...*

<sup>2</sup> Untraced. Meghiya was the Buddha’s attendant monk who went to meditate alone in a grove contrary to the Buddha’s advice and then was troubled by unwholesome thoughts. The Buddha explained that this was due to his immaturity, and that this could be solved by having a good friend, etc. See A IV 357, Ud 34f.: *Idha Meghiya bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṇko. Aparipakkāya Meghiya cetovimuttiyā ayam paṭhamo dhammo aparipakkāya saṃvattati.*

<sup>3</sup> The binome 商主 can correspond to *śreṣṭhin* (Pāli: *seṭṭhi*) “guild chief”, “eminent merchant” or *sārthavāha* (Pāli: *satthavāha*) “caravan leader”.

cures a disease to eliminate suffering. He is like the rain from the sky that moistens and benefits seeds. He is like a mother who nurses her child. He is like a father who guides his son. He is like a reliable relative.<sup>4</sup> He is like a friend who helps. Moreover, he is like a teacher who instructs [his pupils]. All wholesome states depend on him for their fulfilment. Therefore, the Fortunate One taught to Ānanda: “Good friendship is the whole of the holy life”.<sup>5</sup> Therefore, one should search for a good person,<sup>6</sup> for a good friend.

Q. Who is a good friend?

A. He is “one who is accomplished to some extent”; one who clearly understands the Suttas, Abhidhamma, and Vinaya. He is “one who is fully accomplished”; one who clearly understands the different kinds of kamma, has skill in the direct knowledges (*abhiññā*), and has attained vision (*dassana*) of the four noble truths.<sup>7</sup> These are the two kinds of men accomplished in virtuous qualities. They should be searched for. If these two kinds of men accomplished in virtuous qualities cannot be found, a good friend endowed with seven factors should be searched for.

Q. What are the seven factors?

A. He is loveable, respectable, venerable, he is one who speaks and can bear speech, he is a speaker of profound talk, and is not committed to unsuitable conditions.<sup>8</sup>

Q. What is “loveable”?

<sup>4</sup> 如親無難, lit. “like a relative without peril/danger” or “... relative who is secure”. What is intended is that the relative is dependable and gives safety.

<sup>5</sup> The text has 難陀, Nanda, instead of Ānanda, 阿難. No passages can be traced in Pāli texts in which the Buddha gives this advice to Nanda; see below. In the same passage in the translations of the Samyukta Āgama at T 99 195b13, 200 c06, 339b01 and T 100 396a 24 and in the Mūlasarvāstivāda Vinaya at T 1451: 398c03–05, the Buddha addresses Ānanda, 阿難/阿難陀. In the Tibetan translation of the *Kalyāṇamitrasevanasūtra* at Dergé 301 (p. 304b.3–305a.7) the advice is also addressed to Ānanda or *kun dga' bo*. Cf. S I 87–8, S V 2: *Sakalam eva hidam ānanda brahmacariyam yad idam kalyāna-mittatā kalyāna-sahāyatā kalyāna-sampavaṇkata*. Cf. A IV 351–52: ... *bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṇko. Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ pathamā upanisā bhāvanāya*. ....

<sup>6</sup> Sn-a I 331: ... *tasmā have sappurisaṁ bhajetha. Kīdisaṁ sappurisaṁ bhajetha? Medhāvinañ-ceva bahussutañ-ca, paññāsampattiyañ ca medhāvinam vuttappakārasutadvayena ca bahussutam*.

<sup>7</sup> Two persons are intended: The first person is the one who has theoretical knowledge, but not full practical knowledge, and is therefore “accomplished to some extent (有所成就)”. The second is the arahant, who is “fully accomplished” (所得成就). Cf. Vism III.62–65.

<sup>8</sup> A IV 32: *Sattahi bhikkhave dhammehi samannāgato bhikkhu mitto sevitabbo ... Piyo hoti manāpo ca, garu ca, bhāvanīyo ca, vattā ca, vacanakkhamo ca, gambhīrañ ca katham̄ kattā hoti, no ca aṭṭhāne niyojeti*. Cf. Vism 98; Nett 164.

A. This is dependent on two kinds of conduct: [he speaks] wholesome speech to those he dwells together with, and gladly explains [things to them] without difficulty — this is called “loveable”.

“Respectable” means that he is of virtuous conduct, is serene, guards [his sense-faculties], is endowed with mindfulness, and has no desire to speak much — this is called “respectable”.

“Venerable” means that he is very learned, is endowed with good qualities, knows meditation, and is revered — this is called “venerable”.

“One who speaks”: He thinks: “Let my words be loveable, respectable, venerable and fruitful”. In order to benefit others and out of esteem for the Dhamma, he restrains [others from doing things] that ought not to be done and helps [them] to the utmost without giving up. This is called “one who speaks”.<sup>9</sup>

“One who can bear speech” means that he is able to let go without hesitation of frivolous speech, and that all his speech has the characteristics of that of a noble one. This is called “one who can bear speech”.<sup>10</sup>

“A speaker of profound talk” means that he penetrates the meditation subjects (*kammaṭṭhāna*). When he analyses, perceives, recollects, attends, fixes, pursues, all of these are due to the grasping the sign (*nimitta, lakkhaṇa*) of what is spoken well in accordance with the Dhamma. When he, in accordance with the Dhamma, does not grasp the sign of the afflictions, he is able to cause cessation [of the afflictions]. This is called “a speaker of profound talk”.<sup>11</sup> [408c]

<sup>9</sup> Nett-a 250: *Vattā ti kālena vakkhāmī ti ādipañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ ullumpanabhāvē thatvā vattā*. Spk I 123: *Vattā ti odhunanavattā. Bhikkhūnaṃ ajjhācāraṃ disvā ajja kathessāmī, sve kathessāmī ti kathāvavatthānam na karoti, tasmiṃ tasmiṃ yeva thāne ovadati anusāsatī ti attho.* Spk II 241: *Vattā ti pare yadicchakaṇi vadati yeva. Cp-a 288: ... codako pāpagarahī vattā ...*

<sup>10</sup> The text is cryptic. Cf. Nett-a 250: *Vacanakkhamo ti dhammaṃ samvāṇento parehi asaṃhīro hutvā tesam pucchāvacanakkhamatāya vacanakkhamo.* Spk I 123: *Vacanakkhamoti vacanam khamati. Eko hi parassa ovādam deti, sayam pana aññena ovadiyamāno kujjhati. ... Mp IV 24: Vacanakkhamoti vacanam khamati, dinnam ovādam karoti.*

<sup>11</sup> The text is cryptic. For the sign of the defilements, *kilesanimitta*, see Ch. 11 § 9/p.454c04. Cf. Cp-a 288: ... *sutasampatti�ā sattānam hitasukhāvahāṇi gambhīraṇi dhammakathām kattā hoti, cāgasampatti�ā appiccho hoti santuṭṭho pavivitto asaṃsaṭho, vīriyasampatti�ā āraddhavīriyo hoti sattānam hitapaṭipatti�ā, satisampatti�ā upaṭṭhitasati hoti anavajjadhammesu, samādhisampatti�ā avikkhitto hoti samāhitacitto, paññāsampatti�ā aviparītaṇi pajānāti, so satiyā kusalākusalānam dhammānam gatiyo samanvesamāno paññāya sattānam hitāhitāṇi yathābhūtam jāṇiyā samādhinā tathā ekaggacitto hutvā vīriyena ahitā satte nisedhetvā hite niyojeti.* Nett-a 251: *Gambhīraṇ-ca kathāṇi kattā ti saccapaṭiccasamuppādādiṇi, aññāṇi vā gambhīrakathāṇi kattā.* Mp IV 24: *Gambhīraṇ-ti guyhaṇi rahassāṇi jhānanissitaṇi vipassanāmaggaphalanibbānanissitaṇi.* Abhidh-av-pt II 215: *Gambhīraṇ-ca kathāṇi kattā ti tiracchānakathāṇi akathetvā dasakathāvatthupaṭisaṃyuttāṇi gambhīram-eva kathāṇi kattā.*

“Not committed to unsuitable conditions” means that he avoids and does not live in unsuitable conditions (*atthāna*) such as families, dwelling places, building work, groups [of students], recitation, and writing.<sup>12</sup> But if he practises in a place adequate for the goal and which makes him gain ease (*phāsu*), then he should stay in that dwelling place. This is “not committed towards unsuitable conditions”.

The good friend endowed with these seven qualities can be searched for.

### 3 How to search for a good friend

Q. How should one search?

A. If one knows that in such and such a monastery there is one who has these qualities and is respected, and if he is a teacher of meditation, one should go to him. If one does not know of such a person, but a fellow practitioner (*sabrahmacārin?*) knows, then one should go to visit him in person.

At the proper time, and in accordance with the rules, [one approaches the fellow practitioner] and not yet stating one’s intentions, one salutes him respectfully, asks about his day-to-day life, and then consults him about where to go: “In which country and in which monastery are there numerous quiet dwelling places? Are there communities (*saṅgha*) of meditators there? Is there a meditation teacher there? If so, for what practices and for what qualities is he honoured by all”? Thus, one should ask.

The fellow practitioner should answer: “In such and such a country, in such and such a monastery, there are such numerous [quiet dwelling places and communities of] meditators and there is such a meditation teacher who is honoured by all.”

When one has heard this, and has deeply considered it, one rejoices and should go to that place to visit him in person and undertake [a meditation subject].

Adjusting one’s robes, one should go to one’s preceptor (*upajjhāya*) and tell him about one’s desire: “O preceptor, listen to me. I will go and visit that meditation teacher in person.”

<sup>12</sup> Ten obstructions, *pālibodha*, are given at Vism III.29/p.90: *Āvāso ca kulam lābho, gaṇo kammañ-ca pañcamam; / Addhānam ñāti ābādho, gantho iddhīti te dasāti*. In Pāli the terms *niyojeti* and *niyojaka* have the sense of urging others, see Cp-a 288 in the preceding footnote, but here the explanation indicates that it refers to the good friend. Cf. Nett-a 251: *Na cañhāne niyojako ti dhammavinayādiñ adhammāvinayādivasena avatvā dhammavinayādivaseneva dīpanato na ca atthāne niyojako*. Abhidh-av-pt II 215: *No cañhāne niyojakoti appavattitabbañhānabhūte ahite na niyojako*.

The preceptor should listen and reply: “Very well! I too rejoice. [The visiting of] that good man is what is to be done.<sup>13</sup> This is called ‘associating with a good man’. The following of a good man is practising in accordance with the Dhamma. When one sees and hears him, one obtains great benefit, let alone when associating with him. You should go to him. Having gone there, be careful and do not be negligent.

“If one can diligently practise and train with the good man, at one time or all the time, one [should] increase faith, respect, and sincerity [towards him]. One should speak wholesome words, guard the body and the mouth, awaken understanding, and practise. One will [then] attain perfection.<sup>14</sup>

“All depends on the teacher. One must not give rise to contempt towards him. Just as a newly wed bride going to serve her father-in-law and mother-in-law, one should give rise to conscience and shame towards him. One should listen to him and accept his instructions and admonishments.

“If one sees that his pupils lack robes or medicines, when one goes, one arranges [what is lacking] according to the rule.”

[While the preceptor] speaks [this] Dhamma discourse with wholesome teachings, he sits until he is dismissed [by the teacher]. Then the meditator adjusts his robes, circumambulates the preceptor, and bows at his feet.<sup>15</sup>

When he is going on the journey [to the monastery where the meditation teacher lives], and there is a bathing site in an orchard outside [the village near the monastery], he should go to that spot, and place his robes, alms-bowl, sandals, water-jar and meditation-mat on a high place that is not near the water. He should bathe without making noise. After bathing, he tidies and adjusts his robes, puts on the upper-robe, and places the [strap of the] alms-bowl [-bag] and his meditation mat on top of his right shoulder, folds the double-robe (*sanghāti*) and places it on top of his shoulder.

<sup>13</sup> The text is unclear, but presumably 善人, *sappurisa*, refers to the good friend, *kalyāṇamitta*, not to the monk who is on a search. In Pāli texts, *sappurisa* and *kalyāṇamitta* are used alongside each other, e.g., Dhp-a II 111: ... *kalyāṇamittā ceva sappurisā ca, te bhajetha payirupāsethāti*; Th-a II 109 on Th 264: *Pāpamitte vivajjetvā, bhajeyyuttamapuggalam; Ovāde cassa tiṭṭheyya, patthento acalami sukhami. ... Tattha pāpamitteti akalyāṇamitite asappurise hīnavīriye. ... Bhajeyyuttamapuggalan-ti sappurisam paṇḍitam kalyāṇamittam ovādānusāsanīgahaṇavasena seveyya*. Th-a III 61: ... *tādise sappurise kalyāṇamitite bhajantu sevantu*.

<sup>14</sup> This section is often unclear as to whom is being referred to, etc., and it appears to be corrupt. See next footnote.

<sup>15</sup> This passage could be part of the preceding instruction by the preceptor, i.e., it describes how one should conduct oneself with regard to the meditation teachers' teachings, or it could mark the end of the instruction. 師 means “teacher” but can also mean “preceptor”.

On entering a monastery, he lowers his umbrella and circumambulates the stupa.<sup>16</sup> If he sees any bhikkhu, he should go to him and ask: “Is there a meditator in this place? [If there] is not, is there a rag-robe-wearer? Is there an almsfood-gatherer? Is there a teacher of the Discipline? Where does he dwell? How does one go to his dwelling? [409a] If there is one, I will go to him. If there is none, but there is a teacher of the Discipline, then I will go to him. If there is no teacher of the Discipline, who is the senior monk (*thera*)? I will go to him.”

If the bhikkhu who receives one is more senior [than oneself], one should not hand him one’s alms-bowl and robe, but if he is junior, one should. If there is no one to receive one, one places one’s alms-bowl and robe on the ground. When one sees the senior monk, one bows at his feet and sits at one side.

According to the duties (*vatta*) [for resident monks],<sup>17</sup> a resident bhikkhu provides one with a seat and water, and [shows one] the bathing-place. He gives information; puts away one’s alms-bowl and robe and shows one the toilet. One should ask [him] about the community protocols.<sup>18</sup>

Before sunset, one should go around the monastery. If one sees a teacher of Discipline, one should talk with him and ask him about doubtful points, offences, and non-offences. If one sees a teacher of Abhidhamma, one should inquire about wisdom sprung from practice, about the aggregates, sense bases, elements, and about kamma. If one sees one who practises the kinds of asceticism, one should inquire about wisdom associated with the ascetic qualities (*dhuta-guṇa*). If he lives there, one should go daily to make inquiries.

If one wishes to leave [the monastery], one folds and piles up the bedding [in the lodging] and [after going to the senior monk,] bows at the senior monk’s feet and informs him that one is leaving. These are the rules for visiting bhikkhus.

In the monastery, the meditator should live in close association with the meditation teacher. When the meditation teacher arrives, one should take his alms-bowl and robe even if he is junior.<sup>19</sup>

<sup>16</sup> The placing of the robe on the shoulder and the lowering of the umbrella on entering a monastery are a few of the duties of a visiting monk in Vin II 207 (see next footnote) but the circumambulating of the stupa is not mentioned there, nor in the Vism and other Pāli texts.

<sup>17</sup> Described here are the duties for visiting monks and resident monks (*āgantukavatta* and *āvāsikavatta*), given in detail in the *Vattakkhandhaka* at Vin II 207–209; cf. Vism VI.60/ p.188.

<sup>18</sup> Vin II 208: ... *saṅghassa katikasañṭhānam pucchitabbam: kām kālām pavisitabbam*, ...?

<sup>19</sup> 禪師若至雖小亦代取衣鉢, lit. “The meditation teacher, if arrives, although junior, also instead/for takes bowl and robe.” From the traditional viewpoint of Vinaya, this sign of respect from a senior to a junior is quite inappropriate and this passage is likely due to overlooking the *na* “not” in the Pāli, as found in the Vism parallel. Vism (III.68/p.100)

If [something is to be practised of] the teachings of the teacher, [one should immediately practise it] or if one should not practise [something], one immediately should not practise it and should let go of it. This is the first of what is to be done and it must be practiced.

If he (i.e., the teacher) wishes to teach [other] people, one lets them learn first. When the meditator has already [heard and] practised the teachings before,<sup>20</sup> he should look after the [teacher's] dwelling-place and arrange his alms-bowl and robe. After some time has passed by, knowing the right time, one should approach the teacher of meditation, worship him respectfully, and sit silently for a little while. If the meditation teacher asks what one wants, one should speak about one's wish. If he does not ask, then one should not speak. Thereupon should he ask for tooth-sticks and water for washing, etc., one should prepare and serve these in the proper way.

When the time for going on alms-round arrives, one should go to the teacher and ask, in accordance with the rule,<sup>21</sup> what should be done. When it is mealtime, one should wash the teacher's feet, arrange his seat, give him his alms-bowl, and ask the teacher to take as much as he wants from one's own alms-bowl. Having put down one's own alms-bowl, one takes out [the food one does not need] and shares it with [his other] disciples. Thus, one helps and has no difficulties. After finishing the meal, one takes the teacher's alms-bowl, washes it thoroughly, and puts it in its place.

Knowing the right time, one approaches the teacher of meditation, worships him respectfully, and should sit silently for a little while. Should the teacher ask, then one should speak about one's wish. Should the teacher not ask, one worships him respectfully and requests him to listen: "I shall now say what I wished to say from the beginning. If I am permitted, I would like to ask". Should the teacher permit, one says everything. Should the teacher not ask, one should worship him.

When one has found the right time, one should say: "I have come for a reason. Please, teacher, listen to what I say". If the teacher listens, one should tell him everything that one wishes. The teacher says: "Very well! I shall instruct you according to the rule and you should accept it."

Therefore, the Fortunate One spoke these verses:<sup>22</sup> [409b]

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instead has "If the teacher is junior, he [i.e., the meditator] should *not* consent to the teacher receiving his bowl and robe, and so on," *sace ācariyo daharato hoti, pattacīvara-paṭiggahanādīni na sāditabbāni*.

<sup>20</sup> 若欲教人先取覺坐禪人先已行法. The text is cryptic.

<sup>21</sup> This refers to duties such as giving the robes, bowl, etc, as part of the duties towards the preceptor, *upajjhāyavatta*, at Vin II 222.

<sup>22</sup> These verses cannot be traced in any Pāli texts.

By [going] at the right time and serving [the teacher],  
And by making his mind free from arrogance,  
One who leads the holy life can protect the Dhamma.  
Like a tree that is not [swayed by the] wind,  
He recollects the Dhamma and practices  
Until the joy of Dhamma becomes his own happiness.

Established in the Dhamma, comprehending the Dhamma,  
He should speak on the Dhamma as it really is,  
He should not defame the Dhamma  
[By] frivolous talk, sorrowing, and merriment.

Anger, indolence, wrath, greed, pride, delusion,  
Craving, passion, obstinacy, and so on —  
Are all overcome by practicing [the Dhamma].

He guards his welfare (*attha*), not his pride,  
Understanding goodness, his words are truthful.  
For the sake of [attaining] concentration,  
He sincerely understands and learns.

If a man is always heedless,  
Wisdom sprung from learning does not grow;  
But if a man understands the True Dhamma,  
He is respected by deities and humans,  
Being respected, he is confident of mind.

One who has much learning protects the Dhamma,  
And it makes him attain the happiness of learning.

Thus, practicing the qualities  
That are in accordance with the Dhamma  
He gives rise to the supreme liberation  
That is achieved by the wise person.

If he has such a kind of teacher,  
He should practice heedfully.

## CHAPTER 6

**Exposition of Temperaments (*Caritaniddesa*)****1 Introduction**

Now, when the teacher on whom one depends has observed one's temperament<sup>1</sup> for some days, he should teach a meditation subject (*kammaṭṭhāna*) suitable to one's temperament.

**2 Fourteen kinds of temperament**

Herein, temperament means the fourteen kinds of temperament:

1. greed temperament (*rāga-carita*),
2. hate temperament (*dosa-carita*),
3. delusion temperament (*moha-carita*),
4. faith temperament (*saddhā-carita*),
5. intelligence temperament (*buddhi-carita*),
6. thinking temperament (*vitakka-carita*),
7. greed and hate temperament (*rāga-dosa-carita*),
8. greed and delusion temperament (*rāga-moha-carita*),
9. hate and delusion temperament (*dosa-moha-carita*),
10. [greed, hate and delusion] in-equal-parts temperament (*rāga-dosa-moha-samabhāga-carita*),<sup>2</sup>
11. faith and intelligence temperament (*saddhā-buddhi-carita*),

<sup>1</sup> 行 = *carita* or *cariya*, which can also be translated as “behaviour” or “disposition”.

<sup>2</sup> Cf. Pet 140: *Tattha yāni cha puggalamūlāni tesām nikkipetvā rāgacarito, dosacarito, mohacarito, rāgadosacarito, rāgamohacarito, dosamohacarito, samabhāgacarito, ....* Pet 144: *Tattha rāgadosamohasamabhāgacaritassa puggalassa visesabhāgiyam jhānam hoti, ....* Vism III.74/p.101 mentions (and rejects) this classification with the in-equal-parts types (*samabhāga*): *Keci pana rāgādīnam samsaggasannipātavasena aparā pi catasso, tathā saddhādīnan-ti imāhi aṭṭhahi saddhiṃ cuddasa icchanti.* This Śrāvakabhūmi (Yogasthāna II) also mentions the *samabhāgacarita* among the seven types, i.e., greed, hatred, delusion, conceit, thinking, in-equal-parts, and dull-witted. Śbh Ms.68a2M: *tatra caritaprabhedena saptānām pudgalānām vyavasthānam / yo 'yam rāgotsadaḥ pudgalāḥ sa rāgacaritāḥ / yo dveṣotsadaḥ sa dveṣacaritāḥ / yo mohotsadaḥ sa mohacaritāḥ / yo mānotsadaḥ sa mānacaritāḥ / yo vitarkotsadaḥ sa vitarkacaritāḥ / yaḥ samaprāptāḥ sa samabhāgacaritāḥ / yo mandarajaskaḥ sa mandacarito veditavyaḥ.*

12. faith and thinking temperament (*saddhā-vitakka-carita*),
13. intelligence and thinking temperament (*buddhi-vitakka-carita*),
14. [faith, intelligence and thinking] in-equal-parts temperament (*saddhā-buddhi-vitakka-samabhāga-carita*).

Furthermore, various other temperaments are known, [such as] craving, views, and conceit (*māna*), etc. Thus, the greed temperament, the inclination towards greed (*lobha*), and the nature of being attached to pleasure — these do not differ in meaning.<sup>3</sup> [409c]

### 3 Fourteen persons by way of temperament

By way of temperament, there are fourteen kinds of persons:

1. the person with a greed temperament,
2. the person with a hate temperament,
3. the person with a delusion temperament,
4. the person with a faith temperament,
5. the person with an intelligence temperament,
6. the person with a thinking temperament,
7. the person with a greed and hate temperament,
8. the person with a greed and delusion temperament,
9. the person with a hate and delusion temperament,
10. the person with a [greed, hate and delusion] in-equal-parts temperament,
11. the person with a faith and intelligence temperament,
12. the person with a faith and thinking temperament,
13. the person with an intelligence and thinking temperament,
14. the person with a [faith, intelligence and thinking] in-equal-parts temperament.

Thus, the person with a greed temperament, the person with a greed [and delusion] temperament, and the person with greed, [hate and delusion] temperament are inclined to greed and have the nature of desiring pleasure — this is called “persons with a greed temperament”.<sup>4</sup>

<sup>3</sup> The text is cryptic. The end of the next section is similar. Cf. Vism III.74/p.101: *Evaṁ pana bhede vuccamāne rāgādīnaṁ saddhādīhi pi samsaggam̄ katvā anekā cariyā honti, tasmā saṅkhepena chaṭeva cariyā veditabbā. Cariyā, pakati, ussannatā ti attatho ekam̄. Vism III.78/p.102: Apare tanhāmānadiṭṭhivasena aparā pi tisso cariyā vadanti. Tattha tanhā rāgo yeva, māno ca tamsampayutto ti tadubhayam rāgacariyam nātivattati. Mohanidānattā ca ditthiyā ditthicariyā mohacariyam-eva anupatati.*

<sup>4</sup> See preceding footnote.

When his greed is constantly active and greed is predominant (*adhika*) — this is called a “greed temperament”.<sup>5</sup>

Thus, all [temperaments] should be explained.

#### 4 Seven persons

Now, when these fourteen persons are combined they become seven persons: the person with a greed temperament and the person with a faith temperament are a unity; the person with a hate temperament and the person with an intelligence temperament are a unity; the person with a delusion temperament and the person with a thinking temperament are a unity; the person with a greed and hate temperament and the person with a faith and intelligence temperament are a unity; the person with a greed and delusion temperament and the person with a faith and thinking temperament are a unity; the person with a hate and delusion temperament and the person with an intelligence and thinking temperament are a unity; the two in-equal-parts temperaments are a unity.<sup>6</sup>

Q. How are the person with a greed temperament and the person with a faith temperament a unity?

A. In the person with a greed temperament, faith on the side of the wholesome (*kusalapakkha*) is predominant due to its qualities being near to greed.<sup>7</sup>

Furthermore, in three ways greed and faith are a unity: in the sense of mind (*citta*) of liking,<sup>8</sup> in the sense of seeking for qualities (*guna*), and in the sense of non-shunning.

<sup>5</sup> Cf. Nett-a 273: *Rāgacarito ti rāgasahitam̄ caritam̄ etassā ti rāgacarito. Rāgena vā carito pavattito rāgacarito, rāgajjhāsayo rāgādhiko ti attho. Esa nayo sesu pi.*

<sup>6</sup> *Rāga* = *saddhā*; *dosa* = *buddhi*; *moha* = *vitakka*; *rāga-dosa* = *saddhā-buddhi*; *rāga-moha* = *saddhā-vitakka*; *dosa-moha* = *buddhi-vitakka*. The two “in-equal-part temperaments” are the person with a greed, hate, and delusion temperament and the person with a faith, intelligence, and thinking temperament.

<sup>7</sup> Vism III.75/p.102: *Tattha yasmā rāgacaritassa kusalappavattisamaye saddhā balavatī hoti, rāgassa āsannaguṇattā*. Vism-mhṭ I 121: *Saddhā balavatī hoti rāgussanne santāne tadanuguṇassa dhammassa niyogato adhikabhāvasambhavato. Tenāha rāgassa āsannaguṇattāti, sinehapariyesanāpariccajanehi sabhāgadhammattā ti attho. Sabhāgo hi dūrepi āsanneyevā ti sabhāgatālakkhaṇam-idha āsannaggahaṇam*. Yathā hi akusalapakkhe rāgo siniddho nātilūkho, evam̄ kusalapakkhe saddhā.

<sup>8</sup> 愛念 elsewhere in Vim corresponds to *piya*, “dear” and *iṭṭha*, “agreeable”. The *Visuddhimagga* has *siniddha* “affection, love, liking” and, in the case of the *dosacarita*, *nissineha*, “non-liking, non-affection”; see next footnote.

Herein, greed is a mind of liking;<sup>9</sup> faith is a mind of wholesomeness (*kusalacitta*). Greed seeks for sensual qualities; faith seeks for wholesome qualities. Greed has non-abandoning of the harmful as characteristic; faith has non-abandoning of the beneficial as characteristic.<sup>10</sup> Therefore, the person with a greed temperament and the person with a faith temperament are a unity [because of commonality].

Q. How are the person with a hate temperament and the person with an intelligence temperament a unity?

A. In a person with a hate temperament, wisdom on the side of the wholesome is predominant due to its qualities being near to hate.

Furthermore, in three ways hate and intelligence are a unity: thought of dislike, seeking for faults, and shunning.

Herein, just as a person with a hate temperament does not stick to a thought of dislike, so a person with an intelligence temperament does not stick to the thought of formations. Just as a person with a hate temperament seeks for faults [in others], so a person with an intelligence temperament seeks for the faults of formations. Just as a person with a hate temperament shuns [others], so a person with an intelligence temperament shuns the formations. Therefore, the person with a hate temperament and the person with an intelligence temperament are a unity because of commonality (*sabhāga*).<sup>11</sup>

Q. How are the person with a delusion temperament and the person with a thinking temperament a unity?

<sup>9</sup> 欲者念欲: “greed is a mind/thought of lust/desire”. 欲 = *kāma*, *rāga*, *chanda*. Given that the preceding sentence says that “greed and faith are one in the sense of a mind of liking”, and that the *dosacarita* passage below has 非安愛念, “mind/thought of non-liking/disliking”, it is likely that the original read 欲者念愛, “greed is a mind of liking”.

<sup>10</sup> Vism III.75/p.102: *Tattha yasmasā rāgacaritassa kusalappavattisamaye saddhā balavatī hoti, rāgassa āsannaguṇattā. Yathā hi akusalapakkhe rāgo siniddho nātilūkho, evam kusalapakkhe saddhā. Yathā rāgo vatthukāme pariyesati, evam saddhā sīlādiguṇe. Yathā rāgo ahitam na pariccajati, evam saddhā hitam na pariccajati, tasmā rāgacaritassa saddhācarito sabhāgo.* 可愛 corresponds to *iṭṭha* elsewhere in the Vim, not to *hita* of the Vism parallel. However, if 可愛 is taken to correspond to *iṭṭha* then this would give: “Greed has non-giving up of the disagreeable as characteristic ...”, which does not make sense. Probably Saṅghapāla understood *hita* as “agreeable”, a sense it can have in Sanskrit; see MW s.v. “*hita*”.

<sup>11</sup> Vism III.76/p.102: *Yasmā pana dosacaritassa kusalappavattisamaye paññā balavatī hoti, dosassa āsannaguṇattā. Yathā hi akusalapakkhe doso nissineho na ārammaṇaṭṭam allīyati, evam kusalapakkhe paññā. Yathā ca doso abhūtam-pi dosam-eva pariyesati, evam paññā bhūtam dosam-eva. Yathā doso sattaparivajjanākārena pavattati, evam paññā sañkhāraparivajjanākārena, tasmā dosacaritassa buddhīcarito sabhāgo.*

A. In a person with a delusion temperament, [obstructive] thinking about obtaining wholesomeness is predominant due to its qualities being near to delusion, and [they are a unity] due to movement and separation of faith from wisdom.<sup>12</sup>

Furthermore, in two ways delusion and thinking are a unity: instability and vacillation. Thus, just as delusion is unstable because of perplexity, so thinking is unstable because of various modes of thinking. Just as delusion vacillates because of non-penetration, so thinking vacillates because of lightness (*lahutā*). Therefore, the person with a delusion temperament and the person with a thinking temperament are a unity because of commonality.<sup>13</sup>

The other temperaments can [also] be analysed by these methods. Thus, these [fourteen persons] are combined as seven persons.

## 5 Quick and slow practice

Q. Which persons among the seven are of quick practice and which are of slow practice? [410a]

A. The person with a greed temperament is of quick practice, because of being easily guided, because of the strength of faith, and because of the weakness of delusion and thinking.

The person with a hate temperament is of quick practice, because of being easily guided, because of the strength of intelligence, and because of the weakness of delusion and thinking.

The person with a delusion temperament is of slow practice, because of being guided with difficulty, because of the strength of delusion and thinking, and because of the weakness of faith and intelligence.

The person with a greed and hate temperament is of quick practice, because of being easily guided, because of the strength of faith and intelligence, and because of the weakness of delusion and thinking.

<sup>12</sup> Lit.: “due to movement (and) separation (of) faith (and/from) wisdom” (信慧動離故). This has no parallel in the Vism. Perhaps 離, “separation”, stands for “non-stability”, as given in the next paragraph. Cf. “non-stability of faith” (不安信) and “non-stability of intelligence” (不安意) at 410a06–07.

<sup>13</sup> Vism III.77/p.102: *Yasmā pana mohacaritassa anuppannānam kusalānam dhammānam uppādāya vāyamamānassa yebhuyyena antarāyakarā vitakkā uppajjanti, mohassa āsannalakkhaṇattā. Yathā hi moho paribyākulatāya anavaṭṭhito, evaṃ vitakko nānappakāravitakkānatāya. Yathā ca moho apariyogāhaṇatāya cañcalo. Tathā vitakko lahuparikappanatāya, tasmā mohacaritassa vitakkacarito sabhāgoti.*

The person with a greed and delusion temperament is of slow practice, because of being guided with difficulty, because of instability of faith, and because of the strength of delusion and thinking.

The person with a hate and delusion temperament is of slow practice, because of being guided with difficulty, because of instability of intelligence, and because of the strength of delusion and thinking.

The in-equal-parts temperaments are of slow practice, because of being guided with difficulty, because of instability of intelligence, and because of the strength of delusion and thinking.

## 6 Three persons

Now, these seven persons become three by way of their fundamental afflictions (*mūlakilesa*): the person with a greed temperament, the person with a hate temperament, and the person with a delusion temperament.

Q. What are the causes of these three temperaments? How is it to be known: “This person has a greed temperament; this person has a hate temperament; and this person has a delusion temperament”? How may they be distinguished through wearing robes, begging for food, sitting and lying down, resort and postures?

A. Former habits are causes of the temperaments; the elements are causes of the temperaments; and the humours (*dosa*) are causes of the temperaments.<sup>14</sup>

Q. How are former habits causes of the temperaments?

A. One who formerly did [many] agreeable undertakings and much beautiful kamma becomes a person with a greed temperament, and so one who is reborn here after passing away from heaven.

One who formerly did the inimical kamma of killing, injuring, and torturing, becomes a person with a hate temperament, and so one who has concealed his disagreeable kamma,<sup>15</sup> and so one who is reborn here after passing away from a hell or from a *nāga* birth.

<sup>14</sup> Cf. Vism III.80/p.102: *Tatra purimā tāva tisso cariyā pubbaciṇṇanidānā dhātudosanidānā cā ti ekacce vadanti. Pubbe kira iṭṭhappayogasubhakammabahulo rāgacarito hoti; saggā vā cavityā idhūpapanno. Pubbe chedanavadhabandhanaverakammabahulo dosacarito hoti; nirayanāga yonīhi vā cavityā idhūpapanno. Pubbe majjapānabahulo sutaparipucchāvihīno ca mohacarito hoti, tiracchānayoniyā va cavityā idhūpapanno ti.* Vism-mhṭ 123: *Ekacce ti upatissattheram sandhāyāha. Tena hi vimuttimagge tathā vuttam.* Cf. Mori 1988: 6–7.

<sup>15</sup> 不愛業所覆. This clause is not found in the Vism. It could refer to the concealing of offences, i.e., not confessing and revealing them to others. See Ud 56, Th 447,

One who formerly drunk much intoxicating drink and was devoid of learning<sup>16</sup> becomes a person with a delusion temperament, and so one who is reborn here after passing away from an animal birth.

Thus, former habits are causes of the temperaments.

Q. How are the elements causes of the temperaments?

A. Because of the prominence of two elements one becomes a person with a delusion temperament, namely, the earth element and the water element.

Because of the prominence of two elements, one is a person with a hate temperament, namely, the fire element and the wind element.

Because of the equality of the four elements, one is a person with a greed temperament.

Thus, the elements are causes of the temperaments.

Q. How are the humours causes of the temperaments?

A. One who has phlegm in predominance is a person with a greed temperament. One who has bile<sup>17</sup> in predominance is a person with a hate temperament. One who has wind in temperament.”

Thus, the humours are the causes [of the temperaments].<sup>18</sup>

## 7 Seven ways of knowing temperament

Q. How can it be known that a person has a greed temperament, a hate temperament, or a delusion temperament?

A. It can be known in seven ways, namely, through object, through afflictions, through gait, through robing, through eating, through work, and through lying down.<sup>19</sup>

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*Channamativassati, vivātam nātivassati ... Sn 235: Kiñcāpi so kammañ karoti pāpakan, kāyena vācā uda cetasā vā; abhabbo so tassa pañcchadāya, abhabbatā diñhapadassa vuttā; ...*

<sup>16</sup> Read 離聞 instead of 離間.

<sup>17</sup> Read 膽 instead of 瞳.

<sup>18</sup> Cf. Vism III.81/p.103: *Dvinnam pana dhātūnam ussannattā puggalo mohacarito hoti pathavīdhātuyā ca āpodhātuyā ca. Itarāsañ dvinnam ussannattā dosacarito. Sabbāsañ samattā pana rāgacaritoti. Dosesu ca semhādhiko rāgacarito hoti, vātādhiko mohacarito; semhādhiko vā mohacarita, vātādhiko rāgacaritoti. Evañ dhātudosanidānā ti vadanti.*

<sup>19</sup> Cf. Vism III.87/p.104.

## 8 Object

Q. How can it be known “through object” (*ārammaṇato*)?

A. When a person with a greed temperament sees some object, whether not yet seen or already seen, he never sees and attends to its genuine faults. He has no problems with [even an object of] inferior quality. When departing from [a place], he does not desire to let go of it, and he goes longingly (*apekkha*). [410b] Towards other [sense-] objects [he behaves] in the same way.<sup>20</sup> Thus, it can be known that he is a person with a greed temperament.

When a person with a hate temperament sees some object, he cannot look long at it, just like someone who is tired. Finding fault, he blames people much. He has problems [even with objects of] great quality. When departing from [a place, he desires to let go of it, and he goes] without longing. Only through [finding] fault, he obtains relief.<sup>21</sup> Towards other [sense] objects, he behaves in the same way. Thus, it can be known that he is a person with a hate temperament.

When a person with a delusion temperament sees some object, he trusts others as to its [positive] qualities and negative qualities. Because he does not know for himself, when he hears others blaming, he also blames, and when he hears others praising, he also praises. Towards other [sense] objects, he behaves in the same way. Thus, it can be known that he is a person with a delusion temperament.<sup>22</sup>

Thus, it can be known “through object”.

## 9 Afflictions

Q. How can it be known “through afflictions”?

A. In a person with a greed temperament, five afflictions occur a lot: jealousy, selfishness, deceitfulness, craftiness, and greed<sup>23</sup> — these are the five.

<sup>20</sup> Read 如 instead of 知.

<sup>21</sup> 唯以過患得已便. It is uncertain what is meant with 已便. This clause is not in the Pāli parallel; see next footnote.

<sup>22</sup> Cf. Vism III.95/p.106: *Dassanādito ti rāgacarito īsakam-pi manoramā rūpam disvā vimhayajāto viya ciraṇ oloketi, paritte pi guṇe sajjati, bhūtam-pi dosam na gaṇhāti, pakkamanto pi amuñcitukāmova hutvā sāpekkho pakkamati. Dosacarito īsakam-pi amanoramā rūpam disvā kilantarūpo viya na ciraṇ oloketi, paritte pi dose paṭihaññati, bhūtam-pi guṇam na gaṇhāti, pakkamanto pi muñcitukāmova hutvā anapekkho pakkamati. Mohacarito yam kiñci rūpam disvā parapaccayiko hoti, param nindantam sutvā nindati, pasāmsantam sutvā pasamsati, sayam pana aññāṇupekkhāya upakkhako va hoti. Esa nayo saddasavanādīsu pi. Saddhācaritādayo pana tesamyevānusārena veditabbā, tamsabhāgattā ti.*

<sup>23</sup> 嫉慳幻諭欲 = *issā, macchariya, māyā, sāṭheyya, rāga*. Cf. Vism III.95/p.106–107: *Dhammappavattito cevā ti rāgacaritassa ca māyā, sāṭheyyaṁ, māno, pāpicchatā,*

In a person with a hate temperament, five afflictions occur a lot: anger, malice, besmirching, spite, and hatred<sup>24</sup> — these are the five.

In a person with a delusion temperament, five afflictions occur a lot: laziness, sloth, doubt, worry, and ignorance — these are the five.<sup>25</sup>

Thus, it can be known “through afflictions”.

## 10 Gait

Q. How can it be known “through gait”?

A. When a person with a greed temperament walks in his usual manner, he lifts his feet up gently and he walks evenly. He lifts his feet up evenly and does not bring them down flat. When he walks, he lifts his feet up in an agreeable manner. Thus, a person with a greed temperament can be known through gait.<sup>26</sup>

When a person with a hate temperament walks in his usual manner, he lifts his feet up forcefully and puts them down forcefully. His feet strike the ground halfway as if going into it. Thus, a person with a hate temperament can be known through gait.

When a person with a delusion temperament walks in his usual manner, he lifts his feet up closely and he puts them down closely. His feet graze against each other while walking. Thus, a person with a delusion temperament can be known through gait.<sup>27</sup>

Thus, it can be known “through gait”.

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*mahicchatā, asantuṭhitā, siṅgam, cāpalyan-ti evamādayo dhammā bahulam pavattanti. Dosacaritassa kodho ...*

<sup>24</sup> 憎恨覆惱瞋 = *kodha, upanāha, makkha, palāsa, dosa*.

<sup>25</sup> 懒懈怠疑悔無明 = *ālāsa, thīna, vicikicchā, kukkucca, avijjā*.

<sup>26</sup> The Vism parallel has “he walks carefully, puts his foot down slowly, puts it down evenly, lifts it up evenly, and his step is springy”; see next footnote.

<sup>27</sup> The translator probably didn’t understand the Pāli here. The Vism parallel has “... delusion temperament walks with a disordered/confused (*parivyākula*) gait, puts the foot down hesitantly (*chambhita*), lifts it up hesitantly.”

Vism III.88/p.104: *Tattha iriyāpathato ti rāgacarito hi pakatigamanena gacchanto cāturiyena gacchati, saṇikam pādaṁ nikhipati, samam nikhipati, samam uddharati, ukkuṭikañcassa padam hoti. Dosacarito pādaggehi khaṇanto viya gacchati, sahasā pādaṁ nikhipati, sahasā uddharati, anukaḍḍhitañcassa padam hoti. Mohacarito paribyākulāya gatiyā gacchati, chambhito viya padam nikhipati, chambhito viya uddharati, sahasānupūlitañcassa padam hoti.*

## 11 Wearing robes

Q. How can it be known “through wearing robes”?

A. When a person with a greed temperament wears his robes in his usual manner, he wears them neither too tightly nor too loosely, nor very low, and level all around, and in various ways agreeable to see.

When a person with a hate temperament wears his robes in his usual manner, he wears them hurriedly, very high and not level all around, and in various ways disagreeable to see.

When a person with a delusion temperament wears his robes in his usual manner, he wears them loosely, not level all around, and in various ways disagreeable to see.

Thus, it can be known “through robing”.

## 12 Eating

Q. How can it be known “through eating”?

A. The person with a greed temperament likes oily and sweet [foods]. A person with a hate temperament likes sour [foods]. A person with a delusion temperament has no settled liking.

The person with a greed temperament, at the time of eating, takes lumps of food that are measured, appropriate, and that fit inside [his mouth]. He savours its taste and does not eat hurriedly. [Even] if he gets food with an inferior taste, he enjoys it greatly.

When a person with a hate temperament eats, he takes big lumps of food and fills his mouth. If he gets food with an inferior taste, he becomes very angry.

When a person with a delusion temperament eats, he takes badly rounded lumps of food that do not fit inside [his mouth]. Even when he takes a little food, he smears his face with it. Half of the lump goes into his mouth and half falls back into the dish. [410c] He eats with a scattered mind, and does not think of the food.

Thus, it can be known “through eating”.

## 13 Work

Q. How can it be known “through work”?

A. The person with a greed temperament who sweeps the ground holds the broom evenly,<sup>28</sup> and sweeps unhurriedly. Not scattering<sup>29</sup> the sand, he [sweeps] cleanly.

A person with a hate temperament who sweeps the ground holds the broom strongly and he [sweeps] hurriedly, throwing up sand on both sides and making a harsh noise. [He sweeps] cleanly but unevenly.

A person with a delusion temperament who sweeps the ground holds the broom loosely. Turning over and jumbling<sup>30</sup> [the sand], he depletes it here and there. He does not [sweep] cleanly and [sweeps] unevenly.

Likewise when washing, dyeing, sewing, etc.: the person with a greed temperament does all work evenly and attentively; a person with a hate temperament does all work unevenly but attentively; and a person with a delusion temperament does many things incompletely<sup>31</sup> and with a scattered mind.

Thus, it can be known “through work”.<sup>32</sup>

## 14 Lying down

Q. How can it be known “through lying down”?

A. A person with a greed temperament does not fall asleep quickly. Before sleeping, he arranges his sleeping place, making it level all over. Calmly he reclines and arranges his body. He sleeps bending his limbs. When called in the middle of the night, he rises promptly and answers promptly, although somewhat uncertainly.

<sup>28</sup> 平身, lit. “with even body”, *samakāya, samarūpa*.

<sup>29</sup> Read 不散 instead of 不知.

<sup>30</sup> 看, lit. “to look at”. Saṅghapāla misunderstood *ālolayamāno* as *ālokayamāno*.

<sup>31</sup> Or “unsuccessfully”, 不成.

<sup>32</sup> Cf. Vism III.91–92/p/105: *Kiccā ti sammajjanādīsu ca kiccesu rāgacarito sādhukam sammajjanīm gahetvā ataramāno vālikām avippakiranto sinduvārakusumasantharamiva santharanto suddham samā sammajjati. Dosacarito gālham sammajjanīm gahetvā taramānarūpo ubhato vālikām ussārento kharena saddena asuddham visamām sammajjati. Mohacarito sithilām sammajjanīm gahetvā samparivattakām ālolayamāno asuddham visamām sammajjati. Yathā sammajjane, evam cīvaradhovanaranarajanādīsupi sabbakiccesu nipiṇamadhusamasakkaccakārī rāgacarito. Gālham haddhavisamakārī dosacarito. Anipuṇ abyākulavisaṁparicchinnakārī mohacarito.*

A person with a hate temperament falls asleep quickly. He settles in any place he gets. [He sleeps] with his body thrown down, and his face frowning. When called in the middle of the night, he rises promptly and answers [as if] annoyed.

A person with a delusion temperament does not arrange his sleeping place nor does he make it level all over. He lies with his body in disarray, with his hands and feet sticking out. When called in the middle of the night, he responds with a long drawn-out humming sound and then answers.

Thus, it can be known “through lying down”.<sup>33</sup>

## 15 Which practice is suitable for which temperament?

Q. Which is the suitable practice for which temperament with respect to wearing the robes, alms-food, sitting, and lying down? What should be the resort? [What should be the posture?]

A. The person with a greed temperament [should wear] robes which are coarse, not [hanging] low, and not of a colour that is pleasing. Thus should he wear his robes.

A person with a hate temperament [should wear] robes which are fine, clean, of a nice colour, [hanging] low, and agreeable. Thus should he wear his robes.

A person with a delusion temperament should wear whatever robes he gets.

A person with a greed temperament [should eat] alms-food that is coarse, unclean, without a fine fragrance and taste. He should beg little.

A person with a hate temperament [should eat] alms-food that is sumptuous, fine, clean, nicely fragrant and tasty, and can eat as much as he likes.

A person with a delusion temperament [should eat] whatever alms-food he gets in moderation.

A person with a greed temperament should have his dwelling place (*sayanāsana*, *senāsana*) under the shade of a tree away from water, a place remote from the village, or in an unfinished monastery-residence (*vihāra*), in a place where there is no bedding. Thus should he lie down and sit.

<sup>33</sup> Cf. Vism III.89/p/105: *Rāgacarito ca ataramāno samaṇ seyyam paññapetvā saṇikam nipajjītvā aṅgapaccaṅgāni samodhāya pāsādikena ākārena sayati, vuṭṭhāpiyamāno ca sīgham avuṭṭhāya saṇkito viya saṇikam paṭivacanam deti. Dosacarito taramāno yathā vā tathā vā seyyam paññapetvā pakkhittakāyo bhākuṭīm katvā sayati, vuṭṭhāpiyamāno ca sīgham vuṭṭhāya kupito viya paṭivacanam deti. Mohacarito dussaṇṭhānam seyyam paññapetvā vikkhittakāyo bahulam adhomukho sayati, vuṭṭhāpiyamāno ca hunkāram karonto dandham vuṭṭhāti.*

A person with a hate temperament should have his dwelling place in a level place under the shade of a tree by the water's edge, or in a finished monastery-residence, in a place where there is bedding. Thus should he lie down and sit.

A person with a delusion temperament should live in dependence on his teacher, living near him and consulting him.

The resort (*gocara*) of a person with a greed temperament should be a place with coarse rice, food, and drink. When he enters the village [for alms], he should do so with the sun in front of him, and should enter an area with bad people. This should be his resort.

The resort of a person with a hate temperament should be a place with perfect rice, water, food, and drink. When he enters the village for alms, he should do so with the sun behind him, and should enter an area where there are people with great faith. This should be his resort.

A person with a delusion temperament should go to any place where he gets [alms-food].

A person with a greed temperament [should practise by means of] the posture of standing or walking up and down;<sup>34</sup> a person with a hate temperament should [practise] by means of [the posture of] sitting or lying down; and a person with a delusion temperament should [practise] by means of walking up and down. [411a]

## 16 Miscellaneous topics

The miscellaneous topics are:

One with a greed temperament depends on agreeable sense objects (*visaya*) [as cause] for [gaining] faith. One with a hate temperament depends on disagreeable sense objects for faith. One with a delusion temperament has not-seeing as cause [for faith].<sup>35</sup>

<sup>34</sup> 行人威儀多行脚處. Lit.: "... posture of much walking up and down place (*vatthu, thāna*)". See Vism III.97/p.107: *Rāgacaritassa ... iriyāpathopissa thānam vā cañkamo vā vatṭati*. The posture of the *mohacarita* is 行處 “walking-place” instead of 行脚處. Saṅghapāla misunderstood *cañkama* as “place for walking up and down”, rather than the action of walking up and down. Presumably 多 is a corruption of 住. Cf. Vism III.100–101/p.109: *Dosacaritassa ... iriyāpatho pissa seyyā vā nisajjā vā vatṭati. ... Mohacaritassa ... iriyāpathesu cañkamo vatṭati*.

<sup>35</sup> 不觀為因. Literally “not seeing/contemplation as cause [of faith]”. Perhaps it rather means that no cause for his faith can be seen. One edition reads 可 instead of 不.

One with a greed temperament is like a slave. One with a hate temperament is like a master. One with a delusion temperament is like a poison.

One with a greed temperament has few humours (*dosa*) and does not remove passion.<sup>36</sup> One with a hate temperament has many humours and is not afflicted by passion.<sup>37</sup> One with a delusion temperament has many humours and does not remove passion.

One with a greed temperament delights in forms (*rūpa, vanṇa*). One with a hate temperament delights in dispute. One with a delusion temperament delights in indolence.

<sup>36</sup> 斷無染, lit. “removes dispassion/without passion”, which does not make sense.

<sup>37</sup> 使無染, lit. “afflicted without passion”. Elsewhere in Vim 無染 corresponds to *virāga*, “dispassion”.

## CHAPTER 7

## Exposition of the Meditation Subjects (*Kammaṭṭhānaniddesa*)

### 1 Introduction

Now, when the teacher has observed one's temperament, he should teach the thirty-eight meditation subjects (*kammaṭṭhāna*)<sup>1</sup> and he should also teach the two associated meditation subjects.<sup>2</sup>

### 2 Thirty-eight meditation subjects

Q. What are the thirty-eight meditation subjects?

A. Namely, (1–10) the ten totalities — the earth, water, fire, wind, blue, yellow, red, white, space, and consciousness totalities;<sup>3</sup> (11–20) the ten perceptions of

<sup>1</sup> The *Visuddhimagga* (e.g., Vism III.103/p.110) has 40 *kammaṭṭhānas* instead of 38. In the Pāli Canon the meditation subjects are not listed together. In the Pāli Commentaries they are enumerated, and called “38 meditation subjects” *aṭṭhatiṁsa kammaṭṭhāna* or “38 meditation objects”, *aṭṭhatiṁsārammaṇa*. Therefore the enumeration with 38 is certainly not particular to the *Vimuttimagga*; see Bapat 1937: xxx and 38–39 n. 1. The *Sāratthadīpanī-ṭīkā* explains the difference: “Since the light totality has been included in the white totality and the limited space totality in the ‘totality of the space-left-by-the-removal-of-the-totality,’\* in the [canonical] text only eight totalities are stated by way of their individual nature, namely, those beginning with the earth totality that are objects of the material jhānas. Therefore, having excluded the space totality and the light totality, it is said ‘in thirty-eight objects’, in strict accordance with the method handed down in the [canonical] text. But according to the method of the commentaries, wherein the space totality and the light totality are taken separately, there are forty meditation subjects”. Sp-ṭ II 202: *Odātakasiṇe ālokakasiṇam, kasiṇugghāṭimākāsakasine paricchinnākāsakasiṇañ-ca antogadham* katvā *pāliyam pathavikasiṇādīnam rūpajjhānārammaṇānam aṭṭhannam* yeva *kasiṇānam sarūpato vuttattā ākāsakasiṇam ālokakasiṇañ-ca vajjetvā aṭṭhatiṁsārammaṇesū ti pāliyam āgatanayeneva vuttam. Aṭṭhakathānayena pana ākāsakasiṇe ālokakasiṇe ca visum gahite cattālīsam* yeva *kammaṭṭhānāni*. \*Cf. Vism X.8. Vism-mht I 197 has *ākāsakasiṇa* instead of *kasiṇugghāṭimākāsakasiṇa*.

<sup>2</sup> Cf. Sv-ṭ 21: *Kammaṭṭhānāni sabbāni ti pāliyam āgatāni aṭṭhatiṁsa, aṭṭhakathāyaṁ dve ti niravasesāni yogakammassa bhāvanāya pavattīṭṭhānāni*.

<sup>3</sup> A I 41 lists *paṭhavī, āpo, tejo, vāyo, nīla, pīta, lohita, odāta, ākāsa, viññāṇa*. For the last two totalities, Vism substitutes the *āloka* and *paricchinnākāsa* totalities. In Vim, the light totality, *ālokakasiṇa*, is discussed in detail in Ch. 8 § 58 (424a01–16), but is not included in the ten totalities. The limited space totality, *paricchinnākāsakasiṇa*, is also not included but is mentioned at Ch. 7 § 7 (411b14).

the foul (*asubhasaññā*) — the perception of the bloated, the perception of the livid, the perception of the festering, the perception of the cut up, the perception of the gnawed, the perception of the scattered, the perception of the slain and scattered, the perception of the blood-smeared, the perception of the maggot-infested, and the perception of the skeleton;<sup>4</sup> (21–30) the ten recollections (*anussatiyo*) — recollection of the Buddha (*buddhānussati*), recollection of the Dhamma (*dhammānussati*), recollection of the Saṅgha (*saṅghānussati*), recollection of virtue (*sīlānussati*), recollection of generosity (*cāgānussati*), recollection of deities (*devatānussati*), recollection of death (*maraṇānussati*), mindfulness of the body (*kāyagatāsati*), mindfulness of breathing (*ānāpānasati*), recollection of stillness (*upasamānussati*); (31–34) the four immeasurables (*appamāṇāni*)<sup>5</sup> — loving kindness, compassion, appreciative gladness, equanimity;<sup>6</sup> (35) the defining of the four elements (*dhātu-vyatthāna*); (36) the perception of repulsiveness of food (*ahāre paṭikkūlasaññā*); (37) the base of nothingness (*ākiñcaññāyatana*), and (38) the base of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*).

These are the thirty-eight meditation subjects.

### 3 Nine ways of knowing the differences

The differences between these thirty-eight meditation subjects should be known in nine ways: (1) through jhāna, (2) through transcending, (3) through extending, (4) through condition, (5) through object, (6) through specialness, (7) through plane, (8) through grasping, and (9) through person.<sup>7</sup>

### 4 Jhāna

Q. How [should the differences be known] through *jhāna* (*jhānato*)?

A. Ten meditation subjects are connected to the threshold-jhāna (*upacāra-jhāna*);<sup>8</sup> eleven meditation subjects are connected to the first jhāna; three meditation subjects are connected to the threefold jhāna (*tikajjhānika*);

<sup>4</sup> Paṭis I 49: *Dasa samādhī*: ... *uddhumātakasaññāvasena* ... *vinīlakasaññāvasena* ... *vipubbakasaññāvasena* ... *vicchiddakasaññāvasena* ... *vikkhāyitakasaññāvasena* ... *vikkhittakasaññāvasena* ... *hatavikkhittakasaññāvasena* ... *lohitakasaññāvasena* ... *puṭavakasaññāvasena* ... *aṭṭhikasaññāvasena* *cittassa ekaggatā avikkhepo samādhi*.

<sup>5</sup> The text has 無量心, *appamāṇa-cittāni*, “immeasurable thoughts”, but in the explanation in chapter 8 (e.g., 438a08) it simply has 無量, *appamāṇāni*, as in the Pāli.

<sup>6</sup> Cf. D III 223–4: *Catasso appamaññāyo*: *Mettā*, *karuṇā*, *muditā*, *upekkhā*. A I 39, Sn 73.

<sup>7</sup> Cf. Vism III.103ff/p.110ff.

<sup>8</sup> 禪外行, corresponds to “threshold jhāna”, *upacārajjhāna*, a term commonly found in Pāli commentarial texts. 外定, “threshold concentration”, *upacārasamādhi*, is only used a few times in Vim.

one meditation subject is connected to the fourfold jhāna (*catukkajjhānika*); nine meditation subjects are connected to the fourfold jhāna and the fivefold jhāna (*pañcakajjhānika*); and four meditation subjects are connected to the four immaterial jhānas.

Q. Which ten meditation subjects are connected to the threshold jhāna?

A. Except for mindfulness of breathing and mindfulness of the body, the other eight recollections, the defining of the four elements, and the perception of the repulsiveness of food — these are the “ten [meditation subjects connected to the] threshold [jhāna]”.<sup>9</sup>

Q. Which of the eleven meditation subjects are connected to the first jhāna?

A. The ten perceptions of the foul and mindfulness of body are connected to the first jhāna.

Q. Which three meditation subjects are connected to the threefold jhāna?<sup>10</sup>

A. Loving-kindness, compassion, and appreciative gladness.

Q. Which meditation subject is connected to the fourfold jhāna?

A. Equanimity.<sup>11</sup>

<sup>9</sup> Cf. Vism III.106/p.111: *Upacārappanāvahato ti ṭhapetvā kāyagatāsatiñca ānāpānassatiñca avasesā aṭṭha anussatiyo, āhāre paṭikūlasaññā, catudhātuvavatthānan-ti imāneva hettha dasakammaṭṭhānāni upacāravahāni*. Pm-vn v.924: *Dve ca saññāvavatthānā, aṭṭhānussatiyo ca; / Sesā dasa pavuccanti, upacārasamādhikā.*

<sup>10</sup> See Dhs § 251–62 and Vibh p. 277ff & 283.

<sup>11</sup> It is unclear why Upatissa applies the fourfold jhāna scheme to the fourth immeasurable, and not the fivefold jhāna scheme, as he does in the next paragraph with *ānāpānasati* and the 8 totalities. The Vism and Abhidh-av use the fourfold jhāna scheme, while the Abhidh-s the fivefold one.

Vism IX.118–119/p.323: *Jhānappabhedato ti appanāvahesu cettha ānāpānassatiyā saddhiṁ dasa kasiñā catukkajjhānikā honti. Kāyagatāsatiyā saddhiṁ dasa asubhā paṭhamajjhānikā. Purimā tayo brahmavihārā tikajjhānikā. Catutthabrahmavihāro cattāro ca āruppā catutthajjhānikā ti evam jhānappabhedato. Vism-mh I 130: Catukkajjhānikā ti catubbi dharūpāvacarajjhānavanto, tesam ārammaṇabhūtā ti attho. Catukkanayavasena cetam vuttam. Tikacatukkajjhānikesū ti tikajjhānikesu purimesu brahmavihāresu, catukkajjhānikesu ānāpānakasiñesu. Abhidh-s 60: ... Tatthā pi dasa kasiñāni ānāpānañ-ca pañcakajjhānikāni. Dasa asubhā kāyagatāsati ca paṭhamajjhānikā. Mettādayo tayo catukkajjhānikā. Upekkhā pañcamajjhānikā ti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. Cattāro pana āruppā āruppajjhānikāti. Abhidh-s-t 261: Pañcapi jhānāni etesam-athī, tattha niyuttāni ti vā pañcakajjhānikāni. ... Abhidh-av 817–19: Appanāyāvahesvettha, kasiñāni dasāpi ca; Ānāpānasatiñceva, catukkajjhānikā ime. Asubhāni dasa cettha, tatthā kāyagatāsati; Ekādasa ime dhammā, paṭhamajjhānikā siyū. Ādibrahmavihārāti, tikajjhānavahā tayo; Catutthā pi ca āruppā, catutthajjhānikā matā. Abhidh-av-pt II 221: Evam upacārappanāvahato dassetvā idāni jhānappabhedato dassetuñ appanāyāvahesū ti ādīvuttam. Catukkajjhānikā*

Q. Which nine meditation subjects are connected to the fourfold jhāna and the fivefold jhāna? [411b]

A. Except for the space totality and the consciousness totality,<sup>12</sup> the other eight totalities, and mindfulness of breathing.

Q. Which four meditation subjects are connected to the four immaterial [jhānas]?

A. The space totality, the consciousness totality, the base of nothingness, the base of neither-perception-nor-non-perception — these are the four meditation subjects [connected to the four immaterial jhānas].

Thus should these be known through jhāna.

## 5 Transcending

Q. How through transcending (*samatikkamato*)?

A. The [immaterial] totality meditation subjects are for transcending matter. Except for the immaterial totalities,<sup>13</sup> the other eight totalities and the other thirty meditation subjects are not for transcending matter.

Furthermore, three meditation subjects are for transcending the object (*ārammanna*): the two immaterial totalities and the base of nothingness. The other thirty-five meditation subjects are not for transcending the object.

Furthermore, one meditation subject transcends perception and feeling, namely, the base of neither-perception-nor-non-perception. The other thirty-seven meditation subjects do not transcend perception and feeling.

Thus should these be known through transcending.

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*ti catukkanayavasena catubbidharūpāvacarajjhānavanto, tesam ekekasseva ārammaṇabhūtā  
ti attho. Pañcakanayavasena pana pañcakajjhānikā ti veditabbā. Pathamajjhānikā  
ti pathamajjhānasseva ārammaṇabhūtā, ... Tikajjhānavahā ti catukkanayena  
tikajjhānavahā, pañcakanayena pana catukkajjhānavahā, ... so upekkhābhāvanāvasena  
catutthajjhāniko. Tatthā pi mettādivasena paṭiladdhajjhānacatukkassevetam appeti,  
netarassa. Kasmā? Mettādīnam nissandatā. Yathā hi kasinānam nissandā āruppā, yathā  
ca samathavipassanānissandā nirodhasamāpatti, evam̄ mettādinissandā upekkhā.*

<sup>12</sup> This exception is because the space totality and the consciousness totality are the objects of the base of boundless space and the base of boundless consciousness respectively; see Ch. 8 § 59 & 60. The space totality is divided into two types: The first has as object “space separate from matter” and in turn is the object of the base of boundless space. The second one has as object “space not separate from matter”, i.e., the “limited space totality” (*paricchedākāsakasiṇa*). The latter can produce the four and five jhānas; see Ch. 8 § 59.

<sup>13</sup> That is, the space totality and consciousness totality; see preceding note.

## 6 Extending

Q. How through extending (*vaddhanato*)?

A. Fourteen meditation subjects should be extended, namely, the ten totalities and the four immeasurables.<sup>14</sup> The other twenty-four should not be extended.

Thus should these be known through extending.

## 7 Condition

Q. How through condition (*paccayato*)?

A. Nine meditation subjects are conditions for the direct knowledges (*abhiññā*), namely — except for the immaterial totalities — the eight totalities and the limited space totality (*paricchinnākāsa-kasiṇa*).<sup>15</sup> The other thirty meditation subjects are not conditions for the direct knowledges.

Thirty-seven meditation subjects are conditions for insight, namely, [all] except the base of neither-perception-nor-non-perception.<sup>16</sup>

Furthermore, one meditation subject is not a condition for insight, namely, the base of neither-perception-nor-non-perception.

Thus should these be known through condition.

<sup>14</sup> According to the Mahāvihāra school the sign of the immeasurables should not be extended. See Ps IV 200: *Ettha hi appamāṇā ti vuttānaṁ brahmavihārānaṁ nimittā na vadḍhati.* Vism III.113/p.112: ... *Brahmavihārā sattārammaṇā, tesām nimittām vadḍhayato sattarāsiyeva vadḍheyya, na ca tena attho atthi, tasmā tam-pi na vadḍhetabbam.* *Yām pana vuttam mettāsaṅgatena cetasā ekaṁ disam pharitvā ti ādi, tam pariggahavaseneva vuttam. Ekāvāsadvī āvāsādinā hi anukkamena ekissā disāya satte pariggahetvā bhāvento ekaṁ disam pharitvā ti vutto. Na nimittām vadḍhento. Paṭibhāganimittam-eva cettha natthi. Yadayam vadḍheyya, paritta-appamāṇārammaṇatāpettha pariggahavaseneva veditabbā.*

<sup>15</sup> In the description of the “space totality” in Chapter 8, space is said to be of two types: “space separated from matter” and “space not separated from matter” (424a27–28). Although not mentioned by name, the first gives rise to the base of infinite space, and in the subcommentaries is called the “‘totality of the space-left-by-the-removal-of-the-totality’ (*kasinugghāṭimākāsa-kasiṇa*, see Ch. 7 fn. 1); the latter is the “delimited space totality” (*paricchinnākāsa-kasiṇa*, 分別虛空一切入), which is only mentioned here in the Vim.

Cf. Vism III.120/p.114: *Paccayato ti imesu pana kammaṭṭhānesu ṭhapetvā ākāsaṅkasiṇām sesā nava kasiṇā ārūpānaṁ paccayā honti, dasa kasiṇā abhiññānaṁ, ... sabbāni pi sukhavihāravipassanābhavasampattīnan-ti evam paccayato.*

<sup>16</sup> A IV 426: *iti kho bhikkhave yāvatā saññāsamāpatti, tāvatā aññāpaṭivedho.*

## 8 Object

Q. How through object (*ārammaṇato*)?

A. Twenty-one meditation subjects have a counterpart object (*paṭi-bhāgārammaṇa*). Twelve meditation subjects have an existent object.<sup>17</sup> Five meditation subjects are not to be spoken of (*navattabba*) as having a counterpart object or an existent object.

Q. Which twenty-one meditation subjects have a counterpart object?

A. Except for the consciousness totality, the other nine totalities, the ten perceptions of the foul, mindfulness of breathing, and mindfulness of the body.<sup>18</sup>

Q. Which twelve [meditation subjects] have an existent object?

A. The consciousness totality, the base of neither-perception-nor-non-perception, and the ten threshold jhānas.<sup>19</sup>

Q. Which five are not be spoken of as having a counterpart object or an existent object?

A. The four immeasurables and the base of nothingness.<sup>20</sup>

<sup>17</sup> 實事 = *bhūtārammaṇa*. Elsewhere in Vim, the character 實 correlates exclusively to *bhūta* and *tatha*, “real, existent”. Cf. 勝真實事, “special existent object” at 411c25.

<sup>18</sup> Paṭim-pt II 380: 3137. *Tattha tesu kammaṭṭhānesu dasa kasiṇā ca dasa asubhā ca kāyagatāsati, ānāpānasati ti ime bāvīsati kammaṭṭhānāni paṭibhāgārammanānīti yojanā.* This *tīkā* includes 10 kasinas and therefore comes to 22 meditation subjects instead of the 21 of Vim. The system of 40 meditation subjects includes the light and delimited space totalities among the 10 totalities, but not the consciousness totality.

<sup>19</sup> The 10 recollections minus mindfulness of breathing and mindfulness directed to the body, plus the defining of the four elements and perception of repulsiveness of food.

<sup>20</sup> The four immeasurables and the base of nothingness have a concept (*paññatti*) as object. See Vism-mhṭ I 407: ... *sabbaso ākiñcaññāyatanadhammārammanatāya jhānassa ākiñcaññām ākiñcaññān-ti manasikāre ākiñcaññāyatanatā vā siyā, abhāvārammaṇatā vā.* Ps II 353: ... *appamāṇā cetovimutti bhūmantarato mahaggatā eva hoti rūpāvacarā; ārammaṇato satta paññattī-ārammaṇā. Ākiñcaññā bhūmantarato mahaggatā arūpāvacarā; ārammaṇato na vattabbārammaṇā.* Moh 375: *Pathavīkasiṇādisamāpattiyo paramathatho avijjāmāne paññattārammaṇe pavattatā viparītañāñan-ti pavattā viparīta-kathā. ... Sammutivisayam-pi ñānam bhūtārammaṇamevā ti pavattā sammutiñāñakathā.* Abhidh-av-pt II 202: *Nimitta-ggahaṇena bahiddhā pathavīmanḍalādikam, ajjhattikañ-ca bhāvanāvisesam upādāya paññāpiyamānam kasiṇanimittādikam dasseti. Abhāva-ggahaṇena bhāvanābalena appavattanasabhāvam ākāsānañcāyatanajhānam upādāya pavattam ākiñcaññāyatanajhānārammaṇam abhāvapaññattim dasseti. Nirodha-ggahaṇena bhāvanābalena niruddham nevasaññānāsaññāyatanam nissāya paññattam nirodhapaññattim dasseti.*

Furthermore, two meditation subjects have an internally developed<sup>21</sup> object and an internal object.

Furthermore, two meditation subjects have an internally developed object and an external object.

Furthermore, one meditation subject has an externally developed object and an internal object.

Furthermore, twenty-one meditation subjects have an externally developed object and an external object.

Furthermore, four meditation subjects have an internally developed object and an internal object or<sup>22</sup> an external object.

Furthermore, four meditation subjects have an internally developed object, an externally developed object, or an external object.

Furthermore, two meditation subjects have an internally developed object or an externally developed object and an internal object or an external object.

Furthermore, one meditation subject has an internal-external developed object and an internal object. [411c]

Furthermore, one meditation subject has an internally developed object and an internal object and external object that are not to be spoken of (*navattabba*).

Herein, two meditation subjects have an internally developed object and an internal object, namely, the consciousness totality and the base of neither-perception-nor-non-perception.

Furthermore, two meditation subjects have an internally developed object and an external object, namely, mindfulness of breathing and mindfulness of the body.

Furthermore, one meditation subject has an externally developed object and an internal object, namely, the recollection of death.

Furthermore, twenty-one meditation subjects have an externally developed object and an external object, namely, the ten perceptions of the foul, the four immeasurables, the four colour totalities, the space totality, the recollection of the Buddha, and the recollection of the Saṅgha.

<sup>21</sup> 營 usually means “engaged in” or “concerned with” (cf. 無經營: “unconcern, inactivity”, *abyāpāra*, 419b06ff.) or “to perform, build, construct”; see DDB s.v. 營. At 404c16 經營 corresponds to *samārambha*, “undertaking”. Cf. *ajjhattiakañ-ca bhāvanāvisesañ upādāya paññāpiyamānañ*, etc., in Abhidh-av-pt quoted in the preceding footnote.

<sup>22</sup> 設 here corresponds to 或, “or”, *vā*, not *paññāpeti*, *paññatta*, *paññatti*, “to prepare, set up, establish”.

Furthermore, four meditation subjects have an internally developed object and an internal object or an external object, namely, the recollection of virtue, the recollection of generosity, the defining of the four elements, and the perception of the repulsiveness of food.

Furthermore, four meditation subjects have either an internally developed object or an externally developed object and an external object, namely, the four colour totalities.

Furthermore, two meditation subjects have an internally developed object or an externally developed object and an internal object or an external object, namely, the recollection of the Dhamma and the recollection of stillness.

Furthermore, one meditation subject has an internal-external object and an internal object, namely, the recollection of deities.

Furthermore, one meditation subject has an internally developed object and an internal object and external object that are not to be spoken of, namely, the base of nothingness.

Furthermore, two meditation subjects have a past object, namely, the consciousness totality and the base of neither-perception-nor-non-perception.

Furthermore, one meditation subject has a future object, namely, the recollection of death.

Furthermore, one meditation subject has a present object, namely, the recollection of deities.

Furthermore, six meditation subjects have a past object, a future object, or a present object, namely the recollection of the Buddha, the recollection of the Saṅgha, the recollection of virtue, the recollection of generosity, the defining of the four elements, and the perception of the repulsiveness of food.

Furthermore, two meditation subjects have a past object, a present object, or a not to be spoken of past and future [object]; namely, the recollection of the Dhamma and the recollection of stillness.

Furthermore, twenty-six subjects of meditation have not to be spoken of objects of the three worlds, namely, the nine totalities, the ten perceptions of the foul, the four immeasurables, mindfulness of breathing, mindfulness of the body, and the base of nothingness.

Furthermore, four meditation subjects have unsteady (*calita*) objects, namely, the fire totality, wind totality, the perception of the maggot-infested, and mindfulness of breathing. Their object is unsteady, [but] their counterpart-sign is steady. All the other thirty-four [meditation subjects] have steady objects.

Thus should these be known through object.

## 9 Specialness

Q. How through specialness<sup>23</sup> (*visesato*)?

A. Because the eight totalities<sup>24</sup> and the four immaterial attainments are called “special, existent objects”,<sup>25</sup> because the eight totalities are called “special attainments”, and because the fourth *jhāna* attains a special plane<sup>26</sup> (*visesa-bhūmi*), the four immaterial attainments are special.

The ten perceptions of the foul and the perception of the repulsiveness of food are called “special perceptions”, because of colour, shape, location,<sup>27</sup> direction, delimitation, combination and cohering, and because of the perception-of-the-foul-object.

The ten recollections are called “special recollections”, because of subtlety and because of recollection. [412a]

The four immeasurables are called “special”, because of being faultless<sup>28</sup> and because of giving benefit.

The defining of the four elements is called “special wisdom” because of the connection to emptiness (*suññatā*).

Thus should these be known through specialness.

<sup>23</sup> The character 勝 corresponds to the Pāli noun *visesa*, “distinction, difference, eminence, special”, and its adjective *visiṭṭha*, “special, distinguished, distinct”.

<sup>24</sup> The ten totalities minus the space totality and consciousness totality, see above “through *jhāna*” section.

<sup>25</sup> 勝真實事. At 411b22 the consciousness totality and the base of neither-perception-nor-non-perception are said to have an existent object, 實事. The sentence is somewhat unclear and might be corrupt since the sentence structure is the opposite of the following ones, which have “... are called ‘...’ because of ...”. If this structure is applied here then the first “because” has to be deleted, which would give: “The eight totalities and the four immaterial attainments are called ‘special, existent objects,’ because the eight totalities ...”

<sup>26</sup> 彼第四禪得勝地故. Perhaps “... because the fourth *jhāna* is the attainment of a special plane...”

<sup>27</sup> 以空, lit. “through emptiness/space”, but the parallel at 425a02 and 425a11 has 以處 and 以光明處, “through location”, *okāsato* or *avakāsato*. Saṅghapāla misunderstood *okāsato* or *avakāsato* as ākāsato, “through space”.

<sup>28</sup> 無過 can correspond to *anavajja*, “blameless” or “without fault” or *anādīnava*, “without disadvantage”.

## 10 Plane

Q. How “through plane” (*bhūmito*)?

A. Twelve meditation subjects do not occur among the deities,<sup>29</sup> namely, the ten kinds of foulness, mindfulness of body, and the perception of the repulsiveness of food.

Furthermore, thirteen meditation subjects do not occur in material existence.<sup>30</sup> Namely, the first twelve [meditation subjects] and mindfulness of breathing do not occur in material existence.

No meditation subjects, except the four immaterial [ones], occur in immaterial existence (*arūpabhava*).

Thus should these be known through plane.

## 11 Grasping

Q. How through grasping (*gahaṇato*)?

A. The signs of seventeen meditation subjects are to be grasped through the seen,<sup>31</sup> that is — except for the wind totality and the immaterial totalities — the other seven totalities and ten perceptions of the foul.

Furthermore, the sign of one meditation subject is to be grasped through the touched, namely, mindfulness of breathing.

Furthermore, the sign of one meditation subject is to be grasped through the seen or the touched, namely, the wind totality. The signs of the other nineteen meditation subjects are to be grasped through the heard and the analysed.<sup>32</sup>

<sup>29</sup> 不生於天上, lit. “not reborn in heaven”. Vism III.118/p.113 has *devesu*: “... among the deities”; so Vin-vn 3140.

<sup>30</sup> *Rūpabhava/rūpaloka*. According to Vism III.118/p.113 they do not occur in the *brahmaloka*.

<sup>31</sup> LC: “*Diṭṭhena* means ‘through what has been seen’. In other words, the sign e.g., of an external totality arises because one has been looking at that, but not necessarily at the exact moment of looking. Similarly in the other cases”.

<sup>32</sup> 聞分別. This combination does not occur elsewhere in Vim. The character 聞 correspond to *suta*, and the characters 分別 usually correspond to *vibhaṅga*, but also to “delimitation”, *pariccheda*, “comprehension”, *abhisamaya*, and “examination”, *vīmamsā*. The Vism parallel, which is otherwise close in content, only has *sutena*. The 19 are the 4 immaterial totalities, 10 recollections, 4 immeasurables, definition of elements, and repulsiveness of nutrient. Vism III.119/p.114: *Gahaṇato ti diṭṭhapuṭṭhasutaggahaṇatopettha viniucchayo veditabbo. Tatra thapetvā vāyokasiṇam sesā nava kasiṇā, dasa asubhā ti imāni ekūnavīsatī diṭṭhena gahetabbāni. Pubbabhāge cakkhunā oloketvā nimittam nesaṇ gahetabban-ti attho. Kāyagatāsatiyam tacapañcakam diṭṭhena, sesam sutenā ti evam tassā ārammaṇam*

Furthermore, five meditation subjects are not to be practised by the beginner meditator, namely, the immaterial [attainments] and equanimity. The other thirty-three<sup>33</sup> [meditation subjects] can be grasped by the beginner meditator.

Thus should these be known through grasping.

## 12 Person

Q. How through person (*puggalato*)?

A. The person with a greed temperament should not practise the four immeasurables due to their beautiful sign (*subha-nimitta*). Why? For a person with a greed temperament, the attending to a perception of beauty is not [suitable] for his temperament, just as [the eating of] much fatty food is not suitable for a man affected by a phlegm (*semha*) disorder.

The person with a hate temperament should not practise the ten perceptions of the foul. [Why?] For a person with a hate temperament, the attending to a perception of ill will (*vyāpāda-* or *paṭigha-saññā*) is not [suitable] for his temperament, as the partaking of hot drinks and food is not suitable for a man with a bile (*pitta*) disorder.<sup>34</sup>

A person with a delusion temperament, who has not yet increased knowledge (*ñāṇa*), should not practise any meditation subject due to lack of skill (*kosalla*). When he lacks skill, his efforts will be fruitless, like a man who rides an elephant without a goad.

A person with a greed temperament should practise the perceptions of the foul and mindfulness of the body, because these overcome sensual desire.

A person with a hate temperament should practise the four immeasurables, because these overcome hatred. Alternatively, he should practise the colour totalities, because the mind is attracted to them.

A person with a faith temperament should practise the six recollections beginning with recollection of the Buddha for the establishing of faith.

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*diṭṭhasutena gahetabbam. Ānāpānassati phuṭṭhena, vāyokasiṇam diṭṭhaphuṭṭhena, sesāni aṭṭhārasa sutena gahetabbāni. Upekkhābrahmavihāro, cattāro āruppā ti imāni cettha na ādikammikena gahetabbāni. Sesāni pañcatiṇsa gahetabbānīti evam gahaṇato.*

<sup>33</sup> The Taishō edition has the number 23 here, three earlier editions (宋, 元, 明) have 32, while the Sung edition (宮) reads 33. Since 38 subjects are listed elsewhere in Vim, 33 is the correct number.

<sup>34</sup> *Semha, pitta and vāya* are the three humours, *dosa* (Skt *doṣa*) of the body.

A person with an intelligent temperament should practise the defining of the four elements, the perception of the repulsiveness of food, recollection of death, and recollection of stillness because these are profound subjects.

Furthermore, a person with an intelligent temperament is not debarred from any meditation subject.

A person with a thinking temperament should practise mindfulness of breathing since it eliminates thinking.<sup>35</sup>

A person with a delusion temperament should increase wisdom by making inquiries about the Dhamma, by listening to expositions of the Dhamma at the right time, by carefully [listening to] the Dhamma,<sup>36</sup> and by living with a teacher. He can practise whichever [subject] he wishes of the thirty-eight meditation subjects. Recollection of death and the defining of the four elements are especially suitable for him.<sup>37</sup>

<sup>35</sup> For references on eliminating thinking through *ānāpānasati*; see Ch. 8 fn. 681. In the *Śrāvakabhūmi* a similar recommendation is given: The greed temperament should practice foulness; the hate temperament, loving-kindness; the thinking temperament, mindfulness of breathing; and the equal-parts temperament and dull-witted (*mandara*) temperament, whatever subject is pleasing. See *Śrāvakabhūmi*, Yogasthāna III: *katamānurūpaprayogatā (ca) sace rāgacaritośubhāyāmī cittamupanibaghñātī dveśacarito maitryāmī, yāvadvitarkacarita ānāpānasmṛtau, samabhāgacaritaḥ mandarajaskaḥ punaḥ yatrālambane priyārohatā bhavati] tena prayujyate] iyamanurūpaprayogatā.*

<sup>36</sup> 以時聞法以恭敬法, or “..., by respecting the Dhamma” but see Ps II 89: *Garūsamvāso uddeso, uddiṭṭhaparipucchanaṁ; / Kālena dhammassavanam, thānāṭṭhānavinicchayo; / pañca dhammūpanissāya, mohadhātu pahīyatī ti. Ime pañca dhammā upanissitabbā. Garum upanissāya viharanto ... Kālena dhammasavanaṭṭhānam gantvā sakkaccaṇī dhammāṇi sunantassā-pi tesu tesu thānesu attho pākaṭo hoti, evampissa moho pahīyati. ...*

<sup>37</sup> Cf. A III 445: *Rāgassa pahānāya asubhā bhāvetabbā, dosassa pahānāya mettā bhāvetabbā, mohassa pahānāya paññā bhāvetabbā*. Nidd I 360, 453, II 359: *Rāgacaritassa bhagavā puggalassa asubhakathām katheti; dosacaritassa ... mettābhāvanām ācikkhati; mohacaritassa ... uddese paripucchāya kālena dhammassavane kālena dhammasākacchāya garusamvāse niveseti; vitakkacaritassa ... ānāpānassatīm ācikkhati; saddhācaritassa ... pasādanīyam nimittām ācikkhati buddhasubodhim dhammasudhammataṇī saṅghasuppaṭipattim sīlāni ca attano; nāṇacaritassa ... ācikkhati vipassanānimittām aniccaṭāram dukkhākāraṭām anattākāraṭā. Cf. Sv III 1053: *Satthā tesām cariyavasena rāgacaritassa asubhakammaṭṭhānam deti. Dosacaritassa mettākammaṭṭhānam. Mohacaritassa uddeso paripucchā kālena dhammassavanam, kālena dhammasākacchā, idam tuyhami sappāyan-ti ācikkhati. Vitakkacaritassa ānāpānassatikammaṭṭhānam deti. Saddhācaritassa pasādanīyasyasuttante buddhasubodhim dhammasudhammataṇī saṅghasuppaṭipattiñca pakāseti. Nāṇacaritassa aniccatādipatisamīyutte gambhīre suttante katheti. Khp-a 232, Sn-a I 193: Tatra sudam bhagavā rāgacaritānam saviññāṇaka-avivññāṇakavasena ekādasavidham asubhakammaṭṭhānam, dosacaritānam catubbidhaṇī mettādikammaṭṭhānam, mohacaritānam marañassatikammaṭṭhānādīni, vitakkacaritānam ānāpānassatipathavīkasiṇādīni, saddhācaritānam buddhānussatikammaṭṭhānādīni, buddhīcaritānam catudhātu-vavatthānādīni ti. Nett 24: bhagavā rāgacaritassa puggalassa asubham desayati,**

It is also said: “By analysing the meditation subjects, I see their differences. The six persons may through analysis be reduced to three.” [412b]

Q. If that is so, is there not a conflict (*virodha*) in the beginning?<sup>38</sup>

A. There are two kinds of persons with a greed temperament, namely, one with dull faculties (*mudindriya*) and one with sharp faculties (*tikkhindriya*).

A person with a greed temperament who has dull faculties should practise the perceptions of the foul to oppose that sensual desire. He should practise according to the instructions to dispel sensual desire.

A person with a greed temperament who has sharp faculties should, at first, increase faith. He should practise the recollection meditation subjects.<sup>39</sup> He should practise according to the instructions to dispel sensual desire.

There are two kinds of persons with a hate temperament, namely, one with dull faculties and one with sharp faculties.

A person with a hate temperament who has dull faculties should practise the four immeasurables to oppose that hatred. He should practise according to the instructions to dispel hatred.

A person with a hate temperament who has sharp faculties should, by increasing knowledge (*ñāṇa*), practise the special meditation subjects.<sup>40</sup> He should practise according to the instructions to dispel hatred.

There are two kinds of persons with a delusion temperament, namely, one without faculties (*anindriya*) and one with dull faculties.<sup>41</sup>

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*dosacaritassa ... mettam ... , mohacaritassa ... paticcasamuppādam* .... LC: “Upatissa (or his predecessors) created the list of fourteen character types by combining this list of six character types with the set of seven combinations in the *Petaka* (Pet 144). The combinatorial method is of course characteristic of the *Petaka*. Later writers (e.g., Vism-mhṭ) refer to more elaborate combinations up to 63 or 64. They are listed in full in Abhidh-av-ṭ II in verses ascribed to Upananda”.

<sup>38</sup> 若然於初有妨. Perhaps the question about ‘conflict/difficulty at the beginning,’ refers to the first 3 cases in the list of 9, who are advised not to take up certain practices.

<sup>39</sup> Supposedly the eight *anussati*, starting with *buddhānussati*.

<sup>40</sup> 勝處, *visesa-kammaṭṭhāna*. They are also mentioned at the end of this section, and are there said to be the totalities and mindfulness of breathing.

<sup>41</sup> The term *anindriya* does not occur anywhere in the Pāli in connection with the spiritual faculties. Since the preceding two temperaments in this section are clearly classified as of dull faculties and sharp faculties, the introduction of a new class of faculty does not seem to be a haphazard corruption in the text. Perhaps Upatissa or his tradition could not conceive of a deluded man with sharp faculties?

A person with a delusion temperament and without faculties should not practice any meditation subject.

A person with a delusion temperament who has dull faculties should practise mindfulness of breathing in order to eliminate thinking (*vitakka*).

Thus, by means of reducing, there are only three persons and there is no conflict [at the beginning].

According to this teaching, the totalities and mindfulness of breathing, by increasing knowledge, are accomplished by all temperaments and there is no conflict. Having already attained special qualities, all temperaments can practise the special meditation subjects and there is no conflict.<sup>42</sup>

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As *indriya* here refers to the spiritual faculties (see Nett 100–101), *anindriya* would refer to the commoner (*puthujana*). In the Indriyasamyutta (S V 202) it is stated that the only the eight *ariyapuggalas* have attained the five *indriya*, with the *saddhānusarin* in the weakest degree, but the *puthujana* not at all: ... *tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyāya paṭipanno hoti. Yassa kho ... imāni pañcindriyāni sabbena sabbam̄ sabbathā sabbam̄ natthi, tamaham̄ bāhiro puthujjanapakkhe thito’ti vadāmī ti.* There is also a person with *upahatindriyā* (“impaired faculties”) mentioned in M I 507, which the commentary explains as *upahatpaññindriyā*, “impaired wisdom faculties”.

<sup>42</sup> Read 智, “knowledge” instead of 空, “space”, in accordance with 412a27 令智增長 and 412b07 以智增長, “through increasing knowledge”. Roderick Bucknell (private correspondence): “The meditation subjects for the 6 types from greed-dull to delusion-dull correspond almost completely with the subjects for types 4 to 9 in the nine-membered list. The only exception is that delusion-none is assigned no meditation subject, while the 9<sup>th</sup> of the 9 (the walker in delusion) should study the Dhamma and then practise what pleases him”.

## CHAPTER 8

**The Way to Practise [the Meditation Subjects]<sup>1</sup>****A. Earth Totality****1 Introduction**

Q. What is the earth totality?<sup>2</sup> How is it practised? What is its characteristic? What is its essential function? What is its footing? What are its benefits? What is the meaning of “totality”? How many kinds of earth are there? What is the sign of earth? How to make a disc? What is the method of practising the earth [totality]?

**2 Definition, practice, characteristic, function, footing, benefits, and meaning**

A. The mind (*citta*) that is produced dependent on the sign of earth — this is called “earth totality”.<sup>3</sup> The undistracted dwelling of the mind [on it] — this

<sup>1</sup> 行門, *carana/cariyā/kamma(ythāna) + mukha*: “gate(s) to the practice(s)”, “entrance(s) into the practice”, and “ways to the practice”. 行 corresponds to several Pāli terms.

<sup>2</sup> The binome 一切入 corresponds to *kasiṇāyatana*: “totality-base”. In Pāli texts the *kasiṇāyatana* denote the 10 totalities as a group (e.g., D II 14, M II 15, A V 45–6) but *āyatana* is not suffixed to the names of the individual totalities. The binome 一切 usually means “all”.

<sup>3</sup> Paṭis I 48: *Aṭṭha samādhī pathavīkasiṇavasena cittassa ekaggatā avikkhepo samādhi, āpokasiṇavasena...* Paṭis-a I 128: *Dasa kasiṇāyatanañ ti: Pathavīkasiṇameko sañjānā ti uddham adho tiriyañ advayam appamānam, ... viññānakasiṇameko sañjānā ti ... appamānam-ti* (D III 268, M II 14, A V 46, 60) evam vuttāni dasa. Etāni hi sakalapharaṇaṭṭhena kasiṇāni, tadārammanānam dhammānam khettaṭṭhena adhitthānaṭṭhena vā āyatanāni. Patis-a I 80: *Kasiṇān-ti sakalapharaṇavasena kasiṇamañḍalam-pi tasmiñ upaṭṭhitanimittam-pi tadārammañam jhānam-pi vuccati. Sv 1047: ... sakalaṭṭhena kasiṇāni. ... Cf. Sv-pt III 344f. As 167/Vism IV.119: Pathavīkasiṇān ti ettha pathavīmañḍalam pi sakalaṭṭhena pathavīkasiṇān ti vuccati. Tam nissāya paṭiladdhañ nimittam pi. Pathavīkasiṇānimitte paṭiladdhajjhānam pi. Tattha imasmiñ atthe jhānam pathavīkasiṇān ti veditabbam. Mp II 276: Pathavīkasiṇān bhāvetī ti ettha pana sakalaṭṭhena kasiṇān, pathavī eva kasiṇān pathavīkasiṇān. Parikammopathavīyā pi uggahanimittassā pi paṭibhāganimittassā pi tam nimittam ārammañam katvā uppanna-jjhānassā-pi etam adhivacanam. Idha pana pathavīkasiṇārammañam jhānam adhippetam. Tam hesa bhāveti. Nett-a 153: Pathavīkasiṇān ti kataparikammañ pathavīmañḍalam pi, tatthapavattam uggahapaṭibhāganimittampi, tasmiñ nimite uppannajjhānam pi vuccati. Cf. Vism V.38–39/p.176f.: Appamānam-ti idam tassa tassa pharaṇa-appamāṇavasena vuttam. Tañ-hi cetasā pharanto sakalam-eva pharati, na ayamassa ādi, idam majjhān-ti pamāṇam gaṇhātī ti.*

is called “practice”. Being well resolved on the perception of earth<sup>4</sup> is its characteristic. Non-abandoning [of the perception of earth] is its essential function. Undivided attention is its footing.<sup>5</sup>

Q. What are its benefits?

A. Twelve are its benefits,<sup>6</sup> namely, (1) the sign of the earth totality is easily attained; (2) [one is able to do this] at all times; and (3) in all actions; (4) one’s mind goes unimpeded;<sup>7</sup> (5) [one attains] supernormal powers and direct knowledges; (i.e.,) (6) [one is able to] walk on water; (7) go through the air as on the ground; (8) take on various physical appearances; (9) the recollection of past lives; (10) the divine ear-element; [412c] (11) one is destined for a good destination; and (12) one is destined for the deathless.

<sup>4</sup> The text has 想, *saññā*, here, but the parallel sections below (422b21, etc.) have 相, *nimitta*. The characters 想 and 相 are often confused. 善樂著 might correspond to [cittam] *svādhijīthitā*, “[the mind is] well steadied/resolved”, (樂著 corresponds to *tadadhimuttatā* elsewhere), cf. Paṭis II 38: *Idhekacco ajjhattam paccattam nīlanimittam manasikaroti, nīlasaññam paṭilabhati. So tam nimittam suggahitam karoti, sūpadhāritam upadhāreti, svāvatthitam avatthāpeti*. However, the parallel sections at the other totalities have 入專意 and 放意 (422b22 於水一切入專意 & 422c14: 火相巧於放意) which would correspond to *cittam pakkhandati*: “the mind leaps into”. Cf. M I 186: *Tassa dhātārammaṇam-eva cittam pakkhandati paśidati santiṭhati adhimuccati*: “His mind leaps into that very element-object and becomes confident, steady, and resolved in it”. Cf. M III 105: ... *pathavīsaññam paṭicca manasikaroti ekattam. Tassa pathavīsaññāya cittam pakkhandati paśidati santiṭhati adhimuccati*. Ps IV 153: *Pathavīsaññam paṭicca manasikaroti ekattan-ti kasiṇapathaviyam yeva paṭicca sambhūtam ekam saññam manasikaroti*.

<sup>5</sup> 意無異念為處, lit.: “the mind (mano) without different recollection/thought (sati) as/for/ to object/place (vattu, *ṭhāna*)”. In the same section in the next totality, at 422b23, this is phrased differently: 心不作二意是處, “mind (citta) not doing two thoughts (mano) [to] that object/place” and then at 422c15, etc., it is 作意無雙為處: “attending (manasikāra) without pair/duality to object”. This probably refers to *advaya* as one of the qualifications of *kasiṇa* in Pāli texts (D III 268, M II 14, A V 46, 60). Cf. Ps III 260, Sv III 1047, Paṭis-a I 128, Vism V.39/p.177: *Advayan-ti disānudisāsu advayam. \* Idam pana ekassa aññabhāva-anupagamanatthanī vuttaṇam. Yathā hi udakam paviṭṭhassa sabbadisāsu udakam-eva hoti na aññam, evam-eva pathavīkasiṇam pathavīkasiṇam-eva hoti, natthi tassa aññakasiṇa-sambhedo ti.* (\* These 2 words are only in Ps). Spk-ṭ II 206: *Advayan-ti dvayatārahitam, vaṇṇameva accī ti gahetvā accīm vā vaṇṇo evā ti tesam ekattam passanto viya yathātakkitaṇam attānam rūpan-ti, yathādiṭṭham vā rūpam attā ti gahetvā tesam ekattam passanto daṭṭhabbo.*

<sup>6</sup> It is unclear how the items are to be divided. The text appears to be corrupt. Cf. Vism V.28/175: *imesu hi pathavīkasiṇavasena eko pi hutvā bahudhā hotī ti ādi-bhāvo, ākāse vā udake vā pathavīm nimminītvā padasā gamanam, ṭhānanisajjādikappanam vā, parittā-appamānanayena abhibhāyatanaṭapatiṭṭabho ti evam ādīni ijjhanti.*

<sup>7</sup> 心行無礙. There is a variant reading in several editions: 心無行無礙: “without mental activity/effort, without obstruction”. Cf. Paṭis I 99–100: *Pathamam jhānam yatthīcchakam yadicchakam yāvaticchakam āvajjati; āvajjanāya dandhāyitattam natthī ti — āvajjanavastī ...*

Q. What is the meaning of “totality” (*kasiṇa*)?

A. It means pervading all over.<sup>8</sup>

As the Buddha taught in verses:

When one recollects the Buddha’s qualities,  
 Rapture is produced that fills the entire body.  
 Likewise when one watches the earth totality  
 Pervading the Jambu Continent entirely,<sup>9</sup>  
 This watching, dependent upon the earth,  
 Gives rise to rapture [that fills the] mind.<sup>10</sup>

Practising thus one sees the disc pervading everywhere.

### 3 Kinds of earth to be used

Q. How many kinds of earth are there? In which [kind of] earth should one grasp the sign and practise?

A. There are two kinds of earth: earth as specific characteristic (*salakkhana*) and prepared earth.<sup>11</sup>

<sup>8</sup> Cf. Ps IV 148: *Kasiṇapharaṇam nāma lokadhātusahasse kasiṇapattharaṇam*. Paṭis-a I 80: *Kasiṇan-ti sakalapharaṇavasena kasiṇamandalam-pi* ...

<sup>9</sup> In the *Mahābhārata*, the Jambudvīpa is the known or inhabited world — the earth; see Wujastyk 2004: 288. It is used in the sense of the (planet) earth or world here; i.e., the totality pervades the entire earth. Cf. Th 18: *kevalam atthisaññāya aphari pathavim imam*: “who pervades this earth, entirely with the skeleton-perception”, quoted at 426b24 below.

The Jambu is *Eugenia jambolana* — an indigenous Indian tree with black plum-like fruits. It is not the Rose-apple Tree, *Eugenia jambos*, from Southeast Asia; see Wujastyk 2004.

<sup>10</sup> Not traced. This refers to pervading rapture or *pharanāpīti*, see Ch. 8 § 20. Cf. Paṭis-a II 450: *Tattha pathavīkasiṇan-ti pathavīmaṇḍalam nissāya uppāditaṇi paṭibhāganimittasaṅkhātam sakalapharaṇavasena pathavīkasiṇam*: “Therein the earth totality is the earth totality — that is reckoned as the counterpart-sign because of entirely pervading — that has been produced dependent upon the earth disc”. Cf. Th 382: *Buddhami appameyyam anussara pasanno pūtiyā phuṭasariro hohisi satataṇi udaggo*.

<sup>11</sup> 自相地 does not mean “non-prepared earth” but earth as a specific characteristic of the earth element. The juxtaposition with “prepared” could give the impression that it means “non-prepared”, but the characters 自相 are used to denote the “specific characteristic” or “property”, *salakkhana*, of the four elements at Ch. 8 § 160. If “natural earth” was intended, the characters 自性地 (cf. 439b05) would be expected. In the “How is its sign grasped?” sections in the explanations of the other totalities (e.g., 423a27), “natural place” is consistently used in opposition to “prepared place”: 若作處若自然處. (自然 corresponds to *svāyambhū*.) The Pāli confirms *salakkhana*, see below, and so the following explanation (412c07–8), which closely corresponds to the explanation of the characteristic of earth in the element contemplation section at 440a01: 堅相地界: “The characteristic of the earth element is hardness”.

“The earth element has solidity as its specific characteristic” — this is “earth as specific characteristic”. That which is made from [earth that] one digs up oneself or [earth that one] instructs someone to dig up — this is “prepared earth”.

Earth is of four colours, namely, white, black, red, and the colour of dawn. Herein, the meditator should not attend to the specific characteristic of earth and he should exclude white, black,<sup>12</sup> and red colour. Why? If he contemplates the specific characteristic of earth, then he does not give rise to the counterpart sign.<sup>13</sup> If he grasps the white, black, or red colour, then he practises a colour totality.

Thus, whether the sign that is grasped is in prepared or non-prepared [earth], he should [only] grasp it when it appears as the colour of dawn.<sup>14</sup>

Q. What is “non-prepared earth”?

A. Wherever it is level, free from grass and bushes, without any tree stumps, within the range of vision, and adequate to induce the mind towards the perception of earth<sup>15</sup> — this is called “non-prepared earth”.

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Cf. Vism IV.84: *tena salakkhaṇasaṅkhepato bhāvetabbam. Katham? Vīsatiyā koṭhāsesu thaddhalakkhaṇam pathavīdhātū ti vavatthapetabbam.* (Cf. XI.85.) Vism IV.29: *na vaṇṇaṇam paccavekkhitabbam na lakkhaṇam manasikātabbam ...* Vism-mhṭ I 145 (on Vism IV.29): *Na vaṇṇo paccavekkhitabbo ti yo tathā pathavīkasiṇe aruṇavaṇṇo, so na cintetabbo. Cakkhuvīññāṇena pana gahaṇam na sakkā nivāretum. Tenevettha na oloketabbo ti avatvā paccavekkhaṇaggahaṇam kataṁ. Na lakkhaṇam manasikātabban-ti yaṁ tathā pathavīdhātuyā thaddhalakkhaṇam, taṁ na manasi kātabbam. Disvā gahetabbattā vaṇṇam amuñcītvā ti vatvā pi vaṇṇavasen’etha ābhogo na kātabbo, so pana vaṇṇo nissayagatiko kātabbo ti dassento āha nissayasavaṇṇam katvā ti. Nissayena samānākārasannissito so vaṇṇo tāya pathavīyā samānagatikam katvā, vaṇṇena saheva pathavī ti manasi kātabban-ti attho.* (See Nāṇamoli’s translation in PoP, IV. 29 fn. 8.) Cf. Vism IV.24ff.

<sup>12</sup> The character 黑 corresponds to *kaṇha*, *kāla*, “black”, e.g., 黑白, *kaṇhasukka* at 447b17. In the context of the colour totality 青, *nīla*, “dark-blue, blue-black, black” is expected, but because *nīla* can mean “black” and earth does not have a blue colour, 黑 fits the colour range of the *nilakasiṇa*.

<sup>13</sup> If he attends to the specific characteristic of earth, then he practices the defining of the four elements, which gives rise to threshold concentration; see Ch. 8 § 164 and § 170.

<sup>14</sup> The text has a question almost identical to the preceding one, which does not fit the answer: “Why contemplate the specific characteristic of earth and exclude white, black, or red?” Perhaps the question is an erroneous duplication of the preceding one or perhaps it was an alternative translation of the question that was amended by a copyist.

<sup>15</sup> 當令起心是名地想. The characters 地想 could mean “sign of earth”, as 想 and 相 are often confused in Vim.

The meditator with previous practice,<sup>16</sup> whether he is in pleasure or in pain,<sup>17</sup> promptly sees the counterpart-sign of earth [in non-prepared earth] and dwells without falling back.

The beginner meditator<sup>18</sup> grasps the sign in a disc made of prepared earth. He should not watch non-prepared earth.

<sup>16</sup> Lit. “previous meditator”, i.e., the “meditator with previous practice”, 舊坐禪人. This corresponds to *pubbayogāvacara*, lit. “previous [life] meditator”. In the Pāli commentaries this term is explained as a meditator who has practised in previous lives and can therefore make quick progress in the present life. He is the topic of the (apocryphal?) *Pubbayogāvacara* Sutta quoted at Sn-a I 47, Th-a I 12, and Ap-a 139, but not found in the *Sutta Piṭaka*. Cf. Paṭis-a 653 (on Paṭis II 202): “previous practice is meritorious practice in past births that is the cause for the attainment of the discriminations.”: *pubbayogoti atītajātīsu paṭisambhidāppatti hetubhūto puññapayogo*. Cf. Spk-ṭ 144, Moh 389, Sv-ṭ 130. The Vism (V.2/p.170, as well as Sn-a II 248, Th-a I 63, Khp-a 73, 133) instead uses the term *pubbe katādhikāra*, “one with practice in previous [lives]” in contrast to the *akatādhikāra*, “one with no [previous practice]”. In the Vism it is found along with “who has merit”, *puññavant*, and similarly in Khp-a 133 with “whose wholesome root is prominent”, *pubbe katādhikāro ussanna kusalamūlo*. This type of meditator is described in Vism IV.23: “when, in a previous existence, someone has gone forth in the Dispensation or [outside of it] in the going forth as a Rishi and has previously produced the *jhāna* tetrad or pentad on the earth *kasiṇa*, for one who has such merit and is endowed with the support [of past practice of *jhāna*], the sign arises in him on earth that is not prepared, on a ploughed area or on a threshing floor .... But one who has not practised, ... should make a *kasiṇa* ...”: *Tattha yena atītabhave pi sāsane vā isipabbajjāya vā pabbajitvā pathavikasiṇe catukkapañcakajjhānāni nibbattitapubbāni, evarūpassa puññavato upanissayasampannassa akatāya pathaviyā kasitaṭṭhāne vā khalamāṇḍale vā nimittam uppajjati ... Yo panevañ akatādhikāro hoti, ... kasiṇam kātabbañ*.

In the Vim and Vism, this experienced meditator is contrasted with the “beginner meditator”, 初坐禪人, *ādikammika-yogāvacara*, who is not necessarily someone who has never meditated before but rather someone who is new to a certain meditation subject. Cf, Vism-mhṭ II 4: *Abhāvitabhāvano jhānābhiññāsu akatādhikāro. Tattha upanissayarahito pī ti keci. Ādibhūtam yogakammam ādikammam, tam etassa atthī ti ādikammiko, pubbe akataparicayo bhāvanam anuyuñjanto. Tenāha yogāvacaro ti*

<sup>17</sup> 隨樂不樂. However, in the parallel sections in the following totalities it is found. At 422c23 或自樂不樂 is used instead; at 423a18 若自樂不樂; at 423a29–b01 隨若樂若不樂; and from then onwards at 423b17, 423c04, 423c23, 424a09, and 424b07 隨樂不樂. It is only mentioned in the parallel section in the water totality at 422c. This phrase cannot be traced in Pāli texts. Supposedly it refers to the meditator seeing the sign all the time, regardless of whether he has physical comfort or not.

<sup>18</sup> The text is corrupt here, 新學初禪, “one who is new and trains for the first *jhāna*”, should read 新坐禪人 or 初坐禪人, as used elsewhere in contrast to the meditator with previous practice.

#### 4 Making a disc

Q. How to make a disc?

A. If the meditator wishes to make a disc on the ground, he should at first select a secluded place in a hut (*kuti*), in a rock-abode (*leṇa*), or at the root of a tree. It should not be in a dim, dark place without sunlight,<sup>19</sup> or in a haunt of non-humans, or on a path that is in use. In such a place he should wash and sweep clean the ground entirely as far as one fathom [around] (一尋 = 1.8 m) and let it dry.

There he should select earth of the colour of dawn for obtaining the arising of the sign in natural earth. Taking an appropriate amount [of it] carefully and reverentially into a vessel, he should mix it with water and remove grass, roots, and dirt. Squeezing it through a piece of cloth, he should strain the mud and dregs.

On clean ground in a screened and covered place, he should make a place for sitting. He should screen it from sunlight and arrange a meditation seat. He should make a disc according to the rule, neither too near nor too far. The disc should be flat and full and without markings on the inside. After that, he should apply muddy clay, unmixed with any other colour, unmixed with different colours. It should be covered and protected until it is dry. [413a] When it is dry, it should be edged with another colour as a boundary.<sup>20</sup> It should be as large as a rice-sifter or a plate<sup>21</sup> and should be circular, square, triangular, or rectangular. The former teachers<sup>22</sup> taught that a circular disc is the best.

The disc may be made on a cloth, on a board, or on a wall. The former teachers taught that it is best on the ground.

#### 5 Method of practice: mental preparation

Q. What is the method of practising the earth [totality]?

A. The meditator who wishes to develop the earth totality should at first consider the disadvantage (*ādīnava*) of sense-pleasures,<sup>23</sup> and the benefit (*ānisamsa*) of renunciation (*nekkhamma*).

<sup>19</sup> 不住幽闇無日光處. A similar section for the water totality at 422c0–06 has: “not a dark place nor a place scorched by sunlight” (是處不闇不日光炙).

<sup>20</sup> 以異界色界其外, could perhaps also mean “... edged with another colour or element”. 色界 = “colour element (*dhātu*) / boundary (*sīmā*)”.

<sup>21</sup> Supposedly 搖牢, *sao-lao* is a transliteration of *sarāva*. At 414b11 the size is said to be a span and four fingerwidths wide, *vidatti-caturāṅgula*, which is about 30 cm/12 in; see Ch. 8 fn. 79.

<sup>22</sup> 本師 = *pubbācāriyā*. Cf. 427b01.

<sup>23</sup> The type of *kāma* meant here are *vatthukāmā*, “*kāma* that are objects”, not *kilesakāma*, “*kāma* that are defilements”. See the discussion of this at the start of the exposition of the first *jhāna* below.

Q. How should one consider the disadvantage of sense-pleasures?

- A. (1) Sense-pleasures are of little satisfaction and of much grief and suffering; herein the disadvantage is greater.<sup>24</sup>
- (2) Sense-pleasures are similar to a bone because they are of little satisfaction.
- (3) Sense-pleasures are similar to a piece of flesh because they are shared by many.
- (4) Sense-pleasures are similar to a torch carried against the wind because they subsequently burn one.
- (5) Sense-pleasures are similar to [a pit of] glowing embers because they greatly scorch.<sup>25</sup>
- (6) Sense-pleasures are similar to a dream because they swiftly vanish.
- (7) Sense-pleasures are similar to borrowed goods because their influence is not lasting.

Cf. A III 428: *Cha ... dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum. ... Kāmacchandam ... vicikiccham, kāmesu kho panassa ādīnavo na yathābhūtam sammappaññāya sudiṭṭho hoti. Mp III 411: na yathābhūtam sammappaññāya sudiṭṭho hoti ti vatthukāmilesakāmesu ādīnavo na yathāsabhāvato jhānapaññāya sudiṭṭho hoti.*

<sup>24</sup> The first 11 similes are at A III 97: *Appassādā, āvuso, kāmā vutṭā bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Aṭṭhisaṅkhalūpamā kāmā ... Mamsapesūpamā ... Tiṇukkūpamā ... Aṅgārakāsūpamā ... Supinakūpamā ... Yācitakūpamā ... Rukkhaphalūpamā ... Asisūnūpamā ... Sattisūlūpamā ... Sappasirūpamā kāmā .... Cf. Thī 490ff, MN 22.6/M I 132, and MN 54.15–21. Simile 15 = A III 63: *Kāmacchando bhikkhave āvaraṇo nīvaraṇo*. Simile 18 = D I 245: *Kāmaguṇā ariyassa vinaye andū ti pi vuuccanti, bandhanan-ti pi vuuccanti.**

Cf. Ps II 103 on M I 132: *Aṭṭhikaṅkalūpamā ti ādīsu aṭṭhikaṅkalūpamā appassādatṭhena. Mamsapesūpamā bahusādhāraṇaṭṭhena. Tiṇukkūpamā anudahananṭṭhena. Aṅgārakāsūpamā mahābhītāpanaṭṭhena. Supinakūpamā ittarapaccupaṭṭhānaṭṭhena. Yācitakūpamā tāvakaṅlikāṭṭhena. Rukkhaphalūpamā sabbaṅgapaccāṅgapalibhāṇjana-aṭṭhena. Asisūnūpamā adhikuṭṭanāṭṭhena. Sattisūlūpamā vinivijjhānaṭṭhena. Sappasirūpamā sāsaṅkasappaṭṭibhayaṭṭhena. Nidd-a I 31–32: Tattha aṭṭhikaṅkalūpamā kāmā ti sunikkantam nikkantam nimmaṇsam lohitamakkhitam aṭṭhikaṅkalam upamā etesan kāmānan-ti aṭṭhikaṅkalūpamā kāmā. Appassādatṭhenā ti appam parittam sukhassādan ādīnavo ettha bhiyyo ti dassanaṭṭhena. ... Gijjhādīhi sādhāraṇā māṃsapesi upamā etesan-ti māṃsapesūpamā. Bahūnaṃ sādhāraṇaṭṭhena bahusādhāraṇā. Ādittam tiṇukkam upamā etesan-ti tiṇukkūpamā. Anudahananṭṭhenā ti hathādījhāpanaṭṭhena. Sādhikaporiśappamāṇā vītaccikānaṃ vītadīhūmānaṃ aṅgārānaṃ pūrā aṅgārakāsu upamā etesan-ti aṅgārakāsūpamā. Mahāpariṭṭhaṭṭhenā ti mahantaparitāpanaṭṭhena. Ārāmarāmaṇeyyādikāṇ supinam upamā etesan-ti supinakūpamā. Ittarapaccupaṭṭhānaṭṭhenā ti appatvā, na upagantvā tiṭṭhānaṭṭhena. Yācitena laddham yānādibhaṇḍam upamā etesan-ti yācitakūpamā. Tāvakaṅlikāṭṭhenā ti anibandhananṭṭhena. Sampannaphalarukkho upamā etesan-ti rukkhaphalūpamā. Sambhaṇjanaparibhaṇjanāṭṭhenā ti sākhābhaṇjanāṭṭhena ceva samantato bhaṇjītvā rukkhapātanaṭṭhena ca. Asi ca sūnā ca upamā etesan-ti asisūnūpamā. Adhikuṭṭanāṭṭhenā ti chindanaṭṭhena. Sattisūlāṇ upamā etesan-ti sattisūlūpamā. Vinivijjhānaṭṭhenā ti nīpatetvā gamanaṭṭhena. Bhayajananāṭṭhena sappasirām upamā etesan-ti sappasirūpamā. Sappatibhayaṭṭhenā ti saha abhimukhe bhayaṭṭhena. Dukkhajananaṇ aggikkhandham upamā etesan-ti aggikkhandhūpamā. Mahābhītāpanaṭṭhenā ti mahanta-abhītāpākāyapīṭā-uppādanaṭṭhenā ti kāmaṇ parivajjeti ti.*

<sup>25</sup> 小大故 means “because of the great and small”. The Pāli parallel (Nidd-a, see preceding note) has *mahanta-paritāpanaṭṭhena*, “in the sense of great scorching”. Saṅghapāla misunderstood this as *mahanta-paritta-aṭṭhena* or his manuscript was corrupt.

- (8) Sense-pleasures are similar to [the branches of] a tree with fruits because they are broken off by people.
- (9) Sense-pleasures are similar to a knife [and butcher's block] because they chop.
- (10) Sense-pleasures are similar to a spear because they pierce.
- (11) Sense-pleasures are similar to the head of a venomous snake because they are fearful.
- (12) Sense-pleasures are similar to a tuft of cotton wool blown about by the wind because they cannot be maintained.
- (13) Sense-pleasures are similar to a deception (*māyā*) because they deceive the fool.<sup>26</sup>
- (14) Sense-pleasures are blinding because they prevent vision.<sup>27</sup>
- (15) Sense-pleasures are hindrances because they obstruct wholesome states.<sup>28</sup>
- (16) Sense-pleasures are deluding because they cause the loss of right mindfulness.<sup>29</sup>
- (17) Sense-pleasures are similar to ripe [fruits] because they go bad.
- (18) Sense-pleasures are fetters because they tie one up.
- (19) Sense-pleasures are thieves because they steal beneficial things.
- (20) Sense-pleasures are enemies because they provoke quarrels.
- (21) Sense-pleasures are suffering because they create disadvantages.

Having considered the disadvantage of sense-pleasures in this manner, he should consider the benefit of renunciation. “Renunciation” means [developing] the first *jhāna* after first going forth or developing all that is wholesome (*kusala*). This is called “renunciation”.<sup>30</sup>

<sup>26</sup> M II 261: *Anicca ... kāmā tucchā musā mosadhammā. Māyākatame tam ... bālalāpanam.* Cf. Ps IV 56: *Mosadhammā ti nassanasabhāvā, khettañ viya vattu viya hiraññasuvāññam* viya ca na paññāyittha, katipāheneva supinake dīṭhā viya nassanti na paññāyanti, tena vuttam mosadhammā ti. *Māyākatametan-ti yathā māyāya udakām mani ti katvā dassitam, badaripanñam kahāpano ti katvā dassitam, aññam vā pana evarūpan dassanūpacāre* ṭhitasseva tathā paññāyati, *upacārātikkamato paṭṭhāya pākatikam-eva paññāyati.* Evam kāmā pi ittarapaccupāṭṭhānaṭṭhena māyākatan-ti vuttā. *Yathā ca māyākāro udakādīni mani-ādīnam* vasena dassento vañceti, evam kāmā pi aniccādīni niccādīsabhāvam dassentā vañcenti ti vañcanakaṭṭhenapi māyākatan-ti vuttā. *Bālalāpanan-ti mayhamutto, mayham dhitā, mayham hiraññam mayham suvaññam* evam bālānam lāpanato bālalāpanam.

<sup>27</sup> Lit “are without seeing”. Cf. Nett-a 124: *Upadhibandhano bālo, tamasā parivārito ti tassa pana bālassa iathā dassane sammohatamasā parivāritattā kāmaguñesu anādīnavadassitāya kilesābhisañkhārehi bandhattā.*

<sup>28</sup> Cf. Nidd-a I 62: *Kusaladhamme nīvaratāti ti nīvaraṇam.*

<sup>29</sup> 欲者是癡失正念故. Cf. Nidd I 26: *Yebhuyyena devamanussā pañcasu kāmaguñesu muyhanti sammuyhanti sampamuyhanti, mūlhā sammūlhā sampamūlhā avijjāya andhikatā āvutā nivutā ovutā pihitā paṭicchannā paṭikujjītā, tam kārañā mohanā vuccanti pañca kāmaguñā.*

<sup>30</sup> Cf. Iti-a II 170: *Paṭisoto ti kho bhikkhave nekkhamassetam adhivacanan-ti ettha pabbajjā saha upacārena paṭhamajjhānam vipassanāpaññā ca nibbānañ-ca nekkhammañ nāma.*

Q. What is the benefit of renunciation?

A. One is free from the [five] hindrances; has mastery of one's mind (*cetovasi*); and dwells in the pleasure of seclusion.<sup>31</sup> One can endure suffering and abides in pleasure; one is not forgetful (*asammosa, satimuṭṭha*); one obtains much good, a plane of great fruit;<sup>32</sup> one is fit to receive gifts and one benefits two grounds (*vatthu, khetta*).<sup>33</sup> This [renunciation] is profound wisdom. This is a completely wholesome state. This is called “going beyond the three worlds”.

Furthermore, “renunciation” is the renunciation of sensual desire.<sup>34</sup> This is seclusion from all hindrances. This is stainless happiness. This state is the supreme plane. This path is for obtaining the supreme. This cleans away the stains of the mind. This is the practice for creating benefit. This is the practice for internal pleasure.

*Sabbe pi kusalā dhammā nekkhammaṇi nāma. Vuttañhetan: Pabbajjā paṭhamam jhānaṇi, nibbānañ-ca vipassanā; / Sabbe pi kusalā dhammā, nekkhamman-ti pavuccare ti. Paṭis-a I 329. Nekkhamman-ti paṭhamajjhānasamādhi, paṭhamajjhānam vā, sabbe eva vā kusalā dhammā nekkhammaṇi. It-a II 41: Nekkhamman-ti paṭhamajjhānam. Vibh 86: Nekkhammapaṭisamyutto takko vitakko ... pe ... sammāsañkappo, ayañ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu. Ps II 82: Nekkhamman-ti ca kāmehi nissaṇam sabbakusalam, ekadhamme saṅgayhamāne nibbānam-eva. Cp-a 315: ... aṭṭhikañkalūpamāti ādinā ca nayena ādinavam sallakkhetvā tabbipariyāyena nekkhamme ānisamsam passantena nekkhammapaviveka-upasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramiyam paṭipajjitabbam. Yasmā pana nekkhammaṇi pabbajjāmūlakam, tasmā pabbajjā tāva anuṭṭhātabbā. Mp II 152: Nekkhammasukhan-ti nekkhammaṇi vuccati pabbajjā, tam ārabha uppajjanakasukham. Nidd-a II 134: nekkhammasukhan-ti pabbajjāsukham. Th-a II 192: Nekkhammaṇi datṭhu khemato ti kāmehi bhavehi ca nikkhantabhbāvato nekkhammaṇi, pabbajam, nibbānañ-ca, khemato, anupaddavato, datṭhu, disvā. Cf. Mp IV 203. Nidd II (on Sn 426): Nekkhamman ti sammāpaṭipadam ... ariyam aṭṭhaṅgikam maggam nibbānañ-ca nibbānagāminīca paṭipadam ...*

<sup>31</sup> 答無蓋心自在住寂寂樂. Perhaps: “Due to the mind being free from the hindrances, one dwells in the pleasure of seclusion.”

<sup>32</sup> 曠濟眾事得大果地. The first part of this sentence is obscure. Literally: “wide, various good (*attha*) obtains great fruit plane”. EKS took “plane of great fruit” to be the *vehapphala-bhūmi*, however, this plane is attained through developing the fourth jhāna (Vibh § 1027). “Great fruit” (大果), is used in the recollection of the Saṅgha section as “Worthy of offerings: One acquires great fruit by gifting various things to it. It is fit to receive offerings.” (Vim 428c27: 成大果堪受供養), of which the last part is also found as a benefit here. The word used for *vehapphala* elsewhere in Vim (e.g., Vim 420c05) is 果實, lit. “real fruit” or “full fruit”.

<sup>33</sup> The giver and oneself, the receiver? Cf. A II 80: *Atthi bhikkhave dakkhiṇā dāyakato c'eva visujjhati paṭiggāhakato ca.*

<sup>34</sup> Paṭis-a III 702: *Kāmacchandassa nekkhammaṇi nekkhamman-ti.* Paṭis I 27; II 244; D III 275; It 61: *nekkhamman ti kāmānam etam nissaṇam, yadidaṇi nekkhammaṇi.* A III 245: *Idha bhikkhave bhikkhuno kāmaṇi manasikaroto kāmesu cittam na pakkhandati, nappasīdati na santiṭṭhati na vimuccati, nekkhammaṇi kho panassa manasikaroto nekkhamme cittam ... vimuccati. Tassa tam cittam sukataṁ subhbāvitam suvutthitam suvimuttam suvisamyuttam kāmehi, ye ca kāmapaccayā uppajjanti āsavā vighātaparijāhā, mutto so tehi, na so tam vedanam vediyati. Idam akkhātam kāmānam nissaranam.*

Sense-pleasures are coarse (*olārika*); renunciation is refined (*sukhuma*).<sup>35</sup> Sense-pleasures are subject to affliction (*sakilesa*); renunciation is not subject to affliction (*nikkilesa*). Sense-pleasures are inferior; renunciation is superior. Sense-pleasures are defective (*sadosa*);<sup>36</sup> renunciation is not defective. [413b] Sense-pleasures have a disagreeable result (*anīṭhaphala*);<sup>37</sup> renunciation has an agreeable result. Sense-pleasures are subject to fear; renunciation is not subject to fear.

Having considered in this manner the disadvantages of sensual desire and the benefits of renunciation, dependent on renunciation, motivation (*chanda*) is born, the mind gives rise to faith and reverence and considers what ought be done and what ought not to be done.

## 6 Physical preparation

After having taken a moderate meal and put away one's robe and alms-bowl, one should take a short walk to dispel sluggishness of the body and indolence of the mind. After the short walk, one should wash one's hands and feet and sit down. Then one should recollect the Buddha and his Enlightenment (*bodhi*),<sup>38</sup> the Dhamma and the Saṅgha. Having recollected the [the Buddha and the Saṅgha's] practice of good deeds, one should rejoice [and think]: "I can attain success like them, but not unless I renounce and not unless I exert prolonged effort. Therefore, I must endeavour."

<sup>35</sup> Unlike for the following jhānas, where the contemplation on the coarse versus the more refined are also given in Pāli works, no corresponding parallel contemplation can be found in Pāli with reference to the contemplation of the coarseness of sense-pleasures against the refinedness of the first jhāna. The passage on the preliminary contemplation in the Vism IV.27/p.124 is very brief. In the *Śrāvakabhūmi*, detailed contemplations are given to see the characteristic of coarseness (*audārika*) of sense-pleasures and the characteristic of peacefulness (*sānta*) of the first dhyāna, see the translation and Sanskrit text in Deleanu 2006: 447–49 and 317–324; e.g., *Śrāvakabhūmi* 3.28.2.1.2.1–2: ... *yena manaskāreṇa kāmānām audārikalakṣaṇaṁ pratisamvedayate, prathame ca dhyāne sāntalakṣaṇaṁ*. ... *yā eṣu kāmeṣu bahvādīnavatā yāvad vahūpasargatā, ayam audārikārthaḥ* ...; Deleanu 2006: 319.

<sup>36</sup> 有嗔恚, "with anger", corresponds to Pāli *sadosa*, which was misunderstood as Skt *sa-dveṣa* by Saṅghapāla, but in Pāli *sadosa* can also mean "with defect", i.e., Skt. *sa-dosa*. Cf. *sadosattā* at A I 112 and the wordplay *dosadosa*, "the defect of anger" at Dhp 357 = *doṣadoṣa* at Patna Dhammapada 153 and *dveṣadoṣa* at Udānavarga 16.17. Cf. Ps III 447: *yatheva hi tiṇakaṭhupādānaṁ paṭicca jalamāno aggi dhūmachārikaṅgārānaṁ attītāya sadoso hoti, evam-evam pañca kāmaguṇe paṭicca uppānā pīti jātijarābyādhimaraṇa-sokādīnam attītāya sadosā*.

<sup>37</sup> 非可愛果 and 可愛果, *Anīṭhaphala* and *īṭhaphala*. Lit. "disagreeable fruition and agreeable fruition". Cf. Kv 434: *Silam acetasikanti? Āmantā. Anīṭhaphalanti? Na hevam vattabbe ... pe... nanu īṭhaphalanti? Āmantā. Hañci īṭhaphalam, no ca vata re vattabbe silam acetasikanti. Saddhā īṭhaphalā ...*

<sup>38</sup> Or "the Buddha's enlightenment".

One places the sitting mat neither too far from the disc nor too near it; a yoke's length or fathom length<sup>39</sup> away. One should sit facing the disc, with legs crossed and body erect, and arouse mindfulness internally. One closes the eyes for a short while, dispels distraction of body and mind, concentrates the mind completely, and unifies it. Then, opening the eyes a little, one should slightly watch the disc.

## 7 Three ways of grasping the sign

Observing the appearance<sup>40</sup> of the disc, the meditator grasps the sign in three ways: through looking evenly, through skills, and through abandoning distraction.

## 8 Looking evenly

Q. How [is the sign grasped] through looking evenly (*sama ālocana*)?

A. When the meditator watches the disc, he should not open his eyes too wide nor too narrowly.<sup>41</sup> In this manner should he watch it. Why? If he opens his eyes

<sup>39</sup> 如輒如尋遠, “a yoke length, a fathom length (= 1.8 m.)”. 輒 = *yuga*, a yoke, about four *hattha* or cubits / forearm-lengths. At 403a06 尋仞 corresponds to *yugamatta*, a “yoke length”.

<sup>40</sup> The character 形 can mean appearance, shape, figure, body and in Vim corresponds to *sanjhāna*, *kāya*, *vanna*, *liṅga*. In the explanation of the three ways, it is said that if he practices the 3 ways he “sees his sign of concentration arise by means of the disc” (413b20: 觀曼陀羅見其定相依曼陀羅起) and that “he can see at will the appearance of the disc” (413c18: 成隨意得見曼陀羅形).

There is some variation in the wording of this phrase in the explanations of the other totalities. In the explanation of the water-totality it is said that “he should attend to (作意) the perception (想, *saññā*) of water” (422c09: 處作意水想). Fire: “he attends (作) to the perception of fire” (422c29: 於聚焰中現作火想). Wind: “attends to the perception of wind” (423a11: 彼已見作風想). Blue: “he attends to the sign of blue” (423b05: 作青相), and so for the other three colour totalities. Light: “he sees the sign of light” (424a14: 見光明相). Space: “he attends to the perception of space” (424b10: 作虛空想). The usage of sign (相) instead of perception (想) in the four colour totalities probably is a corruption. The Vism says that one should first attend to the concept “water” and that then the sign arises. Vism V.3–4/p.179: “... having set the mind on the state of the [name] concept as [most] prominent, and using among the [various] names for water such as “rain”, ..., etc., he should practise [the totality] by means of the plain [name] “water, water”. As he develops it in this way, the two signs eventually arise in him ...” (... *ussadavasena paññattidhamme cittam̄ thapetvā ambu, udakam̄, vāri, salilan-ti ādīsu āponāmesu pākaṭanāmavaseneva āpo āpo ti bhāvetabbam.*); Vism V.13/p.173: “... he should attend to it as ‘blue, blue’ ...” (*nīlam̄ nīlan-ti manasikāro pavattetabbo*).

<sup>41</sup> Vism IV.28–29: *Ati-ummīlayato hi cakkhu kilamati, mañḍalañ-ca ativibhūtam hoti, tenassa nimittam̄ nuppajjati. Atimandañ ummīlayato mañḍalamavibhūtam hoti, cittañ-ca līnañ hoti, evam-pi nimittam̄ nuppajjati. Tasmā ādāsatale mukhanimittadassinā viya samenākārena cakkhūni ummīletvā nimittam̄ gañhantena bhāvetabbam.* Na vaṇṇo paccavekkhitabbo, na lakkhaṇam̄ manasikātabbam. ... Vism-mhṭ I 145: *Samena ākārenā ti ati-ummīlana*

too wide, they will become weary, seeing the nature (*sabhāva*) of the disc too clearly,<sup>42</sup> and the counterpart-sign will not arise. If he faces the disc opening the eyes too narrowly, he will not see the sign because of darkness, and then he will give rise to sluggishness. Therefore, he should avoid opening his eyes too wide or too narrowly, but just enough for focussing his mind and establishing it on the disc. To establish the mind, he should watch as if he were a man who sees the reflection (*patibimba*) of his face in a mirror. By means of the mirror, he sees his face; the [reflection of his] face is produced from the mirror.<sup>43</sup> [In the same way,] the meditator who is watching the disc sees his sign of concentration arise by means of the disc. Therefore, to establish his mind, he should grasp the sign through looking evenly.

Thus, one grasps the sign through looking evenly.

## 9 Skills

Q. How [is the sign grasped] through the skills (*kosalla*)?

A. There are four skills in attending (*manasikāra-kosalla*): (1) inner demarcating (*pariccheda*); (2) pervading the directions (*disāpharaṇa*); (3) urging (*pavattana?*); and (4) pervading all over (*parippharaṇa?*).

When he sees the sign go away and scatter, [becoming] without demarcation, then he should attend to inner demarcating.<sup>44</sup>

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*atimandālocanāni vajjetvā nāti-ummīlananātimandālocanasañkhātena samena ālocanākārena.*

<sup>42</sup> Vim 413b-16: 曼陀羅自性現見自性, lit. “disc’s nature seeing nature”. Vism IV.28 has *mandalam ativibhūtam hoti*: “the disc is too bright/mighty”, which Vism-mhṭ I 145 explains as: *Ativibhūtam hoti attano sabhāvāvibhāvato. Tathā ca vanṇato vā lakkhaṇato vā upatiṭṭheyya*: “It becomes too bright due to its nature becoming too clear and thus he would [instead] attend to the colour or characteristic.” Saṅghapāla probably misunderstood *sabhāvavibhāvato*.

<sup>43</sup> Spk II 308: *Mukhanimittan-ti mukhapaṭibimbaṇ. Tañ-hi parisuddhaṇ ādāsamaṇḍalam paṭicca paññāyati. ... ādāsam pana nissāya nibhāsarūpaṇ nāma tam paññāyati ti vadanti.* Vism-mhṭ I 145: *Ādāsatale mukhanimittadassinā viyā ti yathā ādāsatale mukhanimittadassī puriso na tattha atigālhaṇ ummīlati, nāpi atimandāṇ, na ādāsatalassa vanṇam paccavekkhati, nāpi lakkhaṇam manasi karoti. Atha kho samena ākārena olokento attano mukhanimittam-eva passati, evam-eva ayam-pi pathavīkasiṇam samena ākārena olokento nimittagahaṇappasuto yeva hoti, tena vuttam samena ākārenā ti ādi.*

<sup>44</sup> 時見相出散無隔是時當作內隔作意. Cf. Paṭis-a 233: *Keci pana ācariyā ... Gocarakusalatā ti ārammaṇassa paricchedam kātum jānāti, disāpharaṇam kātum jānāti, vadḍhetum jānāti. ...* Paṭis-gp 126: “Demarcating: cutting off all around what is not part of the edge, ...” *Paricchedan-ti visabhāga-lekhāya parito chindanam, nimittārammaṇassa vā vadḍhanakālāṇ aṅganādi pacchedam vā.*

When he sees a small sign or sees half a disc, then, having made the disc full, he should attend to pervading the directions [with it].<sup>45</sup>

When the mind is distracted or indolent, then he should urge it, like [a potter propels] a potter's wheel.

When the mind attains stability, then he should observe the disc pervading all over<sup>46</sup> without deficiency,<sup>47</sup> and he should observe it equanimously.

Thus should “through the skills” be understood.

## 10 Abandoning of distraction

Q. How [is the sign grasped] through abandoning of distraction?<sup>48</sup>

A. There are four kinds of distraction to be abandoned: (1) overly exerted energy; [413c] (2) overly lax energy; (3) elation; and (4) depression.<sup>49</sup>

Q. What is overly exerted energy?

A. It means attending hastily [to the meditation subject], not staying [with it all] the time. He sits [to meditate] in the morning, but by the evening, he ceases [to exert] because of fatigue of the body. This is “overly exerted energy”.

Q. What is “overly lax energy”?

A. It means absence of skill in attending. Even though he sees the disc, he does not attend to it with reverence. Frequently he gets up; frequently he lies down.

<sup>45</sup> ... 是時作令滿曼陀羅已方滿令作意. Or: “then, having made the disc pervasive, he makes [the mind] attend to it as pervading the directions”. On pervading the directions, *disāpharāṇa* — i.e., pervading the four cardinal directions, four intermediate directions and above and below — see the section on loving-kindness at Ch. 8 § 145 (p. 436b24: 令滿一方). Cf. Paṭis-a 232: *Atha vā tasmin̄ tasmin̄ disābhāge kasiṇapharāṇavasena evam̄ phuṭṭhassa kasiṇassa ciraṭṭhāṇavasena ca samādhissa gocaresu chekabhāvo*. Cf. Ps III 260, etc.: ... *disāanudisāsu advayan̄ .... Yathā hi udakam̄ paviṭṭhassa sabbadisāsu udakam-eva hoti na aññam̄, evam-eva pathavīkasiṇam̄ pathavīkasiṇam-eva hoti*, ... in Ch. 8 fn. 5.

<sup>46</sup> See 412c02–06. 遍滿, can correspond to *parippharati*, but also to *sabbāvant* “everywhere” or “all over”.

<sup>47</sup> 無虧. Variant reading = 無戲, “without merriment” (*hāsa*). The character 虧 is not used elsewhere in Vim. Cf. Abhidh-s 258: *Tappaṭibhāgam̄ vanṇādikasinadosarahitam̄ nimittam̄ upacārappanānam̄ ārammaṇattā ti paṭibhāganimittam̄*.

<sup>48</sup> 亂 = Tibetan *yeng ba* = *vikkhepa*, Skt *vikṣepa*: “distraction”, or “dissipation”, “scattering”, or “disturbance”. Paṭis-a II 470: *Vikkhipati anena cittan-ti vikkhepo*. Cf. Khp-a 69–70: *anupubbato, nātisīghato, nātisāṇikato, vikkhepappahānato, pannattisamatikkamanato, anupubbamuñcanato, lakkhaṇato, tayo ca suttantā ti evam̄ dasavidham̄ manasikārakosallam̄ vuttam̄*.

<sup>49</sup> These four are also mentioned in the explanation of “freeing the mind”, step 12 of mindfulness of breathing, at 431a21–23.

If he overly exerts energy, his body is fatigued and his mind declines. Due to the mind going away [from the disc], agitation arises.

If he overly relaxes energy, his body and mind become indolent and slothful, and torpor arises.<sup>50</sup>

“Elation” (*uppila?*): When the mind declines through the arising of agitation, he becomes bored with the meditation subject. If there is boredom (*arati*), his mind becomes elated due to desire (*rāga, chanda*) at the first pleasant thought.<sup>51</sup>

Furthermore, if he attains the sign of the meditation subject, because of the desire for rapture and pleasure, the mind becomes elated.

“Depression” (*duṭṭhulla?*): Owing to decline [of the mind] due to agitation, he does not delight in the meditation subject. If he does not delight in the meditation subject from the beginning, a state of anger (*dosa*) is created. Because of anger, the mind becomes dejected.<sup>52</sup>

Furthermore, when his mind is fatigued due to thinking and exploring, it falls away from distinction and, because of feelings of distress (*domanassa*), becomes dejected.

If the meditator’s mind overly exerts, and declines and falls into a state of agitation, he should, by means of the faculty of mindfulness and the faculty of concentration, control, overcome, and abandon the agitation.

If the mind overly relaxes energy and declines and falls into a state of indolence, he should, by means of the faculty of mindfulness and the faculty of energy, control, overcome, and abandon the indolence.

If the elated mind declines and falls into a state of desire, on becoming aware of it he should abandon the desire.

<sup>50</sup> A III 375: *Accāraddhaviriyam uddhaccāya saṃvattati atilīnaviriyam kosajāya saṃvattati. Tasnā ti ha tvam soṇa viriyasamatā adhiṭṭhaha indriyānañ ca samatā paṭivijjhā tathā ca nimittāñ gāñhātī ti.* Vism IV.72: ... *eko bhikkhu uppanne nimitte sīgham-eva appanam pāpuṇissāmīti gāñham vīriyam karoti, tassa cittañ accāraddhavīriyattā uddhacce patati, so na sakkoti appanam pāpuṇitum. Eko accāraddhavīriyatāya dosāñ disvā kiñ dānime appanāyā ti vīriyan hāpeti, tassa cittañ atilīnavīriyattā kosajje patati, so pi na sakkoti appanam pāpuṇitum.* Ps IV 208 (on M III 60): *Accāraddhavīriyan-ti mama vīriyam sīhilañ karoto duṭṭhullam uppannan-ti puna vīriyam paggañhato accāraddhavīriyam udapādi. ... Atilīnavīriyan-ti mama vīriyam paggañhato evam jātan-ti puna vīriyam sīhilañ karoto atilīnavīriyam udapādi.*

<sup>51</sup> 於初戯笑言語以由欲心成高. 戲笑言語 literally means “merry word/speech”. Cf. Ps IV 208: *Uppilan-ti mayā diṭṭhabhayam pakatiyā ololiyamānam natthi. Adiṭṭhe kiñ nāma bhayan-ti cintayato uppilāvitattam udapādi.*

<sup>52</sup> Cf. Ps IV 208: *Duṭṭhullan-ti mayā vīriyam gāñham paggañhitam, tena me uppilanam uppannan-ti vīriyam sīhilañ makāsi, tato kāyadaratho kāyaduṭṭhullam kāyālasiyam udapādi.*

If the dejected mind declines and falls into a state of anger, on becoming aware of it he should abandon the anger.

[When abandoning distraction] in these four instances [of distraction], he accomplishes purity of mind and one-pointedness of mind.

Clearly understanding these three ways of [grasping the sign and] concentrating the mind, he can see at will the appearance of the disc.<sup>53</sup>

## 11 The sign

When he perceives [the disc] with a one-pointed mind, the sign arises, which is of two kinds, namely, the grasping-sign (*uggaha-nimitta*)<sup>54</sup> and the counterpart-sign (*paṭibhāga-nimitta*).

Q. What is “grasping-sign”?

A. When the meditator is watching the disc with an undistracted mind, the sign arises from the disc and it is seen as if it were in space, sometimes far and sometimes near, sometimes to the left and sometimes to the right, sometimes big and sometimes small, sometimes ugly and sometimes beautiful, sometimes [multiplied] many [times] and sometimes few [times].<sup>55</sup> It is not due to watching the disc with the eyes, but due to skill in attending, that the grasping-sign arises.<sup>56</sup> This is called “grasping-sign”.

After much practising of that [grasping-sign], the counterpart-sign arises.

“Counterpart-sign” means that when he attends [to the sign], it appears at will and promptly: [even when] not seeing the disc, it arises when the mind recollects it. It is seen as before, but it is now mind-made, and [it is seen] with the eyes closed. If he attends to it as far away, he promptly sees it as far away; and [when he attends to it as] near, to the left or to the right, in front or behind, inside or outside, above or below, it appears so at will and promptly. This is called “counterpart-sign”.

Q. What is the meaning of “sign”?

<sup>53</sup> This sentence is not found in most editions according to a footnote in the Taishō edition.

<sup>54</sup> 取相. *Uggaha* has a double meaning: grasping in the sense of “taking hold of” and in the sense of “understanding/comprehending/learning”. Nānamoli, PoP IV.29, renders *uggaha-nimitta* as “learning sign”.

<sup>55</sup> 或時多或時少, perhaps “sometimes more/greater, sometimes less/lesser/inferior”. The characters 多 and 少 usually correspond to *bahula* and *appa*, but 多 can also correspond to *bhiyyo*, *mahant* and 少 to *paritta*, *hīna*, *thoka*, *ūna*.

<sup>56</sup> 不以眼觀曼陀羅以作意方便取相起. This means that just watching the disc is not enough, but that skill has to be used.

A. “Cause” (*kāraṇa*) is the meaning of “sign”.<sup>57</sup> [414a] As the Buddha taught: “Bhikkhus, all evil unwholesome states arise with a sign.”<sup>58</sup> This is the meaning of “cause”.

It is also said: “The meaning of ‘perceiving’ (*sañjānana*) is the meaning of ‘sign’”.<sup>59</sup> As the Buddha said: “Through perceiving one will abandon.”<sup>60</sup> This is the meaning of “perceiving”.

It is also said: “‘Reflection’ (*paṭibimba*) is the meaning of ‘sign’. It is like seeing the reflection of one’s own face; perceiving the reflection.”<sup>61</sup>

“Counterpart” (*paṭibhāga*) is not different in meaning.<sup>62</sup>

When he obtains the sign, the meditator should, with a reverential mind towards his teacher, protect that excellent sign. If he does not protect it, he will lose it.

Q. How should he protect it?

A. He should protect the sign through three kinds of practice: through avoiding unwholesomeness, through the practising of wholesomeness, and through constant practice.

<sup>57</sup> Cf. Mp IV 24: *Nimittan-ti kāraṇam*. Mp II 153: *sanimittā ti sakāraṇā*. Cf. Ap-a 424, Net-a 256.

<sup>58</sup> Mp I 32: *Subhanimittan ti rāgaṭhāniyam ārammaṇam. Sanimittā, bhikkhave, uppajjan-ti pāpākā akusalā dhammā, no animittā ti* (A I 82) *ettha nimittan ti paccayassa nāmam. Adhicittam anuyuttena ... bhikkhunā pañca nimittāni kālena kālenā manasikātabbānī ti ettha kāraṇassa. So tam nimittam āsevati bhāvetī ti ettha samādhissa. Yam nimittam āgamma yam nimittam manasikaroto anantarā āsavānam khayo hotī ti ettha vipassanāya. Idha pana rāgaṭhāniyo iṭṭhārammaṇadhammo subhanimittan ti adhippeto.* Cf. D I 70.

<sup>59</sup> The character 智 is elsewhere in Vim corresponding to *ñāṇa*. Judging from the usage of *saññā*, 作想 (lit. “to do/make perception”) in the untraced quotation, and the Pāli parallels, probably the original text had *sañjānana* here. Cf. As 321: *Nimittan-ti sañjānanam*. Ps III 38: *gihibhāvassa sañjānananimittātāya nimittā ti vuttā*. Cf. Sv II 500, Mp II 252.

<sup>60</sup> 義相義如佛說以作想當捨. Untraced. Probably this passage is corrupt. The intended meaning seems to be that through developing perception of the right sign, perception of the wrong sign is abandoned; e.g., through the perception of impermanence the sign of permanence is abandoned and through the perception of the sign of light, sloth and torpor are abandoned. Cf. D I 181: *Sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti*. M I 424: *Aniccasaññāñ-hi te, rāhula, bhāvanam bhāvayato yo asmiṁāno so pahīyissati*. Paṭis I 31: *Thinamiddhañ pajahato ālokasaññāvasena*. Paṭis-a I 102: *Ālokasaññā ti thinamiddhassa paṭipakkhe ālokanimmitte saññā*. Pet 127: *Aniccasaññāya niccasaññām samugghāteti, ...*

<sup>61</sup> Or “perceptual-reflection”; 如自見面像想像. The character 像 corresponds to *paṭibimbam* or *bimba* in the sense of “reflected image” or “mirror image” or “image”. Cf. Ps II 67, Spk II 308: *Mukhanimittan-ti mukhapaṭibimbam*. Vism-mhṭ II 355: *Mukhanimittan-ti mukhassa paṭibimbam*. Vism XVIII.16/p.591: *Yathā hi cakkhumato purisassa aparisuddhe ādāse mukhanimittam oloketassa nimittam na paññāyati ...*

<sup>62</sup> I.e., it is not different in meaning than “reflection”, *paṭibimba*. Cf. Abhidhān 44: 529: *Paṭimā paṭibimbañ-ca, bimbo paṭinidhīrito; Tīsu samo paṭibhāgo, sannikāso sarikkhako*. Nidd-a 90: *Appaṭibhāgan-ti attano paṭibimbavirahitañ*. A-ṭ II 91: *Paṭibhāga-upamā ti paṭibimba-upamā*.

Q. How does one avoid unwholesomeness?

A. One should avoid delight in work, delight in various kinds of frivolous talk, delight in sleeping, delight in company, delight in close contact, not guarding the doors of the sense-faculties,<sup>63</sup> lack of moderation with regard to food, not rising to practice meditation (*jhāna*) in the first and last watches of the night, irreverence for the training, luxuriousness,<sup>64</sup> bad friends,<sup>65</sup> and frequenting improper resorts (*agocara*). One should avoid unsuitable climate, food, and dwelling places.<sup>66</sup> The opposing of these is wholesome and should be constantly practised.

Q. What is the meaning of “constant practice”?

A. The meditator grasps the sign well and always contemplates its qualities as if he would perceive a gem. He always practices gladly, practises constantly, and practices much. He practises much by day and by night. Whether walking, standing, sitting, or lying down, his mind desires the object (*ārammaṇa*); everywhere his mind is resolved to grasp the sign. Having grasped it, he causes it to appear. Having caused it to appear, he contemplates it. Having contemplated it, he develops it. Having developed it, from time to time he contemplates the disc. Thus, through constant practice, he sees the sign, guards the sign, and achieves

<sup>63</sup> A IV 331: *Aṭṭhime ... dhammā sekhassa bhikkhuno parihānāya sanvattanti. Katame aṭṭha? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā, saṃsaggārāmatā, papañcārāmatā.* Cf. Mp III 348: *Kammārāmo ti ādīsu āramaṇam ārāmo, abhiratī ti attho. Vihārakaranādīmhi navakamme ārāmo assā ti kammārāmo. Tasmin yeva kamme rato ti kammarato. Tadeva kammārāmatam punappunam yutto ti anuyutto. Esa nayo sabbattha. Ettha ca bhassan-ti ālāpasallāpo. Niddā ti soppam. Saṅgaṇikā ti gaṇasaṅgaṇikā. Sā ekassa dutiyo hoti, dvinnam hoti tatiyako ti ādinā nayena veditabbā. Saṃsaggo ti dassanasavanasamullāpasambhogakāyasamsaggavasena pavatto saṃsaṭṭhabhāvo.* Cf. A III 116, 293.

<sup>64</sup> M I 32: ... *indriyesu aguttadvārā, bhojane amattaññuno, jāgariyam ananuyuttā, sāmaññē anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā, sāthalikā, okkamane pubbañgamā, paviveke nikkhittadurhurā ...* A III 70, 300: ... *indriyesu aguttadvāro, bhojane amattaññū, jāgariyam ananuyutto, avipassako kusalānam dhammānam, pubbarattāpararattam bodhipakkhiyānam dhammānam bhāvanānuyogañ ananuyutto ...* Cf. S IV 103.

<sup>65</sup> Cf. A I 13: ... *pāpamittatā. Pāpamittassa ... anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī ti.* Vibh 380: *Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, dovacassatā, pāpamittatā ime cha parihānyā dhammā.*

<sup>66</sup> At 414b25 the three suitable (*sappāya*, 調適) conditions are food, climate, and postures. Here, however the unsuitable (*asappāya*, 不好) condition of *臥坐* (= *sayana/seyya* + *āsana*) rather could correspond to *sayanāsana/senāsana*. Cf. Mp II 363: *etha samayo nāma utusappāyam āhārasappāyam senāsanasappāyam puggalasappāyam dhammassavanasappāyam-ti imesañ pañcannam sappāyānam pañilābhakālo.* Sp I 291: *utusappāyam bhojanasappāyam puggalasappāyam senāsanasappāyam dhammassavanasappāyam-ca.* Paṭis-a 233: *Kallatākusalatā ti cittaphāsutāya sarīraphāsutāya āhāraphāsutāya senāsanaphāsutāya puggalaphāsutāya ca samādhissa kallatā hotī ti jānāti.*

mastery.<sup>67</sup> When the sign [appears] at will, he attains threshold jhāna. When there is threshold [jhāna], his mind, depending on that, attains absorption (*appanā*).

## 12 Threshold jhāna and jhāna

Q. What is “threshold jhāna”?

A. The mind closely follows the object<sup>68</sup> and attends without distraction through the suspension of the hindrances. However, it does not yet practise [the jhāna factors of] thinking and exploring, rapture, pleasure, and one-pointedness of mind, and the five faculties of faith, etc. Even though [the mind] obtains the power of concentration (*samādhibala*), it only arises momentarily. This is called “threshold jhāna”.

As for absorption: it follows upon threshold. This state causes the mind to obtain the power of practice (*bhāvanābala*).<sup>69</sup> The states of thinking, faith, etc., are [established] immovably on the object<sup>70</sup> — this is called “absorption”.

Q. What is the difference between threshold and absorption?

A. When one is overcoming the five hindrances, there is threshold. When one has overcome these five, there is absorption.

Through threshold jhāna, one will attain distinction in concentration. When one has attained distinction in concentration, it is called “absorption”.<sup>71</sup>

When one has not yet attained to seclusion of body and mind, then in threshold concentration the mind moves like a boat on waves. When one has attained to seclusion of body and mind, then in absorption [the mind stays] immovably on the object, like a boat on windless water.

<sup>67</sup> Cf. Vism IV.50: *Nimittakosallañ nāma pathavīkasiñādikassa cittekaggatānimittassa akatassa karañakosallañ, katassa ca bhāvanākosallañ, bhāvanāya laddhassa rakkhanakosallañ-ca, tam idha adhippetam.*

<sup>68</sup> 此事從心, lit. “this object from/following mind”.

<sup>69</sup> Paṭis II 170: *Kāmacchandañ pajahanto nekkhammañ bhāvetī ti: bhāvanābalañ. ... Nīvaraṇe pajahanto pathamam jhānañ bhāvetī ti bhāvanābalañ ....*

<sup>70</sup> Cf. Vibh-a 313: *Samādhiyatī ti sammā ādhiyati, niccalam hutvā ārammane thapīyati, appanāppattam viya hoti.*

<sup>71</sup> Cf. Vism IV.32/p.126: *Duvidho hi samādhi upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittam samādhiyati upacārabhūmiyam vā paṭilābhabhūmiyam vā. Tattha upacārabhūmiyam nīvaraṇappahānena cittam samāhitam hoti. Paṭilābhabhūmiyam aṅgapātubhāvena.*

Due to the faculties<sup>72</sup> not being powerful, threshold jhāna does not stand long on the object, like a small boy [does not stand long]. Due to the faculties being powerful, absorption stands long on the object, like a strong man [stands long].<sup>73</sup>

Because of non-mastery of practice, in threshold jhāna there is non-collectedness (不和合, *asamāhitatā*?). [414b] It is like a discourse-reciter who has long neglected [reciting] and therefore forgets.<sup>74</sup> Because of mastery of practice, in absorption there is collectedness. It is like a discourse-reciter who persistently repeats and does not forget.

If one does not overcome the hindrances well, one is just like a blind man: there is blindness in threshold jhāna.<sup>75</sup> Thus, it is taught as being equivalent to impurity. If one overcomes the hindrances well, [one is just like a man who is not blind]: there is non-blindness in absorption concentration. Thus, it is taught as being equivalent to purity.

Beginning at the mastery of the sign and as far as change of lineage (*gotrabhu*) it is called “threshold”. Immediately after change of lineage it is called “absorption”.<sup>76</sup>

Q. What is the meaning of “threshold”?

A. Because it is near jhāna, it is called “threshold”. It is like a path near a village, which is called a “village path”: the meaning is the same, though the names differ.<sup>77</sup>

<sup>72</sup> *Indriya*. At 414a20 at the start of this section on threshold jhāna, the “five faculties of faith, etc”, are mentioned as being absent in threshold and being immovable in absorption.

<sup>73</sup> Cf. Vism IV.33/p.126: *Dvinnam pana samādhīnam idam nānākāraṇam, upacāre aṅgāni na thāmajātāni honti, aṅgānam athāmajātattā, yathā nāma daharo kumārako ukkhipitvā thapiyamāno punappunam bhūmiyam patati, evam-eva upacāre uppanne cittam kālena nimittamārammaṇam karoti, kālena bhavaṅgamotarati. Appanāyam pana aṅgāni thāmajātāni honti, tesam thāmajātattā, yathā nāma balavā puriso āsanā vuṭṭhāya divasam-pi tiṭṭheyā, evam-eva appanāsamādhimhi uppanne cittam sakīm bhavaṅgavāram chinditvā kevalam-pi rattim kevalam-pi divasam tiṭṭhati, kusalajavanapaṭipāṭivaseseneva pavattatī ti.*

<sup>74</sup> Dhp 241, A IV 195: *Asajjhāyamalā mantā*. A V 135: *asajjhāyakiriyā bāhusaccassa paripantho*. Cf. S V 121.

<sup>75</sup> Cf. S V 97: *Pañcime bhikkhave nīvaraṇā andhakaraṇā acakkhukaraṇā*.

<sup>76</sup> Cf. Ch. 4 § 10, Vim 407b15: “The antecedent of any concentration — this is called threshold concentration. The change of lineage immediately subsequent [to that] — this is called absorption concentration”. Cf. Abhidh-s 257: *Nīvaraṇavikkhambanato paṭṭhāya gotrabhūpariyosānā kāmāvacarabhāvanā upacārabhāvanā nāma*. Vism XII.58/p.387: *appanācittamiva gotrabhu-anantaram ekam-eva uppajjati rūpāvacaracatutthajjhānikam*.

<sup>77</sup> 如路近村是謂村路義一名異. Perhaps this is misunderstanding of the Pāli *gāmūpacāra*. The Vism has “they are also called ‘threshold/vicinity’ because of their nearness to absorption because they happen in its neighbourhood, just as the words ‘village threshold/

Q. What is the meaning of “absorption”?

A. “Absorption” has the meaning of “unifying”; it is as if [the mind] absorbs into the disc [of the earth totality].<sup>78</sup>

There is no difference in meaning between renunciation, jhāna, and absorption.

### 13 Extending of the totality

Now, the meditator who is dwelling in threshold or absorption or the first jhāna should extend the totality.

Q. How should he extend it?

A. It is said that at the beginning, the sign [of the totality disc], which is a span and four finger widths (*vidatthicaturaṅgula*) [wide],<sup>79</sup> should be extended gradually. Thus, attending and thus achieving mastery, he should gradually extend it to as large as a wheel, a canopy,<sup>80</sup> the shadow of a tree, a field, a neighbourhood, a village, a village boundary, and a town boundary. Gradually he extends it all over this whole earth. He should not attend to any uneven and protruding things such as rivers and mountains, heights and depths, trees, stumps, and thorny bushes. He should attend to the earth as if he would perceive

vicinity’ and ‘city threshold/vicinity’ are used for a place near to a village, etc.” Vism IV.74/p.138: *yathā gāmādīnam āsannapadeso gāmūpacārō nagarūpacārō ti vuccati, evam appanāya āsannattā samīpacārattā vā upacārānītipi*. Vism-mhṭ I 108: ... *Tathā tassa anuppattiṭṭhāna-bhūte parittajhāne upacāravohāro. Gāmādīnam samīpaṭṭhāne gāmūpacārā-disamaññā viyā ti āha*. Abhidh-s 257: *Appanāya samīpacārattā gāmūpacārādayo viya*.

*Upacāra* has two senses: (1) The weak or momentary concentration close to the jhāna, i.e., the vicinity or threshold of it, wherein the hindrances are suspended but there are no jhāna factors and the faculties are not strong so that the mind does not remain long on the object. (2) When the actual jhāna is attained then *upacāra* becomes the threshold or access to it, as in “seclusion ... is the threshold to the first jhāna” at Ch. 8 § 19. 外行 = *bāhira* + *cāra* “outside” + “moving-going”.

<sup>78</sup> Or “Fixedness: means “coming together”; it is as if [the mind] fixes onto the [totality] disc”, 安為和合義如到曼陀羅. The binome 和合 corresponds to *saṅgati*, *sannipāta*, *samūha*, *samyoga* in Vim. Ps IV 132: *Ekaggo hutvā ārammaṇe appetī ti appanā*. Vism-mhṭ I 108: *Sampayuttadhamme ārammaṇe appento viya pavattatī ti vitakko appanā*. Vism III.2: ... *yā ca appanāsamādīnam pubbabhāgē ekaggatā, ayam upacārasamādhi ... yā parikammānantarā ekaggatā, ayam appanāsamādīti*. Spk-ṭ II 134: *Ārammaṇe cittam appetī ti appanā*.

<sup>79</sup> This size refers to the size of the disc rather than the counterpart sign. At 414b12 the size of the totality disk is said to be as large as a rice-sifter or a plate. A *vidatthi* is 12 *aṅgula*, which is about 9 inches (see MW s.v. *vitasti*), so the size of the disc is about 12 inches or 30 centimetres. See Vism IV.25/p.124: ... *vidatthicaturaṅgulavithāram vatṭam kātabbam. Etadeva hi pamāṇam sandhāya suppamattam vā sarāvamattam vā ti vuttam*.

<sup>80</sup> 蓋 = *chatta*, an umbrella, sunshade, or royal canopy.

the ocean as far as [he can].<sup>81</sup> When extending it thus as far as the mind can go, he attains to excellent concentration.<sup>82</sup>

## 14 Skill in absorption concentration

If the meditator attains to threshold jhāna but is unable to obtain absorption concentration, he should give rise to skill in absorption concentration in two ways: the first, through means (*kāraṇa, upakāra*); the second, through resolve (*adhitthāna*).

Through ten means he gives rise to skill in absorption concentration: (1) through the cleansing of the physical basis; (2) giving rise to the faculties evenly; (3) skill in the sign; (4) controlling and subduing the mind; (5) subduing indolence; (6) and listlessness of mind; (7) encouraging the mind;<sup>83</sup> (8) concentrating the mind and looking on equanimously; (9) avoidance of persons who do not practise concentration and associating with persons who practise concentration; and (10) intentness upon absorption concentration.<sup>84</sup>

<sup>81</sup> Similar instructions are found in the *Cuḷasuññattasuttanta*, MN 121, at M III 105: *Seyyathā pi, ānanda, āsabhacammam saṅkusatena suvihataṃ vigatavalikam; evam-eva kho, ānanda, bhikkhu yam imissā pathaviyā ukkūlavikkūlaṃ nadīviduggam khāṇukantakaṭṭhānam pabbatavisamam tam sabbam amanasikaritvā pathavīsaññām paṭicca manasikaroti ekattam. Tassa pathavīsaññāya cittam pakkhandati paśidati santiṭhati adhimuccati.* Ps IV 153, Dhs-a 142: *Pathavīsaññām paṭicca manasikaroti ekattan-ti kasiṇapathaviyam yeva paṭicca sambhūtaṃ ekam saññāṇa manasi karoti.* Cf. Vism IV.129. Compare the *Anuruddhasuttanta*, MN 127, with reference to the *mahaggata citta*: M III 146–47. *Idha ... bhikkhu yāvatā ekam rukkhamūlam ... dve vā tīni vā rukkhamūlāni ... ekam gāmakkhettaṃ ... dve vā tīni vā gāmakkhettaṇi ... ekam mahārajjam ... dve vā tīni vā mahārajjāni ... samuddapariyantam pathavim mahaggataññāt pharitvā adhimuccitvā viharati. Ayam-pi vuccati, gahapati, mahaggatā cetovimutti.* M-a IV 200: ... *ekarukkhamūlāpamāṇaṭṭhānaṃ kasiṇanimittena ottharitvā tasmin kasiṇanimitte mahaggatajjhānaṃ pharitvā adhimuccitvā viharati. ... Mahaggatā ti vutīñānaṃ pana kasiṇajjhānañānaṃ nimittam vāḍḍhati, ....*

<sup>82</sup> 最勝定, perhaps corresponding to *aggasamādhi, varasamāpatti*. See Ch. 5 fn. 1.

<sup>83</sup> Cf. A III 435: *Chahi ... dhammehi samannāgato bhikkhu bhabbo anuttaram sūtibhāvam sacchikātum. ... Idha ... bhikkhu yasmin samaye cittam niggahettabbām tasmiṇi samaye cittam niggahāṭāti, yasminī samaye cittam paggaheṭtabbām tasmiṇi samaye cittam paggañhāṭāti, yasminī samaye cittam sampahāñsitaṭtabbām tasmiṇi samaye cittam sampahāñseti, yasminī samaye cittam ajjhupekkhitabbaṃ tasmiṇi samaye cittam ajjhupekkhati, paññātādhimuttiko ca hoti, nibbānābhirato ca.* Nidd I 508: *Kāle paggañhati cittam, niggahāṭati punāpare / Sampahāñsati kālena, kāle cittam samādahe. / Ajjhupekkhati kālena, so yogī kālakovido ... / Līne cittamhi paggāhō, uddhatasmiṇi viniggaho; / Nirassādagatam cittam, sampahāñseyya tāvade. / Sampahāṭṭhami yadā cittam, alīnam bhavatinuddhatam; / Samathassa ca so kālo, ajjhattam ramaye mano. / Etena mevupāyena, yadā hoti samāhitam; / Samāhitacittamaññāya, ajjhupekkheyya tāvade. / Evam kālavidū dhīro, kālaññū kālakovido; / Kālena kālaññū cittassa, nimittamupalakkhayeti.*

<sup>84</sup> See Vism IV.42/p.128 and Vibh-a 283: *Api ca ekādasa dhammā samādhi-sambojjhaṅgassa uppādāya sañvattanti: vatthuvisadakiriyatā, indriyasamattapaṭipādanatā, nimittakusalatā, samaye cittassa paggaheṭatā, samaye cittassa niggahāṭatā, samaye sampahāñsamatā,*

- (1) What is the cleansing of the physical basis?<sup>85</sup> In three ways, there is the cleansing of the physical basis, namely, by using suitable (*sappāya*), agreeable food, living in an agreeable climate, and keeping agreeable postures.<sup>86</sup>
- (2) Giving rise to the faculties evenly: The five faculties of faith, etc., are not interrupted and there is no indolence. It is like swift horses [pulling a] chariot.<sup>87</sup>
- (3) Skill in the sign: One grasps well the mental sign, i.e., neither too hastily nor too slowly.<sup>88</sup> It is like a skilled carpenter who attends without haste and lets go the inked string well, and thereby marks an even, undeviating line.<sup>89</sup>

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*samaye ajjhupekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokha-paccavekkhanatā, tad-adhimuttatā ti.*

<sup>85</sup> In the Pāli commentaries “cleansing of the basis/site”, 作分明處, is explained quite differently, as cleaning the body and the surroundings, while here it is explained as suitable conditions, *sappāya*. See Sv III 793: *Apica satta dhammā passaddhisambojjhangassa uppādāya samvattanti panītabhojanasevanatā utusukhasevanatā iriyāpathasukhasevanatā majjhattapayogatā sāraddhakāyapuggalaparivajjanatā passaddhakāyapuggalasevanatā tadadhimuttatāti. Pañītañhi siniddham sappāyabhojanam bhuñjantassāpi, sītuñhesu ca utūsu thānādīsu ca iriyāpathesu sappāya-utuñca iriyāpathañca sevantassā-pi passaddhi uppajjati.* (≠ Vism IV 60). Vism IV 35/p.127: *Āvāso gocaro bhassam, puggalo bhojanam utu, iriyāpathoti sattete, asappāye vivajjaye.* Spk I 787, Ps I 290, Vibh-a 276: *Vatthuvisadakiryāti ajjhattikabāhirānam vatthūnam visadabhāvakarañam. Yadā hissa kesanakhalomāni dīghāni honti, sarīram vā ussannadosañceva sedamalamakkhītañ-ca, tadā ajjhattikam vatthu avisadām hoti aparisuddham. Yadā pana cīvarañ jīññām kiliññām duggandham hoti, senāsanam vā uklāpam, tadā bāhiravatthu avisadām hoti aparisuddham. ... Visade pana ajjhattikabāhire vatthumhi uppannesu cittacetasikesu nāñam-pi visadām hoti parisuddhāni dīpaka-pallavaññitelāni nissāya uppannādīpasikhāya obhāso viya. ... Cf. Pañis-a 233: Kallatākusalañca cittaphāsutāya sarīraphāsutāya āhāraphāsutāya senāsanaphāsutāya puggalaphāsutāya ca samādhissa kallatā hotīti jānāti.*

<sup>86</sup> These three, in the negative sense and with dwelling places instead of postures, are also at § 11 (414a11, see Ch. 8 fn. 66), as things to be avoided.

<sup>87</sup> 遍起諸根觀, lit. “everywhere giving rise to the faculties of contemplation”. Apparently Saṅghapāla misunderstood *samatta* “evenly” in *indriyasamattapañipādanam* as *samanta*, “everywhere”. The Vism has a much longer explanation, which Saṅghapāla might have summarised. Vism IV.45–49: *Indriyasamattapañipādanam nāma saddhādīnam indriyānam samabhāvakarañam. Sace hissa saddhīriyam balavām hoti itarāni mandāni, tato vīriyindriyam pagghakiccam, ...* The equalising of the faculties and the simile of the horse chariot is also found at 407a05: “the one who evenly [balances the faculties of] energy [and concentration, and faith and wisdom] with mindfulness, for the purpose of concentration, just like four horses of equal strength pulling a chariot.”

Cf. S I 26: ... *Sārathīva nettāni gahetvā, indriyāni rakkhanti pañditā.* Cf. Dhp 94. Cf. S IV 176; M III 97; A III 28.

<sup>88</sup> Cf. Th-a I 192: *Tattha cittanimittassa kovido ti bhāvanācittassa nimittaggahane kusalo, imasmim samaye cittam pagghetabbam, imasmim sampahāmsitabbam, imasmim ajjhupekkhitabban-ti evam paggahanādiyogyassa cittanimittassa gahane cheko.*

<sup>89</sup> The ink line is a traditional Asian carpenter’s technique to mark a straight line to be followed by the saw on long pieces of timber that are about to be sawn. First a string is

(4) Controlling and subduing<sup>90</sup> the mind are [both] of two kinds.

In two ways, one controls (*paggan̄hāti*) the mind: through arousing much energy (*viriya*); [414c] and through controlling excessiveness; otherwise, the mind goes towards coarseness (*duṭṭhulla?*) or to a different sign, and thus mental distraction is increased. If the meditator arouses much energy, excessiveness is to be controlled.<sup>91</sup>

In two ways, one subdues (*niggaṇhāti*) the mind: through arousing energy and through equalizing [effort] with equipoise.<sup>92</sup> If the mind goes towards coarseness or to a different sign, one increases control over the mind. One subdues it in two ways: through considering the numerous kinds of suffering and through considering the results of evil kamma.

(5–7) Subduing indolence (*kosajja*) of mind: in two ways there is indolence of mind: through not attaining distinction in concentration [and through] causing mental listlessness (*nirassāda*) there is indolence. If there is much indolence, then there is desire to sleep. If the meditator does not attain distinction in concentration, because of mental listlessness there is indolence.<sup>93</sup>

In two ways, one should subdue [indolence]: namely, through the reflection on the benefits [of concentration] and through the arousing of energy.

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wetted with ink and stretched taut about a centimetre above the timber by fastening its ends. The string is then pulled up and let gone of. The inked string strikes against the wood below it, leaving a neat, straight marker line. Western carpenters usually use chalk instead of ink. In Japan ink lines are called *sumi-tsubo*.

<sup>90</sup> The following methods are related to the *Visuddhimagga*'s fourfold scheme of exerting the mind, *paggan̄hāti*, restraining it, *niggaṇhāti*, encouraging it, *sampahāṇseti*, and being equanimous to it, *ajjhupekkhati*.

Vism IV.128: *yasmiṇ samaye cittam paggahetabbam tasmiṇ samaye cittam paggaṇhāti, yasmiṇ samaye cittam niggahetabbam tasmiṇ samaye cittam niggaṇhāti, yasmiṇ samaye cittam sampahāṇsitaṭṭabam tasmiṇ samaye cittam sampahāṇseti, yasmiṇ samaye cittam ajjhupekkhitabbam tasmiṇ samaye cittam ajjhupekkhati*. Mp III 413: *Yasmiṇ samaye cittam nigganhitabban-ti ādīsu uddhaccasamaye cittam samādhinā niggahetabbam nāma, kosajjāṇupatitakāle vīriyena paggahetabbam nāma, nirassādagatakāle samādhinā sampahāṇsitaṭṭabam nāma, samappavattakāle bojjhaṅguppekhhāya ajjhupekkhitabbam nāma*.

<sup>91</sup> This is related to the *upakkilesa* and to the passage at 413c on overly exerted energy; overly lax energy; elation; and depression. Cf. Ps IV 208 (on M III 157 ff.): *Duṭṭhullan-ti mayā vīriyam gāḥham paggahitam, tena me uppilam uppannan-ti vīriyam sithilamakāsi, tato kāyadaratho kāyaduṭṭhullam kāyālasiyam udapādi. Accāraddhavīriyan-ti mama vīriyam sithilam karoto duṭṭhullam uppannan-ti puna vīriyam paggaṇhato accāraddhavīriyam udapādi*.

<sup>92</sup> 每中調適. See Ch. 8 fn. 97.

<sup>93</sup> Probably this passage is corrupt or a mistranslation.

If there are indolence, sleepiness, and idleness, these should be subdued in four ways. If one has eaten [too] much [and] grasps the sign of indolence, one changes to practising the four postures; attends to the sign of light;<sup>94</sup> dwells in the open; and encourages the mind without becoming further attached.

In three ways, there is listlessness: through lack of skill, dullness of wisdom, and not attaining the pleasure of stillness.

Hence, if the meditator's mind is listless, he encourages it in these two ways: through frightening and through gladdening. If he considers birth, ageing, death, and the four bad destinations (*duggati*), then seeing what is fearful, [his] mind gives rise to urgency.<sup>95</sup>

If he practises the recollections of the Buddha, the Dhamma, the Saṅgha, virtue, generosity, and deities, then seeing the benefits of these six ways [of recollection], his mind gives rise to gladness.

(8) By concentrating the mind and looking on equanimously:

In two ways [the mind becomes concentrated]: By the abandoning of the hindrances, the mind becomes concentrated in the plane of threshold *jhāna*. By the manifestation of the *jhāna* factors, the mind becomes concentrated in the plane of attainment (*paṭilābhabhūmi*).<sup>96</sup>

There are two ways [of practice] for the meditator whose mind is concentrated: He should look on equanimously, without there being stagnation, and [he should] equalize effort with equipoise.<sup>97</sup>

<sup>94</sup> Paṭis-a I 102: *Ālokasaññā ti thīnamiddhassa paṭipakkhe ālokanimitte saññā*. Mp III 357: *Ālokasaññān-ti ālokanimitte uppannasaññām*.

<sup>95</sup> 心生愁惱. The Vism parallel indicates that 愁惱, normally *soka-upāyāsa*, here corresponds to *saṃvega*, “urgency”. Vism IV.63/p.135: *Katham yasmiṃ samaye cittam sampahamsitabbam, tasmiṃ samaye cittam sampahamseti? Yadāssa paññāpayogamandatāya vā upasamasukhānadhigamena vā nirassādam cittam hoti, tadā nam aṭṭhasamvegavatthup accavekkhaṇena saṃvejeti. Aṭṭha saṃvegavatthūni nāma jātijarābādhimaraṇāni cattāri, apāyadukkham pañcamam, ... Buddhadhammasaṅghaguṇānussaranena cassa pasādaṃ janeti.* Nidd I 371: *Jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ ... duggatibhayaṃ*.

<sup>96</sup> Cf. Vism IV.32/p.126: *Dvīhākārehi cittam samādhiyati upacārabhūmiyam vā paṭilābhabhūmiyam vā. Tattha upacārabhūmiyam nīvaraṇappahānena cittam samāhitam hoti. Paṭilābhabhūmiyam aṅgapātubhāvena.*

<sup>97</sup> 中方便調適故 = *payogamajjhatta-samatāya*? Cf. 每中調適 at Vim 414c04 and 以方便不平 at 422b09. Cf. Spk III 121: *Ayañ-hi tatramajjhattupekkhā cittuppādassa līnuddhaccabhbāvam haritvā payogamajjhatte cittam thapeti.* Spk III 155: *Idam-pi upekkhāsambojjhaṅgaratanam cittuppādām līnuddhaccato mocetvā payogamajjhatte thapayamānam apposukkataṃ karotī ti pariṇāyakaratanaśadisam hoti.* S-t II 398: *Payogamajjhatteti vīriyasamatāya.* Paṭis-a II 475: *Samathabhbāvūpagamanena samathapaṭipannassa puna samādāne byāpāram akaronto samathapaṭipannaṃ aijjhukekkhati nāma.*

(9) Avoidance of persons who do not practice concentration: One should not follow, practise with, and serve persons who do not have absorption concentration, threshold concentration, or restraint concentration.<sup>98</sup>

Association with persons who practise concentration: One should follow, practise with, and serve persons who have absorption concentration, threshold concentration, or restraint concentration.

(10) By intentness upon absorption [concentration]: The meditator is always intent upon and reveres [absorption concentration] and practises it much, he inclines to it, leans to it, and tends to it.<sup>99</sup>

These ten methods are the means for effecting skill in absorption concentration.

Q. How does one give rise to skill in absorption concentration through resolve (*adhitthāna* or *adhimokkha*)?

A. The meditator who knows well the conditions for the arising [of absorption concentration] goes into seclusion. [With] the sign upon which he is resolved (*adhimutta*), he develops concentration at will and with mastery. Motivation (*chanda*) arises, which causes the mind to become resolved.<sup>100</sup> Due to this [motivation], the body and mind are able and fit (*kammanīya*), which causes [the mind] to become resolved. Due to this [fitness], there arises gladness, which causes the mind to become resolved. Due to [gladness] arises pleasure, which causes the mind to become resolved. [415a] Due to [pleasure] arises brilliance (*obhāsa*), which causes the mind to become resolved. Due to [brilliance] arises urgency (*saṃvega*), which causes the mind to become resolved. Due to that urgency, the mind becomes calm. Well exerting that calm mind, the mind becomes resolved. Thus, well exerting, he looks on equanimously [toward the exertion], which causes the mind to become resolved. Due to [equanimity,] the mind becomes free from the manifold afflictions and becomes resolved. Because of the freedom, those [states] accomplish a single essential function. Because of that single essential function, the mind becomes resolved. Because of developing that [single essential function], the mind turns away from that [threshold concentration] towards what is [more] excellent.<sup>101</sup>

<sup>98</sup> 威儀定. Probably this refers to a person who has sense restraint, *indriyasamāvara*, or is restrained in conduct. Cf. Sn-a I 262: “concentration of postures”, *iriyāpathasamādhi*.

<sup>99</sup> The text has “The meditator, like a deep spring, like a fountain spring and like a low tree, ...”, 如彼深源如彼奔泉如彼低樹, which is a misinterpretation or poetic rendering of *samādhininna-samādhipoṇa-samādhipabbhāratā*; see Vism IV.65/p.135: *Tadadhimuttatā nāma samādhi-adhimuttatā samādhigaru-samādhininna-samādhipoṇa-samādhipabbhāratā ti attho*.

<sup>100</sup> Instead of 令心得起 read 令心得受持.

<sup>101</sup> This is based on Paṭis II 23–25, Vism IV.118/p.149: *Katham adhimattaṭṭhena indriyāni datṭhabbāni? Saddhindriyassa bhāvanāya chando uppajjati — chandavasena saddhāvasena*

When established in resolve in this manner, he gives rise to skill in absorption concentration. When he knows well the conditions for the arising [of absorption concentration through] resolve of mind in this manner, before long he will give rise to [absorption] concentration.

## B. *First Jhāna*

### 15 Factors of the first jhāna

The meditator, secluded from sense-pleasures, secluded from unwholesome states, dwells having entered upon the first jhāna, which is with thinking and exploring and with rapture and pleasure born of seclusion.<sup>102</sup>

This is a benefit of the earth totality.<sup>103</sup>

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*saddhindriyam adhimattam hoti. Chandavasena pāmojjaṁ uppajjati .... Pāmojjavasena pīti uppajjati .... Passaddhivasena sukhaṁ uppajjati .... Sukhavasena obhāso uppajjati .... Obhāsavasena samvego uppajjati .... Samvejetvā cittam samādahati .... Tathā samāhitam cittam sādhukam paggañhā ti .... Tathāpaggahitam cittam sādhukam ajjhukekkhati .... Upakkhāvasena nānattakilesehi cittam vimuccati .... Vimuttattā te dhammā ekarasā honti—ekarasatthena bhāvanāvasena saddhindriyam adhimattam hoti. Bhāvitattā tato paññatare vivaṭṭanti. ... Katham adhiṭṭhānaṭhena indriyāni datthabbāni? Saddhindriyassa bhāvanāya chando uppajjati chandavasena saddhāvasena saddhindriyam adhiṭṭhāti. ... Vism-mhṭ I 319: Chando uppajjati ti bhāvanāya pubbenāparām visesam āvahantiyā laddhassādattā tathā sātisayo kattukāmatālakkhaṇo kusalacchando uppajjati. Chandavasenā ti tathāpavattachandassa vasena savisesam bhāvanamanuyuñjantassa kammaṭṭhānam vuddhiṇ phāṭīm gamentassa. Ps-ṭ II 487: ... chandavasenā ti kattukāmatākusalacchandavasena saddhādīnam uppādetukāmatākārappavattassa chandassa vasena.*

In the last sentence, 修行是故從此勝妙心得增長, Saṅghapāla misunderstood *vivaṭṭati* “turns away” as Sanskrit *vivardhati*, “grows”, 得增長: “Because of developing that, from this excellence, the mind has growth”. Cf. Paṭis-a III 546: *Bhāvanāvasenā ti ekarasabhāvanāvasena. Tato paññatare vivaṭṭantī ti tena kāraṇena vipassanārammaṇato panītatare nibbānārammaṇe vivaṭṭanānupassanāsañkhātēna gotrabhuñānēna chandādayo dhammā nivattanti, ...*

<sup>102</sup> This quotation has been translated in accordance with the individual words preceding the explanations below and the Pāli parallel at A III 25: *Idha bhikkhave bhikkhu vivicca'eva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṇ vivekajam pūtisukham paṭhamajjhānam upasampajja viharati.*

In the following pages, the meaning of all the words and phrases as found in the above formulation of the first jhāna will be explained. The words and phrases such as “Secluded from sense-pleasures” will first be given and then explained.

<sup>103</sup> This refrain is found after the definition of each of the four jhānas. Cf. Vibh 263: *Idha bhikkhu yasmin samaye rūpūpapattiyā maggam bhāveti vivicceva kāmehi ... paṭhamam jhānam upasampajja viharati pathavīkasiṇam, tasmin samaye pañcaṅgikam jhānam hoti: vitakko, vicāro, pīti, sukham, cittassekaggatā. ...*

## 16 Seclusion from sense-pleasures

“Secluded from sense-pleasures”: There are three kinds of seclusion (*viveka*), i.e., seclusion of the body, seclusion of the mind, and seclusion from the acquisitions.<sup>104</sup>

Q. What is “seclusion of the body”?

A. To be secluded from troubles one departs and dwells on a mountain or in a wilderness.<sup>105</sup>

Q. What is seclusion of the mind?

A. When one attains a superior, wholesome state through purifying the mind.<sup>106</sup>

Q. What is seclusion from acquisitions?

A. When one dwells free from bondage, free from birth and death.<sup>107</sup>

Furthermore, there are five kinds of seclusion, namely, seclusion through suspension, seclusion through the [opposite] factor, seclusion through eradication, seclusion through tranquillizing, and seclusion through escaping.<sup>108</sup>

Q. What is seclusion through suspension?

A. Namely, the suspension of the hindrances through the practice of the first jhāna.

<sup>104</sup> Nidd I 26: *Vivekā ti tayo vivekā, kāyaviveko, cittaviveko, upadhhiviveko.*

<sup>105</sup> Nidd I 26: *Katamo kāyaviveko? Idha bhikkhu vivittam senāsanam bhajati araññam rukkhamūlam pabbatañ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. Kāyena vivitto viharati. So eko gacchati, eko tiññhati...*

<sup>106</sup> Nidd I 27: ... cittaviveko ca parisuddhacittānam paramavodānappattānam ... Nidd I 26: *Katamo cittaviveko? Pañhamāñ jhānam samāpannassa nīvarañehi cittam vivittam hoti. Dutiyam jhānam ... Arahato rūpārūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā, tadekañthehi ca kilesehi bahiddhā ca sabbanimittehi cittam vivittam hoti.* Nidd-a 103: *Cittaviveko ti mahaggatalokuttaracittānam kilesehi suññabhañvā, tucchabhañvoti attho.* Ud-a 230: *Añña samāpattiyo pana cittaviveko nāma.*

<sup>107</sup> Nidd I 27: *Katamo upadhhiviveko? Upadhi vuccanti kilesā ca khandhā ca abhisāñkhārā ca. Upadhhiviveko vuccati amatañ nibbānam.* Cf. Sn-a I 298: *Tattha paviveko ti kilesavivekato jātattā aggaphalañ vuccati.*

<sup>108</sup> Paññ II 220: *Sammāññiññiyā katame pañca vivekā? Vikkhambhanaviveko tadañgaviveko samucchedaviveko pañippassaddhviveko nissaranaviveko. Vikkhambhanaviveko ca nīvarañānam pañhamajjhānam bhāvayato, tadañgaviveko ca diññigatānam nibbedha-bhāgīyam samādhiñ bhāvayato, samucchedaviveko ca lokuttaram khayagāmimaggam bhāvayato, pañippassaddhviveko ca phalakkhane, nissaranaviveko ca nirodho nibbānam.* See also the five kinds of vimutti at 399c26ff, Ch. 1 § 2.

- Q. What is seclusion through the [opposite] factor?
- A. Namely, the suspension of [wrong] views through the practice of concentration partaking of penetration.

- Q. What is seclusion through eradication?
- A. Namely, the abandoning of afflictions by the practice of the supramundane path.

- Q. What is seclusion through tranquillizing?
- A. It is the happiness [experienced] at the time when one attains the fruit.

- Q. What is seclusion through escaping?
- A. Namely, nibbāna.

There are two kinds of sense-pleasures: sense-pleasures as bases (*vatthu-kāma*) and sense-pleasures as afflictions (*kilesa-kāma*).

Lovely forms, odours, flavours, and tangibles, heavenly and human — this is called “sense-pleasures as bases”. The arising of greed for sense-pleasures and [greedy] intentions towards these sense-pleasures as bases — this is called “sense-pleasures as afflictions”.<sup>109</sup>

Hence, the seclusion from these sense-pleasures through seclusion of the mind and seclusion through suspension, the relinquishing of them, the escape from them, the freedom from them, the detachment (*visamayoga*) from them — this is called “seclusion from sense-pleasures”.

## 17 Seclusion from unwholesome states

- Q. What is “secluded from unwholesome states”?
- A. The three roots of unwholesomeness (*akusalamūla*) — greed, hatred, and delusion — the feelings, perceptions, formations, and consciousness associated therewith, and the actions of body, speech, and mind [produced thereby] — these are “unwholesome states”.<sup>110</sup>

<sup>109</sup> Nidd I 1–2: *Dve kāmā, vatthukāmā ca kilesakāmā ca. Katame vatthukāmā? Manāpikā rūpā, ... saddā, ... gandhā, ... rasā, ... phoṭṭhabbā; ... dibba kāmā; ... ime vuccanti vatthukāmā. Katame kilesakāmā? Chando kāmo ... rāgo ... chandarāgo ... saṅkapparāgo kāmo; yo kāmesu kāmacchando kāmarāgo ... kāmacchandanīvaraṇaṁ ... ime vuccanti kilesakāmā.* Mp III 13: *Kāmarāgoti kāme ārabba uppannarāgo.* Cp. Vism IV.83.

<sup>110</sup> Cf. Dhs 179, Vibh 208: *Tīṇi akusalamūlāni: lobho, doso, moho; tadekaṭṭhā ca kilesā; tamṣampayutto vedanākkhandho, ... viññāṇakkhandho; taṁsamuṭṭhānaṁ kāyakammā, vacīkammaṇi, manokammaṇi ime dhammā akusalā.*

It is said that there are three kinds of unwholesomeness: (1) intrinsic (*sabhāva*); (2) associated (*sampayutta*); and (3) producing-condition (*janakapaccaya*).<sup>111</sup>

The three roots of unwholesomeness — that is, greed, hatred, and delusion — this is called “intrinsic”.

The feelings, perceptions, formations, and consciousness associated therewith — this is called “associated”.

The actions of body, speech, and mind produced thereby — this is called “producing-condition”.

The seclusion from these three unwholesome states, the relinquishing of them, the escape from them, the freedom from them, and the detachment from them — this is called “secluded from unwholesome states”.

Furthermore, “secluded from sense-pleasures” means seclusion from the hindrance of sensual desire (*kāmacchanda*). “Secluded from unwholesome states” is seclusion from the other hindrances.<sup>112</sup> [415b]

Q. Since seclusion from unwholesome states has already been taught, and sense-pleasures (*kāma*), being unwholesome states, are covered by it, why should seclusion from sense-pleasures be taught separately?

A. The opposite of sensual desire is renunciation.<sup>113</sup> What the Buddha said about sense-pleasures can also [be said] of abandoning the afflictions. The Buddha said: “Seclusion from sense-pleasures is renunciation”.<sup>114</sup> Likewise: “For one who

<sup>111</sup> 生緣性 = *janaka-paccaya*. 生緣 = *janakapaccaya*, “producing-condition” elsewhere in Vim. 緣性 can correspond to *paccaya* and in the explanation below just 緣性 is used. Cf. Vism-mhṭ I 455: *Janakapaccayo ti samuṭṭhāpakataṁ sandhāya vuttam, paccayo pana kammapaccayova. Vuttam hi kusalākusalā cetanā vipākānam khandhānam kaṭattā ca rūpānam kammapaccayena paccayo ti.* Paṭṭh 1.1.13: *Kammapaccayo ti kusalākusalam kammañc vipākānam khandhānam kaṭattā ca rūpānam kammapaccayena paccayo. Cetanā sampayuttakānam dhammānañ tamśamuṭṭhānañ-ca rūpānam kammapaccayena paccayo.* (Cf. Vism XVII.87/p.538.)

<sup>112</sup> Vibh 256: *Vivicc'eva kāmehi vivicca akusalehi dhammehī ti: tattha katame kāmā? Chando kāmo, ... saṅkapparāgo kāmo: ime vuccanti kāmā. Tattha katame akusalā dhammā? Kāmacchando vyāpādo thīnamiddham uddhaccakukkuccam vicikicchā: ime vuccanti akusalā dhammā.* Cf. Vism IV.87/p.141: *Vivicca akusalehi dhammehī ti iminā pañcannam pi nīvaraṇānam, agahitaggahañena pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānam.*

<sup>113</sup> Pet 160: *Tattha kāmacchandassa nekkhammavitakko paṭipakkho.* Paṭis-a I 103: *Nekkhamman-ti kāmacchandassa paṭipakkho alobho.*

<sup>114</sup> D III 275; It 61; Paṭis I 27; II 244: *kāmānam-etañ nissaraṇañ yad-idañ nekkhammañ.* Cf. A III 245: ... *nekkhammañ kho panassa manasikaroto nekkhamme cittam pakkhandati ... vimuccati. Tassa tam cittam sukatañ ... suvisamyuttam kāmehi, ye ca kāmapaccayā uppajjanti āsavā vighātpariñjhā, mutto so tehi, na so tam vedanām vediyati. Idam akkhātañ kāmānam nissaranam.*

obtains the first jhāna, perception and attending connected to sense-pleasures occurs — this is a state partaking of falling back”.<sup>115</sup> Therefore, sense-pleasures are connected with afflictions. If there is seclusion from sense-pleasures, there is also seclusion from all afflictions. Therefore, “secluded from sense-pleasures” is taught separately.

Furthermore, “secluded from sense-pleasures” means: Having gained escape,<sup>116</sup> there is seclusion from sense-pleasures.

“Secluded from unwholesome states”: When one gains non-ill will, there is seclusion from ill will; when one gains the sign of light, there is seclusion from sloth and torpor; when one gains undistractedness, there is seclusion from agitation (*uddhacca*); when one gains non-remorse, there is seclusion from worry (*kukkucca*);<sup>117</sup> when one gains absorption concentration,<sup>118</sup> there is seclusion from doubt; when one gains wisdom, there is seclusion from ignorance; when one gains right intention, there is seclusion from wrong mindfulness; when one gains gladness, there is seclusion from boredom; when one gains pleasure of mind, there is seclusion from suffering; when one gains all wholesome states, there is seclusion from all unwholesomeness.<sup>119</sup>

<sup>115</sup> Patīs I 35: *Paṭhamassa jhānassa lābhim kāmasahagatā saññāmanasikārā samudācaranti — hānabhāgiyo dhammo*. S IV 262: *So khvāham, āvuso, vivicceva kāmehi vivicca ... paṭhamam jhānam upasampajja viharāmi. Tassa mayham, āvuso, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti. ... Mā, brāhmaṇa, paṭhamam jhānam pamādo, paṭhame jhāne cittam santhapehi, ... Spk III 89: Kāmasahagatā ti pañcanīvaraṇasahagatā. Tassa hi paṭhamajjhānavuṭṭhitassa pañca nīvaraṇāni santato upaṭṭhahiṇsu. Tēnassa tam paṭhamajjhānam hānabhāgiyan nāma ahosi.*

<sup>116</sup> 已得出成離欲. The character 出 could correspond to *nikkhamana*, “departing, leaving, renouncing”, *nekhamma*, “renunciation” or *nissaraṇa*, “departure, escape”. Cf. Mp III 371: *Kāmehi nekkhammaratan-ti duvidhehi kāmehi nikkhantattā pabbajā aṭṭha samāpattiyo cattāro ca ariyamaggā kāmehi nekkhammaṇi nāma, ... Nidd-a I 103: Nekkhamma-abhiratānan-ti nekkhamme kāmādito nikkhante paṭhamajjhānādike abhiratānam ... Cf. Patīs II 244: Nekkhamman-ti kāmānametam nissaraṇam, yadidaṇ nekkhammaṇi.*

<sup>117</sup> Perhaps “when one gains non-worry (不悔), there is seclusion from worry (悔)”. 悔 can correspond to *kukkucca* as well as *avippaṭisāra*. In the Pāli Canon the meaning of the two is close; e.g., A I 237: *ahudeva kukkuccam ahu vippaṭisāro: alābhā vata me ...* Cf. Pet 138: ... *uddhaccaṇ samathato nivārayati, kukkuccam avippaṭisārato nivārayati, vicikicchā paññāto paṭiccasamuppādoto nivārayati.*

<sup>118</sup> 安定 = *appanā* or *appanā-samādhi*. The Patīsambhidāmagga parallel — see next note — instead has “definition of states”, *dhammavavatthānena*.

<sup>119</sup> Cf. Patīs I 100: ... *nekhammena kāmacchandam sammā samucchindati. Abyāpādena byāpādām ... Ālokasaññāya thīnamiddham ... Avikkhepena uddhaccaṇ ... Dhammavavatthānena vicikicchām ... Nāṇena avijjam ... Pāmojjena aratiṇi ... Paṭhamena jhānena nīvaraṇe ... arahattamaggena sabbakilese sammā samucchindati.*

As is taught in the *Peṭaka*:<sup>120</sup> “By fulfilling non-greed, there is seclusion from sense-pleasures. By fulfilling non-hatred and non-delusion, there is seclusion from unwholesome states”.<sup>121</sup>

Furthermore, seclusion from sense-pleasures is taught as seclusion of the body, and seclusion from unwholesome states is taught as the seclusion of the mind.

Furthermore, seclusion from sense-pleasures is taught as the abandoning of sensual thoughts (*kāma-vitakka*), and the seclusion from unwholesome states is taught as the abandoning of thoughts of hate and harm (*byāpāda* and *vihimsa*).

Furthermore, seclusion from sense-pleasures is taught as the shunning of sensual-pleasure (*kāmasukha*), and seclusion from unwholesome states is taught as the shunning of the pursuit of exhausting oneself (*attakilamathānuyoga*).<sup>122</sup>

Furthermore, seclusion from sense-pleasures is taught as the abandoning of the six kinds of joy and pleasure dependent upon worldly enjoyment. Seclusion from unwholesome states is taught as the abandoning of the [six kinds of] distress and pain dependent upon worldly enjoyment; also it is taught as the abandoning of the [six kinds of] equanimity dependent upon worldly enjoyment.<sup>123</sup>

<sup>120</sup> On the *Peṭaka* or *Peṭakopadesa*; see Introduction § 6.

<sup>121</sup> Pet 141: *Tattha alobhassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa pāripūriyā amohassa pāripūriyā ca vivitto hoti pāpākehi akusalehi dhammehi.*

<sup>122</sup> Cf. S IV 330, V 420: *Dve'me ... antā pabbajitena na sevitabbā: yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasamhito, yo cāyam attakilamathānuyogo dukkho anariyo anatthasamhito. Ete te ... ubho ante anupagamma ...*

<sup>123</sup> 斷於六戲笑及歡喜樂 ... 斷戲覺及憂苦等 ... 斷於戲笑及捨, lit. “abandoning dependent on/towards six merriment(s) and (及) joy(s) and pleasure(s) ... abandoning merriment, thought and distress and pains (等 = plural) ... abandoning dependent on merriment and equanimity”. The binome 戲笑 elsewhere corresponds to *pahāsa*, “merriment”, but given the Pāli parallels, here it appears to be an interpretation of *gehasita* “dependent on the household life/worldliness”. See also Ch. 11 § 18 and Ch. 11 fn. 74.

S IV 232. M III 217: *Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā.* Spk III 82: *Cha gehasitāni somanassāni ti ādīsu cakkhuvīññeyyānam rūpānañ iṭṭhānam ... lokāmisapaṭisamayuttānam paṭilābhām vā paṭilābhato samanupassato pubbe vā paṭiladdhappubbam aṭītañ niruddham vipariñatañ samanussarato uppajjati somanassam. Yañ evarūpam somanassam, idam vuccati gehasitāni somanassanti. Evañ chasu dvāresu vuttakāmaguṇanissitāni somanassāni cha gehasitasomanassāni nāma. ... Cakkhuvīññeyyānam rūpānañ iṭṭhānam ... appaṭilābhato samanupassato ... vipariñatañ samanussarato uppajjati domanassam. Yañ evarūpam domanassam, idam vuccati gehasitāni domanassanti. Evañ chasu dvāresu iṭṭhārammañam nānubhavissāmi nānubhavāmī ti vitakkayato uppānāni kāmaguṇanissitādomanassāni cha gehasita-domanassāni nāma. ... Cakkhunā rūpam disvā uppajjati upekkhā bālassa mūlhassa puthujjanassa ... Yañ evarūpā upekkhā, rūpam sā nātivattati, tasmā sā upekkhā gehasitā ti vuccatā ti ...*

Furthermore, seclusion from sense-pleasures is obtaining the pleasure of going beyond sense-pleasures,<sup>124</sup> and seclusion from unwholesome states is obtaining the pleasure of blamelessness of mind.

Furthermore, seclusion from sense-pleasures is to go beyond the torrent of sense-pleasures (*kāmogha*) entirely. Seclusion from unwholesome states is the transcending of all other afflictions that give rise to rebirth in sensuous existence (*kāmabhava*), and [instead there is] rebirth in the material sphere.<sup>125</sup>

[This is called “secluded from unwholesome states”.]

## 18 Thinking and exploring

“With thinking and exploring”:

Q. What is “thinking”?

A. The diverse kinds of thinking, intention (*saṅkappa*), fixing (*appanā*), considering (*cintana*), implanting (*abhiniropana*), and right intention — this is called “thinking”.<sup>126</sup>

Because of being endowed with thinking, the first *jhāna* is with thinking.

Furthermore, when one who has entered upon the earth totality [attainment] depending on the sign of earth, there is continuous (*anantara*) thought and intention, which is called thinking.<sup>127</sup> It is like mentally reciting a discourse.

Q. What are the characteristic, essential function, manifestation, and footing of thinking?

<sup>124</sup> Ud 10: *Sukhā virāgatā loke, kāmānam samatikkamo.*

<sup>125</sup> 所餘煩惱應生欲有而生界. This could mean that the seclusion from unwholesome states prevents rebirth in the sensuous realm, and instead leads to rebirth in the material sphere. Cf. Paṭis 1 84: ... *kāmāvacare dhamme kusalato vavattheti, akusalato vavattheti, abyākatato vavattheti. Katham rūpāvacare dhamme kusalato vavattheti, abyākatato vavattheti? Idhaṭṭhassa cattāri jhānāni kusalato vavattheti, tatrūpapannassa cattāri jhānāni abyākatato vavattheti ...* Vibh 266: ... *pathamam jhānam upasampajja viharati pathavīkasiṇam, tasmiṁ samaye phasso hoti ... pe ... avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacittattā vipākaṁ vivicceva kāmehi ... pe... paṭhamam jhānam upasampajja viharati ...*

<sup>126</sup> 心不覺知入正思惟 literally is “the mind not thinking [and] knowing enters upon right thought”. Saṅghapāla probably misunderstood *abhiniropana* as *a-viniropana*.

Vibh 257, Dhs § 7: *Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo—ayam vuccati vitakko.* Cf. M III 73.

<sup>127</sup> 無間成覺思惟, or “immediate thinking and mentation”.

A. [...]<sup>128</sup> Developing tranquil perception [of the sign] is its essential function. The inclining of the mind's attention [to the sign] is its manifestation. The sign is its footing.

Q. What is “exploring”?

A. Roaming, exploring, reflection, investigation, mental connecting, and contemplating — this is called exploring.<sup>129</sup>

Due to being endowed with this, the first jhāna is with exploring. [415c]

Furthermore, when one who has entered upon the earth totality attainment due to developing the sign of earth, the mind reaches the state of exploring. Like contemplating the meaning [of what is recited], so is exploring.<sup>130</sup>

Q. What are the characteristic, essential function, manifestation, and footing of exploring?

A. Exploring has reflection (*anuvicāra*) as its characteristic. Causing mental tranquillity (*cittapassaddhi*) is its essential function. The contemplation of thinking is its footing.<sup>131</sup>

## 19 The difference between thinking and exploring

Q. What is the difference between thinking and exploring?

A. It is like the striking of a bell: The first sound is thinking; the after sound [i.e., reverberation] is exploring.<sup>132</sup>

<sup>128</sup> The explanation of the “characteristic” is missing in the Chinese. Cf. Vism IV.88/p.142: *Svāyam ārammaṇe cittassa abhiniropanalakkhaṇo, āhananapariyāhananaraso. ... Ārammaṇe cittassa ānayanapaccupatthāno.* “The implanting of the mind on the object is its characteristic, the striking and knocking against [the object] is its essential function. ... The directing of the mind to the object is its manifestation.” In the text the footing is 想 “perception”, *saññā*, but this character is often confused with 相, “sign”, *nimitta*. No footing is given in the Pāli. Cf. Hayashi, 1999: 35.

<sup>129</sup> 於修觀時隨觀所擇心住隨捨. The Chinese could literally be translated as “by practising exploring, consequently to the exploring, the mind dwells following equanimously that [sign] which it has selected ...” but the passage is a translation of Vibh 256 & Dhs § 8: *Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā — ayam vuccati vicāro.*

<sup>130</sup> 如觀諸義為觀. Presumably exploring the meaning of Suttas (as mentioned above in the simile of *vitakka*).

<sup>131</sup> Cf. Vism IV. 88 / p.142: *Svāyam ārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittassa anuppabandhanapaccupatthāno.*

<sup>132</sup> Cf. Vism IV.89/ p.142: ... *oḷārikaṭṭhena pubbaṅgamaṭṭhena ca ghaṇḍābhīghāto viya cetaso pathamābhīnipāto vitakko. Sukhumaṭṭhena anumajjanasabhaṭṭhena ca ghaṇḍānuravo viya anuppabandho vicāro.*

Furthermore, it is like the mind's object (*ārammanā*): first there is thinking [about the object]; afterwards there is exploring [the object].

Furthermore, seeking *jhāna* is thinking; guarding it is exploring.

Furthermore, to recollect is thinking; not to abandon [what is recollected] is exploring.

Furthermore, the retaining of a coarse mind is thinking and the retaining of a refined mind is exploring.

Where there is thinking, there is exploring, but where there is exploring, there may or may not be thinking.

As is taught in the *Peṭaka*:<sup>133</sup> “The first directing (*abhinipāta*) of the mind to an object is thinking. The investigation of what is obtained [by] thinking is exploring.<sup>134</sup> Thinking is like seeing a person coming from the distance, without knowing whether it is a man or woman and then [when the person has arrived] knowing that it is a male or a female with such a colour and such a shape. Exploring is when thereafter one investigates whether [the person] is virtuous or unvirtuous, is rich or poor.<sup>135</sup> Thinking seeks [a thing], draws it, and brings it near. Exploring keeps it, holds it, and goes after it.”<sup>136</sup>

“Like a bird which takes off into the sky from a mound exerts its wings, so is thinking; like the gliding [of the bird in the sky] so is exploring. Like the first spreading [of the wings], so is thinking; like the continued spreading [of the wings], so is exploring.”<sup>137</sup>

<sup>133</sup> 三藏, = Tipiṭaka, i.e., the *Peṭakopadesa* abbreviated as *Peṭaka*; see Introduction § 6. What follows is a long quotation from Pet 142–43.

<sup>134</sup> 得覺未定是觀. Lit.: “obtained thought not yet fixed/settled is ...”. This is a mis-interpretation of the passage in the *Peṭaka* parallel, see below: *Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇam* vicāro. Nāṇamoli's translation, (1964: 190): “Herein, ‘thinking’ is the first instance while ‘exploring’ is the exploration of what is got thus”.

<sup>135</sup> Read 富貴貧賤.

<sup>136</sup> Pet 142: *Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇam* vicāro. *Yathā puriso dūrato purisam passati āgacchantaṇi na ca tāva jānāti — eso itthi ti vā puriso ti vā. Yadā tu paṭilabhati: itthi ti vā puriso ti vā evaṇvāṇo ti vā evaṇsaṇṭhāno ti vā, ime vitakkayanto uttari upaparikkhanti: kiṃ nu kho ayaṇ sīlavā udāhu dussilo addho vā duggato ti vā? Evaṇi vicāro vitakke apeti vicāro cariyati ca anuvattati ca.* Cf. Vism IV.89/p.142 above.

<sup>137</sup> Pet 142: *Yathā pakkhī pubbam āyūhati pacchā nāyūhati yathā āyūhanā evam vitakko, yathā pakkhānam pasāraṇam evaṇi vicāro.* Vism IV.89/p.142: *Vipphārayā cettha vitakko ... ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya .... Santavutti vicāro ... ākāse uppatitassa pakkhino pakkhappasāraṇam viya, ....*

“Through thinking one maintains; through exploring one investigates. Through thinking one thinks; through exploring one explores.”<sup>138</sup>

“The action of thinking is non-attention to unwholesome states; the action of exploring is resolving upon the jhānas.”<sup>139</sup>

“Like a reciter<sup>140</sup> who is silently reciting a discourse, [so is thinking]; when he contemplates its meaning, so is exploring.”

“Like [trying] to understand what has [yet] to be understood, so is thinking; like the understanding of what has already been understood, so is exploring.”<sup>141</sup>

“The discrimination of language and the discrimination of discernment are thinking; the discrimination of the Dhamma and the discrimination of meaning are exploring.”<sup>142</sup>

“The mind’s skill in distinction is thinking; the mind’s skill in analysing is exploring.”<sup>143</sup>

These are the differences between thinking and exploring.

## 20 Seclusion

“Born of seclusion”: It is called “seclusion” because of seclusion from the five hindrances. This is called “seclusion”.

Furthermore, it is [called] “wholesome root (*kusalamūla*) of the material sphere”.

<sup>138</sup> Pet 142: *Anupālati vitakketi, vicarati vicāreti. Vitakkayati vitakketi, anuvicarati vicāreti.* The next sentence in the *Petakopadesa* is not in the *Vimuttimagga*: *Kāmasaññāya paṭipakkho vitakko, byāpādasaññāya vihimsasaññāya ca paṭipakkho vicāro*: “Thought is the opposite of perception of sensuality; and exploring is the opposite of the perception of harm.”

<sup>139</sup> Pet 142: *Vitakkānañ kammañ akusalassa amanasikāro, vicārañnañ kammañ jeṭhānañ samvārañā*. As Nāṇamoli notes (1964: 191 n. 582/2), *jeṭhānañ*, “forerunners”, in the Pāli text is “an odd expression”. 受持於禪 corresponds to *jhānañ/jhānāni adhiṭṭhānañ*.

<sup>140</sup> 人有力 means “strong man”. Saṅghapāla misunderstood *paliko* as *\*baliko*, (fr. *balin* “strong”) or had a text with the reading *baliko*. Pet 142/Be 262: *Yathā paliko tuṇhiko sajjhāyam karoti evam vitakko, yathā tam yeva anupassati evam vicāro*. *Paliko* might be a corruption of *\*pāliko*. Cf. Sv II 581: *yesam pāli pagunā, te pāli sajjhāyanti*.

<sup>141</sup> 如覺所覺覺已能知觀. Cf. Pet 142: *Yathā apariññā evam vitakko, yathā pariññā evam vicāro*. Cf. Pet 143: *Idam kusalam idam akusalam idam bhāvetabbam idam pahātabbam idam sacchikātabban-ti vitakko, yathā pahānañ-ca bhāvanā ca sacchikiriyā ca evam vicāro*.

<sup>142</sup> Pet 142: *Niruttipaṭisambhidāyañ ca paṭibhānapaṭisambhidāyañ ca vitakko, dhamma-paṭisambhidāyañ ca athapaṭisambhidāyañ ca vicāro*.

<sup>143</sup> 心解於勝是覺心解分別是觀. Pet 142: *Kallitā kosallattam cittassa vitakko, abhinīhāra-kosallam cittassa vicāro*.

It is also said: “It is the threshold to the first *jhāna*”.

It is also said: “It is the *jhāna* mind. What is produced from this [*jhāna*-] mind is called ‘born of seclusion’,<sup>144</sup> like the flower that is produced from earth or water is called ‘earth-flower’ or ‘water-flower’.”

## 21 Rapture and pleasure

“Rapture and pleasure” (*pītisukha*): [What is rapture?] The mind at this time is very glad and joyful. The mind is pervaded with coolness. This is called “rapture”.<sup>145</sup>

Q. What are the characteristic, essential function, manifestation, and footing of rapture and how many kinds of rapture are there?

A. To gladden and to pervade all over are its characteristic; to satisfy is its essential function; overcoming of distraction of the mind is its manifestation; exultation is its footing.<sup>146</sup>

Q. How many kinds of rapture are there?

A. There are six kinds of rapture: (1) born of sense-pleasures, (2) born of faith, (3) born of non-remorse, (4) born of seclusion, (5) born of concentration, and (6) born of the factors of enlightenment.

Q. Which rapture is born of sense-pleasures?

A. The rapture defiled by sensual desire is called “rapture born of sense-pleasures”.<sup>147</sup>

Q. Which rapture is born of faith?

<sup>144</sup> Cf. Vibh 257: *Vivekajan-ti vitakko, vicāro, pīti, sukham, cittassekaggatā, te imasmīm viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā.*

<sup>145</sup> Cf. Vibh 257: *Yā pīti pāmojjam āmodanā pamodanā hāso paḥāso vitti odagym attamanatā cittassa, ayam vuccati pīti.* As 181: *Tassa tālavanṭavātadāyako viya imassā-pi cetaso sītalabhbāvadāyikā pīti.*

<sup>146</sup> There is a similar definition of joy in the list of similes of *saṅkhāras* in chapter 11. Cf. Hayashi (2005: 6). Cf. Vism IV.94/p.143: *Pīṇayatī ti pīti. Sā sampiyānalakkhaṇā, kāyacittapīṇanarasā, pharanarasā vā odagypaccupaṭṭhānā.* Moh 12: *Pīṇayatī ti pīti. ... odagypaccupaṭṭhānā, somanassasahagatacittapadaṭṭhānā.* Ps I 83: *Pīṇayatī ti pīti. Sā pharanalakkhaṇā, tuṭṭhilakkhaṇā vā, kāyacittānam pīṇanarasā, tesam yeva odagypaccupaṭṭhānā.*

<sup>147</sup> S IV 235: *Cakkhuviññeyyā ... kāyaviññeyyā phoṭṭhabbā iṭṭhā ... rajaṇīyā. Ime kho bhikkhave pañca kāmaguṇā. Yā kho bhikkhave ime pañca kāmaguṇe paṭicca uppajjati pīti, ayam vuccati bhikkhave sāmisā pīti.*

A. The rapture of a man of great faith, like the rapture that arose in Ghaṭīkāra when seeing [the Buddha Kassapa].<sup>148</sup>

Q. Which rapture is born of non-remorse?<sup>149</sup> [416a]

A. The person who has purity of virtue arouses much gladness and rapture.

Q. Which rapture is born of seclusion?

A. The rapture of the person who enters upon the first jhāna.<sup>150</sup>

Q. Which rapture is born of concentration?

A. The rapture of entering upon the second jhāna.<sup>151</sup>

Q. Which rapture is born of the factors of enlightenment (*bojjhaṅga*)?

A. The rapture of the development of the supramundane path dependent upon the second jhāna.

Furthermore, five kinds of rapture are taught, namely, (1) minor rapture (*khuddikā-pīti*),<sup>152</sup> (2) momentary rapture (*khanikā-pīti*), (3) streaming down rapture (*okkantikā-pīti*), (4) uplifting rapture (*ubbegā-pīti*), and (5) pervading rapture (*pharanā-pīti*).

Minor rapture raises all the body-hairs; it is like a drizzle moistening the body.

Momentary rapture arises and passes away without staying; it is like an evening shower.

Streaming down rapture is like oil that streams down slowly, flowing to the extremities of the body, but not [spreading] all over.

When there is uplifting rapture, rapture born of the mind circulates all over [the body], but it is soon lost. It is like a poor man finding a buried treasure.

<sup>148</sup> 見陶師等, lit. “and sees/seeing potter alike” i.e., “like seeing a potter”. 陶師, ‘potter’ = *kumbha-kāra*, *ghaṭī-kara*. Probably this refers to the potter Ghaṭīkāra, who had unwavering confidence in the Buddha Kassapa; see M II 52.

<sup>149</sup> See Ch. 1 fn. 33. 不悔, non-remorse is the cause for *pāmojja* and *pīti* (e.g., A V 1).

<sup>150</sup> A II 126: *Idha ekacco puggalo vivicca'eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamajjhānam upasampajja viharati.*

<sup>151</sup> A II 127: *Vitakkavicārānam vūpasamā aijjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati.*

<sup>152</sup> The text here and in the explanation (416a04 & 05) has “smiling wisdom” or *hāsa-pīti*, 笑喜 (cf. *hāsa-paññā*). However, the following classification of the types of *pīti* in relation to the types of concentration (Vim 416a09) has “minor rapture” or *khuddika-pīti*, 小喜, which is found as one of the 5 kinds of *pīti* at Vism IV.94, As 115, Nidd-a I 129: *Sā panesā khuddikāpīti, khaṇikāpīti, okkantikāpīti, pharanāpīti, ubbegāpīti ti pañcavidhā hoti.*

Pervading rapture pervades the body all over and remains. It is like a thunder-cloud full of rain.

Herein, minor rapture and momentary rapture, through faith, arises in threshold [jhāna]. Streaming rapture, through being powerful, arises in threshold [jhāna]. Uplifting rapture, [through attending] rightly to the disc, arises wherever there is skill [in attending].<sup>153</sup> Pervading rapture arises in absorption.

Q. What is “pleasure”?

A. When one feels (*vediyati*) mental pleasure produced by mental contact — this is called “pleasure”.<sup>154</sup>

Q. What are the characteristic, essential function, manifestation, and footing of pleasure? How many kinds of pleasure are there? What are the differences between rapture and pleasure?

A. Savouring (*assāda?*) is its characteristic; enjoyment of agreeable objects (*iṭṭhakāra-sambhoga*) is its essential function; aiding (*anuggaha*) is its manifestation; and tranquillity is its footing.<sup>155</sup>

Q. How many kinds of pleasure are there?

A. There are five kinds of pleasure, namely, (1) pleasure due to a cause (*hetu*), (2) pleasure as requisite (*sambhāra*), (3) pleasure of seclusion (*viveka*), (4) unworldly pleasure, and (5) pleasant feeling (*sukha-vedanā*).<sup>156</sup>

<sup>153</sup> 於曼陀羅正與不正皆起處處方便. This sentence is very cryptic. 正與不正 means “rightly together with (*saha*) not rightly” and 方便 can mean “skill” *kosalla*, as well as “application”, *payoga*.

The Pāli is *ubbegāpīti balavatī hoti kāyam uddhaggam katvā ākāse laṅghāpanapramāṇappattā*: “When uplifting rapture is powerful, making the body go upwards, it causes it to spring up into the sky for a distance.”

<sup>154</sup> Vibh 257: *Tattha katamā sukhām? Yam cetasikam sātam cetasikam sukhām cetosamphassajam sātam sukhām vedayitam cetosamphassajā sātā sukhā vedanā ...*

<sup>155</sup> Vibh-mhṭ 79: *Iṭṭhaphoṭṭhabbānubhavanalakkhaṇam sukhindriyanam, iṭṭhākārasambhogarasam, kāyikassādapaccupaṭṭhānam, kāyindriyapadaṭṭhānam*. Vism XIV.128: *Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇam sukhām, sampayuttānam upabṛūhanarasam, kāyikassādapaccupaṭṭhānam, kāyindriyapadaṭṭhānam*. Vism IV.100/I 45: *Itaram pana sukhānam sukhām, suṭṭhu vā khādati, khanati ca kāyacittābādhan-ti sukhām, tam sātalakkhaṇam, sampayuttānam upabṛūhanarasam, anuggahapaccupaṭṭhānam*. As 109: *Vedayatī ti vedanā. Sā vedayitalakkhaṇā, anubhavanarasā iṭṭhākārasambhogarasā vā, cetasika-assāda-paccupaṭṭhānā, passaddhipadaṭṭhānā*. Vism-mhṭ I 169: *Dukkhām viya avissajjetvā adukkhamasukhā viya anajjhapekkhitvā anu anu gaṇhānam, upakāritā vā anuggaho*.

<sup>156</sup> As 40–41: *Sukhāya vedanāyā-ti-ādīsu sukhā-saddo tāvā sukhavedanā-sukhamūla-sukhārammaṇa-sukhahetu-sukhapaccayaṭṭhāna-abyābajjha-nibbānādīsu dissati. Ayañ-hi*

Q. What is “pleasure due to a cause”?

A. As the Buddha said: “The pleasure of virtue lasts long.”<sup>157</sup> This pleasure [of virtue] is “pleasure due to a cause” in the sense of being a benefit of virtue.

“Pleasure as requisite”, as the Buddha said, is: “The arising of Buddhas in the world is pleasure.”<sup>158</sup>

“Pleasure of seclusion” is equanimity born of concentration<sup>159</sup> and the attainment of cessation (*nirodhasamāpatti*).

“Unworldly pleasure”, is, as the Buddha said: “Nibbāna is the highest pleasure.”<sup>160</sup>

“Pleasant feeling” is also feeling of pleasure.<sup>161</sup>

In this Exposition [the sense of] “pleasant feeling” is intended.<sup>162</sup>

Q. What are the differences between rapture and pleasure?

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*sukhassa ca pahānā ti ādīsu sukhavedanāyam dissati. Sukho buddhānam uppādo, sukhā virāgatā loke ti ādīsu sukhamūle yasmā ca kho, mahāli, rūpam sukhām sukhānupatitam sukhāvakkantan-ti-ādīsu sukhārammaṇe. Sukhassetam ... adhivacanam yadidam pūññāni ti ādīsu sukhahetumhi. Yāvañcidam ... na sukaram akkhānena pāpuṇitum yāva sukhā saggā, na te sukhām pajānanti ye na passanti nandanān-ti-ādīsu sukhapaccayaṭṭhāne. Diṭṭhadhammasukhavihārā ete dhammā ti ādīsu abyābajhe. Nibbānam paramam sukhān-ti ādīsu nibbāne. Idha panāyam sukhavedanāyam-eva daṭṭhabbo. Cf. Th-a I 27: Sukha-saddo pana vipiṭṭhikatvāna sukhām dukkhañ-ca, pubbeva ca somanassadomanassan-ti ādīsu sukhavedanāyam āgato. Sukho buddhānamuppādo, sukhā saddhammadesanā ti ādīsu sukhamūle. ... Cf. It-a 74-75.*

<sup>157</sup> Cf. Dhp 333: *Sukhām yāva jarā sīlam*. Bv-a 120: *Sīlam nāmetam idhalokaparalokasampattīnam mūlam*. *Sīlam sukhānam paramam nidañam, sīlena sīlī tidivam payāti...*”

<sup>158</sup> Cf. Dhp 194: *Sukho Buddhānam uppādo*. It-a I 74: *Tattha sukhasaddo sukho buddhānam uppādo, sukhā virāgatā loke ti ādīsu sukhamūle āgato*.

<sup>159</sup> 生定捨, perhaps “concentration born of equanimity”. Cf. Peṭ 142: *saṃādhijā pīti rati ca jāyati*.

<sup>160</sup> Dhp 204: *Nibbānam paramam sukhām*. 無煩惱 can correspond to *nikkilesa*, *nirupadhi*, and *nirāmisa*. *Nirupadhisukha* and *nirāmisasukha* are listed at A I 80 and Kv 208. A-a II 142: ... *Nirupadhisukhan-ti lokuttarasukhām*. ... *Nirāmisān-ti nikkilesam vivatṭagāmisukhām*. Th I 192: ... *nirāmisam nibbānasukhām phalasukhañ-ca adhigaccheyya* .... Paṭis II 240: *Pañcannam khandhānam nirodho nirāmisam nibbānan-ti passanto* ...

<sup>161</sup> 受樂所謂受樂也, lit. “feeling pleasure, namely, feeling pleasure also/still/and/as well”. 受樂 supposedly is *sukhavedanā*. Elsewhere in Vim 樂受 is used for *sukhavedanā*, and is translated as “pleasant feeling”.

<sup>162</sup> 於此論中受樂是可樂. This refers to the *Vimuttimagga* itself. The character 論 means “treatise” or “exposition”, *niddesa*, as used in headings, etc. Here “exposition” is most appropriate. This phrase is also found elsewhere in Vim to denote the intended or preferred meaning. 可樂 corresponds to *adhippetta*.

A. Exultation of mind is rapture. Tranquillity of mind is pleasure. Concentration of mind is rapture.<sup>163</sup> Rapture is coarse; pleasure is refined. Rapture is included in the formations-aggregate; pleasure is included in the feeling-aggregate. Where there is rapture, there is pleasure; but where there is pleasure, there may be rapture or there may not be rapture.<sup>164</sup>

“First”: dependent on the second [jhāna the first gets] its name.<sup>165</sup>

## 22 Five factors of the first jhāna

Endowed with threshold [jhāna], one enters upon the first jhāna, of which the jhāna factors are: thinking and exploring, rapture, pleasure, and one-pointedness of mind.<sup>166</sup>

Q. What is “jhāna”?

A. It is meditating evenly on the object.<sup>167</sup> It also is the suspension of the five hindrances.<sup>168</sup> It also is the meditating [that burns up] opposition.<sup>169</sup>

<sup>163</sup> Cf. Vism IV. 98/p.145: *Sā panesā pañcavidhā pīti gabbham gañhantī paripākam gacchantī duvidham passaddhim paripūreti kāyapassaddhiñ-ca cittapassaddhiñ-ca. Passaddhi gabbham gañhantī paripākam gacchantī duvidham-pi sukham paripūreti kāyikañ-ca cetasikañ-ca. Sukham gabbham gañhantam paripākam gacchantañ tividham samādhiñ paripūreti khaṇikasamādhiñ upacārasamādhiñ appanañ samādhin-ti.*

<sup>164</sup> Vism IV.100/p.145, Nidd-a I 129, etc.: *Yattha pīti, tattha sukham. Yattha sukham, tattha na niyamato pīti. Sañkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitam sukham.*

<sup>165</sup> 初者形第二為名. Read 依, *nissāya*, instead of 形, *sañthāna* as in the parallels at 418c17, 419c18 and 420b21. This is the explanation of the word “first” as used in the first jhāna formulation. Cf. Vism IV.119/p.149, etc.: *Pañhaman-ti gañanānupubbatañ pañhamam, pañhamam uppannanti pi pañhamam.* Vibh 257: *Pañhaman-ti gañanānupubbatañ pañhamam. Idam pañhamam samāpajjati ti pañhamam.*

<sup>166</sup> Vibh 257: *Jhānan-ti vitakko vicāro, pīti, sukham, cittassekaggatā.*

<sup>167</sup> Cf. Patis I 49: *samam jhāyatī ti samādhi, visamam jhāpetī ti samādhi, samam jhātattā samādhi, visamam jhāpitattā samādhi, samo ca hito ca sukho cā ti samādhi.* Pañis-a I 237: *Samam jhāyatī ti bhāvanapuṇṣakavacanam, samam hutvā jhāyatī, samena vā ākārena jhāyatī ti attho. Appanāvīthiyañ-hi samādhi paccanīkadhhamavigamena santattā, santāya appanāya anukūlabhāvena ca thitattā samenākārena pavattati.*

Usually 平等 corresponds to *samā*, “evenly”, but sometimes it was a mistranslation of *sammā* or *sam*, as at T 1648: 439a02, 平等消, *sammā pariñāmam gacchati*. So it could mean “rightly reflecting on an object”. Cf. Abhidh-av-pt II 263: *ārammañam na sammā upanijjhāyatī ti.* For *ārammanūpanijjhānana*, see Cf. Vism IV.119/p.150: *Ārammañūpanijjhānato paccanīkajjhāpanato vā jhānam*, and Ch. 4 fn. 20.

<sup>168</sup> Cf. Vism IV 87/p.141: ... *vikkhamhanappahānañ-ca nīvaraṇānam pañhamam jhānam bhāvayato ti* (= Patis I 26) *nīvaraṇānañ-ñeva vikkhamhanam vuttam ...* Pañis-a II 478: *nīvaraṇavikkhamhakam jhānañ-ca yogī nipphādeti. Jhānañ-hi nīvaraṇavikkhamhanāya payuñjīyatī ti ...*

<sup>169</sup> 思惟對治, this is translated as 思惟怨 at 407a11; see Ch. 4 fn. 20.

“[One dwells] having entered upon the first jhāna”:<sup>170</sup> having gained, having touched, having realized one dwells.<sup>171</sup>

Furthermore, “secluded from sense-pleasures and unwholesome states”: [Seclusion] from the sensuous sphere (*kāmāvacara*) is taught as the distinctive feature (*visesa*) of the first jhāna.

[Seclusion] from [the jhāna which is] with thinking and exploring is taught as the distinctive feature of the second jhāna.<sup>172</sup> [416b]<sup>173</sup>

Furthermore, “secluded from sense-pleasures and unwholesome states” is the elimination of opposition.

“With thinking and exploring” is taught as the distinctive feature of [the first] jhāna.

“Rapture and pleasure born of seclusion” is taught as the distinctive feature of [the first] jhāna.

### 23 Factors, characteristics, benefits, etc.

“Dwells having entered upon”: One gains the first jhāna; which is secluded from five factors; is endowed with five factors<sup>174</sup> and three kinds of goodness, possesses ten characteristics; and is associated with twenty-five benefits<sup>175</sup>

<sup>170</sup> 正受, corresponds to the Pāli term *samāpatti*, however the Pāli parallel, see next note, suggests that it corresponds to *upasampadā*, “entering upon” or “attainment” Cf. Ch. 4 fn. 455.

<sup>171</sup> Vibh 257: *Upasampajjā ti yo pathamassa jhānassa lābho paṭilābho patti sampatti phusanaā sacchikiriyā upasampadā*.

<sup>172</sup> Pet 147–8: *Vivicc’eva kāmehi vivicca pāpakehi akusalehi dhammehi cittacetasikasahagatā kāmadhātusamatikkamanatā pi, ayam jhānaviseso. Avitakkā c’eva avicārā ca sappūtikāya satisahagatāya pūtisahagatā aññāmanasikārā samudācaranti; ayam jhānaviseso. Avitakkāya bhūmiyā avicāre yeva sati anugatā upekkhāsahagatā manasikārā samudācaranti. Tadanudhammatāya ca sati saññāhati. Tañ-ca bhūmim upasampajja viharati, ayam jhānaviseso.*

<sup>173</sup> The text adds “Through [being] with rapture and pleasure born of seclusion, rapture and pleasure born of seclusion are said to be the distinctive feature.” 以寂寂所成有喜有樂, 從寂寂所成喜樂說為勝相. This is a marginal note that was copied inadvertently into the text in the wrong place by a copyist. It does not fit here in the passage on seclusion from sense-pleasures. The second part of it is found two sentences below.

<sup>174</sup> Cf. M I 294–5: *Pathamam kho āvuso jhānam pañcaṅgavippahīnam pañcaṅgasamannāgataṁ*: *Idh’āvuso pathamam jhānam samāpannassa bhikkhuno kāmacchando ... vicikicchā pahīnā hoti. Vitakko ca vattati, vicāro ca pīti ca sukhañ-ca cittekaggatā ca. Vism IV.79/p.139: Pañcaṅgavippahīnam pañcaṅgasamannāgataṁ tividhakalyānam dasalakkhaṇa-sampannam paṭhamajjhānam.* Pet 136, 143: *Iti paṭhamam jhānam pañcaṅgavippayuttam pañcaṅgasamannāgataṁ*.

<sup>175</sup> 功德, this could correspond to *guna*, “good quality”, as well as *ānisamsa*, “benefit”. It is unclear which of the two is intended here, but the explanation below might favour the former.

by which there is a fortunate, good and superior rebirth as a Brahmā deity with a special, excellent dwelling place.

## 24 Five hindrances

“Secluded from five factors” is seclusion from the five hindrances. Which five? Sensual desire (*kāmacchanda*), ill will (*vyāpāda*), sloth and torpor (*thīnamiddha*), agitation and worry (*uddhacca-kukkucca*), and doubt (*vicikicchā*).

“Sensual desire” is the mind-born contamination of sense-pleasures (*kāmāsava*) towards the five sense-pleasures (*kāmaguṇa*).<sup>176</sup>

“Ill will” is going to the ten grounds for anger (*āghāta-vatthu*).<sup>177</sup>

“Sloth” (*thīna*) is indolence of the mind.<sup>178</sup>

“Torpor” (*middha*) is heaviness of the body, the wish to fall asleep.<sup>179</sup>

There are three kinds of torpor: (1) born of food (*āhāra*); (2) born of season (*utuja*); and (3) born of the mind (*cittaja*).<sup>180</sup>

If it is born from the mind, one removes it through meditation. If it is born from food and season as in the case of the torpor of the arahant, it is not a hindrance because it is not born from the mind.<sup>181</sup> If it is born from food and season, one removes it with energy; as [the arahant] Anuruddha taught: “Since I first destroyed the contaminations, for fifty-five years I have had no torpor [born]

<sup>176</sup> Cf. Pet 94: *pañcasu kāmaguṇesu ajjhāvahanena kāmāsavo*. Vibh 256 § 564: *Chando kāmo, rāgo kāmo, chandarāgo kāmo, sañkappo kāmo, rāgo kāmo, sañkapparāgo kāmo — ime vuccanti kāmā*.

<sup>177</sup> A V 150: *Dasayimāni ... āghātavatthūni. ... Anattham me acarī ti āghātam bandhati; anattham me caratī ti ... anattham me carissatī ti ... piyassa me manāpassa anattham acarī ti ... anattham caratī ti ... anattham carissatī ti ... appiyassa me amanāpassa attham acarī ti ... attham caratī ti ... attham carissatī ti āghātam bandhati; aṭṭhāne ca kuppati*. Nidd I 215: *Dasahākārehi kodho jāyati: anattham me acarī ti kodho jāyati, ... aṭṭhāne vā pana kodho jāyati*. Cf. Pet 158: *Tattha yo byāpādam uppādeti, acari carissatī ti. Evaṁ nava āghātavatthūni kattabbāni*. Cf. Vibh § 542: *Yo cittassa āghāto paṭighāto ... anattamanatā cittassa — ayam vuccati byāpādo*.

<sup>178</sup> Read 懒惰 instead of 懒墮. Cf. Vibh § 546: *Yā cittassa akalyatā akammaññatā ... thīnam thiyanā thiyitattam cittassa — idam vuccati thīnam*.

<sup>179</sup> 欲得寤寐. The character 欲 can correspond to *iccha*, “wish”, *chanda*, “desire” or “consent”, or *adhimutti* or *āsaya* “inclination”. Cf. Vibh § 546: *Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middham suppam pacalāyikā suppam suppanā suppitattam — idam vuccati middham*.

<sup>180</sup> As 281: *Tividhañhi middham: cittajam utujam āhārajañ-ca*.

<sup>181</sup> See Pet 161 translated in Introduction § 5 idea 1 and quoted in Intro. fn. 74.

from the mind. And for twenty-five years now I have discontinued the lying down [that is due to torpor born] from food and season.”<sup>182</sup>

Q. If torpor is a material state, how can it be a mental affliction?

A. Matter can one-sidedly bring about mental affliction.<sup>183</sup> For example, we see that a man who drinks liquor and eats [much food gets torpor]. In that way it should be understood.

Q. If torpor is a bodily state and sloth is a mental state, how do these two states unite and become one hindrance?

A. These two kinds of states both have the same object and same characteristic to become one [hindrance], namely tiredness.<sup>184</sup>

“Agitation” is non-calmness of the mind.<sup>185</sup>

“Worry” is vexation of mind, unsettledness.<sup>186</sup>

Because their characteristics are the same, they are one hindrance.<sup>187</sup>

“Doubt” is the mind not taking a standpoint.<sup>188</sup>

<sup>182</sup> Th 904: *Pañcapaññāsa vasāni yato nesajjiko ahañ, pañcavīsati vassāni yato middhamasamūhatam.*

<sup>183</sup> 色者一向成心數惱煩。一向 means “one-sidedly, partially, exclusively, solely, certainly, entirely” *ekanta, ekamsa*. Cf. Pet 158 (translated above at Introduction § 5 idea 1: *Iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayam pakkhopakilesa na tu sabhāvakilesa. ... iti ime pañca nīvaraṇā cattāri nīvaraṇāni sabhāvakilesā thīnamiddham nīvaraṇapakkhopakilesa.* As 380: *Yathā majje udaragata cittam samkilissati, paññā dubbalā hoti, tasmā majjam viya middham-pi cittasamkilesa ceva paññāya dubbalikaraṇā-ca siyāti.*

<sup>184</sup> 痞懈, lit. “fatigue-idleness” or “tiredness-indolence” = *akalyatā*: “lack of vigour”, “unreadiness”? Th-a I 175: *Thinam cittassa akalyatā anussāhasamhananam, middham kāyassa akalyatā asattivighāto, tadubhayam-pi thīnañ-ca middhañ-ca thīnamiddham, kiccāhārapaṭipakkhānam ekaṭāya ekañ katvā vuttam.* Moh 142: *Thīnam middhañ-cā ti idam dvayam nīvaraṇāṭhāne ekanīvaraṇāñ vuttam, tathā uddhaccakukkuccañ-cā ti idam dvayam.*

<sup>185</sup> Cf. Vibh 255, § 556: *Yam cittassa uddhaccam avūpasamo cetaso vikkhepo bhantattam cittassa — idam vuccati uddhaccam.*

<sup>186</sup> Cf. Dhs 205, Vibh 255: *Akappiye kappiyasaññitā, kappiye akappiyasaññitā, avajje vajjasaññitā, vajje avajjasaññitā, yam evarūpam kukkuccam kukkuccāyanā kukkuccāyitattam cetaso vippaṭisāro manovilekhā — idam vuccati kukkuccam.* Pet 136: *Yo cetaso vilekho alañcanā vilañcanā hadayalekho vippaṭisāro, idam kukkuccam.* Sp I 215: *Kukkuccan-ti ajjhācārahetuko pacchānūtāpo. Vippaṭisāro ti pi tasseva nāmañ. ...*

<sup>187</sup> Th-a 175: *Uddhatabhāvo uddhaccam, yena dhammena cittam uddhatam hoti avūpasantam, so cetaso vikkhepo uddhaccam. Uddhaccaggahañeneva cettha kiccāhārapaṭipakkhānam samānatāya kukkuccam-pi gahitamevā ti datṭhabbam.*

<sup>188</sup> 心執不一, corresponding to *anekamsagāha*. Nidd-a II 429: *Ekamsam gahetum asamathatāya na ekamsaggāho ti anekamsaggāho.* Vibh 255, § 557, Dhs 85, Nidd I 414: *Yā kañkhā kañkhāyanā kañkhāyitattam vimati vicikicchā dvelhakam dvidhāpatho saṃsaya*

There are four kinds of doubt: the first is an obstruction to calm (*samatha*); the second, to insight (*vipassanā*); the third, to both; and the fourth, to things unrelated to the Dhamma.

If there is doubt about the way (*paṭipadā*) to attain calm, or if there is doubt about oneself: “Can I attain calm (*upasama, santi*), or can I not attain calm?” — this is an obstruction to calm.

Doubt about the four noble truths or about the three worlds — this is an obstruction to insight.

Doubt about the Buddha, the Dhamma, or the Saṅgha — this is an obstruction to both [calm and insight].

Doubt about a country, a town, a road, or the name and clan of a man or woman — [this] is an obstruction to things unrelated to the Dhamma.

In this Exposition,<sup>189</sup> “doubt” is taken as “obstruction to calm”.

Q. What is the meaning of “hindrance”?

A. It has the meaning of obstacle, the meaning of concealment, the meaning of affliction, and the meaning of bondage. These are not different in meaning. [416c]

Q. There are the lesser afflictions such as besmirching (*makkha*), anger (*āghāta*), and so on.<sup>190</sup> Then, why are only five hindrances taught?

A. Because through cohering (*saṃādhāna?*) there are five hindrances.

Furthermore, all sensual desires are encompassed through cohering as sensual desire; all unwholesome states are encompassed through cohering as ill will; and all deluded, unwholesome states are encompassed through cohering as sloth and torpor, agitation, and worry and doubt. Thus, all the lesser afflictions are encompassed through cohering as five hindrances.<sup>191</sup>

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anekāṇsaggāho āsappanā parisappanā apariyogāhanā chambhitattāni cittassa manovilekho — ayāñ vuccati vicikicchā. Pet 131: Kathāñ vicikicchā na bhavati? Idha ariyasāvako buddhe na kañkhati, na vicikicchat, abhippasīdati, iti pi so bhagavā ti sabbam. Dhamme na kañkhati .... Yāva tanhakkhayo virāgo nirodho nibbānan-ti, iminā dutiyena ākañkhiyena dhammena samannāgato hoti. Saṅghe na kañkhati ... pe ... yāva pūjā devānañ-ca manussānañcāti, iminā tatiyena ākañkhiyena dhammena samannāgato hoti. Sabbe sañkhārā dukkhā ti .... Tañhā dukkhasamudayo ti ... Tañhānirodhā dukkhanirodhoti ... Ariyo atthañgiko maggo dukkhanirodthagāminī paṭipadā ti na kañkhati, na vicikicchat, adhimuccati, abhippasīdati. Yāva buddhe vā dhamme vā saṅghe vā dukkhe vā samudaye vā nirodhe vā magge vā kañkhāyanā vimati vicikicchā dvedhāpathā āsappanā parisappanā anavañthānam adhiññāgamanam anekamso anekamśikatā, te tassa pahīnā bhavanti ....

<sup>189</sup> See Ch. 8 fn. 162.

<sup>190</sup> For the lesser defilements, *upakkilesa* — here 細結 (lit. “subtle bondages”), and 煩惱 (“defilements”, *kilesa*) below — see Ch. 2 fn. 39.

<sup>191</sup> Cf. Vism IV.87/p.141.

Thus, through this [cohering of] characteristics there are five hindrances.

## 25 Five jhāna factors

“Is endowed with five factors”, [means] thinking and exploring, rapture, pleasure, and one-pointedness of mind.

Q. If it is said that the first jhāna endowed with the five factors is jhāna, should it not also be said that there is jhāna apart from the five factors? If it is said that there is jhāna apart from the five factors, how can it be said that the first jhāna is endowed with five factors?

A. Owing to the jhāna factors, there is jhāna; apart from the jhāna factors, there is no jhāna. Likewise, one can speak of a chariot owing to each of the chariot parts; apart from the parts, there is no chariot. Likewise, one can speak of an army owing to each of the parts of an army; apart from the parts, there is no army. Thus, owing to jhāna factors, it is called “jhāna”; apart from the jhāna factors, there is no jhāna.<sup>192</sup> By way of unity, they are called “jhāna”; by way of division, they are called “factors”.

It is said that the object (*ārammaṇa*) is called “jhāna”, and the qualities (*guṇa*), “factors”. By way of [general] concept (*paññatti*) they are “jhāna”; by way of concept of intrinsic nature they are “factors”.<sup>193</sup>

Q. In [jhāna] there are the states of mindfulness, energy, and so on,<sup>194</sup> so why are there said to be only five factors?

A. Because there are five through cohering.

Q. What is the cohering of characteristics?

A. Thinking directs the mind onto the object; exploring holds the mind [on the object]. When thinking and exploring are undistracted by [the hindrances],

<sup>192</sup> Cf. Abhidh-av-pt I 213: *Yathā pana nemi ādi-aṅgasamudāye rathādivohāro hoti, evam jhānaaṅgasamudāye jhānavohāro*. Cf. Sp I 146: *Yathā pana sarathā sapattisenā ti vutte senaṅgesu eva senā eva senā sammuti — evam idha pañcasu aṅgesu yeva jhānasammuti veditabbā*.

<sup>193</sup> 以說依制名禪以說依性制名枝. Elsewhere in Vim (419c13, 428a12, 449a28) 制 and 制名 are used in the sense of “designation”. 性 corresponds to *sabhāva*. The term *sabhāva-paññatti* is used in Pāli commentaries, e.g., Vibh-mṭ 196: *Sabhāvadhamme paññatti sabhāvapaññattī ti*. On the pair *salakkhaṇa* “specific characteristic” and *sāmaññalakkhaṇa* “general characteristic”, see introduction § 4.9.

<sup>194</sup> Cf. M III 25: *Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca sukhañ-ca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro tyāssa dhammā anupadavavatthitā honti*.

application (*payoga*) succeeds. When application is successful, rapture and pleasure are produced. The rapture produced by the successful application gladdens the mind, and the intensification of pleasure fulfils [the development of the] mind.<sup>195</sup> Endowed with these four qualities the mind is undistracted. When the mind is undistracted, it attains to concentration.<sup>196</sup> This is called the “cohering of characteristics”. Thus, through cohering, there are five.

Furthermore, because of the opposites (*paṭipakkha*) of the five hindrances, there are five. The opposite of the first hindrance is the first *jhāna*. To the degree the five hindrances are opposed, there are the five *jhānas*.

The first *jhāna* has thinking as special factor;<sup>197</sup> through thinking, sense-pleasures are abandoned. If there is thinking when entering upon [*jhāna*],<sup>198</sup> the other factors also arise. Among the five [special] factors, exploring first arises in the second *jhāna*; rapture first arises in the third *jhāna*; pleasure first arises in the fourth *jhāna*; and one-pointedness of mind first arises in the fifth *jhāna*. Thus, through the special factors, there are five.

<sup>195</sup> 覺觀不雜起於方便，若方便具足喜樂生，若起方便具足得生喜心增長樂心成滿。  
This passage has been translated in accordance with the Pāli parallels.

<sup>196</sup> Cf. Abhidh-av-pt I 213: *Kasmā pana aññesupi phassādīsu sampayuttadhammesu vijjamānesu imāniyeva pañca jhānaṅgavasena vuttānīti? Vuccate upanijjhānakiccavantatāya, kāma-chandādīnañ ujupāṭipakkhabhāvato ca. Vitakko hi ārammañe cittam abhiniropeti, vicāro anubandhati. Evañ jhānādhigamassa visesapaccayabhūtehi tehi avikkhepāya samādahitapa-yogassa cetaso payogasampattisamuñṭhānā pīti pīñanam, sukhañ-ca upabṛūhanam karoti. Atha nam sasampayuttadhammañ etehi abhiniropanānubandhana-pīñana-upabṛūhanehi anuggahitā ekaggatā samādhānakiccena attānam anuvattāpentī ekattārammane samam, sammā ca ādhiyati, indriyasamatāvasena samam, paṭipakkha-dhammānam dūrībhāvena līnuddhaccābhāvena sammā ca ṭhāpetī ti evametesam-eva upanijjhānakiccañ āvenikam. Kāmacchandādīpaṭipakkhabhāvena pana sayam-eva vakkhati. Evañ upanijjhānakiccavantatāya, kāmacchandādīnam ujupāṭipakkhabhāvato ca ime yeva pañca jhānaṅgabhāvena vavatthitāti.* Vism IV.106/p.146: *Yasmā pana vitakko ārammañe cittam abhiniropeti, vicāro anuppabandhati, tehi avikkhepāya sampādītapa-yogassa cetaso payogasampattisambhavā pīti pīñanam, sukhañ-ca upabṛūhanam karoti. Atha nañ sasesasampayuttadhammañ etehi abhiniropanānuppabandhanapīñana-upabṛūhanehi anuggahitā ekaggatā ekattārammane samam sammā ca ādhiyati, tasmā vitakko vicāro pīti sukhami cittekaggatā ti imesam pañcannañ uppattivasena pañcaṅga-samannāgatatañ veditabbā. Uppannesu hi etesu pañcasu jhānam uppannam nāma hoti.* Vism-mh I 170: *Tehi ti jhānādhigamassa paccayabhūtehi vitakkavicārehi. Avikkhepāya sampādītapa-yogassā ti tato evañ samādhānāya nipphādita-bhāvanāpayogassa. Cetaso payoga-sampattisambhavā ti yath vuttabhāvanāpayogasampattisamuñṭhānā. Pīti pīñanam bhāvanā-vasena tappanam. Upabṛūhanam bhāvanāvasena parivuddhiṁ cetaso karoñ ti sambandho.*

<sup>197</sup> 勝枝 = *visesa-añga*, but perhaps it rather corresponds to *visesa-paccaya*, as in *visesa-paccayabhūtehi* in the Abhidh-av-pt parallel, see preceding footnote. Cf. 勝緣, *visesa-paccaya*, at 417b29 and 禪勝, *jhānavisesa*, at 419c17.

<sup>198</sup> 入正定. The characters 正定 can correspond to *sammā samādhi*, “right concentration” or to *sañcāpatti*, “attainment”, however here 入正定 would rather be a variant form or misspelling of 入受, *upasampajjati* or *sañcāpajjati*.

Furthermore, through the opposites of the five hindrances, there are five. As is said in the *Petaka*: “One-pointedness of mind<sup>199</sup> is the opposite of sensual desire; rapture is the opposite of ill will; thinking is the opposite of sloth and torpor; pleasure is the opposite of agitation and worry; exploring is the opposite of doubt.”<sup>200</sup>

Thus, through the opposites of the hindrances, there are five. [417a]

Q. When this meditator is attending to the sign of the earth totality, then how is there the arising of rapture and pleasure?

A. The sign of the earth totality gives rise to rapture and pleasure, because seclusion from the oppression of the five hindrances is the consequence (*anubhāva*) of practice (*bhāvana*). Through the “Son of the Dhamma”,<sup>201</sup> he should arouse rapture and pleasure.

Q. If that is so, why does the Son of the Dhamma not give rise to rapture and pleasure in the fourth jhāna?

A. Because it is not their place (*thāna, vatthu*). Furthermore, upon gaining the fourth jhāna, rapture and pleasure have already been abandoned. Furthermore, having suspended and abandoned through skill (*kosalla, payoga*) the rapture and pleasure that arose at first, and having seen the disadvantage [of pleasure], and desiring the higher peace (*uparima santi*), he abandons pleasure. Therefore, it does not arouse rapture and pleasure.

<sup>199</sup> Since the *Petaka* parallel has *samādhi*, “concentration”, 一心, could here perhaps also correspond to *samādhi*, a sense it can also have in other Chinese works; see DDB s.v. 一心.

<sup>200</sup> Vism IV.86/p.141, Paṭis-a I 181, etc., (see Introduction § 6): *Tathā hi samādhi kāmacchandassa paṭipakkho, pīti vyāpādassa, vitakko thīnamiddhassa, sukhaṃ uddhacca-kukkuccassa, vicāro vicikicchāyā ti Petake vuttam*. Cf. Pet 160: *Yē ime pañca nīvaraṇā jhānapaṭipakkho so dukkhasamudayo. Yam phalam, idam dukkham. Tattha kāmacchandassa nekkhammavitakko paṭipakkho; byāpādassa abyāpādavitakko paṭipakkho; tiṇṇam nīvaraṇānam avihiṇīsāvitakko paṭipakkho.*

<sup>201</sup> 法子 can correspond to *dhamma-putta*, “child of the Dhamma” (DDB: “one who makes his living by following Buddhism”). As an everyday Chinese word 法子 means simply “method”, but other characters (門, 方便) are used for “method” in the Vim. Probably *dhammaputta* is here an honorific name for the earth totality; see Vism IV.29, where other names for earth are given.

## 26 Three kinds of goodness

The three kinds of goodness are the initial, intermediate, and final goodness (*kalyāna*). Purity of practice is the initial goodness; the intensification of equanimity is the intermediate goodness; gladdening is the final goodness.<sup>202</sup>

- Q. What is “purity of practice”?
- A. It is the prerequisite for [the other kinds of] goodness.
- Q. What is the “intensification of equanimity”?
- A. It is absorption concentration (*appanā-samādhi*).
- Q. What is “gladdening”?
- A. It is the reviewing [of the jhāna].<sup>203</sup>

Thus, the first jhāna has three kinds of goodness.

## 27 Ten characteristics

“Possesses ten characteristics”: through the three characteristics of the purity of practice, the three characteristics of the intensification of equanimity, and the four characteristics of gladdening.<sup>204</sup>

<sup>202</sup> Cf. Vism IV.11: *Paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhanā majhe, sampahamṣanā pariyoṣānam*.

<sup>203</sup> 為觀. Cf. Vism IV.114, Nidd-a I 133, Paṭis-a II 475: *Paṭipadāvisuddhi nāma sasambhāriko upacāro, upekkhānubrūhanā nāma appanā, sampahamṣanā nāma paccavekkhaṇā ti evam eke vanṇayanti. Vism-mhṭ I 171: Eketi abhayagirivāsino. Te hi evam paṭipadāvisuddhi ādike vannayanti, tadyuttam. Tathā hi sati ajjhānadhammehi jhānassa guṇasamkittanam nāma katam hoti. Na hi bhūmantaram bhūmantarapariyāpannam hoti. Abhidh-av-pt II 243: Abhayagirivāsino paṭipadāvisuddhi nāma .... Sp-t II 175: Keci pana paṭipadāvisuddhi nāma ... See Bapat 1939: 49 and Mori 1988: 9.*

<sup>204</sup> Cf. Vism IV.111ff/p.147f, Paṭis 167–68, Sp II 395: *Paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhanā majhe, sampahamṣanā pariyoṣānam, paṭhamassa jhānassa pati āvisuddhi ādi, Ādissa kati lakkhaṇāni? Ādissa tīni lakkhaṇāni, yo tassa paribandho, tato cittam visujjhati, visuddhāttā cittam majjhimam samathanimittam patipajjati, patipannattā tattha cittam pakkhandati. Yañ-ca paribandhato cittam visujjhati, yañ-ca visuddhāttā cittam majjhimam samathanimittam patipajjati, yañ-ca patipannattā tattha cittam pakkhandati. Paṭhamassa jhānassa paṭipadāvisuddhi ādi, ādissa imāni tīni lakkhaṇāni. Tena vuccati paṭhamam jhānam ādikalyāṇañceva hoti tilakkhaṇasampannañ-ca. Paṭhamassa jhānassa upekkhānubrūhanā majhe, majjhassa kati lakkhaṇāni? Majjhassa tīni lakkhaṇāni, visuddham cittam ajjhupekkhati, samathapaṭipannam ajjhupekkhati, ekattupaṭhānam ajjhupekkhati. Yañ-ca visuddham cittam ajjhupekkhati, yañ-ca samathapaṭipannam ajjhupekkhati, yañ-ca ekattupaṭhānam ajjhupekkhati. Paṭhamassa jhānassa upekkhānubrūhanā majhe, majjhassa imāni tīni lakkhaṇāni. Tena vuccati paṭhamam jhānam majhekalyāṇañceva hoti tilakkhaṇasampannañ-ca. Paṭhamassa jhānassa sampahamṣanā pariyoṣānam, pariyoṣānassa kati lakkhaṇāni? Pariyoṣānassa*

Q. How are there three characteristics through purity of practice?

A. The mind purifies itself of obstacles to that *jhāna*; because of purity, the mind obtains the central sign of calm,<sup>205</sup> and because of having obtained [that sign], the mind leaps into it. This is called “the three characteristics of the purity of practice”.

Q. How are there three characteristics through intensification of equanimity?

A. When the mind is purified, he looks on equanimously at it; if it has attained calm (*samatha*), he looks on equanimously at it; if it is established solely [on the object], he looks on equanimously at it. This is called “the three characteristics of the intensification of equanimity”.

Q. How are there four characteristics through gladdening?

A. It means that there is gladdening [by reason of] the non-excessiveness of the states produced therein;<sup>206</sup> there is gladdening by reason of the faculties having

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*cattāri lakkhaṇāni, tattha jātānaṁ dhammānaṁ anativattanaṭṭhena sampahamsanā, indriyānaṁ ekarasaṭṭhena sampahamsanā, tadupagavīriyavāhanāṭṭhena sampahamsanā, āsevanaṭṭhena sampahamsanā. Paṭhamassa jhānassa sampahamsanā pariyośānaṁ, pariyośānassa imāni cattāri lakkhaṇāni. Tena vuccati paṭhamānaṁ jhānaṁ pariyośāna-kalyāṇañceva hoti catulakkhaṇasampampannañcā ti.*

This passage was also translated into Chinese as part of the *Samantapāśādikā* translation at T1462: 744a22 ff. For the English translation, see Bapat 1970: 289.

<sup>205</sup> 中奢摩他相. In the Vism parallel, Nānamoli (Vism IV.111 & 115) renders *majjhima samathanimitta* as “central [state of equilibrium, which is] the sign of calm”.

Cf. Paṭis-a II 475: *Majjhimaṁ samathanimittam nāma samappavatto appanāsamādhiyeva. Tadanantaram pana purimacittam ekasantatiparināmanayena tathattam upagacchamānaṁ majjhimam samathanimittam paṭipajjati nāma. Evam paṭipannattā tathattupagamanena tattha pakkhandati nāma. Evam tāva purimacitte vijjamānākāranippahādikā paṭhamassa jhānassa uppādakkhaṇe yeva āgamanavasena paṭipadāvisuddhi veditabbā. Evam visuddhassa pana tassa puna visodhetabbābhāvato visodhane byāpāram akaronto visuddham cittam ajjhupekkhati nāma. Samathabhāvūpāgamanena samathapaṭipannassa puna samādāne byāpāram akaronto samathapaṭipannam ajjhupekkhati nāma. Samathapaṭipannabhāvato eva cassa kilesasamsaggam pahāya ekattena upaṭhitassā puna ekattupaṭhāne byāpāram akaronto ekattupaṭhānam ajjhupekkhati nāma.*

<sup>206</sup> The Chinese has “states produced in these ten characteristics”, 於此十相生法, but there is nothing corresponding to the “10 characteristics”, 十相, in the Pāli parallel and they seem out of place. The corresponding Pāli (see Paṭis 167f. quoted two notes above) is *tattha jātānaṁ dhammānaṁ anativattanaṭṭhena sampahamsanā*, “gladdening in the sense of non-excess of the states produced therein” meaning that concentration and wisdom are coupled together so that neither overpowers the other. See Vism IV.117 on the meaning of this term and the following one. The rejoicing is rather towards the 6 preceding characteristics. Saṅghapāla, or a copyist, apparently did not understand this difficult phrase and supplied “10 characteristics” or 十相 as the object of *tattha*, “therein”, 於此. He also misunderstood *anativattana*, “non-excess” as *anuvattana*, 隨逐修行, “following/according development”, or “pursuing and development”, or had a text with this reading.

a single essential function,<sup>207</sup> there is gladdening by reason of the appropriate energy being effective; and there is gladdening by reason of the practice (*bhāvanā*, *āsevana*). This is called “the four characteristics [of gladdening]”.

Thus, the first *jhāna* possesses ten characteristics.

## 28 Twenty-five benefits

“Is associated with twenty-five benefits”: the first *jhāna* is endowed with (1) thinking, (2) exploring, (3) rapture, (4) pleasure, and (5) one-pointedness of mind; with (6) faith, (7) energy, (8) mindfulness, (9) concentration, and (10) wisdom; with the (11–13) initial, intermediate, and final stages [of goodness]; with (14) embracing (*pariggaha*); (15) development (*bhāvana*); (16) seclusion (*viveka*); (17) supporting (*nissaya*); (18) assisting (*anuggaha*); (19) encompassing (*parivāra*); (20) contemplation (*anupassanā*, *vipassanā*); (21) practice (*āsevanā*); (22) power; (23) freedom; (24) purity; and the (25) super-excellent purity (*paramavisuddhi*). The practice of, accomplishment of, and dwelling in [the first *jhāna*] associated with these twenty-five benefits is an excellent divine abiding (*dibbavihāra*).<sup>208</sup> One dwells in rapture and pleasure born of seclusion [in a state] surpassing the human (*uttarimanussa*), in a divine abiding, in an excellent place.

Therefore, the Fortunate One, the Buddha, taught:

“Bhikkhus, just as a dextrous bath-attendant or his apprentice, having filled a nice copper dish with bath-powder, mixes it with water, kneads it, and

Cf. Paṭis-a I 132: *Tattha jātānam dhammānam anativattanāṭhena ti. Tattha nekkhammādīsu bhāvanāviseṣesu jātānam samādhīpaññāsañkhātānam yuganaddhadhammānam aññamaññānam anatikkamanabhāvena. Indriyānam ekarasaṭṭhena ti. Tattheva saddhādīnam indriyānam nānākileshe vimuttattā vimuttirasena ekarasabhāvena. Tadupagavīriyavāhanāṭhēnā ti. Tesam anativattanaekarasabhāvānam anucchavikassa vīriyassa vāhanabhbāvena. Āsevanāṭhēnā ti yā tassa tasmiṃ samaye pavattā āsevanā. Tassā āsevanāyā āsevanabhbāvena. Paṭis I 94: Samathavipassanānam aññamaññānam anativattanaṭtho. Tesam yeva yuganaddhaṭtho.*

<sup>207</sup> Cf. Paṭis I 28: *Adhimokkhaṭṭhena saddhindriyam bhāvayato saddhindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānam ekarasaṭṭhena bhāvanā. Paggahaṭṭhena vīriyindriyam bhāvayato vīriyindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānam ekarasaṭṭhena bhāvanā. Upaṭṭhānāṭhēna satindriyam bhāvayato satindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānam ekarasaṭṭhena bhāvanā.*

<sup>208</sup> This word — not to be mixed up with *brahmavihāra* “sublime abiding” — is also found in the parallel sections in the other *jhānas*. In the *Peṭaka*, etc., it is equated with the *jhānas*. Cf. D III 220: *Tayo vihārā dibbavihāro brahmavihāro ariyavihāro*. D-a III 106: *aṭṭha samāpattiyo dibbo vihāro. Catasso appamaññā brahmā vihāro. Phalasamāpatti ariyo vihāro*. Pet 138: *Dibbavihāro cattāri jhānāni, brahmavihāro cattāri appamāññāni, ariyavihāro sattatiñsa bodhipakkhiyā dhammā*. Vism-mhṭ I 257: *Dibbavihāro kasiṇādi ārammañāni rūpāvacara-jjhānāni. Mettādijjhānāni brahmavihāro. Phalasamāpatti ariyavihāro*. Cf. A II 183: *Kathañca ... bhikkhu devappatno hoti? Idha ... bhikkhu vivicceva kāmehi ... paṭhamam ... catuttham jhānam upasampajja viharati*.

makes it into a ball permeated with moisture inside and outside so that it adheres and does not scatter, just so a bhikkhu saturates and drenches his body and mind with rapture and pleasure born of seclusion; [417b] there is no place in his body and mind that is not permeated with rapture and pleasure born of seclusion".<sup>209</sup>

Like the dextrous bath-attendant or his apprentice is the meditator. Like the copper dish is the sign of the totality. Thus should it be understood.

Q. What is the sign of the totality?

A. Like the solid copper dish contains bath-powder refined and radiant, so the well taken sign of the totality has the solidness [of earth] that gives rise to refined, pure rapture, and a radiant mind and mental properties (*cetasika dhamma*).

Because of being the object, the copper dish is said to be like the sign of the totality. The mind and mental properties are like the bath-powder. Thus should it be understood.

Q. Why is the bath-powder likened to the mind and the mental properties?

A. Just as coarse bath-powder, since it does not cohere, is blown away and scattered by the wind, so the mind and mental properties, when they are secluded from rapture and pleasure, become coarse. When secluded from concentration, they do not cohere and are scattered by the winds of the five hindrances. Therefore, it is said that the bath-powder is like the mind and mental properties.

Q. What is the water [used for moistening]?

A. Rapture, pleasure, and concentration. Like water moistens and softens the bath-powder for [making] a ball, so rapture and pleasure moisten and soften the mind and mental properties for [producing] concentration. Therefore, the water is like rapture, pleasure, and concentration.

Like the desire to mix [the bath-powder] with water and making it adhere, so are thinking and exploring. Thus should it be understood.

Q. What is the ball?

A. Namely, thinking and exploring, which are like the desire [to mix]. Because of desire the bath-attendant puts the bath-powder in the copper dish, mixes it

<sup>209</sup> D I 74 and A III 25: *Seyyathā pi bhikkhave dakkho nahāpako vā nahāpakantevāsī vā kamṣathāle nahāniyacuṇṇāni ākīrityā udakena paripphosakam paripphosakam sanneyya, sā'ssa nahāniyapindi snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca paggharati, evam eva kho bhikkhave bhikkhu imam eva kāyañ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāsa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphuṭam hoti.*

with water, makes a ball with his hand, and having made a ball, kneads the [remaining bits of] moist powder together into the ball, and, not making it fall apart, places it in the copper vessel.

Just so, the meditator who places his mind and mental properties in the object can give rise to the seclusion of the first *jhāna*. With rapture and pleasure as the water, with thinking and exploring as the hand that kneads and makes the ball, he is able to give rise to seclusion. The mind and mental properties accompanying the rapture and pleasure become a single, unscattered ball of *jhāna* mind placed in the *jhāna* object. Thus, the ball is like thinking and exploring.

Just as the bath-powder, when inside and outside saturated with moisture, adheres and does not scatter, so the body of the meditator in the first *jhāna* is pervaded all over with rapture and pleasure, from top to bottom, from the top of the head to the feet and from the feet to the top of the head, skin and hair, inside and outside. He dwells without falling back.

In such a manner there is a [divine] abiding [like that] of a *Brahmā*.<sup>210</sup>

Q. Rapture and pleasure are said to be immaterial states, which are without the characteristic of resistance (*paṭigha*).<sup>211</sup> How then can they remain permeating the body?

A. Name (*nāma*) depends on matter (*rūpa*) and matter depends on name. Therefore, if name has rapture, matter also has rapture. If name has pleasure, matter also has pleasure.<sup>212</sup>

Furthermore, matter born from pleasure<sup>213</sup> causes the arising of tranquillity of body, and when the entire body is tranquillized, there is pleasure due to the tranquillity of matter.<sup>214</sup>

Therefore, there is no conflict.

<sup>210</sup> 如是成住梵天. Probably this refers back to the divine abiding that introduced the simile of the ball of bath-powder.

<sup>211</sup> 無有對相. The characters 有對 correspond to *sappaṭigha*, while 無對 corresponds to *appaṭigha*, elsewhere in Vim.

<sup>212</sup> 若名已成喜色亦成喜, 若名已成樂色亦成樂. Or “Therefore, if name has become rapturous, matter also is rapturous. If name has become happy, matter also is happy.”

<sup>213</sup> 色從樂生. This would refer to the dependent kinds of matter of lightness, softness, and malleability. Cf. Vism XIV.36–71/pp.444–450: ... *rūpassa lahutā*, *rūpassa mudutā*, *rūpassa kammaññatā* ...

<sup>214</sup> Cf. Ps I 124, Mp IV 87: *Passaddho kāyo ti kāyacittappassaddhisambhavena kāyo pi me passaddho ahosi. Tattha yasma nāmakāye passaddhe rūpakāyo pi passaddho yeva hoti, tasmā nāmakāyo rūpakāyoti avisesetvāva passaddho kāyo ti vuttan.*

## 29 Benefit of rebirth as a Brahmā

With regard to the benefit of rebirth as a Brahmā:

There are three kinds of first jhāna, namely: inferior, middling, and superior.

If the meditator meditates (*nijjhāyati*?) upon the special conditions,<sup>215</sup> but does not remove well the five hindrances [417c] and does not attain [jhāna] at will and with mastery, it is called inferior jhāna.

If he meditates upon the special conditions and removes well the five hindrances, but does not attain [jhāna] at will and with mastery, it is called middling jhāna.

If he meditates upon the special conditions, removes well the hindrances and attains [jhāna] at will and with mastery, it is called superior jhāna.

If the meditator practises the inferior first jhāna, he is after death reborn as a deity in the company of the deities [in the assembly] of Brahmā, with a life span of a third of an aeon.

If he practises the middling first jhāna, he is after death reborn as a [Chief] Brahmā, with a life span of half an aeon.

If he practises the superior first jhāna, he is after death reborn as a Great Brahmā, with a life span of one aeon.<sup>216</sup>

There are four kinds of persons who obtain the benefit of rebirth as a Brahmā: (1) one who partakes of falling back, (2) one who partakes of stability, (3) one who partakes of distinction, and (4) one who partakes of penetration.<sup>217</sup>

<sup>215</sup> 觀勝緣. The characters 勝緣 correspond to *visesapaccaya*. The “special conditions” would be the jhāna-factors, *jhānaṅga*. Cf. Abhidh-s 207: *rūpajanane visesapaccayehi jhānaṅgehi sampayogābhāvato*. Cf. Abhidh-av-pt I 213: *Vitakko hi ārammaṇe cittam abhiniropeti, vicāro anubandhati. Evam jhānādhigamassa visesapaccayabhūtehi tehi avikkhepāya samādahitapayogassa cetaso payogasampattisamuṭṭhānā pīti pīṇanam, ... Evam upanijjhānakiccavantatāya, kāmacchandādīnam ujupatiṭṭapakkhabhāvato ca ime yeva pañca jhānaṅgabhaṭṭena vavatthitāti*. Vibh-mṭ 74: *Sīlam samādhissa visesapaccayo, samādhi vipassanāyā ti*.

Above at 416c22 勝枝, “special factor” is used, whereas the Pāli parallel has *visesapaccaya*.

<sup>216</sup> See Vibh 423f, § 1024: *Paṭhamam jhānam parittam bhāvetvā kattha upapajjanti? Paṭhamam jhānam parittam bhāvetvā brahmapārisajjhānam devānam sahabyatam upapajjanti. Tesam kittakam āyuppamāṇam? Kappassa tatiyo bhāgo. Paṭhamam jhānam majjhimam bhāvetvā kattha upapajjanti? Paṭhamam jhānam majjhimam bhāvetvā brahma-purohitānam devānam sahabyatam upapajjanti. Tesam kittakam āyuppamāṇam? Upaḍḍhakappo. Paṭhamam jhānam pañtam bhāvetvā kattha upapajjanti? Paṭhamam jhānam pañtam bhāvetvā mahābrahmānam devānam sahabyatam upapajjanti. Tesam kittakam āyuppamāṇam? Eko kappo.*

<sup>217</sup> Cf. D III 277, Paṭis I 48: *Cattāro samādhi: hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi*. Paṭis I 35: *Paṭhamassa jhānassa*

(1) When one with dull faculties abides heedlessly (*pamāda*), perception and

*lābhīṇi kāmasahagatā saññāmanasikārā samudācaranti hānabhāgiyo dhammo. Tadanudhammatā sati santiṭṭhati ṭhitibhāgiyo dhammo. Avitakkasahagatā saññāmanasikārā samudācaranti visesabhāgiyo dhammo. Nibbidāsaḥagatā saññāmanasikārā samudācaranti virāgūpasamhitā nibbedhabhāgiyo dhammo.*

This passage and its explanation is cryptic and confused in the Chinese text. Fortunately there is a parallel in the *Paṭis-a*. In the *Vim*, after the first type of *jhāna*, the one partaking of decline, there is a passage on the two kinds of “conduct in *jhāna*”. Of this, only the part about delighting in work, etc., is found in the *Paṭis-a*. Then there is an answer which appears to be corrupt. In the *Paṭis* parallel, three kinds of falling away are given: occurrence of defilements (which is divided into two kinds, one leading to quick decline and the other leading to slow decline), unsuitable conditions, and non-practice, while in the *Vim* four different opinions are given, the third of which seems redundant. Then, finally, the other three types of *jhāna* are given, but there is no distinction between the two types of persons with sharp faculties; both just dwell heedfully. The *Paṭis-a* parallel distinguishes the two types of persons with sharp faculties into a person with a craving temperament and one with a views temperament (see Ch. 6 § 2 on these two temperaments).

This is a translation of the first part of the *Paṭis-a* passage: “When *jhāna* is falling away, it falls away due to three causes: the occurrence of defilements, or unsuitable conditions or non-practice. When it falls away due to the occurrence of defilements, it falls away rapidly. When, because of delighting in work, talk, sleep, company, it falls away due to unsuitable actions, it falls away slowly. When, through the obstructions of deficient requisites [such as] for treating sickness, etc., there isn’t frequent entering upon [*jhāna*], there is falling away due to non-practice, it falls away slowly. Herein, when showing the strongest cause, the occurrence of defilements is said. When the second *jhāna*, etc, falls away, it falls away due to the occurrence of attachment to the lower *jhāna*(s). To which degree has it fallen away? When one cannot enter upon [*jhāna*], to this degree it has fallen away.”

*Paṭis-a 139–40: Saññāmanasikārā ti javanasaññā ca tadāvajjanamanasikāro ca, saññāsampayuttamanasikāro pi vāṭati. Jhānā parihāyanto tūhi kāraṇehi parihāyati kilesasamudācārena vā asappāyakiriyāya vā ananuyogena vā. Kilesasamudācārena parihāyanto sīghāṇi parihāyati, kammārāmatābhassārāmatāniddārāmatāsaṅgaṇikārāmata-anuyogavasena asappāyakiriyāya parihāyanto dandham parihāyati, gelaññapaccaya-vekallādinā palibodhena abhikkhaṇam asamāpajjanto ananuyogena parihāyanto pi dandham parihāyati. Idha pana balavakāraṇam-eva dassento kilesasamudācāram-evāha. Dutiyajjhānādīhi pana parihāyanto heṭṭhimahēṭṭhimajjhānanikantisamudācārena pi parihāyati. Kittāvatā parihīno hotī ti? Yadā na sakkoti samāpajjituṁ, ettāvatā parihīno hotī ti. Tadanudhammatā ti anupavatto dhammo anudhammo, jhānaṇi adhikām kātā pavattassa nikantidhammassetān adhivacanām. ... Sarī ti nikanti. Santiṭṭhati ti patiṭṭhāti. Tam paṭhamajjhānām anuvattamānā nikanti pavattatā ti vuttaṇi hoti. ... Nibbidāsaḥagatā ti vipassanā-ārammaṇā. ... Virāgūpasamhitā ti ariyamaggapaṭisaññuttā vipassanā. Vipassanā hi sikhāppattā maggavuṭṭhānaṇi pāpeti. Tasmā vipassanārammaṇā saññāmanasikārā virāgūpasamhitā ti vuccanti, ... Sabbo pi cesa lokiyo samādhi pamādavīhārissa mudindriyassa hānabhāgiyo hoti, appamādavīhārissa mudindriyassa ṭhitibhāgiyo hoti, taṇhācaritassa tikkhindriyassa visesabhāgiyo hoti, diṭṭhicaritassa tikkhindriyassa nibbedhabhāgiyo hoti ti vuccati. Cf. Vibh-a 418: Paṭhamassa jhānassa lābhī ti ādīsu yvāyām appaguṇassa paṭhamajjhānassa lābhī. Tam tato vuṭṭhitān ārammaṇavasena kāmasahagatā hutvā saññāmanasikārā samudācaranti tudanti codenti. Tassa kāmānupakkhandānaṇi saññāmanasikārānaṇi vasena sā paṭhamajjhānapaññā hāyati parihāyati; tasmā hānabhāgīnī ti vuttā. ... Tam sampayuttā saññāmanasikārāpi virāgūpasamhitā eva nāma. Tassa tesam saññāmanasikārānaṇi vasena sā paṭhamajjhānapaññā ariyamaggapaṭivedhassa padaṭṭhānatāya nibbedhabhāgīnī ti vuttā. Evaṁ catūsu ṭhānesu paṭhamajjhānapaññāva*

attending [accompanied by] sensual desire occur — this *jhāna* partakes of falling back.

Furthermore, through two kinds of conduct, *jhāna* partakes of falling back: (1) Owing to great obsessions (*pariyuṭṭhāna, vinibandha*), there is no putting forth of energy. When a person has given rise to evil thoughts from the beginning, he is incapable of getting rid of them. Due to these great obsessions, he falls back rapidly. (2) When he is desirous of *jhāna* but delights in work, talk, and sleep, and does not put forth energy, he falls back.<sup>218</sup>

Q. Who falls back and how?

A. Some say: “When afflictions arise quickly, there is falling back”. They also say: “When afflictions arise slowly, there is falling back”.<sup>219</sup> They also say: “When one loses calm (*samatha*), there is falling back”. They also say: “If one does not practise the sign for a long time, one becomes incapable of causing it to arise whenever [one likes]. Through not attaining [the sign], concentration partakes of falling back.”

- (2) When one with dull faculties dwells heedfully, he obtains mindfulness in conformity [with that *jhāna*] and accomplishes *jhāna* that partakes of stability.
  - (3) When one with sharp faculties dwells heedfully, perception and attending not [accompanied by] thinking occurs, and he attains the second *jhāna* at will — this *jhāna* partakes of distinction.
  - (4) When one with sharp faculties dwells heedfully, perception and attending accompanied by disenchantment and connected with dispassion (*virāga*) occurs, and he attains insight at will — this *jhāna* partakes of penetration.
- [418a]

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*kathitā. Dutiyajjhānapaññādīsu pi imināva nayena attho veditabbo.* A similar explanation is given at Vism III.22/p.88. Cf. Spk II 233.

<sup>218</sup> Cf. A V 163: *Abhijjhālu kho pana ayamāyasmā; abhijjhāpariyuṭṭhitena cetasā bahulam viharati. Abhijjhāpariyuṭṭhānam kho pana tathāgatappavedite dhammavinaye parihānametam. Byāpanno ... Thinamiddho ... Uddhato ... Vicikiccho ... Kammārāmo ... Bhassārāmo ... Niddārāmo ... Saṅgaṇikārāmo ... Cf. A V 161: Dussilo ... Assaddho ... Appassuto ... Dubbaco ... Pāpamitto ... Kusīto ... Muṭṭhassati ... Kuhako ... Dubbharo ... Duppāñño kho pana ayamāyasmā; duppāñnatā kho pana tathāgatappavedite dhammavinaye parihānametam.* A V 20: ... *Yoso ... bhikkhu kāmesu vītarāgo hoti ... tassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṁ namati ātappāya ..., evamassāyam paṭhamo cetasovinibandho susamucchinno hoti. Puna caparam ... bhikkhu kāye vītarāgo hoti ... rūpe vītarāgo hoti ... na yāvadattham udarāvadehakam bhuñjītvā seyyasukham passasukham middhasukham anuyutto viharati, na aññatarām devanikāyam pañidhāya brahmacariyam carati ... padhānāya. ... Cf. A V 123–25, 155–158, etc.*

<sup>219</sup> Or “arise forcefully/hurriedly (*sahasā?*) ... gently/unhurriedly (*dandha?*) ...”, 急疾煩惱成起退失復說悠悠煩惱故退。

### C. *Second Jhāna*

#### 30 Disadvantage of the first jhāna and the benefit of the second jhāna<sup>220</sup>

Now, the meditator who wishes to give rise to the second jhāna [first] has to achieve mastery in the first jhāna. Why? If he cannot yet attain the first jhāna with mastery, [then] although he intends and desires to remove thinking and exploring and hopes to attain to the second jhāna, he nevertheless falls back and is not able to give rise to the second jhāna attainment; moreover, he cannot again enter upon the first jhāna.

Therefore, the Fortunate One taught the simile of the young mountain cow: “Bhikkhus, there is a young mountain cow, who is foolish and inexperienced, does not know the pasture, does not yet understand the places to go, yet desires to visit a far-off precipitous place. It occurs to her: “What if I were to go to the place I have not yet gone before, eat the grass I have not yet eaten before, and drink the water not yet drunk before?” Without firmly placing her foreleg, she raises her hind leg; erring, she trembles and becomes uneasy. She is not able to go forward, is not able to go to the place not yet gone before, eat the grass she has not yet eaten before, and drink the water she has not yet drunk before. Moreover, when she intends to return, she cannot go back to that former territory of suitable wealth of food and drink.

Just so, a foolish, inexperienced bhikkhu who has not yet reached [jhāna], who does not know the pasture, enters upon the first jhāna, which is separate from sense-pleasures [etc.]. He does not develop this state, nor train much in it, but it occurs to him: “What if I were to attain the second jhāna which is separate from thinking and exploring [etc.]?” Not separating [from thinking and exploring etc.] and not establishing himself [in the second jhāna], he again thinks: “I cannot attain the second jhāna which is separate from thinking and exploring [etc.]. What if I withdraw [from this] and attain the first jhāna which is separate from sense-pleasures [etc.]?” [But he is unable to do so.] This foolish bhikkhu is as foolish and inexperienced as the young mountain cow who does not yet understand the places to go to.”<sup>221</sup>

<sup>220</sup> This heading is an introductory sentence in the text: “This is the explanation of the second jhāna. The considering of the disadvantage of the first jhāna and the benefit of the second jhāna”. According to a footnote in the Taishō edition, the sentence is not found in the 宮 or “Palace” edition; see Introduction § 13.

<sup>221</sup> A IV 418, Vism IV.130/p.153: *Seyyathāpi, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum. Tassā evamassa yaññūñāham agatapubbañceva disam gaccheyyam, akhāditapubbāni ca tināni khādeyyam, apītapubbāni ca pānīyāni piveyyanti. Sā purimam pādañ na supatiñhitam patiñhāpetvā pacchimam pādañ uddhareyya. Sā na ceva agatapubbañ disam gaccheyya, na ca ... piveyya; yasmin cā*

Therefore, he should practise the first jhāna and should achieve mental mastery in it. Before and after his meal, in the first and last watches of the night, wherever he wishes, whenever he wishes, for as long as he wishes, unimpeded, he adverts [to the first jhāna], enters upon it, emerges from it, and reviews it.<sup>222</sup> If he — whether for a short time or for a long time — often enters upon [the first jhāna] and often emerges from it, he will achieve mastery in the first jhāna. Having achieved mastery, he gives rise to the second jhāna and transcends the first jhāna.

Furthermore, he considers: “This first jhāna is coarse; the second jhāna is refined”.<sup>223</sup> He sees the disadvantage of the first jhāna and the benefit of the second jhāna. [418b]

*padese thitāya evamassa yaññūñāhañ agatapubbañceva disañ gaccheyyañ, ... piveyyan-ti tañ-ca padesañ na sotthinā paccāgaccheyya. Tañ kissa hetu? Tathā hi sā, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum. Evam-evañ kho, bhikkhave, idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi ... pañhamam jhānam upasampajja viharati; so tañ nimittañ na ãsevati na bhāveti na bahulīkaroti na svādhiññitam adhiññāti. Tassa evam hoti yaññūñāhañ vitakkavicārāñam vūpasamā ... dutiyam jhānam upasampajja vihareyyan-ti. So na sakkoti vitakkavicārāñam vūpasamā ... dutiyam jhānam upasampajja viharitum. Tassa evam hoti yaññūñāhañ vivicceva ... pañhamam jhānam upasampajja vihareyyan-ti. So na sakkoti ... pañhamam jhānam upasampajja viharitum. Ayam vuçcati, bhikkhave, bhikkhu ubhato bhaññho ubhato parihīno, seyyathā pi sā gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum.*

<sup>222</sup> 隨心所樂欲久近隨意無礙. Cf. Patis I 99–100: *Vasīti pañca vasiyo. Āvajjanavasī, samāpajjanavasī, adhiññānavasī, vuññānavasī, paccavekkhanāvasī. Pañhamam jhānam yatthicchakam yadicchakam yāvaticchakam āvajjati; āvajjanāya dandhāyitattam natthīti āvajjanavasī. ... yāvaticchakam samāpajjati; ... adhiññāti; ... vuññāti; ... paccavekkhati; paccavekkhañāya dandhāyitattam natthīti paccavekkhañāvasī.* “Establishes it”, *adhiññāti*, is not in the Chinese.

For more on these jhāna skills, see 424b27f. There the explanation indicates that “whichever”, i.e., whichever jhāna or attainment (*yad + icchakam*), is intended rather than “whenever” (*yadā + icchakam*). “Whichever” would not make sense here in the context of just the first jhāna. The Patisambhidāmagga Commentary, after explaining that it means “whenever”, (i.e., one adverts to it at whatever time one wishes), says that it can mean alternatively that one adverts to the first jhāna on whichever (meditation) object, i.e., the earth totality or the other objects. This also does not make sense here in the *Vimuttimagga* since no meditation subjects besides the earth totality have been discussed. Patis-a I 317: *Yadicchakan-ti yadā yadā kāle sītakāle vā uññakāle vā, tadā tadā āvajjati. Atha vā yañ yañ pañhamam jhānam icchati pathavīkasiññarammañam vā sesārammañam vā, tañ tañ āvajjati.*

<sup>223</sup> 此初禪龐第二禪細, or “The first jhāna is gross, the second jhāna is subtle.” This passage is found in the description of each concentration attainment. In the context of meditation attainments, *olārika* “coarse/gross” is used to describe the coarseness of the lower attainment or its components in relation to the more refined and superior higher one(s). Patis-a 332 explains the term *olārikatññena*: “But of thinking and exploring and so on, the diversity is to be understood in the sense of the coarseness of each of the lower [jhāna factors] in relation to the higher ones”: *Vitakkavicārāñam pana hetñhimāñam hetñhimāñam uparimato uparimato olārikatññena nānattam veditabbam.*

Q. What is the disadvantage of the first jhāna?

A. The closeness to the five hindrances as the opponents [of this jhāna] stirs up thinking and exploring [whereby] the body is wearied and the mind harassed. All these states make this a coarse attainment which is not amenable to [be directed to] the direct knowledges.<sup>224</sup> Owing to [attachment to] pleasure,<sup>225</sup> the first jhāna does not partake of distinction. This is the disadvantage of the first jhāna. The opposing of this [disadvantage] is the benefit of the second jhāna. Thus, one sees the disadvantage of the first jhāna and the benefit of the second jhāna.

He practices by attending to the sign of the totality as the object of the second jhāna. He does not attend to what is connected with the first jhāna, that is, he does not attend to thinking and exploring.<sup>226</sup> Due to rapture and pleasure born of concentration, the mind becomes resolved. The meditator, attending thus before

Cf. D I 37: *Yadeva tattha vitakkitam vicāritaṁ, etenetam olārikam akkhāyati. Yato kho, bho, ayaṁ attā vitakkavicārānaṁ vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkam avicārānaṁ samādhijam pītisukham dutiyam jhānam upasampajja viharati.* Peṭ 143: *Iti pathamam jhānam pañcaīgavippahīnaṁ pañcaīgamasamāgatam.* Tesam yeva vitakkavicārānaṁ abhikkhaṇam āsevanāya tassa tappoṇamānasam hoti. Tassa vitakkavicārā olārikā khāyanti. Yañ-ca pītisukhañ-ca nekkhammañ-ca olārikam bhavati. Api ca samādhijā pīti rati ca jāyati. Tassa vicārārammaṇam. Tesam vūpasamā ajjhattam ceto sampasīdati. Vism IV.137–38/p.155: ... *paguṇapāṭhamajjhānato vuṭṭhāya ayaṁ samāpatti āsannanīvaraṇapaccatthikā, vitakkavicārānaṁ olārikattā anāgadubbalā ti ca tattha dosam disvā dutiyajjhānam santato manasikatvā pathamajjhāne nikantim pariyādāya dutiyādhibigamāya yogo kātabbo.* Athassa yadā pathamajjhānā vuṭṭhāya satassa sampajānassa jhānaṅgāni paccavekkhato vitakkavicārā olārikato upaṭṭhahanti, pītisukhañ-ceva cittekkaggatā ca santato upaṭṭhāti ... Moh 242: ... *tato vuṭṭhāya tattha āsannanīvaraṇapaccatthikatāya ceva olārikavitakkavicārakkhobhasamaṅgitāya ca dosam disvā nikantim pariyādāya vitakkādibhedolārikaṅgappahānāya, pīti ādisantaṅgapatiṭṭabhbhāya ca tadeva kammaṭṭhānam punappunaṁ manasikaroto dutiyam jhānam uppajjati ...* Vism III.11/p.86: *Pañcakanaye dutiyajjhānasamādhi avitakkavicāramatto.* Yo hi vitakkamatte yeva ādīnavam disvā vicāre adisvā kevalam vitakkappahānamattam ākaṅkhamāno pathamajjhānam atikkamati, so avitakkavicāramattam samādhim paṭilabhati.

Cf. Śrāvakabhūmi 3.28.2.2.2: *tatra yena vitarkev audārikalakṣaṇam pratisaṁvedayate, avitarke ca dvīṭye dhyāne śāntalakṣaṇam, sa lakṣaṇapratisaṁvedī manaskāro dvīṭyadhyānasamāpattaye;* see Deleanu 2006: 328.

<sup>224</sup> Peṭ 149: ... *vitakkavicārō ca tattha cittam khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittam vihaññati, anabhinīthārakkhamova abhiññānam, ime ādīnavā paṭhame jhāne.* ... A IV 440: ... *pathamam jhānam upasampajja viharāmi.* Tassa mayham Ānanda iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti, svāssa me hoti ābādho.

<sup>225</sup> 既樂初禪不成勝分. Cf. the parallel sections in other jhānas at 420c18 and 421b08.

<sup>226</sup> Cf. A IV 440: ... *vitakkesu ādīnavam disvā tam bahulamakāsiṁ, avitakke ānisamṣam adhigamma tamāsevīm.* Tassa mayham, Ānanda, avitakke cittam pakkhandati pasīdati santiṭṭhati vimuccati etam santan-ti passato. ... *vitakkavicārānaṁ vūpasamā ... dutiyam jhānam upasampajja viharāmi.* Kv 567: *Dutiyam jhānam vitakkavicāre ādīnavato manasikaroto uppajjati ti? Āmantā.*

long accomplishes the cessation of thinking and exploring. Due to the rapture and pleasure born of concentration the mind attains absorption.<sup>227</sup>

### 31 Factors of the second jhāna

This is the explanation of the four factors of the second jhāna:

The meditator, with the stilling of thinking and exploring, dwells having entered upon the second jhāna, which has internal confidence and singleness of mind, is without thinking and exploring, and is with rapture and pleasure born of concentration.<sup>228</sup>

This is a benefit of the earth totality.

“Stilling of thinking and exploring”: is the stilling of thinking and exploring through analysing well. “Stilling of thinking and exploring” is also called “the abandoning [of thinking and exploring]”.

Q. What is “stilling of thinking and exploring”?

A. It is the cessation of the disadvantage of thinking and exploring with regard to the first jhāna. It is the cessation of all roots<sup>229</sup> of thinking and exploring. It is the abandoning of the disadvantage of thinking and exploring, the roots of thinking and exploring, and also thinking and exploring together with the roots of thinking and exploring. This is “the stilling of thinking and exploring”.

Furthermore, through abandoning the lower, coarser jhāna, he obtains the higher, more refined jhāna. Furthermore, he causes gradual cessation.<sup>230</sup>

“Internal” (*ajjhatta*): what is personal (*paccatta*) is called “internal”.

There are three kinds of “internal”: (1) internal in the sense of personal; (2) internal concentration; and (3) internal object (*visaya*).<sup>231</sup>

<sup>227</sup> 令心安住, lit. “causes the mind to dwell/establish [in] absorption”. This phrase occurs in different forms in the parallel sections in each of the following jhānas and formless attainments. In the parallel sections in the third and fourth jhānas (419a18 & 420a16) there is 令心得安解, “causes the mind to attain/obtain the absorption release”. At each of the formless attainments (420c26, 421b14, 421c12, 422a09) there is 心得安 “the mind attains/obtains absorption”, which makes the most sense. 心得安 corresponds to *appanāpatta citta* or *cittam appanam pāpunāti*.

<sup>228</sup> A I 53: *Vitakka-vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati.*

<sup>229</sup> The character 根 can mean both *mūla*, root, and *indriya*, faculty.

<sup>230</sup> Cf. Nett-a 134: *Oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresam dutiyajjhānādīnam adhigamo hotī ti.*

<sup>231</sup> Vism IV.141/p.156: *Ajjhantan-ti idha niyakajjhattam adhippetam, vibhaṅge (Vibh § 573) pana ajjhattam paccattan-ti.* Iti-a II 167: *Tattha gocarajjhattam, niyakajjhattam, visayajjhattam,*

Q. What is “internal in the sense of personal”?

A. The six internal sense bases.

“Internal concentration” is the contemplation of one’s own body — this is called “internal concentration”.<sup>232</sup>

“Internal object” is internal, one’s own thought, which does not go outside, and the nature of which is to comprehend — this is called “internal object”.

In this Exposition [the sense of] “internal in the sense of personal” is intended.<sup>233</sup>

“Confidence” is faith, trusting, believing, conviction — this is called “confidence”.<sup>234</sup>

[“Internal confidence” is faith, trusting, believing, and conviction] with regard to internal concentration — this is called “internal confidence”.

Q. What are the characteristic, essential function, manifestation, and footing of internal confidence?

A. Undistractedness is the characteristic of internal confidence. Stillness (*upasama*) is its essential function. Clearness (*anāvila*) is its manifestation. Thinking and exploring are its footing.<sup>235</sup>

“Singleness of mind” (*cetaso ekodibhāva*): steadiness of mind, ... right concentration — this is called “singleness of mind”.<sup>236</sup>

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*ajjhattajjhattan-ti catubbidham ajjhattam. Tesu ajjhattarato samāhito ti evam-ādīsu vuttam idam gocarajjhattam nāma. Ajjhattam sampaśādanan-ti āgataṁ idam niyakajjhattam nāma. Sabbanimittānaṁ amanasikārā ajjhattam suññataṁ upasampajja viharatī ti evamāgataṁ idam visayajjhattam nāma. Ajjhattikā dhammā, bāhirā dhammā ti ettha vuttam ajjhattam ajjhattajjhattam nāma.* Cf. As 46.

<sup>232</sup> Cf. D II 215: *Ajjhattam kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.* Sv 237: *Tattha sammā samādhiyatī ti tasmiṁ ajjhattakāye samāhito ekaggacitto hoti.* Sv-t II 273: *Attano kāyato ti ajjhattam kāye kāyānupassanāvasena sammā samāhitacitto samāno samāhito yathābhūtam pajānati passatī ti.*

<sup>233</sup> See Ch. 8 fn. 162.

<sup>234</sup> Vibh 258: *Sampaśādanan-ti yā saddhā saddahanā okappanā abhippasādo.*

<sup>235</sup> Pet 182: *Yā cetasikā passaddhi savitakkam savicāram virodhanaṁ, yo kilesa ca paridāho, so paṭhame jhāne niruddho.* Tathā yā ca kilesapassaddhi, yā ca vitakkavicārānaṁ passaddhi, ubhayepi ete dhamme passaddhāyam. Ps I 84: *Kāyacittadarathapassambhanato passaddhi. Sā upasamalakkhaṇā, kāyacittadarathanimmaddanarasā, āyacittānaṁ aparipphandanabhūt asītibhāvapaccupatīthānā.*

不濁 corresponds to *anāvila*, “serene, non-turbid, clear, pure”. Cf. 無濁, *anāvila*, at 458b05. Cf. A I 9: *Seyyathā pi ... udakaraho accho vippasanno anāvilo tattha cakkhumā puriso tīre thito passeyya sippisambukam-pi sakkharakaṭhalam-pi macchagumbam-pi carantam-pi tiṭṭhantampi. Taṁ kissa hetu? Anāvilattā ... udakassa. Evam-evam kho ... so vata bhikkhu anāvilena cittena attattham vā ḥassati ...* Pet 166: *Manasā ce pasannenā ti anāvilasaṅkappa dutiyajjhānapaññattiyā paññattam.*

<sup>236</sup> The Vim quotes the abridged version as given in Vibh 258: *Cetaso ekodibhāvan-ti yā cittassa ḥitī... pe ... sammāsamādhi.* The full version as at Vibh 217 is given at 406c29/

Q. What is the meaning of “singleness of mind”?

A. “Mind” (*ceta*) means mentality (*mano*).

“Singleness” (*ekodi*) is said to be a name for mindfulness.<sup>237</sup>

“State” (*bhāva*),<sup>238</sup> as taught in grammar (*saddasattha*),<sup>239</sup> is “arisen state” (*pabhāva*?). “State” (*bhāva*) is taught as having the meaning of “nature” (*pakati*).

The singleness of mind of the second *jhāna* stills thinking and exploring. It produces [the second *jhāna*] through singleness.<sup>240</sup>

Ch. 4 § 2. Moh 243: *Ekodibhāvan-ti ettha vitakkavicārehi anajjhārūlhattā eko aggo seṭho udetī ti ekodi, samādhi. Tam bhāveti vadḍhetī ti dutiyajjhānam ekodibhāvam.* Vism IV. 143/p.156, As 169: *eko udetī ti ekodi, vitakkavicārehi anajjhārūlhattā aggo seṭho hutvā udetī ti attho. Seṭho pi hi loke eko ti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvā ti pi vattum vaṭṭati. Atha vā sampayuttadhamme udāyatī ti udi, uṭṭhāpetī ti attho. Seṭṭhaṭhena eko ca so udi cā ti ekodi, samādhissetam adhivacanam. Iti imaṇ ekodim bhāveti vadḍhetī ti idam dutiyajjhānam ekodibhāvam.* M III 112: ... *tasmīm yeva purimasmiṇ samādhnimitte ajjhattam-eva cittam sañṭhapetabbam sannisādetabbam ekodi kātabbam samādahātabbam.* A II 94: ... *evaṇ kho, āvuso, cittam sañṭhapetabbam, evaṇ cittam sannisādetabbam, evaṇ cittam sannisādetabbam, evaṇ cittam ekodi kātabbam evaṇ cittam samādahātabbanti. So aparena samaye lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattam cetosamathassa.* Ud-a 320: *Samādhi hi cittassa thiṭī ti vuccati. Tasmā samathavasena vipassanāvaseneva vā ekaggatāya sati cittam ārammaṇe ekodibhāvūpagananena thiṭam nāma hoti. Paṭis-a I 230: Tattha cittassa ekaggatā ti nānārammaṇavikkhepābhāvato ekam ārammaṇam aggam uttamam assā ti ekago, ekaggassa bhāvo ekaggatā.* Saddh 460: *ekaggatā ti cittassa ekālambanasañṭhiti.* See CPD s.v. “*ekodi*”.

<sup>237</sup> 一者說於念名. This probably refers to contemplation of the body; see the definition of “internal concentration” above. Cf. D II 215: *Ajjhattam kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.* Sv 237: *Tattha sammā samādhiyatī ti tasmīm ajjhattakāye samāhito ekaggacitto hoti.*

<sup>238</sup> The Pāli word *ekodibhāva* consists of *ekodi* “singleness/unification” + *bhāva* “state” and literally means “state of singleness”. Since “-ness” in “singleness” already conveys the meaning of *bhāva*, *ekodibhāva* is translated as “singleness”.

<sup>239</sup> 聲論 lit. “exposition/treatise (*sāstra*) of words/sounds (*sabda*)”. *Saddasattha* means the “science of language”, i.e., “grammar” and is frequently mentioned in Pāli commentarial literature. Ole Pind (personal correspondence): “*Saddasattha* usually refers to Pāṇinian grammar (*śabdaśāsana/śabdaśāstra*). The quotations seem to presuppose grammatical discussions regarding *prakṛti*. *Kāśikā* on Pāṇini vi 1 115 glosses the *prakṛti* as *svabhāva*, which resurfaces in the quotation above as *sabhaṇa*.” On Pāṇinian grammar in Buddhaghosa’s commentaries and references to an unknown lost commentary that was earlier than the *Kāśikā*, see Gornall 2011.

Cf. As 40: *Dhammasaddo sabhāvadhāraṇādi-atthajotakattena.* Ps-ṭ II 281: *Sabhāvo ti pakati-attho hi ayan dhammasaddo, jātidhammā jarādhammā ti ādīsu viya tasmā.*

<sup>240</sup> 此第二禪一心能滅覺觀以一性得起. See Vism IV.143/p.156, As 169, Nidd-a I 135, etc: *Eko udetī ti ekodi, vitakkavicārehi anajjhārūlhattā aggo seṭho hutvā udetī ti attho. Seṭho pi hi loke eko ti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvā ti pi vattum vaṭṭati. Atha vā sampayuttadhamme udāyatī ti udi, uṭṭhāpetī ti attho. Seṭṭhaṭhena eko ca so udi cā ti ekodi, samādhissetam adhivacanam. Iti imaṇ ekodim bhāveti vadḍhetī ti idam dutiyajjhānam ekodibhāvam.* Cf. As 118, Vibh-a 17.

Q. What are the characteristic, essential function, manifestation, and footing of singleness of mind?

A. One-pointedness of mind is its characteristic;<sup>241</sup> stillness (*upasama, viveka*) is its essential function; wavelessness<sup>242</sup> is its manifestation; and the stilling of thinking and exploring is its footing.

Q. [It is said that the meditator has] “internal confidence and singleness of mind”. If that is so, why are these not included in the first *jhāna*? [418c]

A. In the first *jhāna*, owing to the movement of the waves of thinking and exploring, the mind is perturbed. It is like seeing the unclear reflection of one’s face in water that has become perturbed due to windy waves,<sup>243</sup> just so in the first *jhāna*, because of perturbation due to the movement of the waves of thinking and exploring, internal confidence and the state of one-pointedness of mind are not clear. Therefore, internal confidence and singleness of mind are not included in the first *jhāna*.

“Without thinking and exploring”: With the abandoning of thinking, there is no thinking. With the seclusion from exploring, there is no exploring.

Q. Are “stilling of thinking and exploring” and “without thinking and exploring” two kinds of abandoning of thinking and exploring? Why are two taught?

A. The “stilling of thinking and exploring” is [the cause] for the appearance of “internal confidence”. The “state of one-pointedness of mind” is the cause for “without thinking and exploring”, which is [the cause] for the appearance of the excellent characteristic of “rapture and pleasure born of seclusion”.<sup>244</sup>

Furthermore, the “stilling of thinking and exploring”: through thinking and exploring, he sees the disadvantage of thinking and exploring, and abandons that state of disadvantage. “Without thinking and exploring” is the stilling of thinking and exploring of the material sphere.

Furthermore, there are two kinds of “without thinking and exploring”: (1) “without thinking and exploring” that is not due to the “stilling of thinking

<sup>241</sup> Pet 127: *Ekaggalakkhano samādhi, avikkhepa-paccupaṭṭhāno*. As 118: *Cittassekaggatā ti cittassa ekaggabhbāvo; samādhissetam nāmam. Lakkhanādīsu panassa aṭṭhakathāyam tāvā vuttam: pāmokkhalaikkhāno ca samādhi avikkhepalakkhāno ca.*

<sup>242</sup> 無浪, lit. “without waves”. Cf. Patis I 49: *ekaggaṭṭhena samādhi, avikkhepaṭṭhena samādhi, avisāraṭṭhena samādhi, anāvilaṭṭhena samādhi, aniñjanaṭṭhena samādhi.*

<sup>243</sup> Cf. S V 123: *Seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto. Tattha cakkhumā puriso sakam mukhanimittam paccavekkhamāno yathābhūtam na jāneyya na passeyya. Evam-eva kho ... yasmin samaye uddhaccakukkuccapariyūṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaranam yathābhūtam nappajānāti, attattham-pi tasmīm samaye yathābhūtam na jānāti na passati ...*

<sup>244</sup> Cf. the discussion in Vism IV.147/p.157.

and exploring”; (2) “without thinking and exploring” that is due to the stilling of thinking and exploring.

Thus, the five direct knowledges and the third jhāna, etc., are “without thinking and exploring” that is not due to the “stilling of thinking and exploring”. The second jhāna, through the means of stilling, is “without thinking and exploring” that is due to the “stilling of thinking and exploring”. These are the two kinds.

“Born of concentration”: This refers to concentration. The first jhāna is born from that knowledge (*ñāṇa*) and the second jhāna is born from the concentration of the first jhāna.

Furthermore, “concentration” means that the second jhāna is born together with one-pointedness of mind.

“Rapture and pleasure born of concentration”: Rapture and pleasure have been analysed in the first [jhāna].

“Second”: dependent on the first it gets its name. [Because] one enters upon this jhāna second [it is the “second”].<sup>245</sup>

“Jhāna”: Internal confidence, rapture and pleasure and one-pointedness of mind — this is called “jhāna”.<sup>246</sup>

“Dwells having entered upon” one attains the second jhāna, which is secluded from two factors, is endowed with two factors and three kinds of goodness, possesses ten characteristics and is associated with twenty-three benefits<sup>247</sup> [which result in] a divine abiding (*dibbavihāra*) and rebirth as a radiant deity,<sup>248</sup> as is taught in detail above.<sup>249</sup>

<sup>245</sup> The translation has been adapted according to the Vibhaṅga parallel and the parallels in the first three jhānas. Vibh 258: *Dutiyān-ti gaṇanānupubbata dūtiyām. Idam dūtiyām samāpajjati ti dūtiyām.*

<sup>246</sup> Cf. Vibh 258: *Jhānan-ti sampasādo, pītisukham, cittassekaggatā.* Peṭ 139: *dūtiyām jhānaṃ caturaṅgasamannāgatam pītisukhena cittekaggatāya ajjhattam sampasādanena imāni cattāri aṅgāni uppādetvā sampādetvā viharati.* M III 25: *Ye ca dūtiye jhāne dhammā ajjhattam sampasādo ca pīti ca sukhañ-ca cittekaggatā ca.*

<sup>247</sup> The 25 benefits mentioned under the first jhāna minus thinking and exploring.

<sup>248</sup> This has been amended in accordance with the parallel sections in the first jhāna at 416b06 and in the following jhānas and immaterial attainments.

Cf. A II 127: *Puna ca param bhikkhave idh' ekacco puggalo vitakkavicārānam vūpasamā ajjhattam sampasādo cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dūtiyājdhānam upasampajja viharati. So tad assādeti ... tabbahulavihārī aparihīno kālam kurumāno ābhassarānam devānam sahayyatam uppajjati.*

<sup>249</sup> This refers to the detailed discussion of the benefits as found in the first jhāna section, in §§ 22–28 of this chapter.

“Divine abiding”: [one dwells in] the rapture and pleasure that are born from concentration; one dwells [in a state] surpassing the human — this is called “divine abiding”.

Therefore, the Fortunate One taught the bhikkhus:

“It is like a pond fed by a spring into which no water flows from the four directions, nor does rain fall into it from time to time. The cool water that wells up from that spring saturates, drenches, and pervades [the pond]. Just so, the bhikkhu makes the rapture and pleasure born from concentration refresh his body, without there being [any part] that is not permeated. The rapture and pleasure born from concentration pervade his body [and] mind completely”.<sup>250</sup>

Like the spring in this simile, the body of the meditator who enters upon the second jhāna should be understood. The absence of any water flowing in from any of the four directions and the absence of rain falling in, should be understood as the stilling of thinking and exploring. As the water welling up from the spring, causing the body [of water] to become full without causing waves to arise in it, [419a] so rapture and pleasure born of concentration pervade the name-and-matter body (*nāmarūpakāya*) without causing distraction of mind. As cool water causes the body to become refreshed and pervades it all over, so rapture and pleasure born of concentration completely fill the whole name-and-matter body.

The result (*vipāka*) of the practice of this attainment is such a divine abiding.

### 32 Benefit of rebirth as a radiant deity

With regard to the benefit of rebirth as a radiant deity (*ābhassaradeva*):

There are three kinds of second jhāna: inferior, middling, and superior.

If the meditator practises the inferior jhāna, he is reborn after death as a deity with limited radiance with a life span of two aeons. If he practises the middling jhāna, he is reborn after death as a deity of immeasurable radiance with a life span of four aeons. If he practises the superior jhāna, he is reborn after death as a radiant deity with a life span of eight aeons.<sup>251</sup>

<sup>250</sup> M I 276–7; D I 74; A III 25–6: *Seyyathā pi bhikkave udakarahado ubbhidodaka tassa nev’ assa puratthimāya … na pacchimāya … na uttarāya … na dakkhiṇāya disāya udakassa āyamukhaṁ, devo ca na kālena kālam sammādhāraṇ anuppaveccheyya, atha kho tamhā ca udakarahadā sītā vāridhārā ubbhijjitvā tam eva udakarahadā sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa, evam eva kho bhikkhave bhikkhu imam eva kāyaṇ samādhijena pūtisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pūtisukhena apphuṭam apphuṭam hoti.*

<sup>251</sup> Vibh § 1025: *Dutiyam jhānam parittam bhāvetvā parittābhānam devānam sahavyatam uppajjanti. Tesaṁ kittakaṁ āyuppamānam? Dve kappā. Dutiyam jhānam majjhimanam*

## D. *Third Jhāna*

### 33 Disadvantage of the second jhāna<sup>252</sup>

Now, the meditator, who has practised the second jhāna and has achieved mastery therein, [wishes to give rise to the third jhāna and to transcend the second jhāna].<sup>253</sup> He considers: “The second jhāna is coarse; the third jhāna is refined”. Knowing the disadvantage of the second jhāna, and seeing the benefit of the third jhāna, he gives rise to the third jhāna.

Q. What is the disadvantage of the second jhāna?

A. This attainment has closeness to thinking and exploring as its opponent. This jhāna, because of being accompanied by pervasive rapture, is coarse. Because of rapture being pervasive there is great exultation of mind and he is not able to arouse other [higher] jhāna factors. If he is attached to rapture, then that is a flaw. If he understands this flaw, then he becomes free of the flaw. If not, [this attainment] is not amenable to be directed to the direct knowledges.<sup>254</sup> If there is [attachment to] pleasure,<sup>255</sup> the second jhāna does not partake of distinction.

He knows the disadvantage of the second jhāna and sees that the opposing of this [disadvantage] is the benefit of the third jhāna. Having contemplated the disadvantage of the second jhāna and having seen the benefit of the third jhāna, by means of attending to the sign of the totality, he causes the cessation of mental rapture. By means of pleasure free from rapture, the mind becomes resolved.<sup>256</sup> Attending thus before long, by means of pleasure free from rapture, his mind attains absorption.

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*bhāvetvā appamānābhānam devānam ... āyuppamānam? Cattāro kappa. Dutiyam jhānam panītam bhāvetvā ābhassarānam devānam ... āyuppamānam? Aṭṭha kappa.*

<sup>252</sup> This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>253</sup> The part in brackets is found in the parallel sections in the other jhānas and attainments, but not here. Presumably it has been lost.

<sup>254</sup> Cf. 418b03. Cf. Pet 150: *Dutiye jhāne ime ādīnavā pūtipharanāsaṅghato ca eso dhammo, ... abhiññādukkhatāya ca ...* Vism IV.151/p.158: *ayaṁ samāpatti āsannavitakkavicārapaccatthikā, yadeva tattha pūtigatam cetaso uppilāvitam, etenetam olārikam akkhāyatīti vuttāya pītiyā olārikattā aṅgadubbalā ti ca tattha dosam disvā tatiyajjhānam santato manasikaritvā dutiyajjhāne nikantim pariyādāya tatiyādhibgamāya yogo kātabbo.*

<sup>255</sup> See 420c18.

<sup>256</sup> Reading 以無喜樂 for 以由喜樂, as at 419a17.

### 34 Factors of the third jhāna

The factors of the third jhāna:

The meditator, with the fading away of rapture, dwells equanimous, mindful, and clearly knowing, experiencing with the body that pleasure of which the noble ones declare: “He is equanimous, mindful,<sup>257</sup> one who dwells pleasantly”, dwells having entered upon the third jhāna.<sup>258</sup>

This is a benefit of the earth totality.

“With the fading away of rapture”: Rapture has already been explained.

“Fading away”: abandoning rapture, he dwells equanimous.

Q. What is “equanimity”?

A. That which is equanimity, equipoise, looking on equanimously, neutrality — this is called “equanimity”.<sup>259</sup>

There are eight kinds of equanimity, namely, (1) equanimity as feeling (*vedanā*), (2) equanimity as effort (*vīriya*), (3) equanimity as insight (*vipassanā*), (4) equanimity as an enlightenment factor (*bojjhaṅga*), (5) equanimity as an immeasurable (*appamāṇa*), (6) six-factored equanimity (*chaṭaṅga*), (7) equanimity as a jhāna factor (*jhānaṅga*), and (8) equanimity as purity (*pārisuddhi*).<sup>260</sup>

<sup>257</sup> 念智, “mindful and clearly aware” is repeated here, but this is not found in the Pāli nor in the explanation at 419c17.

<sup>258</sup> D I 75, M I 62, etc.: *Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti yan tam ariyā ācikkhan-ti upekkhako satimā sukhavihārī ti tatiyajjhānam upasampajja viharati.*

<sup>259</sup> Cf. Vibh § 584. *Upekkhako ti tattha katamā upekkhā? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa — ayam vuccati upekkhā.* Nidd I 501: *upekkhā ti yā catutthe jhāne upekkhā upekkhanā ajjhupekkhanā cittasamatā cittappassaddhatā majjhattatā cittassa.* Nidd-a I 137: *Upekkhako ca viharatī ti ettha upapattiito ikkhatī ti upekkhā, samam passati, apakkhapatītā hutvā passatī ti atho.*

不退不進 literally means “non-retrogression, non-advancing”, which is a liberal translation of *ajjhupekkhana*, “looking on equanimously”, based on its commentarial explanation. See Sv III 795: *Samaye ajjhupekkhanatā nāma yasmiṇ samaye sammāpaṭipattiṁ āgamma alināṇi anuddhatam anirassādām ārammaṇe samappavatṭam samathavīthipatiṭpannam cittaṁ hoti, tadāssa paggahaniggahasampahamsanesu na byāpāraṇ āpajjati, sārathi viya samappavattesu assesu.* Sv-ṭ II 423: ... *ayaṇi ajjhupekkhitabbasamaye bhāvanācittassa paggahaniggahasampahamsanesu abyāvātāsaṅkhātām paṭipakkhaṇi abhibhuyya pekkhanā vuccati.* Sv-ṭ II 216: *Ajjhupekkhato ti vīriyassa anaccāraddhanātisithilatāya vīriyasamatāyojane byāpārakaranena ajjhupekkhato.* Ps-ṭ II 313: *Sahajātānam ajjhupekkhanā hotī ti paggahaniggahasampahamsanesu byāpārassa anāpajjitatā ārammaṇānam ajjhupekkhanā, ...*

<sup>260</sup> Cf. Vism IV.158–170, As 172, etc.: *Upekkhā pana dasavidhā hoti: chaṭaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā vīriyupekkhā saṅkhārupekkhā vedanupekkhā*

- (1) “Equanimity as feeling” is the equanimity of the five faculties.<sup>261</sup>
- (2) Attending to the sign of equanimity from time to time is “the equanimity as effort”.<sup>262</sup>
- (3) When [resolving] “I shall abandon the origination of suffering”, he obtains equanimity,<sup>263</sup> it is called “equanimity as insight”.
- (4) The practising of the enlightenment factor [of equanimity] is “equanimity as an enlightenment factor”.
- (5) [The equanimity of the four immeasurables of] loving-kindness, compassion, appreciative gladness, and equanimity — this is called “equanimity as an immeasurable”.
- (6) When, on seeing a form with the eye [etc.], he is neither happy nor sad, but is equanimous, it is called “six-factored equanimity”.
- (7) When, [in the third jhāna] because of the fading away of rapture he dwells equanimous, it is called “equanimity as a jhāna factor”.

*vipassanupekkhā tatramajjhattupekkhā jhānupekkhā pārisuddhucekkhā ti. Tattha yā idha ... bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako ca viharati sato sampajāno ti evamāgatā khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaṭārammaṇāpāthe parisuddhapakatibhāvajahanākārabhūtā upekkhā, ayam chaṭaṅgupekkhā nāma. Yā pana upekkhāsaṅhagatena cetā ekaṁ disam pharitvā viharati ti evamāgatā sattesu majjhattākārabhūtā upekkhā, ayam brahmavīhārupekkhā nāma. Yā pana upekkhāsaṅhāsambojjhaṅgam bhāveti vivekanissitan ti evamāgatā sahajātānaṁ dhammānaṁ majjhattākārabhūtā upekkhā, ayam bojjhaṅgupekkhā nāma. Yā pana kālena kālam upekkhānimittam manasi karott ti evamāgatā anaccāraddhanātisithilavīriyasaṅkhātā upekkhā, ayam vīriyupekkhā nāma. ... Yā pana yasmin samaye kāmāvacaram kusalam cittam uppānam hoti upekkhāsaṅhagatān ti evamāgatā adukkhamasukhasaṅkhātā upekkhā, ayam vedanupekkhā nāma. Yā pana yadatthi yam bhūtam, tam pajahati, upekkhāna paṭilabhati ti (= M II 264, A IV 69) evamāgatā vicinane majjhattabhbūtā upekkhā, ayam vipassanupekkhā nāma. Yā pana chandādīsu yevāpanakesu āgatā sahajātānam samavāhitabhbūtā upekkhā, ayam tatramajjhattupekkhā nāma. Yā pana upekkhako ca viharati ti evamāgatā aggasukhepi tasmiṁ apakkhapātajanānī upekkhā, ayam jhānupekkhā nāma. Yā pana upekkhāsaṅtipārisuddhiṁ catuttham jhānan ti evamāgatā sabbapaccanīkāparisuddhā paccanīkāvūpasamanepi abyāpārabhbūtā upekkhā, ayam pārisuddhucekkhā nāma.*

<sup>261</sup> Probably this refers to the equanimity of the five feeling faculties given at S V 207: *Pañcimāni ... indriyāni. ... Sukhindriyam, dukkhindriyam, somanassindriyam, domanassindriyam, upekkhindriyam.*

<sup>262</sup> Cf. A I 256: *kālena kālam upekkhānimittānī manasi kātabbam.*

<sup>263</sup> 苦集我今當斷成得捨為見捨。“Origination of suffering”, 苦集, *dukkhasamudaya*, can be an interpretation of *yadatthi yam bhūtam tam pajahāmī ti*, “whatever is, whatever has become, that I abandon”; M II 264, A IV 70, quoted in Vism IV.163/p.161 (see above). Cf. S II 48: *Tadāhāranirodhā yam bhūtam tam nirodhadhamman-ti yathābhūtam sammappaññāya passati. Tadāhāranirodhā yam bhūtam tam nirodhadhamman-ti yathābhūtam sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṁ kho, bhante, sekkho hoti.* M I 260: *Tadāhāranirodhā yam bhūtam, tam nirodhadhamman-ti ... passathā ti?*

- (8) The purity of mindfulness due to equanimity [in the fourth jhāna] is “equanimity as purity”.<sup>264</sup> [419b]

In the eighth [type of] equanimity, equanimity as feeling is abandoned. The other seven equanimity states are “equanimity as neutrality” (*tatramajjhattatā*).

Furthermore, there are three kinds of equanimity: (1) as conveying [associated states] evenly;<sup>265</sup> (2) as [a state of] little activity; and (3) as unconcern (*avyāpāra*).

- (1) The application (*payoga*) of equipoise that is neither overly exerted nor overly sluggish and that is present in all jhānas is “equanimity as conveying [associated states] evenly”. This inferior equanimity is close to the second jhāna and removes great exultation of mind.<sup>266</sup>
- (2) If the mind is not active, it is called “equanimity as [a state of] little activity”. This equanimity is close to the third jhāna and removes all exultation of mind.
- (3) When through imperturbability of body and mind the mind is not actively concerned with objects, it is called “equanimity as unconcern”. This equanimity is close to the fourth jhāna.

<sup>264</sup> Vibh 261, § 597: ... *Ayam sati imāya upekkhāya vivaṭā hoti parisuddhā pariyoḍatā. Tena vuccati upekkhāsatipārisuddhin-ti.*

<sup>265</sup> 相應乘 lit. “co-arisen/associated vehicle” = lit. *sampayutta-yāna*. See *yā pana chandādīsu yevāpanakesu āgatā sahajātānam samavāhitabhūtā upekkhā, ayam tatramajjhattupekkhā nāma* at Vism IV.164, etc, quoted a few notes above, where *samavāhita-bhūtā* is translated by Nāṇamoli as “equanimity consisting in the equal efficiency of conascent states” at Vism IV.164 and *samavāhita* as “conveying evenly” at XIV.153, see below. PED: “evenly borne along (of equanimity)”. The characters 相應 can correspond to *saha-vartin, sahita, samavāgata, samanvita* according to DDB. Saṅghapāla probably understood *samavahita* as *saṃ/saha + vāha/vāhana*, “associated vehicle”, or he rendered *sahajātānam/ sampayuttesu* as 相應, and *samavāhitabhūtā/ samavāhitabhāvena* as 乘.

Cf. Vism XIV.153/p.466, As 133: *Tesu dhammesu majjhattatā tatramajjhattatā. Sā cittacetasikānaṃ samavāhitālakkhaṇā, tūnādhikanivāranarasā, pakkhapātupacchedanarasā vā, majjhattabhāvapaccupaṭṭhānā. Cittacetasikānaṃ ajjhupekkhanavasena samappavattānaṃ ājāneyyānaṃ ajjhupekkhanasārathi viya daṭṭhabbā*. Cf. Vism-mhṭ I 173 (to Vism IV.116/p.149): *Paripanthavisuddhimajjhimasamathapatiṭpakkhandanehi vuddhippattiyā anubrūhite jhānacitte laddhokāsā tatramajjhattupekkhā sampayuttesu samavāhitabhāvena pavattamānā te anubrūhentī viya hotī ti āha tatramajjhattupekkhāya kiccavasena upekkhānubrūhanā veditabbā ti.*

<sup>266</sup> See 419a12: “Because of rapture being pervasive there is great exultation of mind and he is not able to arouse other [higher] jhāna factors” and 419b11: “The mental attachment to those [two] places that are pervaded with rapture has not yet ceased. Because of the non-ceasing of rapture and pleasure, there is great exultation of mind”. At 416a the rapture of the 1<sup>st</sup> jhāna is said to be “rapture born of seclusion” while the rapture of the 2<sup>nd</sup> jhāna is “rapture born of concentration”. The character 近 corresponds to *āsanna* “close, near”.

Q. What are the characteristic, essential function, manifestation, and footing of equanimity?

A. Neutrality is its characteristic; disinterest (*anābhoga*)<sup>267</sup> is its essential function; unconcern (*avyāpāra*) is its manifestation; and fading away [of rapture] is its footing.<sup>268</sup>

Q. Why is this equanimity taught in this *jhāna*, and not in the second and the first *jhāna*?

A. The mental attachment to those [two] states (*vatthu*) that are pervaded with rapture has not yet ceased. Because rapture and pleasure have not ceased, there is great exultation of mind. Therefore, equanimity is not taught in the second [and first] *jhāna*.

In the third *jhāna*, owing to the non-pervasion with and the fading away of rapture, and owing to the cessation of attachment to it, this *jhāna* factor arises. Because of mastery of the *jhāna* factors, it is said “[he dwells] equanimous, mindful, and clearly knowing”.

Q. What is “mindfulness”?

A. The mindfulness that is recollection (*anussati*), remembering, [the mindfulness that is] recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness, and right mindfulness — this is called “mindfulness”.<sup>269</sup>

Q. What are the characteristic, essential function, manifestation, and footing of mindfulness?

A. Recollection (*anussati*) is its characteristic; non-forgetting is its essential function; guarding is its manifestation; and the four [foundations of] mindfulness are its footing.<sup>270</sup>

<sup>267</sup> 無所著. Cf. Vibh 321, § 766: *pañca viññānā anābhogā ti pañcannam viññānānam natthi āvattanā vā ābhogo vā samannāhāro vā manasikāro vā*. Ps IV 90: *Passaddhātā cetaso anābhogo ti yo so yadeva tattha sukhan-ti cetaso ābhogo, etenetam olārikamakkhāyatī ti evam passaddhātā cetaso anābhogo vutto, tassa abhāvā ti attho*.

<sup>268</sup> Vism IV.171, As 174: *Sā majjhātālakkhaṇā anābhogarasā abyāpārapaccupaṭṭhānā, pītivirāgapadaṭṭhānā ti*.

<sup>269</sup> 念, = *sati*, in Chinese means “to remember, remembrance; recollect, recollection” and also “thought”. Cf. Vibh 259, § 586, Dhs 11, § 14: *Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyam satibalam sammāsati, ayañ vuccati sati*.

<sup>270</sup> 隨念 = *anussati*: “recollection/remembering/recalling”. Vism IV.172/p.162, As 174: *Tattha saraṇalakkhaṇā sati, asammussanarasā ārakkhapaccupaṭṭhānā*. Vism XIV.141/p.156, As 122: *apilāpanalakkhaṇā sati, asammosanarasā, ārakkhapaccupaṭṭhānā visayābhīmukhī-bhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānāpadaṭṭhānā vā....*

What is “clear knowing” (*sampajañña*)? Knowing (*pajānana*), investigation (*vicaya*), wisdom (*paññā*), and right view (*sammāditthi*) — this is called “clear knowing”.<sup>271</sup>

There are four kinds of clear knowing: clear knowing of purpose; clear knowing of suitability;<sup>272</sup> clear knowing of non-delusion; and clear knowing of resort.<sup>273</sup>

Herein, clear knowing of the four postures is clear knowing of purpose. Entering a secluded place (*suññāgāra*) is clear knowing of suitability. Knowledge about the eight worldly states (*aṭṭha loka-dhammā*) is clear knowing of non-delusion. [To attend to] the meditation subject<sup>274</sup> is clear knowing of resort. In this Exposition [clear knowing] is taken as clear knowing of the resort.

Q. What are the characteristic, essential function, manifestation, and footing of clear knowing?

<sup>271</sup> The text is corrupt here and has been translated in accordance with the Vibhaṅga parallel. It has: “Knowing and understanding as/for wisdom (*paññā*), that right knowing this is called “knowledge”. 知解為慧是正智此謂為智.

Cf. Vibh § 525/p.250: *Yā paññā pajānā vicayo pavicayo ... paññā ... amoho dhamma-vicayo sammāditthi — idam vuccati sampajaññam.*

The Chinese and Tibetan translations for *sampajañña* are 正智 and *yang dag par shes pa*: “right/correct knowledge”. This is in accordance with the Pāli commentarial explanation of *sam* in *sampajañña* as *sammā* “right/correct” in As 148 & Nett-a 133: *Sammā pakārehi aniccaññi jānātī ti sampajaññam*, Mp II 42: *Sampajāno ti aṭṭhārasavidhena kāyānupassanāsatipatthānassa pariggāhikapaññāya sammā pajānanto* and Mp II 162: *Sammā pajānanalakkhanam sampajaññanti*. The other explanation is *samantato*, “completely/wholly”: As 131 & Nidd-a I 188: *Sampajānātī ti sampajaññam, samantato pakārehi jānātī ti attho*. Mp-ṭ I 235 gives both meanings: ... *sammā samantato sāmañ-ca pajānanto sampajāno, asammissato vavathāne aññadhammānupassitābhāvena sammā aviparūtam sabbākārappajānena samantato uparūparivisesāvahabhāvena pavattiyā sammā pajānantoti attho*.

<sup>272</sup> 自相 = “own characteristic” (*sallakkhana/svalakṣaṇa* or *svayam + lakṣaṇa*). Perhaps Saṅghapāla misunderstood *sappāya* as *svayam + lakṣaṇa*, “peculiar characteristic of oneself” in the sense of “what is suitable for oneself”.

<sup>273</sup> Cf. Sv I 184, Ps I 253, Mp III 198, etc.: *Sātthaka-sampajaññam sappāya-sampajaññam gocara-sampajaññam asammoha-sampajaññan-ti catubbidham sampajaññam*. Cf. Sv-ṭ I 315: *Dhammato vadḍhisañkhātena saha atthena vattatī ti sātthakam, abhikkantādisātthakassa sampajānanam sātthakasampajaññam. Sappāyassa attano hitassa sampajānanam sappāyasampajaññam. Abhikkamādīsu bhikkhācāragocare, aññatthā pi ca pavattesu avijahite kammaṭhānasañkhāte gocare sampajaññam gocarasampajaññam. Abhikkamādīsu asammuyhanam-eva sampajaññam asammohasampajaññam.*

For a translation of the Pāli commentarial explanation of the four kinds, see Bodhi 2008: 94–130.

<sup>274</sup> 事處, lit. *kamma-vatthu*, used as a synonym for 行處, which is here already used for *gocara*.

A. Non-delusion is its characteristic; decision is its essential function; investigation of states is its manifestation; reasoned attention (*yoniso-manasikāra*) is its footing.<sup>275</sup>

Q. Why is mindfulness and clear knowing [present] everywhere [in the jhānas] and not just in the highest ones?

A. If a person is forgetful (*muṭṭhassati*) and is not clearly knowing, he does not [even] attain threshold jhāna.

Q. Then why is it taught in the third jhāna and not in the first and the second jhānas?

A. Herein, in [the third jhāna], because the coarse jhāna factors headed by rapture cease, and because the attainment is refined, this concentration attains a refined state (*sukhuma-vathu*).<sup>276</sup> Through this mindfulness and clear knowing, he is able to give rise to the third jhāna and therefore gains mastery in its jhāna factors.

Furthermore, this [third] jhāna arises easily (*sukhena?*) when one reaches the perfection of pleasure, the exceedingly sweet plane, [but because] it also deludes the mind it is called a state of attachment. [419c] Therefore, knowing this, he gains mastery [in its jhāna factors only] to be able to abandon rapture.<sup>277</sup>

It is also said<sup>278</sup> that rapture and pleasure are together as friends. Therefore, distinguishing them with mindfulness and clear knowing, he [i.e., the mind] becomes concentrated on the object of pleasure free from rapture. It is like a calf following its mother: unless it is held back by grasping both its ears, it will rush

<sup>275</sup> Vism IV.172/p.162, As 174: *asammohalakkhaṇam sampajaññam, tīraṇa-rasam, pavicaya-paccupatṭhānam*.

<sup>276</sup> 正定細故此定入細處. 正定 corresponds to “right concentration”, *sammāsamādhi*, or “attainment”, *saṃpatti*, however, here it is possible that 正定 is a misspelling of 正智, “clear knowing”.

<sup>277</sup> Vism IV.174/p.163, Paṭis-a I 188, As 174: *Tattha kiñcā pi idam satisampajaññam purimajjhānesupi atthi. Muṭṭhasatissa hi asampajānassa upacāramattam-pi na sampajjati, pageva appanā. Oḷārikattā pana tesam jhānānam bhūmiyam viya purisassa cittassa gati sukhā hoti, abyattam tattha satisampajaññakiccam. Oḷārikanappahānena pana sukhumattā imassa jhānassa purisassa khuradhārāyam viya satisampajaññakiccapariggahitā eva cittassa gati icchitabbā ti idheva vuttam. Kiñca bhiyyo, yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenum upagacchati, evamidam tatiyajjhānasukham pūtito apanītam, tam satisampajaññārakkhena arakkhiyamānam punadeva pūtīm upagaccheyya, pūtisampayuttam-eva siyā. Sukhe vā pi satītā sārajjanti, idañ-ca atimadhuraṇ sukham, tato param sukhābhāvā. Satisampajaññānubhāvena paneththa sukhe asārajjanā hoti, no aññathā ti imam-pi attavaisesam dassetum idamidheva vuttan-ti veditabban.*

<sup>278</sup> 又說. This indicates that a quotation follows, but since it is uncertain where the quotation ends, no quotation marks have been added in the translation.

after its mother. Just like this is pleasure free from rapture: Through distinguishing with mindfulness and clear knowing, he becomes concentrated on [just] the object of pleasure. However, if he is sluggish in distinguishing, he enters upon rapture again and the jhāna partakes of falling back. Therefore, mindfulness and clear knowing are taught for mastery of the jhāna factors. Therefore, he is endowed with equanimity, mindfulness, and clear knowing. Therefore, it is said “equanimous, mindful, and clearly knowing”.

“Experiencing with the body that pleasure”:

Q. What is “pleasure”?

A. Mental comfort (*sāta*) is mental pleasure. The comfort born from mental contact is the feeling of mental pleasure. This is called “pleasure”.<sup>279</sup>

Q. What is “body”?

A. The aggregate of perception, aggregate of formations, and aggregate of consciousness — this is called “body”.<sup>280</sup>

This pleasure experienced with the body is called “experiencing with the body that pleasure”.

Q. Then why is pleasure free from rapture not a feeling experienced with the [physical] body?

A. In the third jhāna, the faculty of pleasure ceases. Why? The Fortunate One taught that the faculty of pleasure ceases in the third jhāna.<sup>281</sup>

“That pleasure of which the noble ones declare”, “Noble ones” means the Buddha and his [noble] disciples. “Declare” means to disclose, announce, teach, analyse, point out. This is called “that pleasure of which the noble ones declare”.<sup>282</sup>

<sup>279</sup> There is “mental pleasure”, 心樂, in the question, but just the “pleasure” of the preceding sentence is explained. Cf. “this is called pleasure”, 是謂為樂, in the conclusion. Vibh 260, § 587: ... *Yam cetasikam sātam cetasikam sukham cetosamphassajam sātam sukham vedayitam cetosamphassajā sātā sukhā vedanā, idam vuccati sukham.*

<sup>280</sup> Vibh 259: *Tattha katamo kāyo? Saññākkhandho, sañkhārakkhandho, viññāṇakkhandho....*

<sup>281</sup> S V 213: *Kattha cuppannam sukhindriyam aparisesaṇi nirujjhati? Idha ... bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisañvedeti Yam tam ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyam jhānam upasampajja viharati, ettha cuppannam sukhindriyam aparisesaṇi nirujjhati.*

<sup>282</sup> Vibh 259, § 588: *Yam tam ariyā ācikkhanti ti tattha katame ariyā? Ariyā vuccanti buddhā ca buddhasāvakā ca. Te imam ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti pakāsenti.*

Q. Why do the noble ones declare it in this jhāna<sup>283</sup> and not in the other states (vatthu, thāna)?

A. This third jhāna easily arises when one reaches the perfection of pleasure, which is free from feelings of [physical] pleasure. The noble ones dwell inclined towards this pleasure. This is an accomplishment of the noble ones. Therefore, the noble ones declare it as a speciality of [the third] jhāna.<sup>284</sup>

“Equanimous, mindful, one who dwells pleasantly”: Equanimity, mindfulness, and pleasure have already been explained above.

“Third”: dependent upon the second it is called “third”. [Because] one enters upon this jhāna third it is the “third”.<sup>285</sup>

“Jhāna” is equanimity, mindfulness, clear knowing, pleasure, and one-pointedness of mind — this is called “jhāna”.<sup>286</sup>

“Dwells having entered upon” means that he attains the third jhāna, which is separated from one factor, is endowed with five factors and three kinds of goodness, possesses ten characteristics and is associated with twenty-two benefits [which result in] a divine abiding and rebirth as a deity of resplendent lustre (*subhakinñadeva*), as is taught in detail above.

“Divine abiding”: Free from rapture he dwells in pleasure; he dwells [in a state] surpassing the human — this is called “divine abiding”.

Therefore, the Buddha taught the bhikkhus,

<sup>283</sup> The text has “body”, 身, but the answer is about the third jhāna. Cf. 419b26 above: “Q. Then why is it taught in the third jhāna and not in the first and the second jhānas?”

<sup>284</sup> 禪勝 = *jhāna-visesa*. This probably refers to the “special factors” at 416c24–25, where pleasure is said to be a special factor, 勝枝, of the third jhāna.

Cf. Vism IV.176/p.163: *Kasmā pana taṁ te evam pasāṇsantī ti? Pasāṇsārahato. Ayañ-hi yasmā atimadhusukhe sukhapāramippatte pi tatiyajjhāne upekkhako, na tattha sukhābhisaṅgena ākaḍḍhiyati. Yathā ca pūti na uppajjati, evam upatthitasatiṭṭaya satimā. Yasmā ca ariyakantam ariyajanasevitam-eva ca asaṅkiliṭṭhami sukhān nāmakāyena paṭisamvvedeti, tasmā pasāṇsārahato hoti. Iti pasāṇsārahato nañ ariyā te evam pasāṇsāhetubhūte gune pakāsento upekkhako satimā sukhavihārī ti evam pasāṇsantī ti veditabbam*. Cf. Vism IV.174/p.163.

<sup>285</sup> The translation has been adapted according to the Vibhaṅga parallel and the parallels in the other jhānas. Vibh 260: *Tatiyan-ti gaṇanānupubbata tatiyan. Idam tatiyam samāpajjati ti tatiyan*.

<sup>286</sup> 禪成就, “jhāna-attainment” or “endowed with jhāna” or “entered upon jhāna”; so in the explanation of fourth jhāna at 420b22. However, in the parallel passage at the second jhāna at 418c19 there is just “this is called jhāna” and there is no 禪成就 in the sutta passage above that this is an explanation of. In the Vibhaṅga parallel this part is also not found. Therefore it must be an amendment of a scribe. Vibh 260: *Jhānan-ti upekkhā, sati, sampajāñam, sukhām, cittassekaggatā*.

“Bhikkhus, just as in a blue lotus flower-pond [or in a pink lotus flower-pond] or in a white lotus flower-pond, blue lotus flowers, pink lotus flowers, and white lotus flowers are born in the water, grow in the water, rise in the water, and stand in the water completely immersed from root to the tip, just so a bhikkhu saturates this body with pleasure that is free from rapture. His entire body [and] mind is permeated all over with pleasure free from rapture”<sup>287</sup>.

Herein, like the blue, pink, and white lotus flowers rise in the water, so he enters upon the third jhāna. [420a]

“His body” should be understood as follows: Like a lotus born in the water that is completely immersed from root to the tip, so when he enters upon the third jhāna, his entire body mind is permeated all over with the pleasure that is free from rapture.

The result of the practice of this attainment is such a divine abiding.

### 35 Benefit of rebirth as a deity of resplendent lustre

With regard to the benefit of rebirth as a deity of resplendent lustre:

There are three kinds [of third jhāna], namely: inferior, middling, and superior.

If the meditator practises the inferior jhāna, he is reborn after death as a deity of limited lustre with a life span of sixteen aeons.

If he practises the middling jhāna, he is reborn after death as a deity of immeasurable lustre with a life span of thirty-two aeons.

If he practises the superior jhāna, he is reborn after death as a deity of resplendent lustre with a life span of sixty-four aeons.<sup>288</sup>

<sup>287</sup> M II 16; A III 26: *Seyyathāpi, udāyi, uppaliṇiyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalaṇi vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṇvadḍhāni udakānuggetāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sūtena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṇ, uppalaṇam vā padumānam vā puṇḍarīkānam vā sūtena vārinā apphuṭaṇ assa; evam-eva kho, udāyi, bhikkhu imam-eva kāyam nippūtikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippūtikena sukhena apphuṭaṇ hoti.*

<sup>288</sup> Vibh 424–5: *Tatiyam jhānam parittam bhāvetvā parittasubhānam devānam sahavyataṇ uppajjanti. Tesam kittakam ḥyuppamānam? Soḷasa kappā ... Tatiyam jhānam majjhimaṇ bhāvetvā appamānasubhānam devānam sahavyataṇ uppajjanti. ... Dvattimṣa kappā ... Tatiyam jhānam paññitam bhāvetvā subhakīhānam devānam sahavyataṇ uppajjanti. ... Catusatthi kappā.*

### E. *Fourth Jhāna*

#### 36 Disadvantage of the third jhāna<sup>289</sup>

Now, the meditator who has practised the third jhāna and has achieved mastery in it, wishes to give rise to the fourth jhāna and to transcend the third jhāna. [He considers,] “The third jhāna is coarse; the fourth is refined”. He sees the disadvantage of the third jhāna, and sees the benefit of the fourth jhāna.

Q. What is the disadvantage of the third jhāna?

A. It has closeness to rapture as its opponent. Due to the [jhāna] factor of pleasure, this attainment is coarse and not amenable [to be directed] to obtain the direct knowledges.<sup>290</sup> [Owing to attachment to pleasure,]<sup>291</sup> the third jhāna does not partake of distinction. Thus, he sees the disadvantage of the third jhāna and that the opposing of this [disadvantage] is the benefit of the fourth jhāna.

Thus, the meditator, having seen the disadvantage of the third jhāna and the benefit of the fourth jhāna, attends to the sign of the totality only and causes the cessation of pleasure. By means of equanimity, the mind becomes resolved. Attending thus before long, by means of equanimity, his mind attains absorption.<sup>292</sup>

#### 37 Factors of the fourth jhāna

The factors of the fourth jhāna:

The meditator, with the abandoning of pleasure, with the abandoning of pain, with the previous ending of joy and distress, dwells having entered upon the fourth jhāna, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.<sup>293</sup>

This is a benefit of the earth totality.

“Abandoning of pleasure”: This is the abandoning of physical pleasure.

“Abandoning of pain”: This is abandoning of physical pain.

<sup>289</sup> This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>290</sup> Cf. Pet 150: *anabhihārakkhamam cittam hoti abhiññāya sacchikiriyāsu*.

<sup>291</sup> See parallel sections at 420c18, etc.

<sup>292</sup> See the parallel passage in the third jhāna section at § 32 of this chapter.

<sup>293</sup> A III 26–7; M II 16: ... *sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkham asukham upekhāsatipārisuddhiṃ catutthajjhānam upasampajja viharati.*

“Previous ending of joy and distress”: “Joy”, which is mental pleasure, and “distress”, which is mental suffering, have also completely ended and ceased.<sup>294</sup>

Q. Pleasure, pain, and distress were abandoned. Where did they cease?

A. They ceased at the [threshold] moments of the previous [three] jhānas.<sup>295</sup> The Buddha taught the cessation of joy in this fourth jhāna.<sup>296</sup>

Q. Where does the arisen faculty of pain cease entirely?

A. The Buddha taught the bhikkhus thus: “[Here a bhikkhu,] secluded from sense-pleasures, [...] dwells] having entered upon the first jhāna. Here the arisen faculty of pain ceases entirely.”<sup>297</sup>

Q. Why does the faculty of pain cease in the first jhāna?

A. Because the body is pervaded with rapture, there is physical pleasure.<sup>298</sup> Because of physical pleasure, the faculty of pain ceases. Because of abandoning by opposition, the faculty of pain ceases in the first jhāna.

<sup>294</sup> Vibh 260, § 595: *Pubbeva somanassadomanassānam atthaṅgamā ti atthi somanassam, atthi domanassam. Tattha katamañ somanassam? Yam cetasikam sātam cetasikam sukham̄ cetosamphassajam sātam sukham̄ vedayitam cetosamphassajā sātā sukhañ vedanā .... Tattha katamam domanassam? Yam cetasikam asātam cetasikam dukkham .... Iti idañ-ca somanassam idañ-ca domanassam pubbeva santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantikatā.* Cf. Vism IV.184.

<sup>295</sup> Lit. “They ceased at the time/moment of the first/former jhāna”, but see Vism IV.185: “For joy is only abandoned at the moment of fourth jhāna threshold, while pain, distress, and pleasure are abandoned respectively at the moments of threshold of the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> jhānas.” (After Nāṇamoli’s rendering in *The Path of Purification*.)

<sup>296</sup> The text has “... cessation of pain in this fourth jhāna”, 苦滅, not mentioning the other two feelings/faculties. It is strange that in the whole discussion below there is no mention of the faculty of joy, *somanassa*, which ceases in the fourth jhāna, while the Vism parallel mentions the cessation of this faculty here. The character 喜 for *somanassa* probably was replaced by the somewhat similar character 苦 for *dukkha*, perhaps because of the following question about the faculty of pain. Because the character 滅 for *nirodha/nirujjhati* is used, and there is reference to the Buddha just as below, the discussion is about a faculty. All three other faculties are mentioned below so *somanassa* is required here. Cf. Vism IV.185/p.165: *Kadā pana nesam pahānam hotū ti. Catunnam jhānānam upacārakkhaṇe. Somanassāñhi catutthajjhānassa upacārakkhaṇe yeva pahīyati. Dukkhadomanassasukhāñi paṭhamadutiyatatiyajjhānānam upacārakkhaṇesu.* S V 215: *Kattha c’uppannam somanassindriyam aparisesan̄ nirujjhati. Idha bhikkhave bhikkhu ... catuttham jhānam upasampajja viharati.*

<sup>297</sup> S V 213: *Kattha c’uppannam dukkhindriyam aparisesan̄ nirujjhati? Idha bhikkhave bhikkhu vivicca’eva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ pathamam̄ jhānam̄ upasampajja viharati.*

<sup>298</sup> A III 285: *Pītimanassa kāyo passambhati, passaddhakāyo sukham̄ vediyati.*

In the second jhāna, the faculty of distress ceases; there is the abandoning of the faculty of distress. As the Buddha taught: “Where does the arisen faculty of distress cease entirely? Here a bhikkhu, with the stilling of thinking and exploring, dwells having entered upon the second jhāna . . . Here, the arisen faculty of distress ceases entirely.”<sup>299</sup>

Q. Why does the faculty of distress cease in the second jhāna?

A. If there is thinking and exploring, then due to thinking and exploring for a long time, the body wearies and the mind is vexed. [420b] If the mind is vexed, the faculty of distress arises.<sup>300</sup> Because in the second jhāna thinking and exploring cease, it is taught that the faculty of distress ceases.

In the third jhāna, the faculty of pleasure ceases. As the Buddha taught: “Where does the arisen faculty of pleasure cease entirely? Here a bhikkhu, with the fading away of rapture . . . dwells having entered upon the third jhāna. Here the arisen faculty of pleasure ceases entirely.”<sup>301</sup>

Q. Why is it taught that the faculty of pleasure ceases in the third jhāna?

A. Because rapture ceases, the [physical] pleasure that is conditioned by rapture also ceases. Therefore, in the third jhāna the faculty of pleasure ceases.<sup>302</sup>

Q. If the faculties of pain, pleasure, and distress have already ceased in the third jhāna, why then is their cessation taught in the fourth jhāna?

A. The third jhāna is the threshold to the fourth jhāna. They have already ceased in the third jhāna, therefore their cessation is taught in the fourth jhāna.

<sup>299</sup> S V 213–4: *Kattha c'uppannam domanassindriyam aparisesam nirujjhati? Idha bhikkhave bhikkhu ... dutiyam jhānam upasampajja viharati.*

<sup>300</sup> Cf. Vism IV.188/p.166, As 176: *Nānāvajjane yeva ca dutiyajjhānupacāre pahīnassa domanassindriyassa yasmā etan vitakkavicārapaccayepi kāyakilamathe cittupaghāte ca sati uppajjati. Vitakkavicārabhāve ca neva uppajjati. . . .* Vism-mhṭ I 189: *Etam domanassindriyam uppajjati ti sambandho. Tassa mayham aticirām vitakkayato vicārayato kāyo pi kilami, cittam-pi ūhaññi (Spk-ṭ II 498: vihaññi) ti ca vacanato kāyacittakhedānam vitakkavicārapaccayatā veditabbā. Vitakkavicārabhāve uppajjati domanassindriyan-ti ānetvā sambandhitabbam.* M I 116: *Api ca kho me aticirām anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante cittam ūhaññeyya. Ūhate citte ārā cittam samādhimhāti.* Pet 149: *... sabbo lāriko esa dhammo vitakkavicāro ca. Tattha cittam khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittam vihaññati.*

<sup>301</sup> S V 214: *Kattha c'uppannam sukhindriyam aparisesam nirujjhati? Idha bhikkhave bhikkhu ... tatiyam jhānam upasampajja viharati.*

<sup>302</sup> Cf. Vism IV.189/p.166: *Tathā tatiyajjhānupacāre pahīnassā-pi sukhindriyassa pītisam-ūṭhānapanītarūpaphuṭakāyassa siyā uppatti, na tveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso niruddhāti.*

Furthermore, the feeling of neither-pain-nor-pleasure is the opposite (*paṭipakkha*) [of these faculties]. Therefore it is said that feeling of neither-pain-nor-pleasure is the opposite of pain and pleasure.<sup>303</sup>

Furthermore, it is because the fourth *jhāna* comes together with the opposite feeling [of neither-pain-nor-pleasure].<sup>304</sup>

Furthermore, equanimity is entirely devoid of lesser afflictions.<sup>305</sup>

“Neither-pain-nor-pleasure”: the mind neither accepts nor rejects — this is called “neither-pain-nor-pleasure”.<sup>306</sup>

Q. What are the characteristic, essential function, manifestation, and footing of the feeling of “neither-pain-nor-pleasure”?

A. Neutrality (*majjhatta*) is its characteristic; equipoise is its essential function; non-evidence<sup>307</sup> is its manifestation; cessation of rapture is its footing.<sup>308</sup>

<sup>303</sup> Cf. Vism IV.193/p.167: *Adukkhamasukhan-ti dukkhābhāvena adukkham, sukhābhāvena asukham. Etenetha sukhadukkha paṭipakkhabhūtaṁ tatiyavedanam dīpeti, na dukkhasukhābhāvamattam.*

<sup>304</sup> 四禪共對治受收合故. Presumably the character combination 收合 “collect-unite”, is a variant or corruption of 和合, = *saṅgati*, as found elsewhere in Vim. Cf. 共和合 *saddhiṁ saṅgati*, at 452a17.

<sup>305</sup> 捨煩惱現無餘斷. Or “it is devoid of lesser defilements entirely”. Cf. A I 166; M I 22, etc.: ... *catuttham jhānam upasampajja viharati. So evam samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese ... pubbenivāsānussatiñāñāya cittam abhininnāmeti.* Sn-a 119: *Visuddhan-ti pañcanīvaraṇavatikkavīcārapītisukhasaṅkhātē navahi paccanikadhammehi vimuttattā visuddham, niddhantasuvanñamī vigatūpakkilesan-ti attho.* Nett-a 149: *rāgādi-aṅgañānam abhijjhādi-upakkilesānañ-ca abhāvena anaṅgānam vigatūpakkilesan-ti ca vuttam.*

<sup>306</sup> S IV 71: *Phassena phuṭṭho na sukhena majje / dukkhena phuṭṭho pi na sampavedhe / phassadvayaṁ sukhadukkhe upekkhe, / anānuruddho aviruddha kenaci.* Spk II 381: *Phassadvayaṁ sukhadukkhe upekkhe ti sukhaphassañ-ca dukkhaphassañcā ti idam phassadvayaṁ upekkhe, upekkhāmevettha uppādeyyā ti attho. Phassadvayaṁ sukhadukkhaṁ upekkho ti vā pāṭho, phassahetukam sukhadukkhaṁ upekkho, sukhe anurodhaṁ dukkhe ca virodhaṁ anuppādento upekkhako bhaveyyā ti pi attho. Anānuruddho aviruddho kenac tī kenaci saddhiṁ neva anuruddho na viruddho bhaveyya.* Cf. Sv-t II 423: *Anurodhavirodhavippahānavasena majjhattabhāvo upekkhāsambojjhaṅgassa kāraṇam...*

<sup>307</sup> 除, “dispelling/abandoning”, usually corresponds to *pahāna*, *paṭivinodana*, *vigata*, etc., but here it is probably a translation of *avibhūta*, “non-evident”, as used in the Vism IV.193 parallel (see next fn), since according to DDB, 除 can correspond to *vibhūta* and *abhāva*. Vism-mh I 191: *Avibhūtapaccupaṭṭhānā ti sukhadukkhanī viya na vibhūtākārā, piṭṭhipāsāne migagatamaggo viya tehi anumātabbā avibhūtākāropapāṭṭhānā.*

<sup>308</sup> 中間為相住中為味除是起喜滅是處. 住中 lit. means “staying [in the] middle”. Cf. Vism IV.171, As 174: *Sā majjhattalakkhaṇā anābhogarasā abyāpārapaccupaṭṭhānā, piṭṭivirāgapadaṭṭhānā ti.* Vism IV.193: *Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhadukkhanīrodhapadaṭṭhānā ti veditabbā.* XIV.128: *Majjhattavedayitalakkhaṇā upekkhā, sampayuttānam nātiupabrūhanamilāpanarasā, santabhāvapaccupaṭṭhānā, nippitikacittapadaṭṭhānā ti.*

Q. What is “purity of mindfulness due to equanimity”?

A. “Equanimity”: that which is equanimity, [equipoise, looking on equanimously,] neutrality — this is called “equanimity”.<sup>309</sup>

“Mindfulness”: The mindfulness that is recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,] right mindfulness — this is called “mindfulness”.<sup>310</sup>

This mindfulness is clarified, purified, and cleansed by equanimity — this is called “purity of mindfulness due to equanimity”.<sup>311</sup>

Q. Why is this mindfulness clarified, purified, and cleansed by equanimity?

A. Because this equanimity is devoid of all lesser afflictions, and because feeling is conforming and associating [with it],<sup>312</sup> there is imperturbability (*āneñja*) and unconcern (*avyāpāra*). Because this unconcern is associated with the sign of equanimity, mindfulness reaches imperturbability and accomplishes unconcern. Therefore, this mindfulness is clarified, purified, and cleansed by equanimity.

<sup>309</sup> 中性為捨此謂為捨. Vibh 261, § 597. *Upekkhāsatipārisuddhin ti, tattha katamā upekkhā?* *Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa: ayam vuccati upekkhā.*

<sup>310</sup> This is the abridged version as given at Vibh 261, § 597: *Tattha katamā sati? Yā sati anussati ... pe ... sammāsati—ayam vuccati sati.* The whole explanation is found at Vibh § 586, Dhs §14.

<sup>311</sup> Vibh 261, § 597. *Ayam sati imāya upekkhāya vivaṭā hoti parisuddhā pariyoḍatā. Tena vuccati upekkhāsatipārisuddhin ti.*

<sup>312</sup> 受相似相應故, “because feeling conforming associating”. 似相 = “conformity, conforming”, *anuloma, anulomika*. 相應 = “associated with”, *sampayutta*. 似相, ‘conformity,’ might be a translation of *apaccanīka* “unopposing”. 受 would refer to feeling, *vedanā*, i.e., the feeling of neither-pain-nor-pleasure or equanimity. Cf. As 156: *upekkhāsaṅgatati upekkhāvedanāya sampayuttam*. *Idañhi ārammaṇe majjhattam hoti.*

Cf. Vism IV.166/p.161; As 173: *Yā pana upekkhāsatipārisuddhim catuttham jhānan-ti evamāgatā sabbapaccanīkaparisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayam pārisuddhupekkhā nāma.* Vism-mhṭ I 186: *Nīvaraṇavitakkavicārādisabbapaccanīk ehi vimuttattā sabbapaccanīkaparisuddhā.* *Tesañ vūpasantattā paccanīkavūpasamanepi abyāpārabhūtā abyāpārabhāvena pavattā, abyāpāratanā vā pattā.* Vism IV.194/Vism 167f.: *Upekkhāsatipārisuddhin-ti upekkhāya janitasatiyā pārisuddhim.* *Imasmīñhi jhāne suparisuddhā sati, yā ca tassā satiyā pārisuddhi, sā upekkhāya katā, na aññena.* *Tasmā etam upekkhāsatipārisuddhin-ti vuccati.* *Yāya ca upekkhāya ettha satiyā pārisuddhi hoti, sā attatho tatramajjhattatā ti veditabbā.* *Na kevalañceetha tāya satiyeva parisuddhā, api ca kho sabbe pi sampayuttaidhammā, satisñcena pana desanā vuttā.* Cf. Moh 246 (Cf. Dhs 178): *Upekkhāsatipārisuddhin-ti tatramajjhattatāsañkhātāya upekkhāya janitasatiyā pārisuddhi.* *Nirupaklesatāya hi tam parisuddhātām visesato paccayo hoti.* Nidd II 159 ... *catutthe jhāne upekkhā ca sati ca suddhā honti ... vigatūpakkilesā mudubhūtā kammaniñyā ṭhitā āneñjappattāti — upekkhāsatipārisuddham.*

“Fourth”: dependent on the third jhāna, the fourth is accomplished. [Because] one enters upon this [jhāna] fourth [it is the “fourth”].<sup>313</sup>

“Jhāna”: equanimity, mindfulness, and one-pointedness of mind<sup>314</sup> — this is called “jhāna”.

“Dwells having entered upon”: he attains the fourth jhāna, which is separated from one factor, endowed with three factors and three kinds of goodness, possesses ten characteristics, and is associated with twenty-two benefits, which have the result of a divine abiding and a superior rebirth as a deity of great fruit (*vehapphala*), as is taught in detail above.

“Divine abiding”: This is to dwell in the pleasure of equanimity; to dwell [in a state] surpassing the human. This is called “divine abiding”.

Therefore, the Fortunate One taught,

“Bhikkhus, just as a man were sitting with his body covered from head to foot with a white cloth, and there is not any part of his whole body that is not pervaded by the white cloth, so a bhikkhu [sits] pervading his whole body with a purified and cleansed mind, without there being any part that is not pervaded by the purified and cleansed mind.”<sup>315</sup>

Like the man who has covered himself with a white cloth in this simile, [420c] so the meditator who is secluded from all lesser afflictions (*upakkilesa*) dwells in the fourth jhāna is to be understood. Like a man whose body is covered from head to foot with a white cloth [experiences] no heat and no cold, but a moderate temperature, and his body mind is pure, so too, when the meditator enters upon the fourth jhāna, which has neither-pain-nor-pleasure, he pervades his body with the pleasure of equanimity.<sup>316</sup>

<sup>313</sup> The text is corrupt and the translation has been adapted according to the Vibhaṅga parallel and the parallels in the first three jhānas. Vibh 260: *Catutthan-ti gaṇanānupubbata catuttham, idam catuttham samāpajatī ti catuttham.*

<sup>314</sup> Vibh 260: *Jhānan-ti: upekkhā, sati, cittassekaggatā.*

<sup>315</sup> M II 16, 17; A III 27: *Seyyathā pi bhikkhave puriso odātena vatthena sasīsam pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭam assa, evam eva kho bhikkhave bhikkhu imam eva kāyam parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphuṭam hoti.*

<sup>316</sup> Cf. Ps II 323, Sv I 219, etc.: *Catutthajjhānasukha-upamāyam parisuddhena cetasā pariyoḍātenā ti ettha nirupakkilesaṭṭhena parisuddham. Pabhassaraṭṭhena pariyoḍātan veditabbam. Odātena vatthenā ti idam utupharanattham vuttam. Kiliṭṭhavatthena hi utupharanam na hoti, tankhanadhotaparisuddhena utupharanam balavam hoti. Imissā hi upamāya vattham viya karajakāyo. Utupharanam viya catutthajjhānasukham. Tasmā yathā sunhātassa purisassa parisuddham vattham sasīsam pārupitvā nisinna sārīrato utu sabbam-eva vattham pharati, na koci vatthassa aphiṭo hoti ti evamettha attho daṭṭhabbo. Catutthajjhānacittam-eva vā vattham viya, tam samuṭṭhanarūpam utupharanam viya. Yathā hi katthaci odātavatthe kāyam apphusantepi*

The result of the practice of this attainment is such a divine abiding.

### 38 Benefit of rebirth as a deity of great fruit

With regard to the benefit of rebirth as a deity of great fruit:

If a worldling practises the fourth jhāna, he is reborn after death as a deity of great fruit. If he is one whose mind is dispassionate [with regard to perception],<sup>317</sup> he is reborn as a deity [who is a being] without perception

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*tamsamuṭṭhānena utunā sabbathakam-eva kāyo phuṭho hoti. Evam catutthajjhānasamuṭṭhitena sukhumarūpena sabbathakam-eva bhikkhuno karajakāyo phuṭo hotī ti evameththa attho daṭṭhabbo. Sv-ṭ I 343, Ps-ṭ II 238: Utupharāṇan-ti upha-utupharāṇam. Ps-ṭ II 139: Pakatiyā utupharāṇamevā ti chādite yādīsaṇ utu, chadane uttiṇabhāvē pi tamhi gehe tādisam-eva utupharāṇam ahosi.*

<sup>317</sup> Or perhaps “If he is disenchanted with his mind”, see the Vibh-a passage below. 厥患 usually means *nibbidā*, but here it is used in the sense of *virāga*, as in 厥欲 *kāmesu vītarāga* at 426b17 and 445b13-14. This refers to the attainment of non-perception (*asaññāsamāpatti*; see Nett 76, 99). The Vibh-a explains that this attainment is brought about by those gone forth among non-Buddhists who, seeing the fault in the mind, i.e., [the defilements of] greed, hatred, and delusion, etc., and that the state of being without mind is good, it being *nibbāna* here and now, generate dispassion towards perception. When they produce the fifth attainment, they will be reborn there. The Abhidh-av-ṭ gives a similar explanation, i.e., that a non-Buddhist, having produced the fourth jhāna on the preparatory basis of the wind totality, and having emerged from it, sees the fault in the mind — i.e., that when there is mind there are all sorts of dangers and suffering — and considers that being without mind is peaceful. When he passes away, not having fallen away from jhāna, he will be reborn among the beings without perception. His mind disappears (or turns back, *nivattati*) here itself [i.e., in this birth] due to the cessation of the passing away mind (*cuticitta*), and therein [i.e., in the next birth] only the mere aggregate of matter appears. The *Samāhitabhūmi* section of the *Yogācārabhūmi* explains that the attainment of non-perception is the cessation of the mind and mental properties. It is brought about by prior attending to the perception of escaping by one who is dispassionate to the beautiful totalities but is not [yet] dispassionate to what is beyond those. It is attained by one who has attained the fourth jhāna, and practises the attending to the liberation from perception by considering “perception is a disease”, etc. When he establishes the liberation from perceptions that have arisen or not arisen, considering, “This is peaceful, this is excellent, namely what is without perception”, he exerts the mind towards what is without perception. By proceeding thus, the mind ceases due to seclusion from all objects. One who is born here [in this world] can enter upon it and emerge from it, but one who is reborn there [in the next birth], only enters upon it. When perception arises in him, he passes away from that place.

Cf. Vibh-a 520: *Asaññāsattānan-ti saññāvirahitānam sattānam. Ekacce hi titthāyatane pabbajitvā cittaṇi nissāya rajjanadussananamuyhaṇāni nāma hontī ti citte dosamī disvā acittakabhāvo nāma sobhano diṭṭhadhammanibbānametan-ti saññāvirāgam janetvā tatrūpagam pañcamam samāpattim bhāvetvā tattha nibbattanti ... Abhidh-av-ṭ I 225: ... tadeva titthiyehi saññāvirāgavasena bhāvitam pañcakappasatāyuke yeva asaññāsatte. Sv I 118: Asaññāsati tā ti ..., acittuppādā rūpamattaka-attabhāvā ti attho. Tesam evam uppatti veditabbā ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṇi katvā catutthajjhānam nibbattetvā jhānā vutṭhāya citte dosamī passati, citte sati hatthacchedādīdūkkhañceva sabbabhāyāni ca honti, alām iminā cittena, acittakabhāvova santoti, evam citte dosamī*

with a life span of 500 aeons.<sup>318</sup> If he is a disciple (*sāvaka*), he is reborn as a deity of great fruit or [in one of] the five Pure Abodes.<sup>319</sup> Such are the benefits of this *jhāna*.

Q. Why are the inferior, middling, and superior distinctions of fruit (*phala*) and plane (*bhūmi*) taught in the [first] three *jhānas* but not in the fourth?

Dependent upon the [first] three *jhānas*, coarser or more refined [*jhāna* factors] are attained, therefore through distinct factors, distinctions of fruit and plane are taught, but this fourth *jhāna* has reached the perfection of refined [*jhāna*] factors and from here on there are no refined factors anymore. Therefore, this [fourth *jhāna*] is without the distinctions of fruit and plane.<sup>320</sup>

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*passitvā aparihīnajjhāno kālam katvā asaññasattesu nibbattati, cittamassa cuticittanirodhena idheva nivattati, rūpakkhandhamattam-eva tattha pātubhavati. Samāhitabhūmi* (Delhey edition) 4.1.3.3.1–3: *asañjñāsamāpattiḥ śubhakṛtsnavītarāgasyopary avītarāgasya nihsaranasamāpūrvakeṇa manaskāreṇa cittacaitasikānām dharmānām nirodhah. tām punaḥ kathaḥ samāpadyate? samjñā rogaḥ, samjñā gaṇḍah, samjñā śalyaḥ iti caturthadhyanasamāpannah samjñāvimukham manaskāram bhāvayati, utpannotpannānām samjñānām vaimukhyenāvatiṣṭhate, etac chāntam (=sāntam), etat prāṇītam, yadutāsañjñikam ity āsañjñike cittam pradadhāti. evam krameṇa sarvālambanavivekāc cittam nirudhyate. iha copapannah samāpadyate ca vyuttiṣṭhate ca. tatropapannah samāpanna eva bhavati; samjñōtpādāc caisām tasmāt sthānāc cyutir bhavati.*

<sup>318</sup> The text has “fifty aeons” which obviously is an error, given that the life span in the previous attainment is 64 aeons. The life spans in the next three attainments are also 10 times too little in the Chinese. In Pāli the number 50 = *paññāsa*, while 5 = *pañca*, and it is possible that Saṅghapāla made a mistake. On Chinese translators mistaking Indic numbers, see Boucher 1998: 484.

Vibh 425, § 1027: *Catuttham jhānam bhāvetvā ... appekacce asaññasattānam devānam sahavyatām uppajjanti ... Asaññasattānañ-ca vehapphalānañ-ca devānam kittakam āyuppamānam? pañca kappasatāni.*

<sup>319</sup> Only non-returner, i.e., the “one who has fulfilled concentration”, *saṃādhismim paripūrakāri*, will be reborn in the pure abodes; see Ch. 12 fn. 260. Cf. Vibh 425, § 1027: *Catuttham jhānam bhāvetvā ... appekacce vehapphalānam ... avihānam ... atappānam devānam ... sudassānam ... sudassānam ... akanīṭṭhānam ... ākāsānañcāyatanūpagānam devānam sahavyatām uppajjanti. ...*

<sup>320</sup> This means that in the first three *jhānas*, there are coarser, more prominent factors, such as thinking and exploring and rapture, and finer factors, such as pleasure, mindfulness, clear knowing, and equanimity, which become manifest in the higher *jhānas*. However, the fourth *jhāna* and the four immaterial attainments all have the same two *jhāna* factors: equanimity and one-pointedness of mind. Cf. 416a22: “Rapture is coarse; pleasure is subtle”. Cf. Vism X.5/p.327: *Āngolārikatā panetha nattī. Yathēva hetam rūpam duvaṅgikam, evam ārūppāni pī ti.*: “But there is no [relative] grossness of factors here [as in the four *jhānas*]. Just as this material [*jhāna*] is two-factored; so are the immaterial ones”. and Vism X.58/p.339: *Āngātikkamam pana etāsam na icchanti pañditā. Na hi rūpāvacarasamāpattīsu viya etāsu āngātikkamo atthi. Sabbāsu pi hi etāsu upekkhā, cittekaggatā ti dve eva jhānañgāni honti.*

## F. *Base of Boundless Space*

### 39 Disadvantage of the fourth jhāna<sup>321</sup>

Now, the meditator, who has achieved mastery in the fourth jhāna, desires to give rise to the attainment of the base of boundless space and to transcend the material sphere. He considers: “Material attainments<sup>322</sup> are coarse; the attainment of the base of boundless space is refined.” The meditator sees the disadvantage of matter and the benefit of the attainment of the base of boundless space.

Q. What is the disadvantage of matter?

A. There all sorts of practices such as the taking up of sticks and weapons, beating one another, quarrelling, slandering, lying, cutting off of hands and feet, and so on. There are many sufferings such as eye disease and other bodily ills, cold and heat, hunger and thirst. This is the disadvantage of matter.<sup>323</sup>

Q. What is the disadvantage of the fourth jhāna?

A. This [attainment] has closeness to pleasure as its opponent. Because it depends on material objects, it is coarse. Owing to attachment to pleasure, it does not partake of distinction. Dependent on [the attainment of boundless] space, there is peaceful liberation (*santa vimokkha*). [The fourth jhāna] is coarser than this attainment [of boundless space].<sup>324</sup>

Thus, the meditator sees the disadvantage of matter and of the fourth jhāna and that the opposing of this [disadvantage] is the benefit of the attainment of [boundless] space.

<sup>321</sup> This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>322</sup> 色定 can also mean “material [sphere] concentration”, *rūpāvacara-samādhi*. The character 定 can correspond to *samādhi* as well as *samāpatti*. Because 空定 corresponds to *ākāsa-nañcāyatana-samāpatti*, 色定 would correspond to *rūpa-samāpatti*.

<sup>323</sup> See Ch. 8 fn. 327.

<sup>324</sup> 於此定成麁. Cf. Vism X.5/p.327: *tasmiṁ jhāne ... santavimokkhato olārikan-ti ca ādīnavam passati*. “He sees the disadvantage in that jhāna in this way ... ‘It is coarser than the peaceful liberations’.” Cf. Nett 87: ... *tassa upekkhīndriyāñ avasiñṭham bhavati. So uparimāñ samāpattim santato manasikaroti, tassa uparimāñ samāpattim santato manasikaroto catutthajjhāne olārikā saññā saññhahati ukkañṭhā ca pañighasaññā, so sabbaso rūpasaññānañ samatikkamā pañighasaññānañ atthañgamā nānattasaññānañ amanasikārā anantañ ākāsan-ti ākāsa-nañcāyatana-samāpattiñ sacchikatvā upasampajja viharati. Abhiññābhinīhāro rūpasaññā vokāro nānattasaññā samatikkamati pañighasaññā cassa abbhāthāñ gacchati, evañ samādhi tassa samāhitassa obhāso antaradhbāyati dassanañ-ca rūpānañ.*

40 Attaining the base of boundless space

The meditator, having thus seen the disadvantage of matter and of the fourth jhāna, and having seen the benefit of the attainment of boundless space, mindfully enters upon the fourth jhāna, clearly knowing<sup>325</sup> the attainment of boundless space. [Mindfully] emerging from this attainment [of the fourth jhāna], he removes the sign of earth. Developing the attainment of the base of boundless space,<sup>326</sup> the sign of earth disappears. He should then attend to the space that has been created [attending to it] as a boundless object. Attending thus, before long the sign of earth disappears, and the mind emerges from the sign of earth and leaps into space.<sup>327</sup> Through mastery of the perception of the base of boundless space, the mind attains absorption.

## 41 Definition of the base of boundless space

The meditator, due to entirely transcending perceptions of matter, due to the disappearance of the perceptions of impact, and due to not attending to perceptions of diversity, [(considering), “boundless [is] space,”] dwells having entered upon the base of boundless space.<sup>328</sup>

<sup>325</sup> 明無邊虛空定. The character 明 usually corresponds to *vijñā*. Here perhaps it rather means “aspires for” or “resolves to”.

<sup>326</sup> 修虛空定. According to the *Visuddhimagga*, the sign of space is the space left by the removal of the earth totality through not attending to it and instead attending to space. Vism X.7-10: ... *anāvajjento amanasikaronto apaccavekkhanto ca aññadathtu tena phuṭṭhokāsam ākāso ākāso ti manasikaronto kasiṇam ugghājeti nāma. ... So tam kasiṇugghātiṁkāsanimittam ākāso ākāso ti punappunam āvajjeti, takkāhataṁ vitakkāhataṁ karoti. Tassevam punappunam āvajjayato ... nīvaraṇāni vikkhambhanti, sati santiṭhati, upacārena cittam samādhiyati. So tam nimittam punappunam āsevati, bhāveti, bahulikaroti. Tassevam punappunam āvajjayato manasikaroto pathavīkasiṇādīsu rūpāvacaracittam viya ākāse ākāsānañcāyatanaçittam appeti.*

<sup>327</sup> Cf. Spk III 173, Vism IX.121: *Karuṇā-vihārissa daṇḍābhighātādi-rūpa-nimittam sattadukkham samanupassantassa karuṇāya pavatti-sambhavato rūpe ādīnavo suparividitko hoti. Ath’ assa suparividitarusuparividitarūpādīnavattā paṭhavī kasiṇādītu aññataram ugghātētvā rūpa-nissaraṇe ākāse cittam upasamharato appakasireṇ’ eva tattha cittam pakkhandati. Iti karuṇā ākāsānañcāyatanaassa upanissayo hoti, na tato paraṇ. Tasmā ākāsānañcāyatana paramāti vuttā. Cf. A IV 443: ... aparena samayena rūpesu ādīnavapuñ disvā tam bahulamakāśīm, ākāsānañcāyatane ānisañsañ adhigamma tamāseviñ. Tassa mayhañ, ānanda, ākāsānañcāyatane cittam pakkhandati pasīdati santīthati vimuccati etañ santan-ti passato. So kho aham, ānanda, sabbaso rūpasaññānam samatikkamā paṭīghasaññānam atthāngamā nānattasaññānam amanasikārā ananto ākāsoti ākāsānañcāyatanañ upasampajja viharāmi. Cf. M III 105: ... atthi cevāyam darathamattā yadidam pathavīsaññānam paṭicca ekattan-ti. ... Puna caparam, ānanda, bhikkhu amanasikaritvā araññasaññānam, amanasikaritvā pathavīsaññānam, ākāsānañcāyatanañsaññānam paṭicca manasi karoti ekattam. Tassa ākāsānañcāyatanañsaññāya cittam pakkhandati pasīdati santīthati adhimuccati.*

<sup>328</sup> M I 383: ... *sabbaso rūpasaññānam samatikkamā paṭīghasaññānam atthañgamā nānattasaññānam amanasikārā ananto ākāso ti ākāsañcayatanaṃ upasampajja viharati.*

“Entirely” means without remainder.

“Due to transcending perceptions of matter”: What are “perceptions of matter”? The perception, the perceiving, the state of having perceived of one who has entered upon concentration of the material sphere — this is called perceptions of matter.<sup>329</sup>

“Transcending” means the emerging from these [perceptions of matter]. [421a]

“Due to the disappearance of the perceptions of impact”: What are the perceptions of impact? The perceptions of forms, perceptions of sounds, perceptions of odours, perceptions of flavours, and perceptions of tangibles — this is called the perceptions of impact.

“Disappearance” means the ending of these perceptions [of impact].<sup>330</sup>

“Not attending to perceptions of diversity”: What are perceptions of diversity? The perception, the perceiving, the state of having perceived of one who has not entered upon [the immaterial attainment], and who is endowed with the mind element and the mind-consciousness-element — this is called “perceptions of diversity”. The not attending to these perceptions of diversity — this is called “not attending to perceptions of diversity.”<sup>331</sup>

Q. Why is only the transcending of perceptions [of matter] taught and not the transcending of feeling, formations, and consciousness?

A. If one transcends perceptions of matter, then there is the entire transcending of all [the others]. Why? If one has not eliminated perceptions [of matter], the mind is not capable of transcending [the others].

Furthermore, the Fortunate One, desiring to teach the transcending of material objects, taught the transcending of perceptions of matter because all objects of the [material] attainments are completely dependent upon perception.<sup>332</sup>

<sup>329</sup> Vibh 261, § 602. *Sabbaso rūpasaññānaṁ samatikkamā-ti tattha katamā rūpasaññā?* *Rūpāvacara-samāpattiṁ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattam — imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti vītikkanto samatikkanto. Tena vuccati sabbaso rūpasaññānaṁ samatikkamā ti.*

<sup>330</sup> Vibh 261, § 603. *Paṭīghasaññānam atthaṅgamā ti tattha katamā paṭīghasaññā?* *Rūpasaññā ... phoṭṭhabbasaññā imā vuccanti paṭīghasaññāyo. Imā paṭīghasaññāyo santā honti samitā vūpasantā atthaṅgatā abbhathaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati paṭīghasaññānam atthaṅgamā-ti.*

<sup>331</sup> Vibh 261, § 604. *Nānattasaññānaṁ amanasikārā-ti tattha katamā nānattasaññā?* *Asamāpannassa manodhātu samaṅgissa vā manoviññāṇadhātu samaṅgissa vā saññā sañjānanā sañjānitattam — imā vuccanti nānattasaññāyo. Imā nānattasaññāyo na manasi karoti. Tena vuccati nānattasaññānaṁ amanasikārā-ti.*

<sup>332</sup> As 200: *Rūpasaññānan-ti saññāśīsena vuttarūpāvacarajjhānānañceva tadārammaṇānañ-ca.* *Rūpāvacarajjhānam-pi hi rūpanti vuccati rūpī rūpāni passatī ti ādīsu. Tassa ārammaṇam-pi*

Q. If that does not happen,<sup>333</sup> are there perceptions of impact and perceptions of diversity for one who enters upon a material attainment or are there no [perceptions of diversity] because they were [already] abandoned [upon entering the material attainment]?

A. When someone enters upon an attainment of the material sphere, there are perceptions of impact and diversity.<sup>334</sup>

Q. Why does he not continue to develop that [material attainment]?

A. [He does not continue because it does not lead] to dispassion towards matter as these [perceptions of impact and diversity] do not cease and stop therein. [Therefore] the Buddha said that sound is a thorn to one who enters upon the first *jhāna*.<sup>335</sup> By continuing to develop these [immaterial attainments], one becomes dispassionate towards matter. Therefore, there is abandoning [of these perceptions] in these [immaterial attainments].

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*bahiddhā rūpāni passati suvanṇadubbaṇṇāti ti ādīsu; tasmā idha rūpe saññā rūpasaññā ti evam saññāsīsena vuttarūpāvacarajjhānassetam adhivacanam. Rūpam saññā assāti rūpasaññām, rūpamassa nāmanti vuttam hoti. Evam pathavīkasiṇādibhedassa tadārammaṇassa cetam adhivacananti veditabbam. Samatikkamāti virāgā nirodhā ca. Kīm vuttam hoti? Etāsam kusalavipākakiriyavasena pañcadasanām jhānasañkhātānam rūpasaññānam, etesañ-ca pathavīkasiṇādivasena aṭṭhannām ārammaṇasāñkhātānam rūpasaññānam, sabbākārena anavasesānam vā virāgā ca nirodhā ca virāgahetu ceva nirodhahetu ca ākāsānañcāyatanañ upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etam upasampajja viharitunti. Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇam samatikkantam-eva hoti, tasmā ārammaṇasamatikkamam avatvā, Tattha katamā rūpasaññā? Rūpāvacarasamāpatti samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānittam, imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti, vītikkanto, samatikkanto, tena vuccati sabbaso rūpasaññānam samatikkamāti (Vibh § 602) evam vibhaṇge saññānam yeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiñ yeva ārammaṇe pathamajjhānādīni viya, tasmā ayam ārammaṇasamatikkamavasenāpi atthavaṇṇanā kātāti veditabbā.*

<sup>333</sup> That is, if he does not transcend the perception of matter. This and the next question and answer are difficult to understand in the Chinese text, but fortunately there is a close parallel in the Vism. Perhaps the Chinese unsuccessfully remoulded the original passage into questions and answers.

Vism X.18/p.330: *Atha vā kiñcāpi tā rūpāvacaram samāpannassā-pi na santi, atha kho na pahīnattā na santi. Na hi rūpavirāgāya rūpāvacarabhāvanā sañvattati, rūpāyattā ca etāsam pavatti. Ayam pana bhāvanā rūpavirāgāya sañvattati. Tasmā tā ettha pahīnāti vattum vaṭṭati. Na kevalañ-ca vattum, ekañseneva evam dhāretum-pi vaṭṭati. Tāsañ-hi ito pubbe appahīnattāyeva paṭhamam jhānam samāpannassa saddo kanṭako ti vutto bhagavatā. Idha ca pahīnattāyeva arūpasamāpattīnam āneñjatā (Vibh 135) santavimokkhatā ca vuttā (M I 33). Ālāro ca Kālāmo arūpasamāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkamtāni neva addasa, na pana saddam assosīti (D II 130).*

<sup>334</sup> Vibh 261, § 602: *Rūpāvacarasamāpatti samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānittam imā vuccanti rūpasaññāyo.*

<sup>335</sup> A V 134-5: *Paṭhamassa jhānassa saddo kanṭako.*

Because these [perceptions] are abandoned in these [immaterial attainments], the immaterial attainments are said to be imperturbable formations and perceptions<sup>336</sup> and peaceful liberations (*santā vimokkhā*).<sup>337</sup> It is just like Ālāra Kālāma, who, when he entered upon an attainment without perceptions [of matter],<sup>338</sup> did not see or hear the five hundred carts passing in front of him.<sup>339</sup> Therefore it is taught as the cessation of the [five] sense bases. Thus, “transcending of all perceptions of matter” is taught as the abandoning of the states of the material sphere and the disappearance of the perceptions of impact.

“Not attending to perceptions of diversity” means the abandoning of the states of the sensuous sphere.

Furthermore, “entirely transcending perceptions of matter” is taught as the attainment of the immaterial sphere.

The “disappearance of the perceptions of impact” is taught as the abandoning of the external distractions to that attainment and the manifestation of imperturbability.

“Not attending to perceptions of diversity” is taught as the abandoning of the inner distractions to that attainment and the manifestation of the peaceful liberations.

“Boundless space”: What is space? The base of space, the space element, vacuity, that which is untouched by the four great primaries — this is called “space”.

In that space, one establishes the mind and pervades it boundlessly — this is called “boundless”.

<sup>336</sup> Cf. Sv 998 on D III 217: *Āneñjanī niccalanī santām vipākabhūtam arūpam-eva abhisāñkharotīti āneñjābhisañkharo*. Catunnañ arūpāvacarukusalacetanānam etam adhivacanam. M II 263: ... yā ca diññhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanaññā, sabbā saññā. Yatthetā aparisesā nirujjhanti etam santam etam paññatam, yadidam nevasaññānāsaññāyatanañ-ti.

<sup>337</sup> M I 33; S II 123; A IV 314: *ye te santā vimokkhā atikkamma rūpe ārūppā*, ...

<sup>338</sup> 無想定. These characters are also used for *asaññāsamāpatti* at Ch. 4 § 12/p. 407c24; see Ch. 4 fn. 55. This rather is a corruption of 無色定, immaterial concentration, as found in the preceding line, or perhaps 無相定, signless attainment, *animittasamāpatti*. Ālāra Kālāma taught the Bodhisatta the attainment of the base of nothingness, *ākiñcaññāyatana*; see M I 163–5.

<sup>339</sup> D II 130–31: ... ālāro kālāmo addhānamaggappañippanno maggā okkamma avidūre aññatarasmiñ rukkhamūle divāvihāram nisīdi. Atha kho, bhante, pañcamattāni sakatasatāni ālāram kālāmañ nissāya nissāya atikkamim̄su. ... abbhutam vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakatasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddam sossatīti.

“Base of boundless space”: The mind and the mental properties of one who has entered upon the base of boundless space — this is called “base of boundless space”.<sup>340</sup>

Q. What is the meaning of “base of boundless space”?

A. The space, which has the nature of being boundless, is “boundless space”.<sup>341</sup> Just as a “deities’ base” is a dwelling-place for deities, that boundless space is a “base” [in the sense of being the foundation] for this attainment. This is called “base of boundless space”.<sup>342</sup>

“Dwells having entered upon” means that he attains the attainment of the base of boundless space, which transcends material objects, and is endowed with three factors, three kinds of goodness, possesses ten characteristics, and is associated with twenty-two benefits.

Dwelling in peace is the result (*vipāka*) of developing this attainment. [421b] [Because of] these benefits, there is rebirth in the base of boundless space, as is taught in detail above.

With regard to the benefit of rebirth in the base of boundless space: One who practises the attainment of the base of boundless space is reborn after death as a deity of the base of boundless space with a life span of 20,000 aeons.<sup>343</sup>

<sup>340</sup> Vibh 261, § 605–06: *Ananto ākāso-ti, tattha katamo ākāso? Yo ākāso ākāsagatam agham aghagatam vivaro vivaragatam asamphuṭham catūhi mahābhūtehi ayaṁ vuccati ākāso. Tasmin ākāse cittam thapeti santhapeti anantam pharati. Tena vuccati ananto ākāso-ti. Ākāsānañcāyatanañ-ti ākāsānañcāyatanañ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasiñca dhammā.*

<sup>341</sup> 是虛空無邊性是無邊性空處, 此說虛空義. Literally: “That space [which has a] boundless nature (*sabhāva*). The base [which is] that space which has a boundless nature. This is taught as the meaning of boundless space”. The text is corrupt here and is translated in accordance with the parallels in the next two attainments.

<sup>342</sup> 如住天處名天處彼虛空處定. Lit.: “Like dwelling in a base of deities is called ‘base of deities,’ so [dwelling in] the attainment of the base of [boundless] space is called ‘base of [boundless] space.’” Saṅghapāla did not understand the construction with *adhiṭṭhānañṭhena*, “in the sense of being foundation”, which he did not translate here. In the next two attainments (421b24, 421c19), he translated it as “upholding/foundation”, 受持.

Vism X.24/p.331: *Ākāsānañcāyatanañ upasampajja viharatī ti etha pana nāssa anto ti anantam, ākāsam anantam ākāsānantam, ākāsānantam-eva ākāsānañcam, tam ākāsānañcam adhiṭṭhānañṭhena āyatanamassa sasampayuttadhammassa jhānassa devānam devāyanam-ivā ti ākāsānañcāyatanañ.*

<sup>343</sup> The text has “two thousand”, which is obviously an error. The life-spans of the deities in the fourth *jhāna* and first three immaterial bases, except the last one, are incorrectly given as ten times less than they are in the Pāli parallels.

Cf. Vibh 425; A I 267: *Ākāsānañcāyatanañupagānam bhikkhave devānam vīsatim kappa-sahassāni āyuppamāṇam.*

### G. *Base of Boundless Consciousness*

#### 42 Disadvantage of the base of boundless space<sup>344</sup>

Now, the meditator who has achieved mastery in the attainment of the base of boundless space, desires to give rise to the attainment of the base of boundless consciousness and to transcend the attainment of boundless space.<sup>345</sup> He considers: “The attainment of the base of boundless space is coarse; the attainment of the base of boundless consciousness is refined”. Furthermore, he sees the disadvantage of the base of boundless space and the benefit of the base of boundless consciousness.

Q. What is the disadvantage of [the attainment of] the base of boundless space?

A. This attainment has closeness to matter as its opponent. The object in the attainment of boundless space is coarse, as it is not far removed from perceptions of impact and perceptions of diversity. Owing to the recollection of these [perceptions], there is attachment, and [the attainment] does not partake of distinction. Thus, he sees the disadvantage of the base of boundless space and that the opposing of this [disadvantage] is the benefit of the attainment of the base of boundless consciousness.

#### 43 Attaining the base of boundless consciousness

The meditator, having seen the disadvantage of [the attainment of the base of] boundless space and the benefit of the base of boundless consciousness, mindfully enters upon [the base of boundless space] and mindfully emerges from it. He develops the consciousness that pervades the space and attends to it as: “Boundless is consciousness”.<sup>346</sup> Owing to the perception of the base of

<sup>344</sup> This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>345</sup> 識一切入定越虛空一切入, lit. “base of boundless consciousness totality [and] to transcend the space totality”. 識一切入定 is a corruption of 識入定 and 虛空一切入 of 空入定. Here and in the parallel sections in the other immaterial attainments the names of the attainments are translated in various inconsistent ways, e.g., ākāsānañcāyatana is translated as 空入定, 虛空定, 虛空處定, and 無邊虛空定.

<sup>346</sup> Cf. Vibh 262, § 610: *Anantañ viññāñan-ti tam yeva ākāsañ viññāñena phuṭham manasi karoti anantañ pharati. Tena vuccati anantañ viññāñan-ti.* Vism X.25–26/p.333f.: ... ākāsānañcāyatane ādīnavam disvā tattha nikantiñ parityādāya viññāñānañcāyatanañ santato manasikaritvā tam ākāsañ pharitvā pavattaviññāñam viññāñam viññāñan-ti punappunam āvajjitatbam, manasikatbam, ... *Anantañ anantan-ti pana na manasikātabbam.* Tassevanam tasmiñ nimitte punappunam cittam cārentassa nīvaraṇāni vikkhambhanti, sati santiñhati, upacārena cittam samādhiyati. *So tam nimittam punappunam āsevati, bhāveti, bahulikaroti.* Tassevanam karoto ākāse ākāsānañcāyatanañ viya ākāsaphuṭe viññāñe viññāñānañcāyatana-cittam appeti. Vism-mhṭ I 399: *Anantañ anantan-ti kevalam anantañ anantan-ti na manasi kātabbam na bhāvetabbam, anantañ viññāñam, anantañ viññāñan-ti pana manasi*

boundless consciousness, the mind becomes resolved. Attending thus before long the mind emerges from the perception of the base of boundless space, and leaps into the base of boundless consciousness.<sup>347</sup> By means of the perception of the base of boundless consciousness, the mind attains absorption.

#### 44 Definition of the base of boundless consciousness

The meditator, entirely transcending the base of boundless space, attending: “Boundless [is] consciousness”, dwells having entered upon the base of boundless consciousness.<sup>348</sup>

“Entirely” means without remainder.

“Transcending the base of boundless space” means that he has transcended this base of boundless space, gone beyond it, surpassed it. This is called “entirely transcending the base of boundless space”.<sup>349</sup>

“Boundless consciousness”: He attends to just that space [touched] by consciousness and pervades it boundlessly.<sup>350</sup> This is called “boundless consciousness”.

Q. Among the material and immaterial states, which can be taken as boundless?

A. Only immaterial states are boundless because there are no bounds to the immaterial. Why? Because the immaterial states have no limits and cannot be

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*kātabbam, viññāṇam viññāṇan-ti vā. Tasmiṇ nimitte ti tasmiṇ paṭhamārūppaviññāṇasaṅkhāte viññāṇanimitte. Cittam cārentassā ti bhāvanācittam pavattentassa. Ākāsaphuṭe viññāṇe ti kasiṇugghāṭimākāsam pharitvā pavatte paṭhamārūppaviññāṇe ārammaṇabhbute. Vibh-mṭ 610: ... Ayam vā etassa atho tam yeva ākāsam phuṭam viññāṇam viññāṇena cāyatana-viññāṇena manasi karotī ti. Ayam panatho yutto tam yeva ākāsam viññāṇena phuṭam tena gahitākāram manasi karoti, evam tam viññāṇam anantam pharati ti. Yañ-hi ākāsam paṭhamārūppasamaṅgī viññāṇena anantam pharati, tam pharaṇākārasahitam-eva viññāṇam manasikaronto dutiyārūppasamaṅgī anantam pharati ti vuccati ti.*

Cf. *Śrāvakabhūmi* 3.28.3.6.1 (as in Deleanu 2006: 339): *sa yena vijñānenānantam ākāśam adhimucyate, tad eva vijñānam anantākārākāśādhimokṣikām vijñānānāntyāyatanām samāpattukāmaḥ ākāśānāntyāyatanāsaṁjñām vyāvartya, tad eva vijñānam anantākāreṇādhimucyate, sasāmantakama-ulam ākāśān antyāyatanām samatikramyate. tenāha sarvaśa ākāśānāntyāyatanām samatikramya anantam vijñānam iti.*

<sup>347</sup> Spk III 173, Vim IX.122: *Ath'assa anukkamādthagataṁ ākāśānañcāyatanaṁ atikkamma ākāsa-nimitta-gocare viññāṇe cittam upasañharato appakasireva tattha cittam pakkhandati.*

<sup>348</sup> M I 383: *Puna caparam, brāhmaṇa, bhikkhu sabbaso ākāśānañcāyatanaṁ samatikkamma anantam viññāṇan-ti viññāṇañcāyatanaṁ upasampajja viharati.*

<sup>349</sup> Vibh 262 § 609: *Sabbaso ākāśānañcāyatanaṁ samatikkamma-ti imam ākāśānañcāyatanaṁ atikkanto hoti vītikkanto samatikkanto. Tena vuccati sabbaso ākāśānañcāyatanaṁ samatikkamma-ti.*

<sup>350</sup> See Ch. 8 fn. 346.

apprehended.<sup>351</sup> Furthermore, because space is without bounds — it is called “boundless”.

“Boundless”: because it makes a boundless mind it is “boundless”, therefore it is unimpeded, [boundless] consciousness.<sup>352</sup>

“Entered upon the base” means entered upon the base [of boundless] consciousness.

The mind and the mental properties [of one who has entered upon the base of boundless consciousness] — this is called “the base of boundless consciousness”.<sup>353</sup>

Q. What is the meaning of “base of boundless consciousness”?

A. The consciousness, which is boundless — this is called “boundless consciousness”. Just as a “deities’ base” is a dwelling-place for deities, that boundless consciousness is a “base” in the sense of being the foundation for this attainment — this is called “base of boundless consciousness”.<sup>354</sup>

“Dwells having entered upon” means that he attains the attainment of the base of boundless consciousness, which transcends the object of space, which is endowed with three factors and three kinds of goodness, possesses ten characteristics, and is associated with twenty-two benefits.

Dwelling in peace is the result of developing this attainment. [Because of] these [twenty-two] benefits, he is reborn in the base of boundless consciousness, as is taught in detail above.

<sup>351</sup> 不可得 = *anupalabbhanīya?* Cf. Vism X.23/p.331: *Ananto ākāso ti ettha nāssa uppādanto vā vayanto vā paññāyatī ti ananto. Abhidh-av-pt I 230: ... anantatā pana uppādavayantābhāvato anantamanasikāravasena vā veditabbā. Na hi etassa uppādanto, vayanto vā paññāyati asabhbāvadhammattā. Sabhbāvadhammo hi ahutvā sambhavanato, hutvā ca vinassanato uppādavayantaparicchino, netaro. Na ca panetañ manasi karonto yogāvacaro tassa paricchedasāñkhātamantañ gañhāti, atha kho rūpavivekamattasseva gahañena anantapharanākāreneva manasikāram pavatteti, tasmā uppādavayantavirahato manasikāravasena vā etam-anantan-ti veditabbam.*

<sup>352</sup> See Vism X.31: *ettha pana nāsā antoti anantam*. *Anantam-eva ānāñcam*. *Viññānam ānāñcam* *viññāñānāñcan-ti* *avatvā viññāñānāñcan-ti vuttam*. *Nānamoli*, PoP X.31: “... it has no bound (*anta*, lit. end), thus it is unbounded. What is unbounded is called ‘boundless’ (*ānāñca*, lit. unboundedness), and unbounded consciousness is called ‘boundless consciousness’.”

<sup>353</sup> Vibh § 611. *Viññānañcāyatanan-ti viññānañcāyatanaṁ samāpannassa vā upapannassa vā ditthadhammasukhavihārissa vā cittacetasi-kā dhammā.*

<sup>354</sup> 如天住處名天處，此識已受持定此謂識處定. See Ch. 8 fn. 342. Lit. “As a dwelling place of deities is called a ‘base of deities,’ [when] this consciousness has upheld concentration, this is called ‘base of boundless consciousness.’” Vism X.31/p.333: *Tam viññānañcam adhitthānañthena āyatanañmassa sasampayuttadhammassa jhānassa devānam devāyatanañ-ivā ti viññānañcāyatanañ.*

With regard to the benefits of rebirth in the base of boundless consciousness: One who practises [the attainment of] boundless consciousness is reborn after death as a deity of the base of boundless consciousness with a life span of 40,000 aeons.<sup>355</sup> [421c]

*The base of boundless consciousness is finished.*

## H. *Base of Nothingness*

### 45 Disadvantage of the base of boundless consciousness<sup>356</sup>

Now, the meditator, who has achieved mastery in the attainment of the base of boundless consciousness, desires to give rise to the attainment of the base of nothingness and to transcend the attainment of the base of boundless consciousness. He considers: “The attainment of the base of boundless consciousness is coarse; the attainment of the base of nothingness is refined.” Moreover, he sees the disadvantage of the base of boundless consciousness and the benefit of the attainment of the base of nothingness.

Q. What is the disadvantage of the base of boundless consciousness?

A. This attainment has closeness to space as its opponent. The consciousness object is coarse because of [not being far removed from] attending to the perception of boundless [consciousness]. Owing to the recollection of that [perception], there is attachment and [the attainment] does not partake of distinction. The opposing of this [disadvantage] is the benefit of the base of nothingness.

### 46 Attaining the base of nothingness

The meditator, having seen the disadvantage of the base of boundless consciousness and seeing the benefit of the base of nothingness, mindfully enters upon the base of boundless consciousness and emerges mindfully from it. He does not develop that consciousness again, but makes it cease to be and makes that consciousness disappear.<sup>357</sup> Due to seeing the sign of the base of

<sup>355</sup> The text has “four thousand”, which is an error; see Ch. 8 fn. 346. Cf. Vibh 425; A I 267: *Viññāṇañcāyatanañpagānam bhikkhave devānam cattārīsam kappasahassāni āyuppamāṇam.*

<sup>356</sup> This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>357</sup> According to the *Visuddhimagga* (X.32) and other commentarial texts, the meditator should attend to the absence of the consciousness connected to the base consisting of boundless space which became the object of the consciousness belonging to the base consisting of boundless consciousness. The Abhidh-av-pt says that the Abhayagirivāsins say that just

nothingness, the mind aspires for it and resolves upon it. Attending thus before long the mind emerges from the perception of [boundless] consciousness<sup>358</sup> [and leaps into the base of nothingness].<sup>359</sup> By means of the perception of the base of nothingness, his mind attains absorption.

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the absence of the base of consciousness is to be attended to. Since Upatissa just gives the method of “making that consciousness disappear” as found in the Vibh, Nidd and also the Nikāyas (which say that the perception of the base of consciousness is not attended to, see next footnote) and does not specify what “that consciousness” refers to, he does not represent this idea. However, the Abhidh-av-pṭ was written in the 12<sup>th</sup> century, and likely represents a later Abhayagiri standpoint here; see also Gunawardana 1979: 30.

Vism X.32–33/p.333: ... ākiñcaññācāyatanañ samato manasikaritvā tasseva viññānañcācāyatanañrammañabhbhūtassa ākāsānañcācāyatanañvññānassa abhbhāvo suññatā vivittākāro manasikātabbo. Katham? Tam viññānam amanasikaritvā natthi natthi ti vā, ... punappunañ āvajjitatbham, ... Tassevam karoto ākāse phuṭe mahaggataviññāne viññānañcācāyatanañ viya tasseva ākāsam pharitvā pavattassa mahaggataviññānassa suññaviyittanatthibhāve ākiñcaññācāyatanañcittam appeti. Vibh 262: Natthi kiñcī ti tam yeva viññānam abhbhāveti vibhbhāveti antarabhbhāveti, natthi kiñcī ti passati. Nidd II 104: ... Viññānañcācāyatanañsamāpattiñ sato samāpajjirvā tato vuṭṭhahitvā taññeva viññānam abhbhāveti, vibhbhāveti, antaradhbhāpeti, natthi kiñcīti passati. ... Nidd-a II 30: ... taññeva viññānam abhbhāveti ti ākāsālambanam katvā pavattamahaggataviññānam abhbhāveti abhbhāvam gameti. Abhidh-av-pṭ II 259: Paṭhamārūppaviññābhbhāvoti kasiñam ugghātētvā ākāso viya ākāsānañcācāyatanañ pahāya tassa abhbhāvo manasi kātabbo. ... tasmat kasiñe ādīnavam disvā tam ugghātētvā tabbivittākāsassa viya paṭhamārūppaviññāne ādīnavam disvā tam pahāya tadabhbhāvaseva manasikarañam yuttanti. Abhayagirivāsino pana viññānañcācāyatanañbhāvo yeva manasi kātabbo ti vadanti, te pana imesam ārammañātikkamanavasena pattabba-bhbhāvam asallakkhetvā kathenti. Yadi sallakkhenti, aññattha dosam disvā aññassa samatikkame atippasañgadosato na muccanti. Athā pi vadeyyuñ: viññānañcāyatanañ ... abhbhāveti ti (Nidd II 104) vacanato viññānañcāyatanañbhāvo yeva manasi kātabbo ti, tayidam pāli-attham virujjhitvā gahañavasena cintitam. ... Dhs-mṭ 109: Ākāse pavattitaviññāñatikkamato tatiyā. Tadatikkamato hi tasseva vibhbhāvanam hoti. Dutiyārūppaviññānavibhbhāvane hi tadeva atikkantañ siyā, na tassa ārammanam, na cārammañe dosam disvā anārammañassa vibhbhāvanātikkamo yujjati. Pāliyāñca: viññānañcācāyatanañsamāpattiñ ... abhbhāveti ti (Nidd II 104) na vuttañ taññeva viññānañcāyatanañ abhbhāveti ti, taññeva abhbhāveti ti vā. Anantam viññānan-ti viññānañcācāyatanañ upasampajjāti (D I 184) etha pana dvayam vuttañ ārammañāñ-ca viññānam viññānañcāyatanañ-ca. ... Cf. Vibh-mṭ 185: ... tam yeva ākāsam viññāñena phuṭam tena gahitākāram manasikaroti, evam tam viññānam anantam pharati ti. Yañ-hi ākāsam paṭhamārūppasamañgī viññāñena anantam pharati, tam pharañākārasahitam-eva viññānam manasikaronto dutiyārūppasamañgī anantam pharati ti vuccatī ti.

<sup>358</sup> In the Nikāyas it is said that for one who has entered upon or is attending to the base of nothingness, the perception (*saññā*) of the base of boundless consciousness has ceased or is not attended to; see D III 266, S IV 217, A IV 409: Ākiñcaññācāyatanañ samāpannassa viññānañcācāyatanañasaññā niruddhā hoti. Cf. M III 106: ... amanasikaritvā viññānañcācāyatanañasaññā, ākiñcaññācāyatanañasaññā paṭicca manasikaroti ekattam. Tassa ākiñcaññācāyatanañasaññāya cittañ pakkhandati ...

<sup>359</sup> Spk III 173–4, Vim IX.123: ... anukkamādhigatañ viññānañcācāyatanañ samatikkama-sabhbhāvato avijjamāne paramattha-bhbhūtassa viññānassa abhbhāve cittam upasamharato appakasireñ’ eva tattha cittañ pakkhandati.

## 47 Definition of the base of nothingness

The meditator, passing entirely beyond the base of boundless consciousness, seeing, “[there is] nothing”, dwells having entered upon the base of nothingness.<sup>360</sup>

“Entirely” means without remainder.

“Transcending the base of boundless consciousness” means that he has transcended this base of consciousness, has gone beyond it, surpassed it — this is called “entirely transcending the base of boundless consciousness”.

“Nothingness” means that he does not develop that consciousness again; makes it cease to be; makes that consciousness disappear; and sees “[there is] nothing” — this is called “nothingness”.<sup>361</sup>

“Base [of nothingness]”: The mind and the mental properties of one who has entered upon the base of nothingness — this is called “base of nothingness”.

Q. What is the meaning of “base of nothingness”?

A. That which has the nature of being without consciousness<sup>362</sup> is “nothingness”. [Just as a “deities’ base” is a dwelling-place for deities,] that nothingness is a “base” in the sense of being the foundation for this attainment — this is called “base of nothingness”<sup>363</sup>

“Dwells having entered upon”: He attains to the attainment of the base of nothingness, which transcends the object of consciousness, which is endowed with three factors and three kinds of goodness, possesses ten characteristics, and is associated with twenty-two benefits.

Dwelling in peace is the result of developing this attainment. [Because of] these [twenty-two] benefits, he is reborn in the base of nothingness, as is taught in detail above.

<sup>360</sup> M I 383: *Puna caparam, ..., bhikkhu sabbaso viññāñāñcāyatanañ samatikkamma natthi kiñcī ti akiñcaññāyatanañ upasampajja viharati.*

<sup>361</sup> Vibh 262, § 615 (Ee): *Natthi kiñcī-ti tam yeva viññānam abhāveti* (Be, Ce: *bhāveti*) *vibhāveti* *antarabhāveti*, *nathī* *kiñcī-ti* *passati*. Vism X.38: *Yam-pi vibhaṅge vuttam* *natthi kiñcī ti* *taññeva viññānam abhāveti vibhāveti* .... Cf. Nidd II 104: ... *taññeva viññānam ābhāveti* ....

<sup>362</sup> 是識無性是無所有, lit: "that consciousness without nature, that is nothingness". Cf. Spk III 173-4, Vim IX.123: ... viññāṇañānañcāyatanañ samatikkama-sabhbāvato avijjamāne paramattha-bhūtassa viññānassa abhbāve ....

<sup>363</sup> See Ch. 8 fn. 342. 無所有處者說受持言無所有受持正定, lit.: “the base of nothingness is spoken of as a foundation; nothingness as the foundation for the attainment”. Cf. Vism X.39: *Ākiñcaññāyatanañ upasampajja viharatī ti ettha pana nāssa kiñcanan-ti akiñcanam, antamaso bhañgamattam-pi assa avasītham nattī ti vuttam hoti. Akiñcanassa bhāvo ākiñcaññam, ākāsānañcāyatanañavīññāpaganassetam adhivacanam. Tam ākiñcaññam adhīthātthena āyatanañmassa jhānassa devānam devyātanañvī ti ākiñcaññāyatanañ*

With regard to the benefit of rebirth in the base of nothingness: He who practises the attainment of the base of nothingness is reborn after death as a deity of the base of nothingness with a life span of 60,000 aeons.<sup>364</sup>

*The attainment of the base of nothingness is finished.*

### I. *Base of Neither-perception-nor-non-perception*

#### 48 Disadvantage of the base of nothingness<sup>365</sup>

Now, the meditator, who has achieved mastery in the attainment of the base of nothingness, desires to give rise to the attainment of the base of neither-perception-nor-non-perception, and to transcend the base of nothingness. He considers: “The base of nothingness is coarse; the base of neither-perception-nor-non-perception is refined”. He sees the disadvantage of the attainment of the base of nothingness and sees the benefit of the attainment of the base of neither-perception-nor-non-perception. [422a]

Q. What is the disadvantage of the attainment of the base of nothingness?

A. This attainment has closeness to consciousness as its opponent. It is associated with evident perception.<sup>366</sup> Therefore, it is coarse. Owing to the recollection of that [evident perception], there is attachment [and the attainment] does not partake of distinction. Thus, he sees the disadvantage of the base of nothingness and that the opposing of this [disadvantage] is the benefit of the base of neither-perception-nor-non-perception.

Furthermore, he considers, “Perception is a disease, a boil, and a dart; non-perception is delusion.<sup>367</sup> This is peaceful; this is excellent, that is, the base of neither-perception-nor-non-perception.”<sup>368</sup>

<sup>364</sup> The Taishō text has “six thousand,” with one variant reading “ten” instead of “six”. On this error, see Ch. 8 fn. 343. Cf. Vibh 426; A I 268; Ākiñcaññāyatanūpagānañ bhikkhave devānañ saññihim kappasahassāñ āyuppamānam.

<sup>365</sup> 念無所有處過患. This heading is part of the text in the Taishō edition; see Introduction § 13.

<sup>366</sup> 分明想. The character combination 分明 means “clear”, “visible”, etc., and can correspond to *pātu* (-*bhāva*), “manifest”, *vyatta*, “evident” and *vivāta*, “made clear, clarified”.

<sup>367</sup> M II 231: *Saññā rogo saññā gañdo saññā sallam, asaññā sammoho, etam santam etam paññitam yadidam nevasaññānāsaññān-ti.* “Cf. Vism X.40. Cf. Nett 41: *Tattha avijjāya nāmakāyo padaññānam. Tanhāya rūpakāyo padaññānam. Tam kissa hetu? Rūpīsu bhavesu ajjhosānam, arūpīsu sammoho.*

In place of *asaññā sammoho*, Sañghapāla’s manuscript apparently read *asaññā sammā*, or he misunderstood it as such. Since “non-perception” cannot be “right”, 正, this has been translated in accordance with the Pāli *sammoha*.

<sup>368</sup> D I 35: ... *santam etam paññitam etan-ti nevasaññānāsaññāyatanūpago.* A V 208: ... *santam etam paññitam etan-ti nevasaññānāsaññāyatanānam.*

## 49 Attaining the base of neither-perception-nor-non-perception

The meditator, having thus seen the [danger of the base of nothingness and the benefit of the base of neither-perception-nor-non-perception], mindfully enters upon [the base of nothingness] and emerges mindfully from it. Attending to that base of nothingness as peaceful, he develops the attainment, which has a remnant of formations (*saṅkhārāvasesa*).<sup>369</sup> Attending thus, before long the mind emerges from the perception of the base of nothingness [and leaps into the base of neither-perception-nor-non-perception]. By means of the [subtle] perception of the base of neither-perception-nor-non-perception, the mind attains absorption.

## 50 Definition of the base of neither-perception-nor-non-perception

The meditator, entirely transcending the base of nothingness, dwells having entered upon the base of neither-perception-nor-non-perception.<sup>370</sup>

“Entirely” means without remainder.

“Transcending the base of nothingness” means that he has transcended this base of nothingness, has gone beyond it, surpassed it. This is called “entirely transcending the base of nothingness”.

“Neither-perception-nor-non-perception”: Attending to the base of nothingness as peaceful, he develops the attainment which has a remainder of formations — this is called “neither-perception-nor-non-perception”.

“Base of neither-perception-nor-non-perception”: The mind and the mental properties of one who has entered upon the base of neither-perception-nor-non-perception — this is called “base of neither-perception-nor-non-perception”.<sup>371</sup>

<sup>369</sup> See the discussion of this in Vism X.47–50/p.337 and As 206. Vibh § 619: *Nevasaṅñīnāsaññīti tam yeva ākiñcaññāyatanaṁ santato manasikaroti saṅkhārāvasesasamāpattiṁ bhāveti. Tena vuccati nevasaṅñīnāsaññīti.* Vism X.47: *So tam santato manasikaronto pubbe vuttanayena tam paramasukhumam appanāpattam saññām pāpuṇāti, yāya nevasaṅñīnāsaññī nāma hoti, saṅkhārāvasesasamāpattiṁ bhāvetī ti vuccati. Saṅkhārāvasesasamāpattin-ti accantasukhumabhāvappattasaṅkhāraṁ catutthāruppasamāpattiṁ.* Vism-mh I 405: *Saṅkhārāvasesasamāpattin-ti ukkaṇsagatasukhumatāya saṅkhārānam sesatāmattam samāpattiṁ. Tenāha accantasukhumabhāvappattasaṅkhāranti. Antamaticca accantaṁ. Yato sukhumatām nāma natthi, tathāparamukkaṇsagatasukhum asaṅkhāran-ti attho. Pathamajjhānūpācārato paṭṭhāya hi tacchantiyā viya pavattamānāya bhāvanāya anukkamena saṅkhārā tattha antimakoṭṭhāsatam pāpītā, tato param nirodho eva, na saṅkhārappavattī ti. Tena vuccati saṅkhārāvasesasamāpattī ti.*

<sup>370</sup> M I 383–84: *Puna ca param, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaṅñānāsaññāyatanaṁ upasampajja viharati.*

<sup>371</sup> Vibh § 620: *Nevasaṅñānāsaññāyatanañ-ti nevasaṅñānāsaññāyatanaṁ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasiķā dhammā.*

Q. What is the meaning of “base of neither-perception-nor-non-perception”?

A. Because evident perception has ceased<sup>372</sup> and yet there is a remnant of subtle perception in [that state which is] without [evident] perception, the base has neither perception nor non-perception.<sup>373</sup> This is called “base of neither-perception-nor-non-perception”.

“Dwells having entered upon”: He attains to the attainment of the base of neither-perception-nor-non-perception, which transcends the base of nothingness, is endowed with three factors and three kinds of goodness, possesses ten characteristics, and is associated with twenty-two benefits.

Dwelling in peace<sup>374</sup> is the result of developing this attainment. Because of these [twenty-two] benefits, he is reborn as a deity of the base of neither-perception-nor-non-perception as is taught in detail above.

With regard to the benefit of rebirth as a deity of the base of neither-perception-nor-non-perception: He who practises the attainment of neither-perception-nor-non-perception is reborn after death as a deity of the base of neither-perception-nor-non-perception with a life span of 84,000 aeons.<sup>375</sup>

Q. Why is this called “base of neither-perception-nor-non-perception”, and not “base of boundless consciousness”?

A. It is not the base of boundless consciousness because of abandoning the attachment to boundlessness and because of the manifestation of subtle perception.

Q. Why is there no destruction of the contaminations by means of this attainment?

<sup>372</sup> 滅分明想故. In Vim 分明 is used for *vyatta*, “evident” and *vivata*, “made clear, clarified”.

<sup>373</sup> Cf. Vism X.49: ... *oḷārikāya saññāya abhāvato sukhumāya ca bhāvato nevassa sasampayuttadhammassa jhānassa saññā nāsaññān-ti nevasaññānāsaññām*. “... that jhāna with its associated states neither has perception nor has no perception because of the absence of coarse perception and the presence of subtle perception, thus it is ‘neither-perception-nor-non-perception’.” Cf. Vibh § 619: *Nevasaññānāsaññā-ti tam yeva ākiñcaññāyatanām santato manasikaroti sañkhārāvasesasamāpattim bhāveti*. Nidd-a I 44: *Atha vā oḷārikāya saññāya abhāvā sukhumāya ca bhāvā nevasaññānāsaññā asmiñ bhaveti nevasaññānāsaññābhavo...*

<sup>374</sup> The text adds 明, which can mean *vijjā*, knowledge, as well as *pabhā*, *āloka*, etc. In the preceding immaterial bases, only the result of “dwelling in peace” (住於寂寂) is given. (421a29, 421b27–28, 421c22). According to the following discussion, no insight can take place dependent upon this base, so *vijjā* is out of place. The character 明 is used a few lines above in “evident perception” (422a15) and it might have been miscopied from there.

<sup>375</sup> Vibh 426: *Nevasaññānāsaññāyatanāupagānam devānam āyuppamāṇam? Caturāśīti kappasahassāni.*

A. Apart from evident perception, one cannot gain vision of the path. Furthermore, this attainment is so extremely subtle that one cannot investigate [the nature of] neither-perception-nor-non-perception. Therefore, there is no basis for the destruction of the contaminations.<sup>376</sup>

*The attainment of neither-perception-nor-non-perception is finished.*

## 51 Miscellaneous topics

Q. What are the miscellaneous topics on the attainments and the bases?

A. Cessation, sounds, inversion, emerging, transcending, threshold, thinking, feeling, and doubt. [422b]

“Cessation”: For one who has entered upon the first *jhāna*, verbalization has ceased.<sup>377</sup> For one who has entered upon the fourth *jhāna*, breathing has ceased.<sup>378</sup>

“Gradual cessation of sounds”: One who has entered upon the first *jhāna* hears sounds but does not obtain verbalization. Why? Because one who enters upon an attainment is not possessed of ear-consciousness.<sup>379</sup>

Furthermore, to one who enters upon a material attainment, sound is a distraction. As was said by the Fortunate One: “To one who enters upon [the first] *jhāna*, sound is a thorn.”<sup>380</sup>

“Inversion” (*vipallāsa, vipariyesā*): When one enters upon the earth totality one also creates the perception of non-earth in the perception of earth.

<sup>376</sup> A IV 426: *Iti kho ... yāvatā saññāsamāpatti tāvatā aññāpaṭivedho. Yāni ca kho imāni ... nissāya dve āyatanāni, nevasaññāsaññāyatanasamāpatti ca saññāvedayitanirodho ca, jhāyī hete ... samāpattikusalehi samāpattivuṭṭhānakusalehi samāpajjityā vuṭṭhahitvā sammā akkhātabbānī ti vadāmī-ti.* Mp IV 197: *Atha nevasaññāsaññāyatanam kasmā na gahitanti? Sukhumattā. Tasmīnīhi cattāro pi arūpakkhandhā sukhumā na sammasanūpagā. Tenevāha iti kho ... yāvatā saññāsamāpatti tāvatā aññāpaṭivedho ti. Idam vuttam hoti: yāvatā sacittaka-samāpatti nāma atthi, tāvatā olārike dhamme sammasato aññāpaṭivedho hoti, arahattamān sampajjati. Nevasaññāsaññāyatanam pana sukhumattā saññāsamāpattī ti na vuccati.*

<sup>377</sup> S IV 216: *Paṭhamāñ jhānañ samāpannassa vācā niruddhā hoti.*

<sup>378</sup> D III 266: *Catutthajjhānañ samāpannassa assāsa-passāsa niruddhā honti.*

<sup>379</sup> Cf. Kv 202: *Na vattabbañ: samāpannassa atthi vacībhedo ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatātī? Āmantā. Hañci paṭhamassajjhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe samāpannassa atthi vacībhedo ti.* Kv 572-3: *Samāpanno saddañ suññātī ti? Āmantā. Sotaviññāñasamañgī samāpanno ti? Na hevam vattabbe. Nanu samādhi manoviññāñasamañgissa ti? Āmantā. Hañci samādhi manoviññāñasamañgissa, no ca vata re vattabbe samāpanno saddañ suññātī ti. ... Na vattabbañ: samāpanno saddañ suññātī ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatā ti? Āmantā. Hañci paṭhamassajjhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe samāpanno saddañ suññātī ti.*

<sup>380</sup> A V 134-5: *Saddakaṇṭakā hi bhikkhave jhānā vuttā mayā ... Paṭhamassa jhānassa saddo kaṇṭako.* Also quoted at 421a13 above.

Q. If that is so, why is there no inversion [of perception]?

A. Because it differs from the four inversions of perception (*vipallāsa*). One knows that this perception of earth is the sign of [earth]<sup>381</sup> — therefore there is no inversion.

“Emerging” (*vuṭṭhāna*): Because of five conditions, one emerges from an attainment, namely, because of painfulness of posture, because of multiplicity of objects,<sup>382</sup> because of the arising of hindrances, because of uneven effort,<sup>383</sup> and according to one’s wish.<sup>384</sup>

If one enters upon an immaterial attainment, one cannot emerge because of a multiplicity of objects since one dwells in imperturbability.

If one enters upon the attainment of cessation or enters upon the fruition attainment (*phala-samāpatti*), one can only emerge because of previous preparation<sup>385</sup> and not because of another cause.

<sup>381</sup> The meaning of this obscure passage is elucidated in the *Viparītakathā* section of the *Kathāvatthu* and its commentary. In brief, the opponent’s tenet is that the sign of earth that arises dependent on the perception of the earth totality is not earth (i.e., it is mind-made), yet there is perception of earth regarding it, and therefore there is distorted perception. The “own tenet” is that there is earth as characteristic, constituent, sign, or as earth deity, which are all earth, yet there is no distorted knowledge regarding them, as in the case of perceiving permanence in what is impermanent. Kv 305f, § 424: *Pathavīkasiṇāñ samāpattiñ samāpannassa viparīte nāñāñanti? Āmantā. Anicce niccan-ti vipariyeso ti? Na hevāñ vattabbe ... Kv-a 81: Tattha yvāyam pathavīkasiṇe pathavīsaññī samāpajjati, tassa tam nāñāñam viparītaññāñan-ti yesam laddhi, seyyathā pi andhakāñāñ, te sandhāya pucchā sakavādissa, paññāñāñāñ itarassa. Pathavīñ nissāya uppānāñimittañ-hi na pathavī yeva, tatra cāyam pathavīsaññī. Tasmāñ viparītaññāñan-ti ayametassa adhippāyō. Tato sakavādī lakkhañapathavī pi sasambhārapathavī pi nimittapathavī pi pathavīdevatā pi sabbā pathavīyeva, tāsu pathavī ti nāñāñam viparītaññam na hoti. Anicce niccan-ti-ādivipariyeso pana viparītaññāñam nāma. Kim te idam etesu aññāñataran-ti codetum anicce niccan-ti-ādim-āha. Itaro vipallāsalakkhañabhañvāñ sandhāya patikkhipati, pathavīñimittam sandhāya patijānātī.*

<sup>382</sup> 最多境界 = *adhika-visaya* or *vicitta-visaya* or *nāna-visaya*. It cannot be the same as *nānattasaññāñāñ*, for which 種種想 is used (e.g., at 420c27). Elsewhere in Vim 最多 corresponds to *adhika*, “most, exceeding”. Cf. M III 160: *nānattasaññāñāñ kho me udapādi, nānattasaññāñāñdhikarañāñca pana me samādhi cavi*.

<sup>383</sup> 以方便不平 = *payoga + asamatāya*. This refers to the non-balancing of effort. Cf. M III 159: *accāraddhavīriyam kho me udapādi, accāraddhavīriyāñdhikarañāñ-ca pana me samādhi cavi. ... atilīnavīriyam kho me udapādi, atilīnavīriyāñdhikarañāñ-ca pana me samādhi cavi*. Spk III 121: *Ayañ-hi tatramajjhattupekkhā cittuppādassa līnuddhacca-bhāvāñ haritvā payogamajjhatter cittañ ñapeti*. Cf. 414c20 中方便調適故, “he should equalize effort with equipoise”. See Ch. 8 fn. 97.

<sup>384</sup> 隨意 = *yathākāma* or *yathārucim*, “according to one’s wish”, “as one pleases”. Cf. Pañis-a I 232: *Samādhissa vuṭṭhānakusalatā ti santativasena yathāruci pavattassa samādhissa yathāparicchinnaññāñ yeva vuṭṭhānena samādhissa vuṭṭhāne chekabhañvō*.

<sup>385</sup> 以初作行得起 = *pubbe abhisāñkhāra*. Cf. Vism XXIII.34/p.705: *Tathā ākiñcaññāyatanam samāpajjitvā vuṭṭhāya catubbidham pubbakiccam karoti: nāñābaddha-avikopanam, sañghapatiñāñāñ, satthu pakkosanam, addhānaparicchedan ti*. Cf. 461a13, where previous

“Transcending”: There are two kinds of transcending, namely, transcending the factors (*an̄ga*) and transcending the object (*ārammaṇa*).<sup>386</sup>

To pass from a material *jhāna* to [another] material [*jhāna*] attainment is called “transcending the factors”.

To pass from a material *jhāna* to an immaterial attainment and to pass from an immaterial attainment to an immaterial attainment is called “transcending the object”.

“Threshold” (*upacāra*): the threshold to all the attainments is endowed with five [*jhāna*] factors.<sup>387</sup>

“Thinking”: immediately after the change of lineage to the second *jhāna*, etc., there is [the state] without thinking and exploring.

“Feeling”: immediately after the change of lineage to the fourth *jhāna*, etc., there is the arising of [the state] accompanied by equanimity.

“Doubt” (*vicikicchā*): When one who has not yet [completely] destroyed the hindrances beginning with sensual desire dwells in the base of neither-perception-nor-non-perception, which is “with a remnant [of formations]”, he is like one who has climbed up a tree in fear of a poisonous snake.<sup>388</sup>

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preparation is said to be the condition for persistence of the attainment of fruit. Cf. M I 296–97: *Tayo kho, āuso, paccayā animittāya cetovimuttīyā thitiyā: ... pubbe ca abhisankhāro.*

<sup>386</sup> Vism III.108/p.111: *Samatikkamato ti dve samatikkamā aṅgasamatikkamo ca ārammaṇasamatikkamo ca. Tattha sabbesu pi tikacatukkajjhānikesu kammaṭṭhānesu aṅgasamatikkamo hoti vitakkavicārādīni jhānaṅgāni samatikkamitvā tesvevārammaṇesu dutiyajjhānādīnam pattabbato. Tathā catutthabrahmavihāre. So pi hi mettādīnam yeva ārammaṇe somanassam samatikkamitvā pattabboti. Catūsu pana ārūppesu ārammaṇasamatikkamo hoti. Purimesu hi navasu kasinesu aññataram samatikkamitvā ākāsānañcāyatanaṁ pattaṁbām. Ākāsādīni ca samatikkamitvā viññānañcāyatanañdīni. Sesesu samatikkamo naṭhī ti evam samatikkamato. Abhidh-av-pt II 222: Catūsu hi ārūppesu ārammaṇasamatikkamova hoti ākāsakasiñavajjitesu navasu ārammaṇesu aññataram samatikkamitvā ākāsānañcāyatanaṁ, ākāsānañcāyatanañdīni ca samatikkamitvā viññānañcāyatanañdīnaṁ pattaṁbattā, aṅgātikkamo pana arūpe natthi catunnañcāpi aṅgānam vasena samānattā. Rūpe jhānaṅgatikkamo ti rūpāvacarakammaṭṭhānesu vitakkādīnam jhānaṅgānam atikkamo, idañ-ca labbhāmānakavasena vuttaṁ. Paṭhamajjhānikesu duvidho pi samatikkamo natthi, nīvaraṇasamatikkamo idha aṭṭhannam-pi samāpattiñam sādhāraṇattā na gahito.*

<sup>387</sup> For the five *jhāna* factors, see 416c06 and 416b05. Cf. Vism IV.32: ... *upacāre aṅgāni na thāmajātāni honti, ... Appanāyam pana aṅgāni thāmajātāni honti, ...* Vism IV.108: *Etāni ca pañcaṅgāni kiñcāpi upacārakkhaṇepi atthi, atha kho upacāre pakaticittato balavatarāni. Idha pana upacārato pi balavatarāni rūpāvacaralakkhaṇappattāni.*

<sup>388</sup> This probably means that a worldling who still has doubt about the Dhamma, but has fully developed *samatha* and dwells in the highest immaterial base by seeing the disadvantage of the five hindrances, nevertheless has not yet escaped from them by fully cutting them off with wisdom and becoming a stream-enterer, etc. Therefore he eventually has to come down again from the tree of the base of neither-perception-nor-non-perception to the ground of the sensuous sphere where the snake of the defilements is waiting for him.

There are four kinds of men who cannot give rise to concentration and surely will be reborn in the bad destinations (*duggati*), [namely, those who have committed] the five [deeds with immediate result and those with] wrong views of no-cause [etc.].<sup>389</sup>

*The miscellaneous topics are finished.*

*The earth totality is finished.*

### J. Other Totalities

#### 52 Water totality

Q. What is “water totality”? How is it practised? What are its characteristic, essential function and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced] dependent on the sign of water<sup>390</sup> — this is called “water totality”. The undistracted dwelling of the mind [on it] — this is called “practice”. The mind leaping into the [sign of the] water totality is its characteristic. The non-abandoning of the perception of water is its essential function. Undivided attention is its footing.<sup>391</sup>

There are five exclusive benefits of the water totality: (1) mastery in diving into the earth and emerging from it;<sup>392</sup> (2) shaking the earth, mountains,

<sup>389</sup> This cryptic passage appears to be related to the discussion in Vism V.40–43/p.177 of the Vibhaṅga’s passage (also in Paṭis) on the kinds of persons who cannot attain the noble path: 1. those hindered by kamma, 2. hindered by defilement, 3. hindered by result (*vipāka*), and 4. those with a lack of faith, zeal, or understanding. “Five” could refer to the five kinds of ānantariyakamma in the explanation of the Vibh passage in Vism, Paṭis-a, of “hindered by kamma”. “Without cause”, *ahetuka*, could be *ahetuka-dīṭṭhi*, “view of no-cause”, as an example of wrong view, or *ahetukapaṭisandhiyā*, “rebirth-linking with no (wholesome) root-cause”.

Vibh 341; Pug 13; Paṭis I 124: *Katame te sattā abhabbā? Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā dappaññā abhabbā niyāmañ okkamitū kusalesu dhammesu sammattam, ime te sattā abhabbā.* Paṭis-a II 401: *Kammāvaraṇenā ti pañcavividhena ānantariyakamma.* ... *Kilesāvaraṇenā ti niyatamicchādīṭṭhiyā.* Imāni dve saggamaggānañ āvaraṇato āvaraṇāni. Bhikkhunīdūsakādīni kammānipi kammāvaraṇeneva saṅgahitāni. *Vipākāvaraṇenā ti ahetukapaṭisandhiyā.* Yasmā pana duhetukānam pi ariyamaggapaṭivedho natthi, tasmā duhetukā paṭisandhi pi vipākāvaraṇamevā ti veditabbā, assaddhā ti buddhādīsu saddhārahitā. ... Vibh 378: *Tattha katamāni pañca kammāni ānantarikāni?* Mātā jīvitā voropetā hoti, pitā jīvitā voropetā hoti, arahā jīvitā voropetā hoti, duṭṭhena cittena tathāgatassa lohitāñ uppāditañ hoti, saṅgho bhinno hoti: imāni ānantarikāni.

<sup>390</sup> See the parallel section at the earth totality at Ch. 8 § 2/p. 412b24.

<sup>391</sup> See Ch. 8 fn. 5.

<sup>392</sup> Vism V.29/p.175: *Āpokasiṇavasena pathaviyam ummujjananimmujjanam, udakavuṭṭhisamuppādanam, nadīsamuddādinimmānam, pathavīpabbatapāsādādīnam kampanan-ti evamādīni ijjhanti.*

and palaces;<sup>393</sup> (3) causing rainfall;<sup>394</sup> (4) making the body emanate water;<sup>395</sup> and (5) creating rivers and seas. The [other] benefits of the water totality are the same as those of the earth totality. Further, one who practises the water totality well can see water anywhere.

Q. How is its sign grasped?

A. When taking up the water totality, the sign is grasped in water, i.e., natural or prepared water.<sup>396</sup>

Herein, the meditator with previous practice can grasp the sign of water in a place where there is no [prepared] water.<sup>397</sup> [422c] He sees [the sign of] water everywhere: in a well, jar, pond, lake, river, or in the sea. Wherever [water] is seen, at will he promptly sees the manifestation of the counterpart-sign of water. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place. He is not able to grasp it in an unprepared place. He practices the means (*upāya*) for [the practice of] the water totality.<sup>398</sup> The meditator, at first, should select a secluded place: a hut in the monastery or in a rock-abode or a place under a tree, which is neither too dark nor scorched by sunlight. The place should be without dust, wind, mosquitoes, gadflies, or other impediments. In such a place, he buries a bowl or a water pot in clean earth, and makes the rim level with the ground. The surrounding [of the

<sup>393</sup> Cf. D II 107, A IV 212: ... *samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imam pathavīm kampeti saṅkampeti sampakampeti sampavedheti. Ayam dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya. Sv II 558: Parittā ti dubbalā. Appamāṇā ti balavā. So imam pathavīm kampeti ti so iddhiṁ nibbattetvā sanvejento mahāmoggallāno viya, vīmaṇsanto vā mahānāgartherassa bhāgineyyo saṅgharakkhitasāmaṇero viya pathavīm kampeti. M I 253: ... mahāmoggallāno tathārūpam iddhābhisaṅkhāram abhisāṅkhāsi yathā vejayantam pāsādanam pādaṅguṭhakena saṅkampesi .... Ps II 303: Āpokasiṇam samāpajītvā pāsādapatiṭṭhitokāsam udakam hotūti iddhiṁ adhiṭṭhāya pāsādakanīke pādaṅguṭhakena pahari. So pāsādo yathā nāma udakapiṭhe thapitapattam mukhavaṭṭiyam aṅguliyā pahaṭam aparāparam kampati calati na santiṭṭhati.*

<sup>394</sup> S IV 289: *Atha kho āyasmā mahako tathārūpamiddhābhisaṅkhāram abhisāṅkhari, yathā sītako ca vāto vāyi, abhāsamplāpo ca assa, devo ca ekamekaṇ phusi. Ap 536: Catusāgaratoyāni, dhārayī ekapāṇīnā: Yugantajaladākāram, mahāvassam pavassatha.*

<sup>395</sup> As is done in the double miracle (*yamaka-pāṭīhāriya*); see Paṭīs I 124: *heṭṭhimakāyato udakadhārā pavattati.*

<sup>396</sup> Cf. Vism V.1: ... evam āpokasinam-pi bhāvetukāmena sukhanisinnena āpasmim nimittam ganhitabbam, kate vā akate vā ti... Cf. Vism V.9: *Vuttañ-hetam atṭhakathāsu: vāyokasinam ugganhanto vāyusmim nimittam ganhāti...*

<sup>397</sup> The text is corrupt here; the character “prepared” is lost. In the other totalities, the practised yogi grasps the sign in any place where there is the required element or colour.

<sup>398</sup> This could refer back to the reflections on the disadvantage of sense-pleasures and the method of practice as described under the earth totality in §§ 5–10 of this chapter.

bowl] should be [cleaned as far as] one fathom (1.8 m) [from it].<sup>399</sup> It should be filled with rainwater that is not mixed with any colour. The bowl or pot should be full to the brim. Herein he should attend to the perception of water.<sup>400</sup>

He grasps the sign in three ways: through looking evenly, through skills and through the abandoning of distraction.<sup>401</sup>

The rest is as taught fully before from the earth totality until the base of neither-perception-nor-non-perception.

*The water totality is finished.*

### 53 Fire totality

Q. What is “fire totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of fire — this is called “fire totality”. The undistracted dwelling of the mind [on it]<sup>402</sup> — this is called “practice”. The mind leaping into the sign of fire is its characteristic.

<sup>399</sup> 周迴一尋 can also mean “the circumference [of the bowl] is one fathom”. 周迴 is said to correspond to Skt *samantatas* = Pāli *samantato*: “on all sides”, “all around”. Since a bowl this size is very large for a bowl or water pot, and the size of the earth totality is said to be a plate or “a span and four fingerwidths (*vidathicaturaṅgula*) [wide]”, i.e., 30 cm, this rather seems to refer to the surroundings of the bowl with water. According to the instructions in the earth-totality section (Ch. 8 § 4), the surroundings should be cleaned one fathom all around the disc. Vism (V.3/p.170) says that the water should be put in a bowl (*patta*) or four-footed water-pot (*kundika*), but does not give a specific size.

<sup>400</sup> See the discussion of this at Ch. 8 fn. 40.

<sup>401</sup> See the detailed explanation of these in §§ 8–10 of this chapter.

<sup>402</sup> The text has 彼時, “[at] that time”, but this is out of place. The parallels in the following totalities at 412b25 and 422b22 have “undistracted dwelling of the mind in that practice”, 修心住不亂, 423a04, 彼修心住不亂, 423b26, etc. The parallel in the perception of the foul is “undistracted dwelling of the mind in the practising of this perception” 彼修此想心住不亂, 424c19. Three of the ten recollections have “undistracted dwelling of the mind” (426c02, 428b05, 429c19). Six others have “undistracted dwelling in that recollection”, 彼念住不亂, e.g., 428c01, while the last recollection has “undistracted dwelling through [that] recollection”, 以念住不亂, 434b26. The first immeasurable is the same as the first two totalities, while the latter three immeasurables include the name of the immeasurable, e.g., “undistracted dwelling in compassion”, 慈住不亂, 437a27. The defining of the four great primaries have the same as the first two totalities, 438b27, while the perception of repulsiveness of food has “undistracted dwelling of the mind in this perception”, 彼想住不亂, 440b17.

Cf. Paṭis-a I 230: *Tassā buddhānussatiyā vasena cittassa ekaggatāyeva uddhacca-saṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti avikkhepo.* Paṭis-a I 230: *Cittassa ekaggatā avikkhepoti ekaggassa bhāvo ekaggatā, nānārammaṇe na vikkhipati tena cittan-ti avikkhepo, cittassa ekaggatāsaṅkhāto avikkhepoti attho.*

Non-abandoning of the perception of fire is its essential function. Undivided attention is its footing.

Q. What are its benefits?

A. There are five exclusive benefits of practice of the fire totality: (1) producing smoke and flames; (2) perceiving visible forms through [making] light; (3) extinguishing [fire with fire]; (4) burning [things] at will;<sup>403</sup> and (5) skill in the fire element.<sup>404</sup>

The other benefits are the same as those of the earth totality. [Also,] owing to the practice of the fire totality, one is able to see fire everywhere.

Q. How is the sign grasped?

<sup>403</sup> The first four are similar to those of Vism V.30: *Tejokasiṇavasena dhūmāyanā, pajjalānā, aṅgāravuṭthisamuppādanām, tejasā tejopariyādānam, yadeva so icchati tassa ḍahanasamathatā, dibbena cakkhunā rūpadassanatthāya ālokakaraṇam, parinibbānasamaye tejodhātuyā sarīrajjhāpanan-ti evamādīni ijjhanti.*

Cf. Vin II 75–76: *Yepi te bhikkhū vikāle āgacchanti tesam-pi tejodhātum samāpajjivtā teneva ālokena senāsanam paññapeti; ... Tesam āyasmā dabbo mallaputto tejodhātum samāpajjivtā aṅguliyā jalāmānāya purato purato gacchati.* Cf. Vin I 25: ... ahināgo dummano padhūpāyi / ... manussanāgo pi tattha padhūpāyi. / ... ahināgo pāvakova pajjali; / tejodhātusū kusalo, / manussanāgo pi tattha pajjali. / Ubhinnām sajotibhūtānam; / agyāgāram ādittam hoti / sampajjalitām sajotibhūtām; / ... Atha tassā rattiya accayena; hatā nāgassa acciyo honti' / iddhimato pana thitā / anekavaṇṇā acciyo honti. / Nīlā atha lohitikā; / mañjīthā pītakā phalikavāṇṇāyā; / aṅgīrasassa kāye; / anekavaṇṇā acciyo honti. ... Cf. Vin IV 109. S IV 289: *Atha kho āyasmā mahako vihāram pavisitvā sūcighaṭikam datvā tathārūpam iddhābhisaṅkhāram abhisaṅkhari yathā tālacchiggalena ca aggālantarikāya ca acci nikkhāmitvā tiṇāni jhāpesi, uttarāsaṅgam na jhāpesi.* Ud 93: *Atha kho āyasmato dabbassa mallaputtassa vēhāsam abbhuggantvā ākāse antalikkhe pallanākena niśiditvā tejodhātum samāpajjivtā vuṭṭhahitvā parinibbutassasarīrassa jhāyamānassa ḍayhamānassa neva chārikā paññāyittha na masi.* Paṭis I 124: *Uparimakāyato aggikkhandho pavattati.* Ap 536: *Chassūrodayakāleva, lokaṅcākāsi dhūmikam; Yugante viya lokan sā, jālāmālākulam akā.* Cf. S I 145, D III 27.

<sup>404</sup> 起煙炎以光明想起滅餘色光隨意所燒以作光明曉了於火界. The text is corrupt. I take 以光明想 to be connected to 色光. Perhaps 晓了於火界 means “clear understanding of the fire element” since 晓了 corresponds to *kosalla* and *vebhavya* elsewhere in Vim, but the same benefit is not found among the benefits of the other element-totalities and probably originally corresponded to *parinibbānasamaye tejodhātuyā sarīrajjhāpananti*, “burning up the body by means of the fire element at the occasion of *parinibbāna*” of Vism. In other works, 火界定 or 火光定 “fire-element-attainment/concentration” is as a designation for the attainment in which the body is consumed by fire after attaining *parinibbāna*; see DDB. Perhaps 彼時, “[at] that time”, was misplaced at 422c14, and 滅餘 at c17, but then there wouldn’t be anything corresponding to *tejasā tejopariyādānam*. It is also difficult to make sense of 以作光明, lit. “through making light”, since 以光明, “through light”, is already among the benefits. 光明 usually corresponds to *āloka*, “light” but at 439b02 令光明 corresponds to *tejeti*, “lights up”.

Cf. Vin II 75–76: *Yepi te bhikkhū vikāle āgacchanti tesam-pi tejodhātum samāpajjivtā teneva ālokena senāsanam paññapeti; ... Tesam āyasmā dabbo mallaputto tejodhātum samāpajjivtā aṅguliyā jalāmānāya*

A. One who takes up the fire totality grasps the sign in fire, i.e., in a natural or a prepared place. Herein, a meditator with previous practice grasps the sign in a natural fire. He sees it everywhere, i.e., in a straw-fire, a firewood-fire, a forest-fire, or a house-fire, which is flaming, burning, and blazing. According to wherever there is a fire first, he observes it, whether he is in pleasure or in pain, and promptly sees the manifestation of the counterpart-sign of fire. He is unlike the beginner meditator.

The beginner meditator is able to grasp the sign only in a prepared place, but not in an unprepared place. He practises the means for [the practice of] the fire totality. First, the beginner meditator should undertake to cut firewood, heap it up in a clean place, and burn it at the time of sunrise or sunset. He should not attend to the straw or firewood burning below it or to the smoke and flames that rise above it, but attends to the perception of fire in the centre of the mass of flames. [423a]

He grasps the sign in three ways: through looking evenly, through skills, and through the abandoning of distraction. The rest is as was taught fully before [at the earth totality].

*The fire totality is finished.*

## 54 Wind totality

Q. What is “wind totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of wind — this is called “wind totality”. The undistracted dwelling of the mind in this practice — this is called “the practice of the wind totality”. The mind leaping into the sign of wind is its characteristic. The non-abandoning of the perception of wind is its essential function. Undivided attention is its footing.

Q. What are its benefits?

A. There are three exclusive benefits of the wind totality: (1) mastery in travelling [swiftly] like the wind;<sup>405</sup> (2) causing wind to arise; and (3) causing coolness by attending [to it] and resolving [on it].<sup>406</sup>

<sup>405</sup> Vism V.31: *Vāyokasiṇavasena vāyugatigamanam, vātavuṭṭhisamuppādananti evamādīni ijjhanti*. Vism-mht I 198: *Vāyugatiyā gamanam vāyugatigamanam, atisīghagamanam*. Cf. MW s.v. “vāyugati”. Cf. Vism XII.132/p.404: *Sace icchati, vāyokasiṇavasena vātam adhiṭṭhahityā tūlapicu viya vāyunā gacchati. Api ca gantukāmatāva ettha pamānam. Sati hi gantukāmatāya evamkatacittādhiṭṭhāno adhiṭṭhānavegakkhitto va so jiyāvegakkhitto saro viya dissamāno gacchati.*

<sup>406</sup> In the Vism (V.31), this benefit is not given. In the section on the defining of the elements it is said that the wind element has the nature and characteristic of coolness (Ch. 8 § 164/439b09, § 170/440a02), and this appears to refer back to that; see also Ch. 8 fn. 879.

[With regard to the other benefits:] One amends the benefits taught in the earth totality according to what is expedient in the practice of the wind totality.

Q. How is its sign grasped?

A. The beginner meditator grasps the wind totality in two ways: through sight and touch.

Q. How does he grasp the sign through sight?

A. The beginner meditator, seeing a field of sugarcane, a grove of bamboo, or a field with tall grass, which are moved by the wind, and attends to the perception of wind. He grasps the sign in three ways: through looking evenly, through skills, and through the abandoning of distraction. Thus, he grasps the sign through sight.

Q. How does he grasp the sign [of wind] through touch?

A. The beginner meditator sits down in a secluded place and takes note of the place where the wind comes to. At that place, he bores through the wall, makes a hole, and inserts a tube of bamboo or reed into it. He should sit down near the tube, letting the wind [that comes through it] touch his body. [Herein] he attends [to the perception of wind] and grasps the sign of wind. Thus, he grasps the sign of wind through touch.

The meditator with previous practice sees the manifestation of the sign of wind in any part of the body that the wind touches. If the wind touches his body when he is sitting, walking, standing, or lying down, wherever the wind first moves, he observes it. Whether he is in pleasure or pain, he promptly sees the manifestation of the counterpart-sign of wind. He is unlike the beginner meditator.

*The wind totality is finished.*

## 55 Blue totality

Q. What is “blue totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of blue — this is called “blue totality”. The undistracted dwelling of the mind in this practice — this is called “practice”. The mind leaping into the sign of blue is its characteristic. Non-abandoning of the perception of blue is its essential function. Undivided attention is its footing.

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Cf. S IV 289: *Atha kho āyasmā mahako tathārūpam iddhābhisaṅkhāraṇ abhisāṅkhari, yathā sītako ca vāto vāyi, abbhasampilāpo ca assa, devo ca ekamekaṇ phusi.*

Q. What are its benefits?

A. There are five exclusive benefits<sup>407</sup> of the blue totality: (1) attaining at will to the beautiful liberation (*subhavimokha*);<sup>408</sup> (2) obtaining the base of mastery (*abhibhāyatana*) of blue like a blue flower;<sup>409</sup> (3) [by] resolve (*adhiṭṭhāna*) creating various blue forms;<sup>410</sup> and (4) when practising the blue totality, to see the

<sup>407</sup> Cf. Vism V.32: *Nīlakasiṇavasena nīlarūpanimmānam, andhakārakaraṇam, suvaṇṇadubbaṇṇanayena abhibhāyatana paṭilābho, subhavimokkhādhigamoti evamādīni ijjhanti*. Only four are given in Vim. 心受持, “[by] mentally resolving” (*adhiṭṭhāti, adhiṭṭhāna*) is not a benefit and is not found among the benefits of the last two colour-totalities.

<sup>408</sup> Because the four colours are beautiful objects, and the aspect of beauty is focussed during the practice of the colour kasinas, they lead to the “beautiful liberation” or “liberation which is beautiful”, which is the fourth jhāna; see the discussion of the *Haliddavasanasutta* at Ch. 8 § 159, Ch. 8 fn. 836, 713 on the white totality being practised by way of the colour of white bone in Sarvāstivāda literature, and it being called a *vimokṣa*.

Cf. D II 70: *Subhanteva adhimutto hoti, ayam tatiyo vimokkho*. Paṭis II 35: *Subhaṇṭi teva adhimutto hotī ti vimokkho*. Sv III 830: *Subhaṇṭi vimokkhan-ti vaṇṇakasiṇam*. Sv II 512: *Subhanteva adhimutto hotī ti iminā suvisuddhesu nīlādīsu vanṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāyam subhan-ti ābhogo natthi, yo pana visuddhaṇ subhaṇṭi kasiṇamārammaṇam karityā viharati, so yasmā subhan-ti adhimutto hotī ti vattabbatām āpajjati, tasmā evam desanā katā*. Paṭis-a III 552: *Subhanteva adhimuttoti subhamicceva ārammaṇe adhimutto. Tattha kiñcāpi antoappanāyam subhan-ti ābhogo natthi, yo pana appaṭikulākārena sattārammaṇam pharanto viharati, so yasmā subhanteva adhimutto hoti, tasmā evam uddeso katoti*. S V 119–21: ... *Subhaṇṭi vā kho pana vimokkhaṇ upasampajja viharati, subhaparamāhaṇ ... mettācetovimuttiṁ vadāmi*.

<sup>409</sup> Cf. D II 110, D III 260, A V 61, etc.: *Ajjhattam arūpasāññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathā pi nāma umāpupphāṇ nīlām nīlavaṇṇām nīlanidassanam nīlanibhāsam. Seyyathā vā pana tam vatthaṇ bārānaseyyakaṇ ubhatobhāgavimāṭhaṇ nīlām nīlavaṇṇām nīlanidassanam nīlanibhāsam. Evam-eva ajjhattam arūpasāññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Tāni abhibhuyya jānāmi passāmī ti evaṇīsaññī hoti. Idam pañcāmā abhibhāyatanaṇam*.

<sup>410</sup> This probably refers to the supernormal power of miraculous transformation. According to the Vism commentary, miraculous transformation (*vikubbana*) is the creation of various forms reckoned to be creating (*kubbana*). This supernormal power is explained at Vism XII.138/p.106 and in Vim at 442c. The resolve (*adhiṭṭhāna*) refers to the resolve to be made before the transformation. See Vism-mhṭ II.9: *Vividham rūpanimmānasaṅkhātām kubbanam etissā attīti vikubbanā*. Vism XII.24/p.371. ... *vividham-pi senābūhaṇ dassetī ti evaṇī āgatā iddhi pakatīvaṇṇavijahānavikāravasena pavattattā vikubbanā iddhi nāma*. Vism XII.138/p.106: *Adhiṭṭhāhantena ca pathavīkasiṇādīsu aññatarārammaṇato abhiññāpādakajjhānato vuṭṭhāya attano kumārakavāṇo āvajjitatbo. ... evarūpo nāma kumārako homī ti adhiṭṭhātabbaṇ*. The gods who delight in creation have the power to change colour at will; see It-a II 121, Sv III 1000: *nimmānaratiñoti ... nīlapūtādivasena yādisaṇ yādisaṇ rūpaṇ icchanti, tādisaṇ tādisaṇ nimminītvā ramanti āyasmato anuruddhassa purato manāpakaṇyikā devatā viya (= A IV 262)*. When performing the twin-miracle the Buddha emitted colours from his body; see Paṭis I 125: *Channam vanṇānam — nīlānam, pīṭakānam, lohitakānam, odātānam, maṇījīṭhānam, pabbhassarānam — bhagavā caṅkamati, nimmito tiṭṭhati vā nīsīdati vā seyyaṇ vā kappeti ...*

blue colour everywhere. [The other benefits are the same as those taught under the earth totality.]<sup>411</sup>

Q. How is the sign grasped?

A. The sign of the blue totality is grasped in a prepared place or in a natural place.

The meditator with previous practice grasps the sign in a non-prepared place. The meditator sees [the sign] everywhere: in blue flowers, blue clothes, or in blue-coloured things (*rūpa*). [423b] He constantly sees it before his eyes, whether he is in pleasure or in pain, and promptly sees the manifestation of the counterpart-sign of blue. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place. He is not able to grasp it in an unprepared place. He practices the means for [the practice of] the blue totality. On a cloth, board, or wall, this meditator should make a circular disc<sup>412</sup> — or a triangle or square — with a blue colour like that of the Asita flower.<sup>413</sup> He edges it around with a different colour. Herein he attends to the sign of blue.<sup>414</sup>

He grasps the sign in three ways: through looking evenly, through skills, and through abandoning of distraction. The rest is as was taught fully before.

*The blue totality is finished.*

## 56 Yellow totality

Q. What is “yellow totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of yellow — this is called “yellow totality”. The undistracted dwelling of the mind in this practice — this is called “practice”. The mind leaping into the sign of yellow is its characteristic.

<sup>411</sup> This “other benefits” clause is found at this point in the discussions of the other totalities in this chapter, but is lost here.

<sup>412</sup> Only here and in the other three colour totalities 曼陀羅花, “disc-flower”, *mandala-puppha*, is used instead of just 曼陀羅, *mandala*. This could suggest that this might be a disc with flowers as is described in Vism V.13, instead of blue cloth, etc., as described later in Vism V.13, etc. However, it is difficult to make a disc of flowers on a wall. Perhaps 曼陀羅花 means “disc like a flower” to distinguish it from a triangle or square.

<sup>413</sup> 阿多思 = *ātasī* or *atosi*. Apparently the characters for *si* and *ta* got inverted in the transliteration. The *asita* is the indigo plant, *Indigofera tinctoria*, and the colour black-blue or black.

<sup>414</sup> Probably, this should rather be “perception of blue” rather than “sign of blue”. So for the other three colour totalities. The characters for sign and perception are easily confused in Chinese. See the discussion of this passage in Ch. 8 fn 40.

Non-abandoning of the perception of yellow is its essential function. Undivided attention is its footing.

Q. What are its benefits?

A. There are five<sup>415</sup> exclusive benefits of the yellow totality: (1) attaining at will to the beautiful liberation; (2) obtaining the base of mastery of the yellow like a gold-yellow<sup>416</sup> flower; (3) [by] resolve creating various yellow things (*rūpa*); and (4) when practising the yellow totality, to see yellow everywhere. [The other benefits are the same as those taught under the earth totality.]

Q. How is its sign grasped?

A. When taking up the yellow totality [sign], one grasps the sign of yellow either in a prepared place or in a natural place. [The meditator with previous practice] grasps the sign in a non-prepared place. The meditator sees the yellow colour in yellow flowers, yellow clothes, or yellow-coloured things (*rūpa*). He constantly sees it [before him], whether he is in pleasure or in pain, and promptly sees the manifestation of the counterpart-sign of yellow. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place. He is not able to grasp it in a non-prepared place. He practices the means for [the practice of] the yellow totality. On a cloth, board, or wall, this meditator should make a circular disc — or a triangle or a square — with a yellow colour like that of a *Kaṇikāra*<sup>417</sup> flower. He edges it with a different colour. Herein he attends to the sign of yellow.

He grasps the sign in three ways: looking evenly, through skills, and through the abandoning of distraction. The rest is as was taught fully before.

*The yellow totality is finished.*

## 57 Red totality

Q. What is “red totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of red — this is called “red totality”. The undistracted dwelling of the mind in this practice — this is called “practice”. The mind leaping into the sign of red is its characteristic.

<sup>415</sup> Cf. Vism V.33: *Pītakasinavasena pītakarūpanimmānam, suvaṇṇan-ti adhimuccanā, vuttanayeneva abhibhāyatanapatiṭṭabho, subhavimokkhādhigamo cā ti evamādīni ijjhanti.*

<sup>416</sup> 金花, lit. “golden flower”. 金 is “gold(en)”, *suvaṇṇa* or *kañcana*. Possibly *Saṅghapāla* misinterpreted Pāli *kanikāra-puppha*, as Skt *kanaka-puspa*, “gold(en)-flower”. Below — see next footnote — *kanikāra-puppha*, is transliterated as 迦尼迦羅花.

<sup>417</sup> *Petrospermum acerifolium*, the Bayur or Dinner Plate Tree, of which the flowers have a golden-yellow colour.

The non-abandoning of the perception of red is its essential function. Undivided attention is its footing.

Q. What are its benefits?

A. There are four exclusive benefits of the red totality: (1) attaining at will to the beautiful liberation; (2) obtaining the base of mastery of the red; (3) creating various red things (*rūpa*); and (4) seeing the colour red everywhere. These are the exclusive benefits. The other benefits are the same as those taught under the earth totality. [423c]

Q. How is its sign grasped?

A. When taking up the red totality [sign], one grasps the sign of red either in a prepared place or in a natural place. The meditator with previous practice grasps the sign in a natural place. He sees the sign everywhere: in red flowers, in red clothes, or in red-coloured things (*rūpa*). He constantly sees it [before him], whether he is in pleasure or in pain, and promptly sees the manifestation of the counterpart-sign of red. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place, and is not able to do so in a non-prepared place. He practices the means for [the practice of] the red totality.

On a cloth, board, or wall, this meditator should make a circular disc — or a triangle or square — with a red colour like that of the Bandhujīva flower<sup>418</sup> or of cinnabar. He edges it with a different colour. Herein he attends to the sign of red.

He grasps the sign in three ways: through looking evenly, through skills, and through the abandoning of distraction. The rest is as was taught fully before.

*The red totality is finished.*

## 58 White totality

Q. What is “white totality”? How is it practised? What are its characteristic, essential function, and footing? How is its sign grasped?

A. The mind [that is produced dependent] on the sign of white — this is called “white totality”. The undistracted dwelling of the mind in this practice — this is called “practice”. The mind leaping into the sign of white is its characteristic. The non-abandoning of the perception of white is its essential function. Undivided attention is its footing.

<sup>418</sup> The herb *Pentapetes phoenicea*, the Scarlet Pentapetes or Noon Flower.

Q. What are its benefits?

A. There are eight<sup>419</sup> exclusive benefits of the white totality: (1) attaining to the beautiful liberation, (2) and the base of mastery of the white; (3) overcoming sloth and torpor; (4) dispelling darkness; (5) making light; (6) producing the divine eye; (7) [creating various white things]; and (8) seeing the colour white everywhere. The other benefits are the same as those taught in the earth totality.

Q. How is its sign grasped?

A. When taking up the white totality, one grasps the sign of white either in a prepared or natural place. The meditator with previous practice grasps the sign in a natural place. He sees the sign everywhere: in white flowers, in white clothes, in white-coloured things (*rūpa*), in moonlight, in sunlight, in starlight, or in a round mirror. He constantly sees it before him, whether he is in pleasure or in pain, and promptly sees the manifestation of counterpart-sign. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place. He is not able to grasp it in a non-prepared place. He practices the means for [the practice of] the white totality. On a cloth, board, or wall, this meditator should make a circular disc — or a triangle or square — with a white colour like that of the morning star.<sup>420</sup> He edges it with a different colour. Herein he attends to the sign of white.

He grasps the sign in three ways: through looking evenly, through skills, and through the abandoning of distraction. The rest is as was taught fully before. [424a]

*The white totality is finished.*

## 59 Light totality

Q. What is “light totality”? How is it practised? What are its characteristic, essential function, and footing? How is its sign grasped?

A. The mind that is produced [dependent] on the sign of light — this is called “light totality”. The undistracted dwelling of the mind in this practice — this is called “practice”. The mind leaping into the sign of light is its characteristic. The non-abandoning of the perception of light is its essential function. Undivided attention is its footing.

<sup>419</sup> Only seven are given. The missing seventh is the ability to change things into the colour white, as found at each of the other colour totalities. Cf. Vism V.35: *Odātakasiṇavasena odātarūpanimmānam, thīnamiddhassa dūrabhāvakaṇām, andhakāravidhamanam, dibbena cakkhunā rūpadassanatthāya ālokakaṇān-ti evamādīni ijjhanti.*

<sup>420</sup> Cf. D II 111: *Seyyathā pi nāma osadhi-tārakā odātā odāta-vanṇā odāta-nidassanā odāta-nibhāsā.*

Q. What are its benefits?

A. They are the same as those of the white totality.

Q. How is its sign grasped?

A. When taking up the light totality, one grasps the sign of light in a prepared or in a natural place. The meditator with previous practice grasps the sign in a natural place. He sees the sign everywhere — in moonlight, sunlight, lamplight, or the light of gems. He constantly sees it before him, whether he is in pleasure or in pain, and promptly sees the manifestation of the counterpart-sign of light. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place. He is not able to do so in a non-prepared place. He practices the means for [the practice of] the light totality. This meditator chooses a wall facing east or west. Sitting down, he fills a bowl with water and places it in a sunlit place. A disc of light rises from the sunlit water and is reflected on the wall. Herein he sees the sign of light.

He grasps it in three ways: through looking evenly, through skills, and through the abandoning of distraction. The rest is as was taught fully before.

*The light totality is finished.*

## 60 Space totality

Q. What is “space totality”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. With regard to the space totality, there are two kinds: space separated from matter and space not separated from matter.

The sign of the base of [boundless] space is “space separated from matter”.<sup>421</sup>

A well or hole [in a wall] is “space not separated from matter”. The undistracted dwelling of the mind in this practice and this perception — this is called

<sup>421</sup> “Space separated/removed/secluded from matter”, 虛空離色, is the base of space of the immaterial attainment called “the base of boundless space” (*ākāsānañcāyatana*); see the discussion of “base of space”, 空入, in the explanation of the base of boundless space at p0421a24. The limited space totality is only mentioned once by name in the Vim, i.e., at 0411b14 as 分別虛空一切入. 離 could correspond to *vivitta*, “secluded/separated” or *ugghātiṭa*, “removed from, unfastened from”. Cf. Paṭis-a I 80: *Ākāsakasiṇan-ti* *paricchedākāso*, *tadārammaṇañ-ca* *jhānam*, *kasiṇugghātimākāso*, *tadārammaṇañ-ca* *ākāsānañcāyatanañ*. Paṭis-a I 128: *Ākāsakasiṇan-ti* *kasiṇugghātimākāso* *paricchedākāsakasiṇañ-ca*. Vism X.7-8/p.327: *Kasiṇam-pi* *ugghātiyamānam* *neva ubbaṭṭati* *na* *vivaṭṭati*, *kevalam* *imassa* *amanasikārañ-ca* *ākāso* *ākāsoti* *manasikārañ-ca* *paṭicca* *ugghātiṭam* *nāma* *hoti*, *kasiṇugghātimākāsamattam* *paññāyati*. *Kasiṇugghātimākāsan-ti* *vā* *kasiṇaphuṭṭhokāsoti* *vā* *kasiṇavivittākāsan-ti* *vā* *sabbametam* *ekam-eva*.

“practice”. [424b] The mind leaping into the sign of space is its characteristic. The non-abandoning of the perception of space is its essential function. Undivided attention is its footing.

Q. What are its benefits?

A. There are two exclusive benefits of the space totality: (1) obstructions — whether walls, ramparts, mountains, and so on — do not obstruct and the body goes unimpeded and freely [through them];<sup>422</sup> and (2) fearlessness.

Q. How is its sign grasped?

A. When [taking up] the space totality, the sign of space is grasped in a prepared place or a natural place.

The meditator with previous practice grasps the sign in a natural place. He sees the sign everywhere — in holes [in walls, etc.], in [the space which is] between the frame of a window, and in [the space which is] between the branches of a tree. He constantly sees it [before him], whether he is in pleasure or in pain, and he promptly sees the manifestation of the counterpart-sign of space. He is unlike the beginner meditator.

The beginner meditator grasps the sign in a prepared place; he is not able to do so in a non-prepared place. [He practices the means for (the practice of) the space totality].<sup>423</sup> The meditator makes a circular hole [in a wall, etc.,] inside a building or outside a building, a place without obstructions, and [herein] attends to the perception of space.

In three ways, he grasps the sign of space: through looking evenly, through skills, and through the abandoning of distraction. In this space totality, the fourfold jhāna and the fivefold jhāna<sup>424</sup> are produced. The rest is as was taught fully before.

*The space totality is finished.*

## 61 Consciousness totality

Q. What is “consciousness totality”?

<sup>422</sup> Vism V.37: *Ākāsakasiṇavasena paṭicchannānam vivaṭakaraṇam, antopathavīpabbatādīsupi ākāsam nimminitvā iriyāpathakappanam, tirokuḍḍādīsu asajjamānagamanan-ti evamādīni ijjhanti.*

<sup>423</sup> Found in the preceding totalities but not here.

<sup>424</sup> See Ch. 7 § 4.

A. It is said to be the attainment of the base of boundless consciousness.<sup>425</sup> This is called “consciousness totality”. The rest is as was taught fully before.

[*The consciousness totality is finished.*]

*The ten totalities are finished.*

## 62 Miscellaneous topics

Q. What are the miscellaneous topics on these totalities?

A. If one achieves mastery in the sign of one [totality], all the signs of other [totalities are obtained] as one attends to them. If one achieves mastery in the first *jhāna* through one totality, one is [also] able [to do so] through the other totalities, [and] one is able to give rise to the second *jhāna*. If one achieves mastery in the second *jhāna* in this manner, one is able to give rise to the third *jhāna*. If one achieves mastery in the third *jhāna* [in this manner], one is able to give rise to the fourth *jhāna*.

Q. Which are the most excellent of all totalities?

A. The four colour totalities are the most excellent, because through them one accomplishes the liberations (*vimokkha*) and attains the bases of overcoming (*abhibhāyatana*). The white totality is the most excellent [of these four] because it illuminates.<sup>426</sup>

When the mind attains mastery (*vasi*), one mindfully enters upon and emerges from the eight totalities and the eight attainments, in sixteen ways:

(1) Wherever he wishes, (2) whichever he wishes, (3) whenever he wishes, (4) unimpeded, (5) in ascending order, (6) in descending order, (7) in ascending and descending order, (8) by skipping one by one, (9) by skipping both, (10) limiting [towards] the centre, (11) by limiting the [*jhāna*-] factors, (12) by limiting the objects, (13) by limiting the factors and the objects, (14) by factors together, (15) by objects together, and (16) by factors and the objects together.<sup>427</sup>

(1) “Wherever he wishes”: Whether in the village or wilderness, wherever he wishes he enters upon [an attainment] (*samāpajjati*).

<sup>425</sup> *Paṭis-a I 128: Viññānakasiṇan-ti kasinuggahātimākāse pavattaviññānam. Tattha kasinavasena kasinuggahātimākāse, kasinuggahātimākāsavasena tattha pavattaviññāne uddhamadhotiriyatā veditabbā, paricchedākāsakasinassa pi vaddhanīyattā tassa vasena pīti.*

<sup>426</sup> *A V 67: Etadaggam, bhikkhave, imesam atthannam abhibhāyatanañam yadidam ajjhattam arūpasāññī eko bahiddhā rūpāni passati odātāni odātavaññāni odātanidassanāni odātanibhāsāni tāni abhibhuyya jānāmi passāmī ti, evamṣaññī hoti.*

<sup>427</sup> The text appears to be corrupt and deficient in several places in the following explanations. Compare the parallel at *Vism XII.2-7/p.373f.*

- (2) “Whichever he wishes”: Whichever jhāna he wishes, he enters upon it.
- (3) “Whenever he wishes”: Whatever time he wishes, he enters upon it, or he enters upon it for as long [as he wishes].<sup>428</sup> [424c]<sup>429</sup>
- (5) “In ascending order”: Entering upon the first jhāna attainment, he [ascends the attainments] successively until the base of neither-perception-nor-non-perception.<sup>430</sup> (6) “In descending order”: [Beginning] from the base of neither-perception-nor-non-perception, he [descends the attainments] successively until the first jhāna.

<sup>428</sup> The explanation of the third way is unclear, 如其所樂時者隨意所樂時入於三昧或多時入正受. The Pāli parallels and the parallel at 418a25 indicate “for as long as”, *yāvaticchakam*, but 如其所樂時 seems to suggest “at any time, whenever”, in the first sense of *yadicchakam* given in Paṭis-a I 317 given below. Cf. 418a25: “wherever (?) he wishes, whichever (?) he wishes, for as long as he wishes, unimpeded”, 隨心所樂, 隨欲久近, 隨意, 無礙.

Cf. Paṭis I 99–100, Vism IV.131/p.154, XXIII.27/p.704: *Pathamam jhānam yatthicchakam yadicchakam yāvaticchakam āvajjati; ... samāpajjati; ... adhiṭṭhāti; ... vuṭṭhāti; ... paccavekkhati; paccavekkhaṇāya dandhāyitattam natthīti paccavekkhaṇāvāsi*. Pug 11: ... samāpattīnam. So ca kho nikāmalābhī hoti akicchalābhī akasiralābhī; *yatthicchakam yadicchakam yāvaticchakam samāpajjatipi vuṭṭhātipi*. Cf. D II 71: ... *attha vimokkhe anulomam-pi samāpajjati, paṭilomam-pi samāpajjati, anulomapaṭilomam-pi samāpajjati, yatthicchakam yadicchakam yāvaticchakam samāpajjatipi vuṭṭhātipi*. Paṭis-a I 317: *Paṭhamam jhānam yatthicchakan-ti yattha yattha padese icchati gāme vā araññe vā, tattha tattha āvajjati. Yadicchakan-ti yadā yadā kāle sītakāle vā uṇhakāle vā, tadā tadā āvajjati. Atha vā yam yam paṭhamam jhānam icchati pathavīkasiṇḍrammaṇam vā sesārammaṇam vā, tam tam āvajjati. Ekekasiṇḍrammaṇassā-pi jhānassa vasitānam vuttattā purimayojanāyeva sundaratarā. Yāvaticchakan-ti yāvatakan kālam icchati accharāsaṅghatamattam sattāham vā, tāvatakan kālam āvajjati. ... Dandhāyitattan-ti avasavattibhāvo, alasabhāvo vā*. Sv II 513: *Yatthicchakan-ti okāsaparidīpanam, yattha yattha okāse icchati. Yadicchakan-ti samāpattidīpanam, yam yam samāpattīm icchati. Yāvaticchakan-ti addhānaparicchedadīpanam, yāvatakan addhānam icchati. Dhātuk-a 180: Yatthicchakan-ti yasmiṇ okāse samāpattīm appetvā nisīditum icchati. Yadicchakan-ti kasinajjhānam vā ānāpānajjhānam vā brahma-vihārājjhānam vā asubhajjhānam vā ti yam yam samāpattīm appetvā nisīditum icchati. Yāvaticchakan-ti addhānaparicchedena yattakan kālam icchati. Idam vuttam hoti yattha yattha yam yam samāpattīm yattakan addhānam samāpajjītum-pi vuṭṭhātum-pi icchati, tattha tattha tam tam samāpattīm tattakan addhānam samāpajjītum-pi vuṭṭhātum-pi na sakkoti. Candaṇam vā sūriyam vā ulloketvā imasmiṇ cande vā sūriye vā ettakan thānam gate vuṭṭhāhissāmī ti paricchinditvā jhānam samāpanno yathāparicchedena vuṭṭhātum na sakkoti, antarāva vuṭṭhāti; samāpattiyā appagunatāyāti.*

<sup>429</sup> Item 4, “unimpeded”, is not explained; perhaps because the meaning is obvious.

<sup>430</sup> D II 156 *Atha kho bhagavā pathamajjhānam samāpajji. Paṭhamajjhānā vuṭṭhahitvā dutiyajjhānam samāpajji. ... Tatiyajjhānā vuṭṭhahitvā catutthajjhānam samāpajji*. Cf. Vism XII.374: *Pathamajjhānato pana paṭṭhāya paṭipātiyā yāva nevasaññānāsaññāyatanaṁ, tāva punappunam samāpajjanam jhānānulomam nāma. Nevasaññānāsaññāyatano paṭṭhāya yāva paṭhamajjhānam, tāva punappunam samāpajjanam jhānapaṭilomaṇi nāma. Paṭhamajjhānato paṭṭhāya yāva nevasaññānāsaññāyatanaṁ, nevasaññā-nāsaññāyatano paṭṭhāya yāva paṭhamajjhānan’ti evam anulomapaṭilomavasena punappunam samāpajjanam jhānānulomapaṭilomaṇi nāma.*

- (7) “In ascending and descending order”: He successively enters upon the fourth jhāna and [then] ascends or descends.<sup>431</sup>
- (8) “By skipping one by one”: He skips [attainments] in ascending and descending [order]. From the first jhāna, he enters upon the third jhāna. From the third jhāna, he enters upon the second jhāna, and from the second jhāna, he enters upon the fourth jhāna. And so on until he enters upon the attainment of the base of neither-perception-nor-non-perception.
- (9) “By skipping both” (*ubhaya*?): He enters upon the fourth jhāna and from there [he enters upon the base of boundless] space [and from there] enters upon the third jhāna. [And] so [he enters upon] the second jhāna attainment.<sup>432</sup>
- (10) “By limiting [towards] the centre”: He enters upon the first jhāna and from there he enters upon the base of neither-perception-nor-non-perception. From there he enters upon the second jhāna, and from there he enters upon the base of nothingness. Entering upon the attainments in this manner, he accomplishes the base of boundless space.
- (11) “By limiting the [jhāna-] factors”: He enters upon one jhāna by eight totalities.
- (12) “By limiting the objects”: He enters upon the eight attainments by two<sup>433</sup> totalities.
- (13) “By limiting the factors and the objects”: [He enters upon] two attainments by [one] totality.
- (14) “By the factors together”: By two totalities, he enters upon two pairs of jhānas.<sup>434</sup>

<sup>431</sup> The text is corrupt here. The explanation for the next method, “skipping one by one” is given here and vice versa. According to the Vism parallel, one goes up to the attainment of neither-perception-nor-non-perception and then goes down again to the first jhāna. This would accord with the preceding two methods. Vism XII. 374: *Pathamajjhānato patthāya yāva nevasaññānāsaññāyatanaṁ, nevasaññā-nāsaññāyatanaṁ patthāya yāva pathamajjhānān’ti evam anulomapaṭīlomavasena punappunam samāpajjanam jhānānulomapaṭīlomam nāma.*

<sup>432</sup> 俱令增長者入第四禪，從此虛空入第三禪，如是二種入定. The text is probably corrupt. It might mean that from the fourth jhāna one goes up to the next higher attainment, the base of boundless base, and then skipping the fourth jhāna enters upon the third jhāna. 令增長, lit. “to increase” or “to extend”, = *vaddheti*, does not make sense here in the context of skipping. Saṅghapāla must have misunderstood *ukkanika*. I read 二禪入定 “second jhāna attainment” instead of 二種入定 “two kinds of attainment”. Cf. 初禪入定 at 424c01.

<sup>433</sup> Several editions given in the footnote in the Taishō edition have “two”, 二, instead of Taishō’s “three”, 三.

<sup>434</sup> Lit. “enters two and two jhānas”, 入二二禪. Perhaps “enters two [times] the second jhāna”? Two editions in the footnote in Taishō have 分, “factor” instead of 禪, jhāna.

- (15) “By the objects together”: By two pairs of totalities, he enters upon two jhānas.
- (16) “By the factors and the objects together”: This is both of the [preceding ones].

*The miscellaneous topics are finished.*

## K. *Ten Perceptions of the Foul*

### 63 Perception of the bloated

Q. What is the “perception of the bloated”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “The perception of the bloated” is a corpse that is completely swollen, just like a loathsome bag full of stinking filth — this is called “the bloated”.<sup>435</sup>

The clear knowing (*sampajāñña*) of the sign of the bloated — this is called “perception of the bloated”. The undistracted dwelling of the mind in the practice of this perception — this is called “the practice of it”. The retaining<sup>436</sup> of the sign of the bloated is its characteristic. Disenchantment (*nibbidā*) connected with the perception of the bloated is its essential function. Attending to stench and foulness are its footing.

Q. What are its benefits?

A. Nine are the benefits of the perception of the bloated: (1) obtaining mindfulness of the body (*kāyagatāsati*); (2) obtaining the perception of

<sup>435</sup> Cf. Vism VI.1/p.178, As 196: *bhastā viya vāyunā uddhami jīvitapariyādānā yathānukkamam samuggatena sūnabhāvena uddhumāttatā uddhumātam, uddhumātam-eva uddhumātakam. Paṭikkūlattā vā kucchitam uddhumātan-ti uddhumātakam. Tathārūpassa chavasarīrassetaṁ adhivacanam.*

A III 323–24; M I 58; D II 295: ... *bhikkhu seyyathā pi passeyya sarīram sīvatikāya chaḍḍitam ... uddhumātakam...so imam eva kāyam upasamharati. Ayam pi kho kāyo evam-dhammo evam-bhāvī etam anatīto ti.*

<sup>436</sup> Or “contemplating”, *upadhāraṇā*. 隨觀 is used here, but in the following nine perceptions 受持, “retaining” or “upholding”, is used instead. *Upadhāraṇā* can have both the senses of contemplating and holding in mind. Cf. Vism-mhṭ I 207: *Sādhukam upadhāretabbañceva vavatthapetabbañcā ti sakkaccaṁ satiyā sallakkhetabbañceva paññāya nicchetabbañ-ca. Sati hi dhāraṇā ti niddiṭṭhā, dhāraṇañceththa sallakkhaṇam. Paññā pavicayo ti niddiṭṭhā, pavicayo cettha nicchayoti. Atha vā upadhāretabbanti satipubbaṅgamāya paññāya upalakkhetabbaṁ. Na hi kadāci satirahitā paññā atthi.* Cf. Paṭis-a III 553, Paṭis-a I 15, Nidd-a I 121.

impermanence; and (3) the perception of death; (4) great urgency (*saṃvegabahula*); (5) dispelling of greed for sense-pleasures (*kāmarāgavinoñodana*); (6) abandoning of the intoxication with [physical] form (*rūpa-mada*),<sup>437</sup> (7) one abandons intoxication with health (*arogya-mada*); (8) one is destined for a good destination (*sugati*); and (9) one is destined for the deathless (*amataparāyaña*).

## 64 Procedure

Q. How is its sign grasped?

A. The beginner meditator, who is taking up the bloated sign of foulness, goes without a companion, with mindfulness established and unmuddled, with his faculties drawn in and his mind not going outwards.<sup>438</sup> At the place of the foul corpse, he avoids staying upwind [of the corpse], and stands or sits facing the sign of foulness, not too far from it nor too near to it. And if there is a rock, a termite-mount, tree, bush, or a liana near the place of the sign of foulness, [then] for the purpose of making signs [connected with the sign of foulness] and making objects [connected with it] the meditator considers: “This is a rock; this is the sign of foulness. This the sign of foulness; this is a rock.”<sup>439</sup> And so with the termite-mount, etc. [425a]

<sup>437</sup> Sn-a I 250: *Svāyamevañvidho kāyo yadā āyuusmāviññāñāpagañmena mato vātabharitabhañtā viya uddhumātako vaññaparibhedenā vinīlako susāñasmīn niratthañvā kaliñgarañ chadditattā apaviddho seti, atha na dāññissa puna uññhāñāñ bhavissatī ti ekāñsato yeva anapekkhā honti ñātayo. Tathā matoti aniccaññāñ dasseti, setī ti nirñhakattāñ. Tadubhayena ca jīvitabalamadappahāñe niyojeti. Uddhumātoti saññhānavipattiññ dasseti, vinīlakoti chavirāgavipattiñ. Tadubhayena ca rūpamadappahāñe vaññapokkharatañ paññāca māñappahāñe ca niyojeti. AI 146: Tayome ... madā. Katame tayo? Yobbanamado, ārogyamado, jīvitamado. J V 100: Madāti, mahārāja, ārogyayobbanajīvitamadasaññhātā tividhā madā pamādo nāma jāyati.*

<sup>438</sup> See Vism VI.18–22, which gives the source as the “commentaries”: *Aññhakathāsu vuttene vidhiññā gantabbāñ, vuttañhetāñ: Uddhumātakāñ asubhanimittāñ uggañhanto eko adutyo gacchati upaññhitāya satiyā asammuññhāya antogatehi indriyehi abahigatena mānasena gatāgatamaggam paccavekkhamāno. Yasmiññ padese uddhumātakāñ asubhanimittāñ nikkhittāñ hoti, tasmiññ padese pāsāññāñ vā vammikāñ vā rukkham vā gacchāñ vā latāñ vā sanimittāñ karoti, sārammaññāñ karoti. Sanimittāñ katvā sārammaññāñ katvā uddhumātakāñ asubhanimittāñ sabhāvabhañvato upalakkheti, vaññato pi liñgato pi saññhānato pi disato pi okāsato pi paricchedato pi sandhito vivarato ninnato thalato samantato. So taññ nimittāñ suggahitāñ karoti, sūpadhāritāñ upadhāreti, suvavatthitāñ vavatthapeti. So taññ nimittāñ suggahitāñ katvā sūpadhāritāñ upadhāretvā suvavatthitāñ vavatthapetvā eko adutyo gacchati ... paccavekkhamāno.* The first part is repeated and explained at 425a24ff.

<sup>439</sup> Cf. Vism VI.19 (see previous fn), of which Nāñamoli’s translation is: “In the place where the bloated sign of foulness has been left he notes any stone or ant-hill or tree or bush or liana there each with its particular sign and in relation to the object”. See also the explanation of this at Vism VI.28–34. Vism-mhṭ I 104 (Be, § 109): *Sanimittāñ karotī ti saha nimittāñ karoti, asubham pāsāññāñimittena saha karoti vavatthapeti. Atha vā asubhanimittāñ, pāsāññāñimittāñ-ca saha ekajham karonto vavatthapento sanimittāñ karotī ti vutto. ...*

Having made [it connected with] signs and having made [it connected with] objects, he should characterise the bloated sign of foulness through its intrinsic nature<sup>440</sup> in ten ways: (1) through colour, (2) shape, (3) direction, (4) location, (5) delimitation, (6) joints, (7) openings, (8) low places, (9) high places, and (10) through its entirety, he defines all parts.

- (1) “Through colour” (*vāṇṇato*): If [the skin is] black he defines it as black; if it is neither black nor white he defines it as neither black nor white; if white, he defines it as white; and if it is yellow-brown skin, he defines it as yellow-brown skin.<sup>441</sup>
- (2) “Through shape” (*saṅthānato*): [he does not define] whether it has female shape or a male shape, [but] he defines it as young or adult or old. If long, he defines it as long; if short, as short; if fat, as fat; if thin, as thin.<sup>442</sup>
- (3) “Through direction (*disato*)”: He defines thus: “In this direction the head is flung; in this, the arms; in this, the legs; in this, the back; in this, the abdomen; in this direction I sit; in that direction is the sign of foulness”.

*Sārammaṇan-ti asubhārammaṇena saddhiṃ pāsāññādīm samāññārammaṇam karoti, saha vā ārammaṇam karoti, ekārammaṇam viya ubhayaṃ ārammaṇam karoti, ekajjhām viya ca aparāparām sallakkhento pāsāññādīm, asubhanimittañcā ti dvayaṃ ārammaṇam karotī ti attho.*

Compare the discussion of creating monastery boundaries by announcing signs at Sp V 1035: ... *eso pabbato nimittan-ti evam nimittam kittetabbam. Etam pabbataṃ nimittam karoma, karissāma, nimittam kato, nimittam hotu, hoti bhavissatī ti ... Cf. Kkh 5.*

<sup>440</sup> 自性修行, literally corresponds to *sabhāvabhāvana*, “development of the intrinsic nature”, but this is a misinterpretation of *sabhāvabhāvato* as in the Vism parallel. Nett-a 129: *Sabhāvabhāvato* *sabhāvalakkhaṇato*.

<sup>441</sup> See Vism VI.36: *kālassa vā odātassa vā maṅguracchavino vā ti vāṇṇato vavatthapetabbam*: “... of someone having black, white, or brown-yellow skin”. Cf. Nidd-a I 30: *Tattha yādiso ti liṅgavasena yādiso vā tādiso vā hotu, dīgho vā rassā vā kālo vā odāto vā maṅguracchavi vā kiso vā thūlo vā ti attho*. M II 40: *dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti...* Cf. Spk II 560. *臭皮* means “malodorous skin” but because the method deals with colour/appearance this cannot be right. Perhaps it is a mistranslation of *maṅgura-cchavino* since *maṅgura* also is a kind of fish (see Ps II 290: *maṅguracchavī ti maṅguramaccacchavi*, = Skt *madgura*, the catfish *Clarias magur*), this could be the reason why “malodorous” was chosen. “Neither black nor white skin” oddly comes before “white skin”. As it is not found in the Pāli parallel, it might be an addition in the Chinese text.

<sup>442</sup> Two methods in the *Visuddhimagga* are combined here: “through (sexual) mark” and “through shape”, *liṅgato* & *saṅthānato*. Vism VI.37–38 *Lingato pana itthiliṅgam vā purisaliṅgam vā ti avavatthapetvā pathamavaye vā majjhimavaye vā pacchimavaye vā thitassa idam sarīran-ti vavatthapetabbam. Saṅthānato uddhumātakassa saṅthānavaseneva idamassa sīsasaṅthānam, ... idam jaṅghāsaṅthānam, idam pādasaṅthānan-ti vavatthapetabbam*. The Vism does not mention the long and short here but mentions these aspects later in the explanation of the skeleton at Vism VI.79/p.192: *Dīgharassavaṭṭacaturassakhuddakamahant avasena pana saṅthānato vavatthapetabbam*.

- (4) “Through location” (*okāsato*): He defines thus: “In this location the arms are flung; in this, the legs; in this, the head; in this location I sit; in that location is the sign of foulness.”
- (5) “Through delimitation”: He defines [the body] from the top of the head-hair to the bottom of the feet,<sup>443</sup> and bounded by the skin, as one mass of excrement.
- (6) “Through the joints” (*sandhito*): He defines thus: “There are six joints in the two arms, six joints in the two legs, and there is one joint at the waist and one in the neck.” These are called “the fourteen great joints”.
- (7) “Through the openings” (*vivarato*): He defines whether the mouth is open or closed, and whether the eyes are open or closed. He defines the openings between the arms [and the sides] and the openings between the legs.<sup>444</sup>
- (8–9) “Through low places and through high places (*ninnato, thalato*): He defines the sign of foulness according to its places, [i.e.,] low places and high places.<sup>445</sup> Furthermore, he defines: “I am [standing] in a low place, the sign of foulness is in a high place”, or “The sign of foulness is in a low place, I am in a high place.”<sup>446</sup>
- (10) “Through its entirety (*samantato*)”: he does not grasp the sign from [too] near nor from [too] far, but defines at a distance of two or three fathoms<sup>447</sup> away from the sign.<sup>448</sup>

<sup>443</sup> 從頭至足從下至頭髮, lit.: “from head/top to the [bottom of the] feet, from the bottom to the head-hair”.

Cf. Vism VI.41: *Paricchedato idaṁ sarīram adho pādatalena upari kesamatthakena tiryāṇi tacena paricchinnam, yathāparicchinne ca thāne dvattimsa kūṇapabharitamevā ti vavatthapetabbam.*

<sup>444</sup> Cf. Vism VI.46: *Vivaratoti vivaram nāma hatthantaram pādantaram udarantaram kaṇṇantaran-ti evaṁ vivarato vavatthapetabbam. Akkhīnam-pi nimmīlitabhāvo vā ummīlitabhāvo vā mukhassa ca pihitabhāvo vā vivaṭabhāvo vā vavatthapetabbo.*

<sup>445</sup> I.e., protuberances and depressions of the body; see the Vism parallel in the next footnote.

<sup>446</sup> This combines the two methods at Vism VI.47–48: *Ninnatoti yaṁ sarīre ninnatīthānam akkhikūpo vā antomukham vā galavāṭakō vā, tam vavatthapetabbam. Atha vā aham ninnē thito sarīram unnateti vavatthapetabbam. Thalatoti yaṁ sarīre unnatīthānam jaṇḍukam vā uro vā nalāṭam vā, tam vavatthapetabbam. Atha vā aham thale thito sarīram ninneti vavatthapetabbam.*

<sup>447</sup> 寻 = *yuga*, a yoke, about four *hattha* or cubits / forearm-lengths = about 1.8 metre or a fathom.

<sup>448</sup> The explanation is quite different from the one given at Vism VI.49, but see Vism VI.27/p.183: *Evaṁ tiṭṭhamānenāpi nātidūre nāccāsanne nānupādām nānusīsam thātabbam. Atidūre ṭhitassa hi ḫrammaṇam avibhūtam hoti. Accāsanne bhayamuppajjati. Anupādām vā anusīsam vā ṭhitassa sabbam asubham samam na paññāyati. Tasmā nātidūre nāccāsanne olokentassa phāsukaṭṭhāne sarīravemajjhabhāge thātabbam.*

The meditator, thus correctly defining it in its entirety, grasps the sign well,<sup>449</sup> retains it well, and establishes it well. The meditator, having grasped the sign well, having retained it well and having defined it well,<sup>450</sup> goes alone, without a companion, with mindfulness established and unmuddled, with his faculties drawn in and the mind not going outwards, and [reviewing] the path by which he came and went. Whether he walks or sits, he meditates on [the sign of] foulness and his mind should retain it.<sup>451</sup>

[Q.] What is the purpose of going without a companion?

[A.] It is for obtaining seclusion of body (*kāya-viveka*).

[Q.] What is the purpose of [going] with mindfulness established and unmuddled, with the faculties drawn in and the mind not going outwards, and [reviewing] the path by which he came and went?

[A.] It is for obtaining seclusion of body.

[Q.] What is the purpose of avoiding [to stay] upwind [of the corpse]?"

[A.] It is for avoiding the stench [of the corpse].<sup>452</sup>

[Q.] What is the purpose of grasping [the sign while] sitting neither too far nor too near? [425b]

[A.] If he grasps it from too far, he excludes the sign. If he grasps from too near, he cannot get disenchantment (*nibbidā*) for it, not seeing its intrinsic nature. If he does not see its intrinsic nature, the sign does not manifest. Therefore, he grasps it neither from too far nor from too near.

<sup>449</sup> 一切正隨觀見彼相善哉善哉如是受持，以善自安彼坐禪人已善取相已善受持已善自安。 The text is corrupt here. It has been rendered in accordance with the repetition in the past tense in the next sentence, and the Pāli parallel at Vism VI.19/p.181: ... *samantato. So tam nimittam suggahitam karoti, sūpadhāritam upadhāreti, suvavatthitam vavatthapeti. So tam nimittam suggahitam katvā sūpadhāritam upadhāretvā suvavatthitam vavatthapetvā eko adutiyo gacchati ... paccavekkhamāno.* Cf. Vism VI.50.

<sup>450</sup> See Vism-mhṭ I 207 quoted in Ch. 8 fn. 436. The text has 善自安. The characters 自安 elsewhere in Vim correspond to *adhiṭṭhāti*, suggesting that the original text probably had the reading *svāvatthitam avatthāpeti* of Paṭis-a III 553, which the translator interpreted as *svādhīṭhitam adhiṭṭhāti* as in A IV.418, etc.

<sup>451</sup> Cf. Vism VI.20–21: *So tam nimittam suggahitam katvā sūpadhāritam upadhāretvā suvavatthitam vavatthapetvā eko adutiyo gacchati upaṭhitāya satiyā asammuṭṭhāya antogatehi indriyehi abahigatena mānasena gatāgatamaggam paccavekkhamāno. So cañkamanto pi tabbhāgiyaññeva cañkamam adhiṭṭhāti. Nisidanto pi tabbhāgiyaññeva āsanañ paññapeti.*

<sup>452</sup> Vism VI.26: *Paṭivātam gacchantassa hi kuṇapagandho ghānam paharītvā matthaluṅgam vā ankhobheyya, āhāram vā chaddāpeyya, ...*

[Q.] What is the purpose of characterizing the surrounding signs?

A. It is for non-delusion.<sup>453</sup>

“Non-delusion”: When the meditator goes to a secluded place and sees the sign of foulness [as if] it were [rising up] in front of him, his mind becomes frightened.<sup>454</sup> Therefore the meditator, if the corpse rises up to pursue him, does not rise up [himself too], but considers the surrounding signs that he has already known, recollected, contemplated, retained [in mind], and characterized. His attending to the surrounding signs in this way is called “non-delusion”.

Q. What is the purpose of grasping the sign in ten ways?

A. It is for fastening the mind [onto the object].<sup>455</sup>

[Q.] What is the purpose of reviewing the path by which he came and went?

[A.] It is for proceeding along the track.<sup>456</sup>

“Proceeding along the track”: When the meditator enters a secluded place, his mind is sometimes distracted. When the sign of foulness does not arise because of not constantly contemplating it, the meditator, composing his whole mind, should review the path come and gone by; should review the place of meditation; should review the surrounding signs; should review the ten ways of grasping the sign. The meditator reviewing repeatedly in this manner again gives rise to the sign as if he were seeing it with his eyes. This is “proceeding along the track”.

When the beginner meditator perceives this corpse as a gem,<sup>457</sup> he rejoices and his mind becomes resolved. Constantly developing [the sign], the hindrances are suspended and the jhāna factors manifest. Secluded from sensual pleasures and secluded from unwholesome states, he enters upon the first jhāna, which is with

<sup>453</sup> Vism VI.21: *Samantā nimittupalakkhanā asammohatthā asammohānisamsā*.

<sup>454</sup> Vism VI.56–57: ... *taṁ matasarīraṁ uṭṭhahitvā ṭhitam viya ajjhottharamānaṁ viya anubandhamānaṁ viya ca hutvā upaṭṭhāti, so taṁ bībhacchaṁ bheravārammaṇaṁ disvā vikkhittacitto ummattako viya hoti, bhayaṁ chambhitattam lomahaṁsaṁ pāpuṇāti. ... VI.66: Uggahanimittam virūpaṁ bībhacchaṁ bhayānakam hutvā upaṭṭhāti ti ...*

<sup>455</sup> Vism VI.21: *Ekādasavidhena nimittaggāho upanibandhanattho upanibandhanānisamso*.

<sup>456</sup> Vism VI.21: *Gatāgatamaggapaccavekkhaṇā vīthisampaṭipādanathā vīthisampaṭipādanānisamṣā*. 起次第法, lit. “giving rise to order/process method”, *uppādeti/pavattati anukkama/kama/prakama dhamma/paṭipadā*. This corresponds to *vīhi-sampaṭipādana* at Vism VI.21, which Nānamoli translates as “keeping [the mind] on the track”. Cf. Vism-mhṭ 201: *Vīthisampaṭipādanathā ti kammaṭṭhānavīthiyā sammadeva paṭipādanathā*. Vism VI.59/p.187: *sā kammaṭṭhānavīthiyā sampaṭipādanathā ti*. Vism VI.63/p.188: *Kammaṭṭhānam purimākāreneva vīthim paṭipajjati*.

<sup>457</sup> Cf. Vism VI.22/p.181: *So ānisamsadassāvī ratanasaññī hutvā cittikāram upaṭṭhapetvā sampiyāyamāno tasmiṁ ārammaṇe cittam upanibandhati addhā imāya paṭipadāya jarāmaraṇamā parimuccissāmī ti. So vivicceva kāmehi ... paṭhamam jhānam upasampajja viharati*. Cf. Vism VI.64ff/pp.188–89.

thinking and exploring and with rapture and pleasure born of seclusion and the sign of foulness.

Q. Why is only the first *jhāna* produced through the meditation subject of the foul and not the other *jhānas*?

A. Because this meditation subject does not give rise to [just the *jhāna* factor of] exploring (*vicāra*), and because [the mind] is fastened to the object, constantly thinking and exploring [it].<sup>458</sup> [Only] when [both] thinking and exploring are persistently present, the sign of it manifests. [Only] when it is not secluded from [both] thinking and exploring, the mind gains absorption (*appañā*). Therefore, only the first *jhāna* is produced and not the other *jhānas*.

It is also said: “By attending to the multiple aspects of colour, shape, etc., of this sign of foulness, it gives rise to [the first *jhāna*] in the aspects that one attends to, which are the object of the thinking and exploring. In order to attend to the [multiple] aspects [of the sign, the mind] cannot bear seclusion from thinking and exploring. Therefore, only the first *jhāna* is developed and not the other *jhānas*”.

It is also said: “This sign of foulness is a repulsive object. One cannot raise the mind [to a higher *jhāna*] on a repulsive object. In the meditation subject of foulness (*asubhakammaṭṭhāna*), the mind, by means of rapture and pleasure, abandons [the hindrances] through the application of thinking and exploring. Through the strength of the application of thinking and exploring, there is development by means of such stinking filth. Therefore, only the first *jhāna* is developed and not the other *jhānas*.”

Q. How do rapture and pleasure arise on a repulsive object?

A. The repulsive object is not the [direct] cause for the arising of rapture and pleasure. Rapture and pleasure arise due to well abandoning the oppression of the hindrances by developing mastery of mind.<sup>459</sup>

The rest is as was taught fully above. [425c]

*The perception of the bloated is finished.*

<sup>458</sup> Vism VI.86 says that owing to the weakness of the foul object, the force of thinking is needed to keep the mind unified and therefore only the first *jhāna* can be obtained. ... *evam-eva dubbalattā ārammaṇassā vitakkabaleneva cittam̄ ekaggam̄ hutvā tiṭṭhati, vinā vitakkena na sakkā thapetum, tasmā paṭhamajjhānamevettha hoti, na dutiyādīni.* Cf. Vism VI.67. Cf. Abhidh-av-pt II 221: *Paṭhamajjhānikā ti paṭhamajjhānasseva ārammaṇabhūtā, paṭikkūlabhāvato pana itaresam̄ ārammaṇāni na honti. Paṭikkūle pi hi visaye vitakkabalena paṭhamajjhānam̄ appeti cāndasotanadiyam̄ arittabalena nāvā viya. Sesāni pana tadabhāvato na tesu appeti.*

<sup>459</sup> Vism VI.87: *Paṭikkūlepi ca etasmim̄ ārammaṇe addhā imāya paṭipadāya jarāmaraṇamhā parimuccissāmī ti evamānisam̄sadassāvitāya ceva nīvaraṇasantāpappahānenā ca pūtisomanassām̄ uppajjati, bahūm̄ dāni vetanām̄ labhissāmī ti ānisam̄sadassāvino pupphachadḍakassa gūtharāsimhi viya, ...*

## 65 Perception of the livid

Q. What is “the livid”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Livid”: When dead for one, two, or three nights, the body becomes the sign of the livid. It is as if it is dyed with the colour blue [or a colour] resembling [blue]<sup>460</sup> — this is the livid. The clear knowing of the sign of the livid — this is called “perception of the livid”.<sup>461</sup> The undistracted dwelling of the mind [in this perception] is its practice. The retaining [in mind] of the sign of blue is its characteristic. Disenchantment is its essential function. Attending to the repulsive (*patikūla*) is its footing. Its benefits are the same as those of the perception of the bloated. The grasping of the sign is as was taught fully above.

*The perception of the livid is finished.*

## 66 Perception of the festering

Q. What is “the festering”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Festering”: When dead for two or three nights, [the body] festers; pus flows out of it. Just like curdled milk that oozes, the body festers — this is festering. The clear knowing of the sign of the festering — this is called “perception of the festering”.<sup>462</sup>

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the festering is its characteristic. Disenchantment is its essential function. Attending to the repulsive is its footing. Its benefits are the same as those of the perception of the bloated. The way of grasping the sign is as was taught fully above.

*The perception of the festering is finished.*

<sup>460</sup> 如青所染色隨生.

<sup>461</sup> Cf. A III 323–4; M I 58, D II 295: ... *seyyathā pi passeyya sarīram sīvathikāya chadditam ... vinīlakam ...*

<sup>462</sup> Cf. M III 91: ... *sarīram sīvathikāya chadditam ... uddhumātakam vinīlakam vipubbakajātam; ...*

## 67 Perception of the cut up

Q. What is “the cut up” (*vicchiddaka*)?<sup>463</sup> How is it practised? What are its characteristic, essential function, and footing? How is its sign grasped?

A. “Cut up” is a body cut up and severed by a sword. It is also said: “It is a perforated<sup>464</sup> corpse”. This is called “cut up”. The clear knowing of the sign of the cut up — this is called “perception of the cut up”.

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the cut up is its characteristic. Disenchantment is its essential function. Attending to the foul (*asubha*) is its footing. Its benefits are the same as those of the bloated.

Q. How is its sign grasped?

A. He attends to the sign of the cut up by attending to the perception “sliced, sliced” in two ears or two fingers [or other cut up body parts that he has assembled] with one or two inches [intervening between the parts]. The sign thus grasped [appears] with one or two [inches] of space [intervening].<sup>465</sup> The rest is as was taught fully above.

*The perception of the cut up is finished.*

## 68 Perception of the gnawed

Q. What is “the gnawed”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

<sup>463</sup> 斬斫離散, lit. “chopped/cut up and severed/separated”. 斬斫 = “chopped (off)”, “cut (off)”; 異散 = “separated”, “scattered”. Presumably the translator could not find the characters to render *vicchiddaka* and used two binomes to express the cutting and the severing of the body parts.

Cf. Vism VI.5: *Vicchiddam vuccati dvidhā chindanena apadhāritam* (v.l. *apavāritam*), *vicchiddam-eva vicchiddakam*. *Paṭikūlattā vā kuccitam vicchiddan-ti vicchiddakam*. *Vemajhe chinnassa chavasarīrassetam adhivacanam*. Cf. Vism VI.72: *Vicchiddakam yuddhamāṇdale vā corāṭaviyam vā susāne vā yattha rājāno core chindāpentī. Araññe vā pana sīhabyagghehi chinnapurisaṭṭhāne labbhati*. ...

<sup>464</sup> 復說所擲死屍. Or “scattered”, “rejected”, “cast away”. 擲 = *khitta*? This could be an interpretation of *vichadda*, “thrown away”, but more likely is connected to the other meaning of *vicchidda* (*vi* + *chidra*): “perforated, having holes”. As the emphasis in this contemplation is not on being scattered or rejected, but on being severed or cut up, “perforated” as alternative makes more sense.

<sup>465</sup> See the similar passage at the perception of the scattered. Cf. Vism VI.72: ... *daṇḍakena vā ekaṅgulantaraṇi katvā upanāmetabbam*. *Evaṁ upanāmetvā vicchiddakapatiṭṭikūlam vicchiddakapatiṭṭikūlan-ti manasikāro pavattetabbo*. *Tattha uggahanimittam majjhe chiddam viya upaṭṭhāti. Paṭibhāganimittam pana paripunṇam hutvā upaṭṭhāti*. Cf. Vism VI.75.

A. “The gnawed” (*vikkhāyitaka*): a corpse which crows, kites, owls, eagles, vultures, boars, dogs, jackals, wolves, tigers, or leopards have gnawed — this is called “gnawed”.<sup>466</sup> The clear knowing of the sign of the gnawed — this is “[the perception of] the gnawed”.

The undistracted dwelling of the mind [in this perception] — this is called “the practice of it”. The retaining of the sign of the gnawed is its characteristic. Disenchantment is its essential function. Attending to the foul is its footing. Its benefits are the same as those of the perception of the bloated. The rest is as was taught fully above.

*The perception of the gnawed is finished.*

## 69 Perception of the scattered

Q. What is “the scattered”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped? [426a]

A. “The scattered (*vikkhittaka*): The hands and feet [and other limbs of the corpse] are scattered in all directions — this is called “scattered”.<sup>467</sup> The clear knowing of the sign of the scattered — this is called “perception of the scattered”.

The undistracted dwelling of the mind [in this perception] — this is called “the practice of it”. The retaining of the sign of the scattered is its characteristic. Disenchantment is its essential function. Attending to the foul is its footing. Its benefits are the same as those of the bloated.

Q. How is its sign grasped?

A. All the [scattered] limbs are assembled in one place. The limbs are placed with the joints of the limbs two inches apart from each other. Having placed them thus and attending to the perception “scattered”, he grasps the sign. The rest is as was taught fully above.

*The perception of the scattered is finished.*

<sup>466</sup> Cf. D II 295, M I 58, A III 324: ... *sarīram sivathikāya chaḍḍitam kākehi ... kulalehi ... gjijhehi ... kañkehi ... sunakhehi ... byagghehi ... dīpīhi ... stīgālehi vā* [v.l.: *gijjhehi vā khajjamānam suvānehi vā khajjamānam sigālehi vā* (st. syā. kam. pī.)] *khajjamānam vividhehi vā pānakajātehi khajjamānam.*

<sup>467</sup> Cf. A III 324; M I 58; D II 296–7: ... *atṭhikāni apagata-sambandhanāni disā-vidisāsu vikkhittāni aññena hatthaṭṭhikam aññena pādaṭṭhikam aññena jaṅghaṭṭhikam aññena ūraṭṭhikam aññena kaṭṭhikam aññena piṭṭhikāṇṭakam aññena sīsakaṭāham, ...* Cf. Vism VI.6: *Vividham khittam vikkhittam, vikkhittam-eva vikkhittakam. ... Aññena hatham aññena pādam aññena sīsan-ti evam tato tato khittassa chavasarīrass’ etam-adhivacanam.*

## 70 Perception of the slain and scattered

Q. What is the “the slain and scattered”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “The slain and the scattered” (*hata-vikkhittaka*): the corpse of one slain by a stick, sword, or arrow, [with the limbs] scattered in all directions — this is called “slain and scattered”.<sup>468</sup> The clear knowing of the sign of the slain and scattered — this is called “perception of the slain and scattered”.

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the slain and scattered is its characteristic. Disenchantment is its essential function. Attending to the foul is its footing. Its benefits are the same as those of the perception of the bloated.

Q. How is its sign grasped?

A. This is as was taught fully above.<sup>469</sup>

*The perception of the slain and scattered is finished.*

## 71 Perception of the blood-smeared

Q. What is “the blood-smeared” (*lohitaka, lohitamakkhita*)? What is practising of it? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Blood-smeared”: a corpse smeared by blood running from chopped hands, feet, body, and limbs — this is called “the blood-smeared”.<sup>470</sup>

The clear knowing of the sign of the blood-smeared — this is called “perception of the blood-smeared”.

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the blood-smeared is its characteristic. Disenchantment is its essential function. Attending to the foul is its footing. Its benefits are the same as those of the perception of the bloated.

<sup>468</sup> Cf. Vism VI.7: *Hatañ-ca tam purimanayeneva vikkhittakañcā ti hatavikkhittakam. Kākapadākārena aṅgapaccāṅgesu satthena hanitvā vuttanayena vikkhittassa chavasarīrass’ etam-adhivacanam.*

<sup>469</sup> Vism VI.75: *Hatavikkhittakam-pi vicchiddake vuttappakāresuyeva thānesu labbhati. ... VI.76: Lohitakam yuddhamāṇḍalādīsu laddhappahārānam hatthapādādīsu vā chinnesu ...*

<sup>470</sup> Cf. Vism VI.8: *Lohitam̄ kirati vikkhipati ito cito ca paggharati ti lohitakam. Paggharita-lohitamakkhitassa chavasarīrass’ etam-adhivacanam.* A III 324; M I 58; D II 296: ... *sarīram sīvathikāya chaḍḍitam aṭṭhisanñkhalikam samāṇsalohitam nahārusambandham ...*

- Q. How is its sign grasped?  
 A. This was taught fully above.

*The perception of the blood-smeared is finished.*

## 72 Perception of the maggot-infested

Q. What is the “maggot-infested” (*puṭavaka*)? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Maggot-infested”:<sup>471</sup> Maggots are born and fill that body. The mass of maggots is just like [a mass of] pure white pearls — this is called “maggot-infested”. The clear knowing of the sign of the maggot-infested — this is called “perception of the maggot-infested”.<sup>472</sup>

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the maggot-infested is its characteristic. Disenchantment is its essential function. Attending to the foul is its footing. Its benefits are the same as those of the perception of the bloated.

- Q. How is its sign grasped?  
 A. This is as was taught fully above.

*The perception of the maggot-infested is finished.*

## 73 Perception of the skeleton

Q. What is the “skeleton”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Skeleton” means [bones] hooked, chained, and linked together, or bound with flesh, blood, sinews, or without flesh and blood but tied by sinews, or without flesh and blood [and sinews] is called “skeleton”.<sup>473</sup> The clear knowing of the sign of the skeleton — this is called “perception of the skeleton”.

The undistracted dwelling of the mind [in this perception] is its practice. [426b] The retaining of the sign of the skeleton is its characteristic. Disenchantment is

<sup>471</sup> 虫臭 lit. “maggot-stinking”.

<sup>472</sup> A II 17; A V 106, 310: *Puṭuvakasaññā*. Also S V 131: *Puṭavakasaññā bhikkhave bhāvitā bahulīkatā mahato phāsuvihārāya saṃvattati*.

<sup>473</sup> Cf. D II 296, M I 58: ... *sarīram sivathikāya chadditam aṭṭhikasañkhalikam samam̄salohitam nahārusambandham* ... *apagatamam̄salohitam nahārusambandham* ... *aṭṭhikāni apagatasambandhāni disā vidisā vikkittāni* ...

its essential function. Attending to the foul is its footing. Its benefits are the same as those of the perception of the bloated.

- Q. How is its sign grasped?  
 A. This is as was taught fully above.

*The perception of the skeleton is finished.*

#### 74 Miscellaneous topics

Q. What are the miscellaneous topics on foulness as meditation subject (*asubhakammaṭṭhāna*)?

A. The beginner meditator who is affected by strong afflictions should not grasp the sign in [a body], which is not of the same kind. “Not of the same kind” means: “As the body of a woman to a man”.<sup>474</sup>

Someone who has a foul occupation<sup>475</sup> should not attend to a sign of foulness. Why? Because, owing to the constant seeing of [foul] objects, he does not become disenchanted [towards them].

The sign of foulness does not arise in the bodies of animals.<sup>476</sup>

If one gives rise to the [learning] sign in one bone with mastery, [then one can do so] in the [whole] collection of bones too.<sup>477</sup>

If the sign of foulness manifests by way of colour, one should meditate by way of the [colour] totalities.<sup>478</sup> If it manifests by way of emptiness, one should meditate by way of the elements. If [the sign of] foulness manifests by way of foulness, one should meditate by way of foulness.<sup>479</sup>

<sup>474</sup> Vism VI.11: *Tattha visabhāgarūpam āpāthamāgacchati, tadeva vā sarīram visabhāgam hoti. Purisassa hi itthisarīram itthiyā ca purisasarīram visabhāgam, ...*

<sup>475</sup> I.e., an occupation, such as a butcher, charnel ground worker, or surgeon, which involves foul objects.

<sup>476</sup> 不起淨想 is a corruption. The text should read 不起不淨想.

<sup>477</sup> Reading 聚, as in the footnote in Taishō, instead of 取. Cf. Vism VI.80, where it is said that the perception of the skeleton can also be developed by way of a single bone.

<sup>478</sup> Vism VI.79/p.192: *Tam pana vaṇṇato setan-ti oloketassa na upaṭṭhāti, odātakasina-sambhedo hoti. Tasmā aṭṭhikan-ti paṭikkūlavaseneva oloketabbam.*

<sup>479</sup> This means that if the colour aspect of a body part appears prominently, then one should develop that as a colour totality. Similarly, if the aspect of emptiness or without selfness becomes clear, then one should develop the contemplation of the four elements. On these three ways of contemplating the sign, see § 120 (p. 433a05) of this chapter and Ch. 8 fn. 714.

Q. Why are there ten kinds of foulness and neither more nor less?

A. Because the faults of the body are of ten kinds and because there are ten kinds of perception owing to ten kinds of persons: A person who has greed [for physical shape (*sañthāna*)]<sup>480</sup> should develop the perception of the bloated. A person who has greed for [physical] colour (*vaṇṇa*) should develop the perception of the livid. A person who has greed for [physical] cleanliness<sup>481</sup> should develop the perception of the festering. The others are also to be understood [in the same way].<sup>482</sup>

Furthermore, because the sign of foulness is not [easy] to obtain,<sup>483</sup> and because all the signs of foulness oppose greed, whenever a person with a greed temperament obtains its sign, he should grasp it. Therefore, it is said that all the [types of] foulness are ten kinds of perceptions of the foul [in accordance with the ten kinds of greed temperament].<sup>484</sup>

Q. Why are these [signs] not to be extended?<sup>485</sup>

<sup>480</sup> The specific object of greed is missing from the text. It has been supplied in brackets from the parallel at Vism VI.85: *uddhumātakam sarīrasaṇṭhānavipattippakāsanato santhānarāgino sappāyam*. The sixth benefit of the perception of the bloated given above is the abandoning of the intoxication with [a beautiful physical] form (*rūpa-mada*).

<sup>481</sup> Or “beauty”, The character 淨 means “purity”, “cleanliness”, “beauty”. Its antonym is “foul” 不淨. The Vism parallel says that the perception of festering is suitable for one who is greedy about nice odours of the body. Vism VI.85: *Vipubbakam kāyavaṇapāṭibaddhassa duggandhabhāvassa pakāsanato mālāgandhādivasena samuṭṭhāpitasarīragandharāgino sappāyam*.

<sup>482</sup> 餘亦可知. In the *Visuddhimagga* (Vism VI.85) each of the 10 perceptions of foulness is linked to one of the 10 kinds of persons, which are mentioned in the introductory sentence here. Since the other persons and their objects of greed are not listed elsewhere in the *Vimuttimagga*, this is the only clear occurrence of a passage that likely was not translated by Saṅghapāla.

<sup>483</sup> Cf. Vism VI.65: ... *itarāni kammaṭṭhānāni sulabhāni. Idam pana ekam-eva vā dve vā divase tiṭṭhati, tato param vinīlakādibhāvam pāpuṇātī ti natthi ito dullabhataranti.*

<sup>484</sup> 是故說一切不淨為十種不淨想. This, and the preceding and following, is related to Vism VI.83–85: *Etesu hi yattha katthaci adhigatajjhāno suvikkhambhitarāgattā vītarāgo viya nilloluppacāro hoti. Evam santepi yvāyam asubhappabhedo vutto, so sarīrasabhbhāvappattivasena ca rāgacaritabhedavasena cā ti veditabbo. Chavasarīram hi paṭikkulabhāvam āpajjamānam uddhumātakasabhbhāvappattam vā siyā, vinīlakādīnam vā aññatarasabhbhāvappattam. Iti yādisam yādisam sakkā hoti laddhūm, tādise tādise uddhumātakapaṭikkulam vinīlakapaṭikkulān-ti evam nimittaṁ gaṇhitabbam-evā ti sarīrasabhbhāvappattivasena dasadhā asubhappabhedo vutto ti veditabbo. Visesato cettha uddhumātakam sarīrasaṇṭhānavipattippakāsanato saṇṭhānarāgino sappāyam. Vinīlakam chavirāgavipattippakāsanato sarīravannarāgino sappāyam. ... Aṭṭhikam sarīraṭṭhīnam paṭikkulabhāvappakāsanato dantasampattirāgino sappāyan-ti. Evam rāgacaritabhedavasenāpi dasadhā asubhappabhedo vutto ti veditabbo.*

<sup>485</sup> See the discussion on increasing the earth totality at 414b10ff. Vim concurs with Vism III.110/p.111–112, which also says that the sign should not be extended.

A. When someone wishes to become dispassionate (*vitarāga*) towards sense-pleasures, he gives rise to the perception of the nature of the [dead] body (*sarīrasabhāva*). Why? Because, if he has the perception of the nature of the body, through that perception he quickly obtains dispassion and the counterpart-sign.<sup>486</sup> If the sign of the foul is extended, the perception of [the nature of] the body disappears. If the perception of the nature of the body disappears, he will not be able to obtain dispassion quickly. Therefore, he should not extend [the sign].

It is also said: “If one obtains dispassion [towards sense-pleasures], one may extend it for the sake of developing the exalted mind (*mahaggata-citta*). As is said in the Abhidhamma: ‘Secluded from sense-pleasures, etc., he dwells having entered upon the first jhāna on [the sign of] the bloated and an immeasurable object manifests’.”<sup>487</sup> And as the Elder Singālapitā said in this verse:

An heir of the Buddha,  
A bhikkhu in a fearful forest,  
Who has developed the skeleton-perception,  
And pervades this earth entirely—  
I deem that this bhikkhu will,  
Quickly abandon greed for sense-pleasures.<sup>488</sup>

*The ten kinds of foulness are finished.*

<sup>486</sup> See Vism VI.83–85 in preceding fn. Cf. Vism VI.67: *Tassa paṭibhāganimittapaṭilābhāsama kālam-eva bahiddhā kāmānaṃ amanasikārā vikkhambhanavasena kāmacchando pahīyati.*

<sup>487</sup> Dhs 182–184. ... *rūpūpapattiyā maggam bhāveti vivicceva kāmehi ... paṭhamam jhānam upasampajja viharati parittān appamāṇārammaṇam ... appamāṇam parittārammaṇam ... appamāṇam appamāṇārammaṇam pathavīkasiṇam....* Cf. As 197 on Dhs 54 (§ 263–64): *Asubhārammaṇassa ca avaḍḍhanīyatā, paritte uddhumātakaṭṭhāne uppānnanimittārammaṇam parittārammaṇam, mahante appamāṇārammaṇam veditabbam.* Dhs 54: *Yasmiṇi samaye rūpūpapattiyā maggam bhāveti vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati uddhumātakasaññāsaṅgatam, ... aṭṭhikasaññāsaṅgatam ....*

<sup>488</sup> Th 18: *Ahū Buddhassa dāyādo, bhikkhu Bhesakālāvane, / kevalam aṭṭhisaññāya aphari pathavīm imam. / Maññeham kāmarāgam so khippam eva pahīyatīti.* Vism III.110/p.111–112 also quotes this verse, and adds an interpretation.

According to the *Abhidharmakośa* and its *bhāṣya* (VI.10–11; translated in Pruden 1998: 918–919, Silk 2000: 289, and Greene 2012: 175), the perception of the skeleton is to be extended. The meditator, starting at a place in the body such as the toes or forehead, should resolve upon the rotting away of the flesh and successively clean the bones until the entire skeleton remains, then should resolve upon a second skeleton, and then successively resolve upon the monastery, forest, region, and the earth surrounded by the ocean (*samudraparyantām prthivīmastiśamkalām pūrnāmadhimucyate*) as full of skeletons. Then he should successively contract the perception until he again resolves upon his own skeleton. Finally to gain further mastery, he leaves out the bones of the feet, and attends to the rest of the skeleton, and successively continues leaving out bones until he ends up with half of the skull. A similar instruction on perceiving the tearing open of the skin, eliminating impurities, and contemplating the “bare skeleton” (赤骨人) is given in the “Sūtra on the

## L. *Ten Recollections*

### L1. *Recollection of the Buddha*

#### 75 Introduction

Q. What is “recollection of the Buddha”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. The Buddha is the Fortunate One, the self-made one (*sayambhū*), who, without teacher with regard to the teachings not heard before, discovered the truths by himself, attained omniscience [therein], and [attained] mastery of the powers. This is the meaning of “Buddha”.<sup>489</sup>

When one recollects the qualities of the Buddha, the Fortunate One, the Rightly Enlightened One, the Path, and the enlightenment (*bodhi*), that which is mindfulness, recollection, [remembering,] the mindfulness that is [recalling, retaining,] [426c] holding, not forgetting, the mindfulness that is the faculty of mindfulness, the power of mindfulness, and right mindfulness therein — this is called recollection of the Buddha.<sup>490</sup>

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Concentration of Sitting Meditation” (T 614: 272a20–27), where it is said to be the beginner’s practice for one whose primary defilement is lust. In the “Discourse on the Essential Secrets of Meditation” (T 613), the main meditation topic is the white bone contemplation, and it is done by way of quite graphic vizualisations; see Greene 2012: 175–183. See Ch. 8 fn. 712 for translations of the Sūtra passages.

<sup>489</sup> Nidd I 457, Paṭis I 174: *Buddho ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmāṇi saccāni abhisambujhi, tattha ca sabbaññutam patto, balesu ca vasibhāvam patto. Paṭis-a II 484: *Sayambhū ti upadesaṇi vinā sayam-eva bhūto. Anācariyako ti sayambhūpadassa atthavivaraṇam. Yo hi ācariyam vinā saccāni paṭivijjhati, so sayambhū nāma hoti. Pubbe ananussutesū ti ādi anācariyakabhāvassa atthappakāsanam. Ananussutesū ti ācariyam ananussutesu. Sāman-ti sayam-eva. Abhisambujhi ti bhusaṇi sammā paṭivijjhhi. Tattha ca sabbaññutam pāpuṇi ti tesu ca saccesu sabbaññubhāvam pāpuṇi. Yathā saccāni paṭivijjhantā sabbaññuno honti, tathā saccānaṇi paṭividdhattā evam vuttaṇi. Sabbaññutam patto ti pi pāṭho. Balesu ca vasibhāvāni dasasu ca tathāgatabalesu issarabhāvam pāpuṇi.**

*Sayambhū* is an epithet of the Buddha; see Paṭis-a II 484, Vin II 28, Ap I 46, Cp 73. On the later origin of this term, see Horner 1969 I: xli. Mil 236: *Imasmiñca pana, mahārāja, lokuttare dhamme sabbaññutāṇappativedhāya natthi tathāgatassa anuttaro anusāsako, sayambhū, mahārāja, tathāgato anācariyako, tasmā kāraṇātā tathāgatena bhanitam ‘na me ācariyo atthi, sadiso me na vijjati. Sadevakasmiñ lokasmiñ, natthi me paṭipuggalo ti.* Cf. Bv-a 48. The ten powers are described below.

<sup>490</sup> Cf. Nidd I 10: *Buddhānussatiyā sato, dhammānussatiyā sato, saṅghānussatiyā sato, sīlānussatiyā sato, cāgānussatiyā sato, devatānussatiyā sato, ānāpānassatiyā sato, maraṇassatiyā sato, kāyagatāsatiyā sato, upasamānussatiyā sato. Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyam satibalaṇi sammāsati satisambojjhaṇgo ekāyanamaggo, ayam vuccati sati. Imāya sati yā upeto hoti samupeto upagato samupagato upapanno samupapanno samannāgato, so vuccati sato.* Cf. the parallel definition at 419b14.

The undistracted dwelling of the mind [in this recollection] — this is its practice. To make manifest the qualities of the Buddha is its characteristic. Reverence is its essential function. The growth in faith is its footing.

One who practises the recollection of the Buddha obtains eighteen benefits:<sup>491</sup>  
(1) abundant faith, (2) abundant mindfulness, (3) abundant wisdom, (4) abundant reverence, (5) abundant merit, (6) much gladness, (7) ability to endure hardship, (8) fearlessness, (9) to have conscience and shame towards evil states, (10) [the perception that he is] always staying with the Teacher, (11) the mind inclines to the plane of the Buddha (*buddhabhūmi*),<sup>492</sup> (12) he is destined for a good destination (*sugati*), (13) or is destined for the deathless, and (14) as the \**Suttanettipada* states:<sup>493</sup> “When someone eagerly recollects the Buddha, he becomes as worthy of veneration as a Buddha-image house.”<sup>494</sup>

76 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, concentrates his mind completely, and makes it undistracted.<sup>495</sup> With an undistracted mind, he recollects the

<sup>492</sup> Vism-mhṭ I 266: *Buddhabhūmiyam cittam namati buddhaguṇānam mahantabhbāvassa paccakkhato upaṭṭhānato*. The term *buddhabhūmi* here refers to the plane or position of Buddhas; see D-nt II 30: *Buddhabhūmin-ti buddhaṭṭhānām, āsavakkayañānam, sabbaññutaññānañ-ca. Bodhisattabhūmi nāma bodhisattāṭṭhānām pāramīsambharanāñānam, bhūmisaddo vā avatthāvācako, buddhāvatthañ, bodhisattāvatthāyan-ti ca attho*. At Ch. 8 § 148/437a23 *buddhabhūmi* has the different sense of “ground for Buddhahood”; see Ch. 8 fn. 810. The parallels in the benefit sections of the recollections of the Dhamma and Saṅgha sections in Vism (VII.88 & 100) are: inclining the mind to the attainment of the supreme Dhamma and qualities of the Saṅgha (*anuttaradhammādhigamāya, saṅghagunādhigamāya*). Vim only states that the benefits are the same as in the *buddhānussati* section.

<sup>493</sup> 修多羅涅底里句. See Intro. § 6.

<sup>494</sup> 若人欲念佛其可恭敬如佛像處. Cf. Vism VII.67/p.214: “And his body, due to the recollection of the Buddha’s qualities inhabiting it, becomes as worthy of veneration as a stupa house.”: *Buddhagūnānussatiyā ajjhāvutthañcassa sarīram-pi cetiyagharamiṣa pūjārahām hoti*. Probably Saṅghapāla misunderstood *ajjhāvuttha* as *adhimutta* or *ajjhosāna*,欲, and misunderstood *sarīra* as referring to a Buddha image. A *cetiyaghara*, also called a *thūpaghara*, is a shrine consisting of a pillared hall and vaulted roof enclosing a small stupa, as at the Thūpārāma at Anuradhapura or at the *caityagṛha* caves at Ajanta, Bhaja, and Karla.

<sup>495</sup> 摄一切心. Lit. "concentrates/focuses with his whole mind". Cf. 428b07–8. Cf. Vism VII.2/p. 198: *yoginā patirūpasenāsane rahogatena patisallīnena iti pi so bhagavā ... bhagavato*

Tathāgata [thus]: “The Fortunate One is the Worthy One, the Rightly Enlightened One, One who is Endowed with True Knowledge and Conduct, the Well-Gone One, the Knower of the World, the Unexcelled One, the Leader of Men to be Tamed, the Teacher of Deities and Humans, the Buddha, the Fortunate One.”<sup>496</sup> Consequently, he reached perfection in all qualities.<sup>497</sup>

“Fortunate One” (*bhagavā*): Because he gains the world’s reverence (*garu*),<sup>498</sup> he is called “the Fortunate One”. Furthermore, because he attains to the True Dhamma (*saddhamma*), he is called “the Fortunate One”. Because he is worthy of offerings, he is called “the Fortunate One”. Because he is endowed with good fortune,<sup>499</sup> he is called “the Fortunate One”. Because he is the master of the path factors,<sup>500</sup> he is called “the Fortunate One”. Because of these reasons, he is called “the Fortunate One”.

“Worthy One” (*araham*): Because he is [worthy of] receiving offerings, he is called “the Worthy One”. Because he has slain the affliction-foes, he is

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*guṇā anussaritabbā*. Ps II 243: *Sabbacetasa samannāharitvā ti appamattakam-pi vikkhepam akaronto sakalacittena samannāharitvā*. Spk II 197: *Sabbacetasa samannāharitvā ti cittassa thokam-pi bahi gantum adento sabbena samannāharacittena samannāharitvā*.

<sup>496</sup> Cf. A I 206: *Idha, visākhe, ariyasāvako tathāgataṁ anussarati iti pi so bhagavā araham sammāsambuddho, vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā ti. Tassa tathāgataṁ anussarato cittam pasīdati, pāmojjam uppajjati. Ye cittassa upakkilesā te pahīyanti, ... Cf. D III 76; A I 168; Sn 132.*

<sup>497</sup> 於是彼者到一切功德彼岸. This means that he has reached the conclusion, the perfection (*pāramitā*) of the qualities he developed in order to become a Buddha. Cf. 428a06. This sentence is not part of the preceding formula, nor is it explained below, and it seems to be an appendix.

Cf. It-a 149: *Atha vā mutto moceyyan-ti-ādinā nayena pavattitassa mahābhinihārassa sakalassa vā samsāradukkhassa sabbaññuguṇānam pārami pariyanam gato ti pāragato. Ap-a 238: Sabbattha sabbesu guṇesu pārami patto pariyośānam patto ... Ap-a 229: Sabbattha sakalaguṇagane pārami pariyośānam gato paramaṇ koṭiṇ sampatto. Cf. S I 195: Evaṁ sabbañgasampannaṁ, munim dukkhassa pāragum; Anekākārasampannam, payirupāsan-ti gotaman-ti. Spk I 284: Dukkhassa pāragun-ti dukkha pāram gataṁ. ... Evaṁ sabbañgasampannan-ti evaṁ sabbaguṇasampannaṁ. Anekākārasampannan-ti anekehi guṇehi samannāgataṁ.*

<sup>498</sup> 得世稱譽故名世尊. See Sv I 33, Ud-a 24, It-a 1 5f., etc.: “The Fortunate One is the revered one/guru. As he is revered (*garuṇi*) in the world, they say ‘Fortunate One’”: *Bhagavā ti garu. Garuṇ hi loke bhagavā ti vadanti. Ayañ ca sabbaguṇavisiṭṭhatāya sabbasattānam garu, tasmā bhagavā ti veditabbo. Porānehi pi vuttam: bhagavā ti vacanam setṭham, bhagavā ti vacanam uttamam. Garugāravayutto so, bhagavā tena vuccatī ti.: Bhagavā ti garu; ... sabbasattānam garu, tasmā bhagavā ti veditabbo. ... Cf. Ap v. 210: Yo sabbalokassa garu, loko [v.l. loke] yassa tathā garu; Tathā pi lokācariyo, loko tassānuvattako.*

<sup>499</sup> Vism VII.4/p.198, Spk II 20: *Bhagavato ti bhāgyasampannassa. Arahato rāgādi-arīnam hatattā, samsāracakkassa vā arānam hatattā, paccayānam vā arahattā arahā ti evaṁ guṇato uppannānamadheyayassa. Sammāsambuddhassā ti sammā nayena hetunā sāmaṇ paccattapurisakārena cattāri saccāni buddhassa.*

<sup>500</sup> Or perhaps “Master of the teachings on the Path”. 道法之主 = *maggadhamma-sāmi*. *Maggadhamma* is used in the Pāli commentaries to denote path factors or path states such as right view; e.g., Sv-ṭ I 146: ... *maggadhammānam pana sammādiṭṭhi ādīnam ...* .

called “the Worthy One”. Because he has broken the spokes of the wheel of *samsāra*, he is “the Worthy One”.<sup>501</sup>

“Rightly Enlightened One” (*sammāsambuddho*): Because he has rightly understood all things in every way (*sabbākārato*), he is called “the Rightly Enlightened One”.<sup>502</sup> Because he has cut off ignorance, he is called “the Rightly Enlightened One”. Because he alone has become enlightened with regard to the unexcelled enlightenment, he is called “the Rightly Enlightened One”.<sup>503</sup>

“One who is Endowed with True Knowledge and Conduct” (*vijjā-caranasampanna*): “True knowledge” (*vijjā*) means the three kinds of true knowledge (*tevijjā*), i.e., the true knowledge which is the knowledge of the recollection of past existences (*pubbenivāsa-ñāna-vijjā*), the true knowledge which is the knowledge of the passing away and the arising of beings (*cutūpapāta-ñāna-vijjā*) and the true knowledge which is the knowledge of the destruction of the contaminations (*āsavakkhaya-ñāna-vijjā*). The Fortunate One removed the ignorance with regard to the past with the true knowledge which is the knowledge of the recollection of past existences, the ignorance with regard to the future with the true knowledge which is the knowledge of the passing away and the arising of beings, and the ignorance with regard to the present with true knowledge which is the knowledge of the destruction of the contaminations. Due to having removed ignorance with regard to the past, the Fortunate One immediately sees, when he recollects, all past states in every way. Having removed ignorance with regard to the future, the Fortunate One immediately sees, when he recollects, all future states in every way. Having removed all ignorance with regard to the present, the Fortunate One immediately sees, when he recollects, all present states in every way.<sup>504</sup>

<sup>501</sup> Cf. Vism VII.4/p.198, Sp I 112; etc.: *Ārakā hi so sabbakilesehi maggena savāsanānam kilesānam viddhamṣitaṭā ti ārakattā; te ca anena kilesārayo maggena hatā ti arīnam hatattā pi arahaṇi*. See Endo 2002a: 173 & 355 n.38.

<sup>502</sup> 正遍知. See Endo 2002a: 176–7. Cf. Vism VII.26/Vism 201: *Tathā hi esa sabbadhamme sammā sāmañ-ca buddho, ... It-a I 139: ... sammāsambuddham; yankiñci ñeyyaṇi nāma, tassa sabbassa pi sabbākārato aviparītato sayam-eva abhisambuddhattā ti vuttaṇ hoti.*

<sup>503</sup> Cf. A IV 176: ... *avijjañḍakosam padāletvā ekova loke anuttaram sammāsambodhiṃ abhisambuddho. Ahañ-hi, brāhmaṇa, jetṭho seṭṭho lokassa. Paṭis I 174: Eko anuttaram sammāsambodhiṃ abhisambuddho ti buddho. Nid II 456: Kathañ bhagavā eko anuttaram sammāsambodhiṃ abhisambuddho ti eko?*

<sup>504</sup> According to the Pāli commentarial tradition the *cutūpapāta-ñāna-vijjā*, as the *dibba-cakkhu*, applies to both the present and future, while no time is given for the *āsavakkhayañāna*. See Mp IV 90, Sp I 169: ... *aham pana pubbe-nivuthakkhandha-patičchādakam avijjañḍakosam bhinditvā paṭhamam tāva pubbenivāsānussatiñānavijjāya jāto, tato sattānam cutipaṭisandhipatičchādakam avijjañḍakosam padāletvā dutiyam dibba-cakkhuñānavijjāya jāto, puna catusaccapatičchādakam avijjañḍakosam padāletvā tatiyam āsavānam khayañānavijjāya jāto; evam tūhi vijjāhi tikkhattum jāto. Sā ca me jāti ariyā suparisuddhā ti idam dassesi. Evaṇi dassento ca pubbenivāsañānena attītaṇsañānam,*

“Conduct” (*carana*) means: “possessed of virtue and concentration”.

“Virtue” means: “the base (*thāna*, *vatthu*) of all wholesome states”.

[“Concentration”] means “all attainments” (*saṃapatti*). [Hence, he is called “endowed with conduct (*carana-sampanna*)”.]

[“Endowed with” means “possessed of”.]

[“True knowledge”] means “all direct knowledges” (*abhiññā*). [Hence, he is called “endowed with true knowledge (*vijjā-sampanna*)”.]

Because he is possessed of true knowledge and conduct, he is called “One who is Endowed with True Knowledge and Conduct”.<sup>505</sup>

Herein, the Fortunate One [attains] omniscience through the three true knowledges, and attains great compassion through conduct. Through compassion for the world (*lokānukampa*) with true knowledge, he attains supremacy.<sup>506</sup>

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*dibbacakkhunā paccuppannānāgataṃsañānam, āsavakkhayena sakalalokiyalokuttara-*  
*guṇan-ti evaṃ tīhi vijjāhi sabbe pi sabbaññuguṇe pakāsetvā attano ariyāya jātiyā*  
*jetṭhaseṭṭhabhāvam brāhmaṇassā dassesīti.* Cf. Ps I 128.

The text has 智明, *ñānavijjā*, instead of just 明. *Ñānavijjā* is also used in the Pāli passage quoted above. Cf. Vjb 53: *Dibbacakkhūñānavijjā ti dibbacakkhum-eva dassanāṭhena* *ñānam, tassa tassa athassa vindanāṭhena vijjā ti attho.* Cf. M I 22–4.

<sup>505</sup> 行者戒定足具戒者謂一切善法處故言明行足者謂一切神通處故名明行足具者謂一切定。The text is garbled here. It literally is: “Virtue means the base of all wholesome states, hence, [he] is called knowledge and conduct endowed with [which] means all direct knowledges, hence [he] is called endowed with knowledge and conduct means all attainments/concentration.”

The expected explanations of “concentration” and “endowed with” are misplaced, while the six *abhiññās* should apply to the field of *vijjā*, not *carana*; see 437a21 and Vism VII.30: *Tatra hi vipassanāñānenā manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā.* The sentences “Hence, he is called endowed with higher knowledge and conduct” also are out of place in the context of *carana*. “All attainments”, i.e., all the concentration attainments, should be the explanation of “concentration”, which is *carana*. Cf. Vism VII.30: *Bhagavā imāhi vijjāhi iminā ca caranena samannāgato, tena vuccati vijjācaranasampanno ti.* Cf. M I 398: *Yam-pi mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caranasmiṃ; ... indriyesu guttadvārō ... bhojane mattaññū hoti ... jāgariyam anuyuto ... sattahi saddhammehi samannāgato ... catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akičchalābhī akasirālābhī, idampissa hoti caranasmiṃ. Yañ-ca kho, mahānāma, ariyasāvako anekavīhitam pubbenivāsam anussarati, seyyathidam ekam-pi jātim dvepi jātiyo ... pe ... iti sākāram sa-uddesam anekavīhitam pubbenivāsam anussarati, idampissa hoti vijjāya; yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññute suvanṇe dubbañne sugate duggate ... pe ... yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi, mahānāma, ariyasāvako āśavānam khayā anāśavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya. Ayam vuccati, mahānāma, ariyasāvako vijjāsampanno iti pi caranasampanno iti pi vijjācaranasampanno itipi.* Cf. D I 100.

<sup>506</sup> 以作世間饒益明得自在, perhaps “through making known the benefit of the world he attains supremacy”. It is unclear whether 明 refers to the *tevijjā*, 三明, or whether it has the meaning

[427a] Because he knows what is possible [and impossible],<sup>507</sup> when there is debate about the path,<sup>508</sup> no one can surpass him, the one who has destroyed all afflictions. Through pure, right conduct, through being endowed with true knowledge, he is the eye of the world (*lokacakkhu*), having compassion (*anukampā*) for those who are not getting compassion.<sup>509</sup> Through being endowed with conduct, he is the saviour of the world, rescuing the fearful.<sup>510</sup> Through true knowledge and freedom (*vijjāvimutti*),<sup>511</sup> he penetrated the ultimate truth (*paramattha*). Through conduct, he crosses [others] over [to the further shore] and acts for the good of the world.<sup>512</sup>

of “explaining”, or is a corruption. See 428a15 for a description on how the Fortunate One benefited the world. In the Vism parallel, the Fortunate One’s possession of true knowledge consists in the fulfilment of omniscience, while his possession of conduct consists in the fulfilment of great compassion. Through omniscience he knows the benefit and non-benefit for all beings, while through great compassion he keeps them away from non-benefit and steers them towards the good. Vism VII.32: *Tattha vijjāsampadā bhagavato sabbaññutam pūretvā thitā. Carāṇasampadā mahākāruṇikatam. So sabbaññutāya sabbasattānam atthānatthaṁ ḥatvā mahākāruṇikatāya anatthām parivajjetvā atthe niyojeti. Yathā tam vijjācarāṇasampanno.* Vism-mhṭ I 233: *Carāṇadhammapariyāpannattā karuṇābrahmavihārassa, so cettha mahaggatābhāvappattā sādhāraṇabhāvoti āha carāṇasampadā mahākāruṇikatam pūretvā thitāti. Yathā sattānam anatthām parivajjetvā atthe niyojanam paññāya vinā na hoti, evam nesam atthānatthajānanam satthu karuṇāya vinā na hoti ti ubhayam-pi ubhayattha sakiccakam-eva siyā. ... Etha ca vijjāsampadāya satthu paññāmahattam pakāsitam hoti, carāṇasampadāya karuṇāmahattam. ... Cf. Mp IV 90: ... evam tīhi vijjāhi sabbe pi sabbaññugune pakāsetvā attano ariyāya jātiyā jehaseṭṭhabhāvam brāhmaṇassa dassesi. Evam vutte verañjo brāhmaṇo ti evam bhagavatā lokānukampakena brāhmaṇam anukampamānena niguhitabbe pi attano ariyāya jātiyā jetṭhaseṭṭhabhāvē vijjāttayapakāsikāya dhammañānāya. Cf. Cp-a 289, Sv-ṭ I 93: ... mahābodhisattacaritehi visādābhāvo pasādasambuddhidassanasavanānussaranāvatthāsupi sattānam hitasukhapaṭilābhahetubhāvo ca sampajjati. Tathā hi paññāya buddhabhāvāsiddhi, karuṇāya buddhakammasiddhi, paññāya sayam tarati, karuṇāya pare tāreti ... Cf. Bv v. 22: aho jino lokahitānukampako; Bv v. 77–79: Dasa pāramī tayā dhīra, kīdīsī lokanāyaka ... Pubbenivāsānugatāya buddhiyā, pakāsayī lokahitam sadevake.*

<sup>507</sup> 處 = *thāna*, *vatthu*, *āyatana*. See 427c04: 知是處非處. Cf. *thānakusala*, D III 212, Dhs 229.

<sup>508</sup> 以起論道, lit. “through arises/arising theory (*vāda*)/ discussion path”.

<sup>509</sup> 饒益不饒益 lit. “compassionating those who are not compassionated”.

<sup>510</sup> 作救怖畏, perhaps “he puts an end to fear”. 世間依 = *lokānātha* or *lokapaṭisaraṇa*, see Vin-ṭ I 7: *Nātho ti lokapaṭisaraṇo, lokasāmī lokanāyako ti vuttam hoti. ... sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānam sattānam ekapaṭisaraṇo patiṭṭhā.*

<sup>511</sup> 明解脫 = *vijjāvimutti*, which is a compound which can be interpreted in various ways. Paṭis-a III 700 interprets it as a *kammadhāraya* compound, “the freedom which is true knowledge”: *Vijjāvimutti ti vijjāyeva vimutti. Idamekaṇi mātikāpadam*. Paṭis II 243: *Vijjāvimutti ti nekkhammam vijjati ti vijjā, kāmacchandato muccati ti vimutti. Vijjanto muccati, muccanto vijjati ti, vijjāvimutti. Cf. Mp V 43: Vijjāvimuttin-ti phalaññāñ-ceva sesasampayutta-dhamme ca.* In English it is best rendered as a *dvanda* compound.

<sup>512</sup> 以行成濟渡作世間義. Cf. Paṭis II 19: *Lokatthacariyā ti tathāgatesu arahantesu sammāsambuddhesu, padese paccekabuddhesu, padese sāvakesu.* Paṭis-a III 542: *Sattalokassa diṭṭhadhammikasamparāyikā atthā lokatthā ti ayam viseso.* Cp-a 289, Sv-ṭ I 93: *mahābodhisattacaritehi visādābhāvo ... paññāya sayam tarati, karuṇāya pare tāreti.* Cf. Kv 562: ... *bhagavā kāruniko lokahito lokānukampako lokatthacaro.* M I 83: ... *mam-eva tam sammā vadamāno vadeyya ... lokānukampāya atthāya hitāya sukhāya devamanussānan-ti.*

With regard to all teachings, he is self-made, without a teacher.<sup>513</sup> His conduct is even (*sama*) as he has attained the unexcelled peace.

Because the Fortunate One is possessed of true knowledge and conduct, he is called “One who is Endowed with True Knowledge and Conduct.”

“Well-Gone One (*sugata*)”: Because he has gone (*gata*) the good way (*gati*), he is called “Well-Gone One”. Because he does not come back again since he has gone to the deathless element, the unconditioned, *nibbāna*, he is called “Well-Gone One”.

It is also said: “Because his teachings (*dhamma*) are without distortion (*vipallāsa*), he is called ‘Well-Gone One’.” It is also said: “Because his teachings are without untruth, he is called ‘Well-Gone One’.” It is also said: “Because his teachings are blameless,<sup>514</sup> he is called ‘Well-Gone One’.” It is also said: “Because his teachings are neither too many nor too few, he is called ‘Well-Gone One’.”

“Knower of the World”: “World” is of two kinds: the world of beings and the world of formations.<sup>515</sup>

The Fortunate One knows the world of beings in every way: By the various desires of beings, by the differences in faculties, by past lives, by the divine eye, by the passing away and arising [of beings], by categorisation (*saṅgaha*, *sannipāta*), by achievements, by varying abilities to be taught, by various abilities and inabilities, by various births, by various destinations, by various planes, by various actions, by various afflictions, by various results (*vipāka*), by various kinds of good and evil, and by the various kinds of ties and untying [of ties] — by such and other ways, the Fortunate One knows the world of beings in every way.

It is also said that the Fortunate One also knows the world of formations in every way: By the signs of concentration,<sup>516</sup> by specific characteristics (*salakkhaṇa*), by dependent arising, by the wholesome, unwholesome and the functional (*kiriyā*), by the various aggregates, by the various elements, by the

<sup>513</sup> 於一切事自然無師. See 426b27 and Ch. 8 fn. 489.

<sup>514</sup> Cf. A I 190: *ime dhammā kusalā, ime dhammā anavajjā, ... ime dhammā samattā samādinnā hitāya sukhāya saṃvattantī ti.* A V 242: *Sammādiṭṭhi ... sammāvimutti ayam vuccati ... anavajjo dhammo ti.*

<sup>515</sup> *Satta-loka, saṅkhāra-loka.* See Vism VII.38–39/p.204f.: *Tathā hissa eko loko sabbe sattā āhāraṭṭhitikā. Dve lokā nāmañ-ca rūpañ-ca. ... Aṭṭhārasa lokā aṭṭhārasa dhātuyo ti* (Paṭis I 122) *ayam saṅkhāraloko pi sabbathā vidito. Yasmā panesa sabbesam-pi sattānañ āsayam jānāti, anusayañ jānāti, caritam jānāti, adhimuttim jānāti, apparajakkhe mahārajakkhe, tikkhīndriye mudindriye, svākāre dvākāre, suviññāpaya duviññāpaya, bhabbe abhabbe satte jānāti. Tasmāssa sattaloko pi sabbathā vidito.*

<sup>516</sup> 定相, elsewhere in Vim (e.g., 413b20) this corresponds to *saṃādhi-nimitta*. Instead of 一切業 read 一切行 as at 427a12.

various sense bases, by knowledge which is true knowledge,<sup>517</sup> by impermanence, suffering, and without self, and by arising and non-arising (*anuppāda*) — by such and other ways, the Fortunate One knows the world of formations in every way. Therefore, he is called “Knower of the World”.

“Unexcelled One”: Because he is without a superior in the world,<sup>518</sup> he is called “the unexcelled one”. Furthermore, because he is without an equal, and because he is the best (*settha*), incomparable one who cannot be excelled by others, he is called “the Unexcelled One”.<sup>519</sup>

“Leader of Men to be Tamed”: There are three kinds of person: one who hears the Dhamma and quickly realizes it; one who has been taught conditions [for future realization]; and one has been taught in a past existence.<sup>520</sup> The Fortunate One, because he leads [beings along] the eightfold path to freedom,<sup>521</sup> and disciplines beings, is called “the Leader of Men to be Tamed”.<sup>522</sup>

“Teacher of Deities and Humans”: Because the Fortunate One saves deities and humans from the fearful forest of birth, ageing, and death, he is called “the Teacher of Deities and Humans.”

Furthermore, because he teaches vision and contemplation of the path,<sup>523</sup> he is called “the Teacher of Deities and Humans”.

Thus, in these ways and by these means one should recollect the Tathāgata. [427b]

<sup>517</sup> 以智明了, perhaps “clarifying (明了) knowledge (智)” or “skill (明了) in knowledge”. Cf. 智明, “true knowledge which is knowledge”, *ñāṇa-vijā*, 426c19.

<sup>518</sup> 世無有上, lit. “world without having a superior/ unsurpassed”. Perhaps the text originally read 世尊, “World-honoured One” = *bhagavā*, “Fortunate One”, instead of 世, “world”, i.e., “the Fortunate One is without a superior”. Cf. Thī 154: *sambuddhañ lokajeṭṭhañ anuttaram*; A IV 176: ... *anuttaram sammāsambodhiñ abhisambuddho. Ahañhi, brāhmaṇa, jetṭho setṭho lokassa*.

<sup>519</sup> Cf. Sn 237: *varo varaññū varado varāharo anuttaro ...* Sn-a I 277: ... *etehi lokuttaragunehi adhikassa kassaci abhāvato anuttaro ... anuttaro tattha tattha asadisatāya ...* Sn-a II 443: *Attano pana guṇehi visiṭṭhatarassa abhāvā anuttaro. Patis-a II 485: sabbasattaseṭṭhā ca sammāsambuddhā.*

<sup>520</sup> 有三種人或聞法即悟或說因緣或說宿命. No Pāli parallel can be traced and the meaning of the second item is uncertain. The latter two persons could be translated “one who teaches dependent arising, one who teaches previous lives”, but, presumably, all three persons are to be tamed, and are not teachers. 說 therefore cannot mean “teaches”. 因緣 can correspond to *paṭiccasamuppāda*, “dependent arising”, *paccaya*, “condition”, *nidāna*, “cause”, or *kārana*, “reason”.

<sup>521</sup> 世尊御八解脱道, lit. “path of the eight liberations”. At 407a08 and 428a02 八解脱 stands for *aṭṭha-vimokkha*, the “eight liberations”. 解脫道, “path to freedom”, is the title of this book, see 399c20, etc.

<sup>522</sup> Cf. Sn-a II 443: *Vicitrehi vinayanūpāyehi purisadamme sāretī purisadammasārathi.*

<sup>523</sup> 教誡見思惟道, or “he instructs on the path of vision and reflection”.

## 77 Four ways of practice

Furthermore, the former teachers taught that one practises the recollection of the Fortunate One in four ways: through (1) the Jātakas (birth-stories), (2) through his pulling himself out, (3) through his attainment of distinctive states, and (4) through his compassion for the world.

## 78 Jātakas

(1) From the first aspiration until the final birth in this world, for a very long time, for twenty immeasurable aeons (*asaṅkheyakappa*), he observed the faculties of a hundred thousand trillion (*ayuta*) worldlings. At first,<sup>524</sup> he had compassion for the world thus: “I have attained to freedom; now, I should free these [beings]. I have tamed myself; now, I should tame these [beings]. I have attained peace; now, I should appease these [beings]. I have attained nibbāna; now, I should cause these [beings] also to attain nibbāna”.<sup>525</sup> In order to attain enlightenment (*bodhi*) he completely fulfilled giving, virtue, renunciation, patience, truth, resolution, loving-kindness, equanimity, energy, and wisdom.<sup>526</sup>

The Fortunate One taught the Jātakas, which are from the time when he was a Bodhisatta.

One should recollect his constant practice of giving through the Hare [Jātaka]; one should recollect his virtue through the Saṅkhapāla Jātaka; his renunciation through the Mahā-Govinda Jātaka; his patience through the Patience Jātaka; his truth through the Universal Radiance Jātaka;<sup>527</sup> his resolution, through the Dumb Cripple’s Jātaka; his loving-kindness through the Sakka Jātaka; his equanimity through the Goose-skin Jātaka; [his energy]<sup>528</sup> through the Merchant Chief Jātaka; and [his wisdom] through the Deer Jātaka.

<sup>524</sup> I.e., after his enlightenment, *sambodhi*. 初慈哀世間.

<sup>525</sup> Cf. It 123: *Danto damayatañ señho, santo samayatañ isi, mutto mocayatañ aggo, tiñño tārayatañ varo*. D III 54–5: *Buddho so bhagavā bodhāya dhammañ deseti, danto so bhagavā damathāya dhammañ deseti, santo so bhagavā samathāya dhammañ deseti, tiñño so bhagavā taranāya dhammañ deseti, parinibbuto so bhagavā parinibbānāya dhammañ desetī ti*.

<sup>526</sup> *Viriya* and *paññā* are here not in the usual order the *pāramīs*, as given below in the section on loving-kindness, see Ch. 8 § 147.

<sup>527</sup> 普明 = *pū-míng*, “universal light/radiance”, perhaps *samantaprabhā*, *samantāloka*, which are names of bodhisattvas. EKS rendered “Mahāsutasa birth-story (J 537, Cp 101–1)” but there is nothing in the Chinese that suggests this.

<sup>528</sup> The text has 正真, “right and true” = “lacking falsehood” or “right and true (enlightenment)”, which does not make sense. This paragraph and also the next are somewhat corrupt, containing several variant readings.

One should recollect his following of the advice of the father through the Dīghiti Jātaka. One should recollect his reverence for sages through [the Jātaka of] the Six-Tusked White Elephant. One should recollect [his qualities through] the Jātaka of the cloud-horse, who went to the Laṅkā country to save beings. One should recollect [his qualities through] the Jātaka of the deer who forsook his own life and to protect another's life. One should recollect [his qualities through] the Jātaka of the monkey who caused [other monkeys] to obtain freedom from subjection and great suffering. Also, one should recollect [his qualities through] the Jātaka of the monkey who, seeing a man who had fallen into a chasm, compassionately pulled him out, and arranged roots and fruits as offerings for him,<sup>529</sup> and when that man, who wished to eat flesh, [struck and] injured his head, out of compassion he spoke righteous words to him and [pointed out] the right road.<sup>530</sup> The Fortunate One was endowed with such kinds of birth-stories.

Thus, through his manifold ways of aspiration,<sup>531</sup> one should recollect the qualities of the Fortunate One through the Jātakas.

## 79 Pulling himself out

Q. How should one recollect the qualities of the Fortunate One through his pulling himself out [of samsāra]?<sup>532</sup>

A. When he was young, the Fortunate One abandoned the longing for all abodes.<sup>533</sup> He abandoned the longing for child, wife, parents, relatives, and friends.

<sup>529</sup> 設樹根葉以為供養, lit. “prepared/arranged/set up tree root fruit as offering”. Perhaps it means “prepared the root of a tree (as seat) and fruits as offerings”. In the Pāli Jātaka there is no mention of the monkey offering fruits.

<sup>530</sup> The Hare Jātaka = Sasa Jātaka, J 316, Cp 82–3; Saṅkhapāla = J 524, Cp 91; Mahā-Govinda = D II 230–251, Cp 76; Patience = Khanti Jātaka, J 313; Universal Radiance = ?; Dumb Cripple's = Mūgapakkha, J 538, Cp 96; Sakka = J 31; Goose-skin = Lomahamṣa, Nidāna-kathā p. 10, Cp 102; Merchant Chief = Setṭhi, J 4; Deer = perhaps Lakkhaṇa, J 11, or Kuraṅga-miga, J 206; Dīghiti = Dīghitikosala, J 371, Vin I 342f.; Six-Tusked White Elephant = Chaddanta Jātaka, J 514; Cloud-horse = Valāhassa, J 196; the Deer = Nigrodhamiga, J 12; Monkey = Mahākapi, J 407; Monkey = Mahākapi, J 516.

<sup>531</sup> Perhaps 行門 “way(s) of practice” or “entrance into the practice”, as at 427b28, to be read instead of 願門 “way of aspiration” or “entrance into the aspiration”. In the other sections of this chapter 以此門以此行 “in these ways and by these means” is used instead.

<sup>532</sup> 自拔身, “pulls himself out”. At b27 拔出自身 is used instead. 拔出 is used in other Chinese translations in the context of pulling out arrows, pulling someone out of the mud, etc., and above at 427b17 it is used for the monkey pulling out the man from the pit. Here it is used in the sense of the Bodhisatta pulling himself out of worldly attachments.

<sup>533</sup> This paragraph starts with a sentence which might be translated as “The Fortunate One is endowed with such kinds of birth-stories”. Rodney Bucknell suggests that this sentence was misplaced and belongs at the end of the last section, i.e., 427b20 should read 以慈悲說法語其善道, 世尊有如是等本生具足, 如是以眾願門當念世尊本生功德, 云何當念世尊自拔身功德, 世尊為年少時斷一切居止著.

Forsaking that which is hard to forsake, he lived alone in the wilderness without having any possessions.<sup>534</sup> He aspired to the unconditioned, nibbāna, cessation. In the country of Magadha, on the shore of the Nerañjarā River,<sup>535</sup> he sat down under the Bodhi Tree and defeated Māra and his demon armies. In the first watch of the night, he remembered his past lives; in the middle watch of the night, he gained the divine eye; and in the last watch of the night, he understood suffering and its cause and realized the deathless element (*amata-dhātu*).<sup>536</sup> Through developing the eight noble path factors,<sup>537</sup> he was able to realize the destruction of the contaminations and attain enlightenment (*bodhi*). He pulled himself out and dwelt in the plane of supreme purity, the destruction of the contaminations.

Thus, through his manifold way of practice,<sup>538</sup> one should recollect the qualities of the Fortunate One through his pulling himself out.

## 80 Distinctive states

Q. How should one recollect the qualities of the Fortunate One through the distinctive states<sup>539</sup> that he attained? [427c]

<sup>534</sup> 無所有處 usually correspond to *ākiñcaññāyatana*, but seems out of place here. See Nidd II 545: *Kathaṁ bhagavā pabbajjāsañkhātē eko? Bhagavā daharova samāno susu kālakeso bhadrena yobbanena samannāgato ... puttadārapalibodham chinditvā ñātipalibodham chinditvā mittāmaccapalibodham ... agārasmā anagāriyā pabbajitvā akiñcanabhāvam upagantvā eko carati viharati ... Kathaṁ bhagavā adutiyātthena eko? So evam pabbajito samāno eko araññavanapattihāni pantāni senāsanāni pañisevati ... Kathaṁ bhagavā tañhāya pahānañthena eko? So evam eko adutyo ... najā nerañjarāya tīre bodhirukkhamūle mahāpadhānam padahanto māram sasenam kanham namucim pamattabandhum vidhamitvā ...*

<sup>535</sup> The text has “he crossed the Nerañjarā river”, 渡尼連禪河, but this is due to a misunderstanding of *tīre* as Skt *tara* in *nerañjarāya tīre*. Cf. Ud 1, Vin I 1: ... *bhagavā uruvelāyāñ viharati najā nerañjarāya tīre bodhirukkhamūle pañhamābhisambuddho*. Cf. Nidd II 545 in preceding footnote.

<sup>536</sup> M I 248–9, II 93, A IV 177: *Iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarāmi. Ayañ kho me ... rattiyañ pañhame yāme pañhamā vijjā adhigatā, ... Iti dibbenā cakkhunā ... sugate duggate yathākammūpage satte pajānāmi. Ayañ kho me ... rattiyañ majjhime yāme dutiyā vijjā adhigatā, ... āsavānam khayaññāya cittam abhininnāmesiñ. So idam dukkhan-ti yathābhūtam abbhaññāsiñ, ... nāparam itthattiyā ti abbhaññāsiñ. Ayañ kho me ... rattiyañ pacchime yāme tatiyā vijjā adhigatā, ...*

<sup>537</sup> 八正道分, *atīha ariya maggañga*. Possibly this corresponds to *ariya atīhañgika magga*. Also found with the seven factors of enlightenment at 428b03 & 457a15 and as 八聖道分 at 428a01. Cf. Pañis II 135: ... *Sammāsamādhiparibhāvitā hoti mettācetovimutti. Ime atīha maggañgā mettāya cetovimuttiyā āsevanā honti. Nett 87: Atīha maggañgāni sammādiñthi ... sammāsamādhi. Vism XXII.38/p.679: niyyānañthena ca sammādiñthi ādayo atīha maggañgā honti. Abhidh-s 221: ... maggassa vā atīhañgikassa añgāni maggañgāni.*

<sup>538</sup> 以眾行門. See Ch. 8 fn. 531.

<sup>539</sup> 勝法, elsewhere in Vim corresponds to *aggadhamma* or *uttamadhamma*, “supreme state(s)” but here it rather seems to correspond to *visesa-dhamma* or perhaps *visesa-guṇa*

A. The Fortunate One attained freedom, freedom of mind, by being endowed with the ten powers of the Tathāgata, by being endowed with the fourteen kinds of Buddha-knowledge (*buddha-ñāṇa*), by being endowed with the eighteen qualities of a Buddha (*buddha-dhamma*), and by being endowed with manifold wholesome states,<sup>540</sup> he reached with facility the further shore. Thus, one should recollect.

Q. What are the ten powers the Fortunate One was endowed with?

A. The Tathāgata knew according to reality (*yathābhūta*) what is possible and what is not possible; he knew according to reality the results of [the undertaking of] wholesome [and unwholesome] actions past, future, and present according to possibilities<sup>541</sup> and causes; he knew according to reality the way leading to every destination; he knew according to reality the world with its many dispositions, with its various dispositions;<sup>542</sup> he knew according to reality the various inclinations of beings; he knew according to reality the various faculties of beings; he knew according to reality the defiling and cleansing<sup>543</sup> of the jhānas, liberations, concentrations, and attainments; he knew according to reality past existences; he knew according to reality the arising and passing away of beings; and he knew according to reality the destruction of the contaminations.<sup>544</sup>

These are the ten powers the Fortunate One was endowed with.

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“distinctive / special qualities”, i.e., states/qualities specific to the Buddha and not to other arahants. The list of 禪法, *jhāna-dhamma*, (see next footnote) includes states not specific to the Buddha, but probably what is intended is that only the Buddha attained all of them, while other arahants only some.

<sup>540</sup> The characters 禪法, *jhāna-dhamma*, perhaps means “meditation methods”, or “jhāna methods”. This does not make good sense and it is likely that the original read 不一善法, instead of 不一禪法, as in the explanation at 428a03 at the end of this section.

<sup>541</sup> Read 處 instead of 戒. The parallel has *thānaso hetuso*.

<sup>542</sup> 不以一戒種種戒, = *aneka-sīla-nānā-sīla*, while the Pāli has *anekadhātunānādhātuloka*, “the world with its many elements, different elements”. *Sīla* would have the meaning of “disposition/nature” here.

<sup>543</sup> 有煩惱無煩惱, *vuṭṭhāna*, “emergence”, (see next footnote) is missing from the text.

<sup>544</sup> 如來十力, *dasa tathāgatabalāni*. Cf. M I 70–1, S V 304–6, Paṭis II 175–6, Vibh 317: *Katamāni dasa tathāgatabalāni?* ... *Idha tathāgato thānañ-ca thānato aṭṭhānañ-ca aṭṭhānato yathābhūtañ pajānāti. ... tathāgato aṭṭhāgatapaccuppannānam kammasamādānānam thānaso hetuso vipākam ... sabbatthagāminim paṭipadām. ... anekadhātunānādhātulokam ... sattānam nānādhimuttikataṁ ... parasattānam parapuggalānam indriyaparopariyattam ... jhānavimokkhasamādhisamāpattīnam samkilesam vodānam vuṭṭhānam ... anekavihitam pubbenivāsam anussarati... dibbena cakkhūna visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne ... Puna caparam tathāgato āsayānam khayā anāsavam cetovimuttiṁ paññāvimuttiṁ dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.* They are explained at Vibh 335–43, and differently at Pet 33–37 and Nett 91–101. Cf. Kv 227ff.

Q. What are the fourteen Buddha-knowledges the Fortunate One was endowed with?

A. Knowledge of suffering; knowledge of the cause [of suffering]; knowledge of cessation [of suffering]; knowledge of the path [leading to the cessation of suffering]; knowledge of the discrimination of meaning; knowledge of the discrimination of the Dhamma; knowledge of the discrimination of language; knowledge of the discrimination of discernment; knowledge of the faculties of beings; knowledge of the inclinations, afflictions, and latent tendencies of beings; knowledge of the double miracle; knowledge of the attainment of great compassion; knowledge of omniscience; and knowledge that is unobstructed.<sup>545</sup>

These are the fourteen Buddha-knowledges the Fortunate One was endowed with.

Q. What are the eighteen qualities [of a Buddha] the Fortunate One was endowed with?<sup>546</sup>

A. (1) Unobstructed Buddha-knowledge with regard to the past;  
 (2) unobstructed Buddha-knowledge with regard to the future;  
 (3) unobstructed Buddha-knowledge with regard to the present;  
 (4) all bodily actions occur along with Buddha-knowledge;  
 (5) all verbal actions occur along with Buddha-knowledge; and  
 (6) all mental actions occur along with Buddha-knowledge — these are the six qualities the Fortunate One was endowed with.

<sup>545</sup> Cf. Paṭis I 3, 133: *Dukkhe ñāṇam buddhañāṇam ... dukkhasamudaye ... dukkhanirodhe ... dukkhanirodhagāminiyā paṭipadāya ... athapatiṣambhide ... dhammapatiṣambhide ... niruttipatiṣambhide ... paṭibhānapatiṣambhide ... indriya-paropariyatte ... sattānam āsayānusaye ... yamakapāṭīhīre ... mahākaruṇā-samāpattiyā ... sabbaññutaññāṇam ... anāvaraṇañāṇam buddhañāṇam.*

<sup>546</sup> The list of the 18 *buddhadhamma*, or rather “exclusive qualities or attributes of the Buddha” (*āvenīka buddhadhamma*) exactly corresponds to that mentioned in the *Vibhaṅga Mūlaṭīkā* with the variant reading mentioned at the end: Vibh-mṭ 2: *Atītamse, anāgatamse, paccuppannamse, buddhassa bhagavato appatihatam ñāṇam. Sabbam kāyakammam, sabbam vacīkammam, sabbam manokammam ñānapubbaṅgamam ñāṇānuparivattam. Natthi chandassa hāni, natthi dhammadesanāya hāni, natthi viriyassa hāni, natthi samādhissa hāni, natthi paññāya hāni, natthi vimuttiyā hāni, natthi davā, natthi rava, natthi apphuṭam, natthi vegayittam, natthi abyāvaṭamano, natthi appatisaṅkhānupekkhā. ... Katihaci (Ce: keci) pana natthi dhammadesanāya hānī ti alikhītvā (Ce: apāthītvā) natthi chandassa hāni, natthi viriyassa, natthi satiyā ti likhanti (Ce: paṭhanti). Sv III 994: Aṭīhārasa buddhadhammā nāma: Natthi tathāgatassa kāya-duccaritam, natthi vacī-duccaritam, natthi mano-duccaritam: atīte buddhassa appatihatam ñāṇam, anāgate ..., paccuppanne Buddhassa appatihatam ñāṇam: sabbam kāya-kammaṇi buddhassa bhagavato ñāṇānuparivatti, sabbam vacī-kammaṇi ..., sabbam mano-kammaṇi buddhassa bhagavato ñāṇānuparivatti: natthi chandassa hāni, natthi viriyassa hāni, natthi satiyā hāni, natthi davā, natthi rava, natthi khalitam (Be: calitam), natthi sahasā, natthi avyavāṭo mano, natthi akusala-cittan ti.* On the 18 qualities see also Mil 105, 285, Nidd I 178, Paṭis II 195, D-pṭ 257, Lal V 183, 343.

- (7) Non-decline of motivation (*chanda*);
- (8) non-decline of energy;
- (9) non-decline of mindfulness;
- (10) non-decline of concentration;
- (11) non-decline of wisdom; and
- (12) non-decline of freedom — these are the twelve qualities the Fortunate One was endowed with.
- (13) Absence of dubiousness;
- (14) absence of impetuousness;
- (15) absence of that which is unclear;
- (16) absence of hurry;
- (17) absence of obscuration; and
- (18) absence of any equanimity that is not due to reflection.

“Absence of dubiousness”: There was no craftiness in his conduct.

“Absence of impetuousness”: There was no rashness in his conduct.<sup>547</sup>

“Absence of that which is unclear”: There was nothing that was not touched with knowledge.

“Absence of hurry”: There was no hastiness in his conduct.

“Absence of obscuration”: There was no mental activity that was not attended to with knowledge.

“Absence of equanimity that is not due to reflection”: There was no equanimity involving absence of knowledge (*aññāṇa*).<sup>548</sup>

<sup>547</sup> The second quality, 無誣師事, literally means: “‘Absence of act of deception/slander: he has no hurried movements’.” The character 師 in 誣師 usually means “teacher”, perhaps the original read 誣詆, 誣說, 誣言, or 誣告, which all mean “to falsely accuse, to slander”. By itself 誣 can mean “to force to do”, which would fit better here. Har Dayal (1932: 23) translates the Sanskrit version of the first two qualities as: “He is free from errors and faults. He is not noisy or loquacious. ...” Dayal notes that the Tibetan for *rava* is *ca-co-med-pa*, “not rash or noisy in speech”, “free from noise or chatter”, “without fuss”, “noiseless”, “silent”, “to make no exclamation or noise”. See the next footnote.

<sup>548</sup> LC: “The paragraph beginning with ‘absence of impetuousness’ is probably a rendering of the following commentary cited in Vibh-mṭ and subsequent *tīkās*: Vibh-mṭ 2: *Tattha natthi davā ti khippāyena kiryā natthi. Natthi ravā ti sahasā kiryā natthi. Natthi aphiṭṭhan ti aññena aphausitān natthi. Natthi vegāyitattan ti turitakiryā natthi. Natthi abyāvaṭamano ti niratthako cittasamudācāro natthi. Natthi appatisaññānupekkhā ti aññānupekkhā natthi.* Note, however, that Sv-ṭ III 67 (Ee) has: *Tattha natthi davā ti khippāyena kiryā natthi. Natthi ravā ti sahasā kiryā natthi ti vadanti. Sahasā pana kiryā davā, aññam karissāmī ti aññassa karaṇam ravā...* Vim might be following the second interpretation of *ravā*. Vibh-mṭ: “Herein, ‘there is no playfulness:’ there is no action [done] with the intention of having fun. ‘There is no impetuousness:’ there is no sudden action. ‘There is nothing unclear:’ there is

These are the eighteen qualities of a Buddha the Fortunate One was endowed with.

Furthermore, the Fortunate One reached the further shore with facility through being endowed with the four confidences,<sup>549</sup> with the four establishments of mindfulness, with the four right efforts, with the four bases of supernormal power, with the five faculties, the five powers, the six kinds of supernormal knowledge, [428a] the seven factors of enlightenment, with the eight noble path factors, with the eight bases of overcoming, with the eight liberations, with the nine successive attainments, with the ten noble abodes, with the ten powers of one who has destroyed the contaminations,<sup>550</sup> and with manifold other wholesome states.<sup>551</sup>

Thus, in these ways and by these means, one should recollect the qualities of Fortunate One through the distinctive states he attained.

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nothing which is inaccessible by [his] knowledge. ‘There is no hurriedness:’ there is no hasty action. ‘There is no unoccupied mind:’ there is no purposeless mental activity. ‘There is no equanimity of non-reflection:’ there is no equanimity of non-knowledge” *Appatisaṅkhānupekkhā*: If one starts from the Sanskrit *apratisaṅkhyāyopekā*, then this indicates that the Buddha only has *upekkhā* after having previously applied deep exploration. This is an *āvenīka* quality of Buddhas — so one which an arhat would not have. Most, if not all Northern abhidharma systems do not acknowledge the existence of *ñāṇavippayutta-kiriya-citta* (“functional mind dissociated from knowledge”); so this must be something which precedes *upekkhā*. The *upekkhā* in question is presumably the *brahmavihāra*. So *apratisaṅkhyāya* can either be used non-technically or to refer to advanced insight. The first seems more likely; so I take it as meaning that *karunā* is the normal response of Buddhas to beings but after evaluation they may respond with *upekkhā*. It is possible that the Pāli means the same in the context of this list. At all events, for Pāli sources too, this is an *āvenīka* quality of Buddhas. An arhat would not have *akusala-citta*; so that cannot be meant here. But he does have *ñāṇavippayutta-kiriya-citta*. Possibly a Buddha does not have that.”

Cf. Vin IV 4: *Anāpatti davā bhaṇati, ravā bhaṇati. Davā bhaṇati nāma sahasā bhaṇati. Ravā bhaṇati nāma aññāñ bhaṇissāmī ti aññāñ bhaṇati.* Cf. Endo 2002a: 121–133.

<sup>549</sup> M I 71: *Cattārimāni sāriputta tathāgatassa vesārajjāni*. Cf. Vism XVII.33/524.

<sup>550</sup> Cf. Patis II 173: *Katamāni dasa khīṇāsavabalāni? Idha khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtam sammappaññāya sudiṭṭhā honti. ... bhikkhuno aṅgārakāsūpamā kāmā yathābhūtam sammappaññāya sudiṭṭhā honti ... vivekaninnam cittam hoti vivekaponamā vivekapabbhāraṇam vivekaṭṭhaṇam nekkhammābhīrataṇam byantībhūtaṇam sabbaso āsavaṭṭhāniyehi dhammehi. ... bhikkhuno cattāro satipaṭṭhānā bhāvito hoti subhāvito ... cattāro sammappadhānā ... cattāro iddhipādā ... pañcindriyāni... pañca balāni ... satta bojjhaṅgā ... ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. ... Cf. A V 174–76, D III 283.*

<sup>551</sup> A longer list of qualities of the Tathāgata, including the above qualities, is found at Sv III 874: ... *dasabalassa guṇe anussaritum āraddho*. So *bhagavato sīlam nissāya, samādhim paññām vimuttiṁ vimuttiñānadassanam nissāya, cattāro satipaṭṭhāne nissāya, cattāro sammappadhānē cattāro iddhipāde cattāro magge cattāri phalāni catasso paṭisambhidā catuyoniparicchedakaññām cattāro ariyavamse nissāya dasabalassa guṇe anussaritumāraddho. Tathā pañca padhāniyāṅgāni, ... solasavidham ānāpānassatiṁ, aṭṭhārasa buddhadhamme, ekūnavīsatī paccavekkhaṇaññānī, catucattālīsa ñānavatthūni, paropannāsa kusaladhamme, sattasattati ñānavatthūni, catuvīsatikoṭisatasahassasamāpattisañcaramahāvajiraññām nissāya dasabalassa guṇe anussaritum ārabhi.*

## 81 Compassion for the world

Q. How should one recollect the qualities of the Fortunate One through his compassion for the world?<sup>552</sup>

A. The Fortunate One, accomplished in all practices (*carita*), reached the perfection of all qualities.<sup>553</sup> Out of compassion for all beings he set in motion the Wheel of the Dhamma, which had not [yet] been set in motion in the world.<sup>554</sup> Without making an esoteric and an exoteric [division of doctrine] by clenching [the teacher's fist],<sup>555</sup> he opened the gates of the deathless.<sup>556</sup> He established innumerable deities and humans in the fruits of recluseship.<sup>557</sup> He caused innumerable beings to obtain good qualities and to be possessed of good qualities. Through the three miracles, namely, the miracle of supernormal power, the miracle of mind reading and the miracle of instruction<sup>558</sup> he caused the world to have faith. He defeated all teachers of wrong views and soothsayers. He closed the bad road and opened the good road<sup>559</sup> and caused men go to heaven or gain the fruit of freedom. He established his disciples in safety [through teaching] them the Dhamma.<sup>560</sup> He declared the training-rules and taught the Pātimokkha.<sup>561</sup> He won the victory, gained the [highest] gain, attained the supreme state of a Buddha, and attained supremacy over the whole world. All beings venerate and honour him. As far as there are deities and humans, they all listen to him and understand him. Thus, the Fortunate One, dwelling steadily and unshakeable, had compassion for the world.

<sup>552</sup> Cf. 作世間饒益, “having compassion for the world, benefiting the world”, at 426c29. Cf. Ch. 8 fn. 506. Cf. Kv 562: ... *bhagavā kāruṇiko lokahito lokānukampako lokatthacaro*. M I 83: ... *mam-eva tam sammā vadamāno vadeyya asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan-ti*.

<sup>553</sup> See Ch. 8 fn. 497.

<sup>554</sup> S V 423: ... *etam bhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samanena ... brahmunā vā kenaci vā lokasminti*.

<sup>555</sup> D II 99, S V 153: *Desito, ānanda, mayā dhammo anantaram abāhīram karitvā. Natthānanda, tathāgatassa dhammesu ācariyamūḍhi*.

<sup>556</sup> D II 39: *Apārutā tesam amatassa dvārā*.

<sup>557</sup> D III 227: *Cattāri sāmaññaphalāni: sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattaphalam*.

<sup>558</sup> See A I 170ff, D I 212 ff, Paṭis II 226ff, D I 212 ff, D III 220: *Tīṇi pāṭīhāriyāni: iddhi-pāṭīhāriyam, ādesanā-pāṭīhāriyam, anusāsanī-pāṭīhāriyam. Ime ... bhagavatā ... sammadakkhātā*.

<sup>559</sup> M I 118: *Iti kho ... vivaṭo mayā khemo maggo sovatthiko pīṭigamanīyo, pihito kummaggo, ūhato okacaro, nāsītā okacārikā*.

<sup>560</sup> 已安聲聞住聲聞法. Cf. A V 194: *Abhiññāya kho aham, uttiya, sāvakānam dhammam desemi sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāti. D III 132: atthi kho, āvuso, tena bhagavatā ... sāvakānam dhammā desitā paññattā yāvajīvam anatikkamanīyā*.

<sup>561</sup> Vin III 9: ... *atha satthā sāvakānam sikkhāpadam paññapeti uddissati pātimokkham ... Vin I 102: yanñūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni, tāni nesam pātimokkhuddesam anujāneyyam*

In these ways and by these means one should recollect the qualities of the Fortunate One through his compassion for the world.

## 82 Conclusion

When the meditator has recollected the qualities of the Tathāgata in these ways and by these means, his mind becomes confident. Due to confidence (*saddhā*), due to mindfulness, his mind becomes undistracted.<sup>562</sup> When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.<sup>563</sup>

## 83 Miscellaneous topics

Q. How is it that one who meditates on the Buddha attains to threshold (*upacāra*) and not to absorption (*appaññā*)?

A. The qualities of the Buddha, in the highest sense (*paramattha*), are a subject of profound wisdom. In this subject of profound wisdom, this highest sense object, the meditator cannot attain to absorption because of its subtleness and abstruseness.

Furthermore, the meditator has to recollect different qualities. When he recollects different qualities, the mind attends to various objects and therefore cannot attain to absorption. The sign of this meditation subject leads to threshold.

Q. If he recollects different qualities, his mind cannot be one-pointed and [therefore] he will not accomplish threshold jhāna. [Only] if there is one-pointedness of mind, threshold jhāna is established.<sup>564</sup>

<sup>562</sup> This phrase on the faculties of faith/confidence (*saddhā*), is found at the end of each recollection. It is also found in the section on loving-kindness, 435c26–28, where the faculty of energy is added. Cf. Paṭis II 19: *Adhimuccanto saddhāya carati, pagañhanto vīriyena carati, upaṭṭhāpento satiyā carati, avikkhepam karonto samādhinā carati, ...* Paṭis-a III 543: *Adhimuccantoti adhimokkham karonto. Saddhāya caratīti saddhāvasena pavattati. Pagañhantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpentoti satiyā ārammaṇam upaṭṭhāpento. Avikkhepam karontoti samādhivasena vikkhepam akaronto.*

<sup>563</sup> Cf. Vism IV.31/Vism 125f.: *Tassevaṃ karontassa anukkamena nīvaraṇāni vikkhambhanti, kilesā sannisīdanti, upacārasamādhinā cittam samādhiyati, paṭibhāganimittam uppajjati. ... upacārasamādhinā cittam samāhitamevā ti. Duvidho hi samādhi upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittam samādhiyati upacārabhūmiyam vā paṭilābhabhūmiyam vā. Tattha upacārabhūmiyam nīvaraṇappahānenā cittam samāhitam hoti. Paṭilābhabhūmiyam aṅgapātubhāvena. Ps IV 49: Tassa nīvaraṇā vikkhambhanti, sati santiṭhati, upacārena cittam samādhiyati.*

<sup>564</sup> There is no question here, but the pointing out of an apparent contradiction. 外行禪成住 can also mean “becomes concentrated in threshold jhāna” or “threshold jhāna partakes of

A. If he recollects the qualities of the Tathāgata, recollects the Buddha, there is one-pointedness of mind. Therefore, there is no contradiction.

It is also said: “Through recollection of the Buddha, the four jhānas arise too.”<sup>565</sup>

*The recollection of the Buddha is finished.*

## L2. *Recollement of the Dhamma*

### 84 Introduction

Q. What is “recollement of the Dhamma”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. “The Dhamma” means “nibbāna” and “the practice leading to nibbāna”<sup>566</sup>.

Q. What is “nibbāna”? [428b]

A. The calming of all formations, the relinquishing of all acquisitions, the destruction of craving, fading away, cessation<sup>567</sup> — this is called “nibbāna”.

stability” since in Vim 成住 can correspond to *upatthita hoti*, *samādhiyati*, or *thitibhāgiya*.

<sup>565</sup> A III 285: *Yasmiñ mahānāma samaye ariyasāvako tathāgatañ anussarati, nev' assa tasmiñ samaye rāgapariyūthitam ... na dosapariyūthitam ... na mohapariyūthitam cittam hoti, ujugatam ev' assa tasmiñ samaye cittam hoti tathāgatañ ārabba. Ujugatacitto kho pana ... ariyasāvako ... labhati dhammūpasañhitam pāmujjam, pamuditassa pūti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhiyati.* Mp III 337: *Pamuditassā ti duvidhena pūtipāmujjena pamuditassa; pūti jāyati ti pañcaviddhā pūti nibbattati; kāyo passambhati ti nāmakāyo ca karajakāyo ca darathapaṭippassadhiyā paṭippassambhati; sukhān ti kāyikacetasikān sukham; samādhiyatī ti ārammañe sammā ṭhāpitam hoti.* D I 73: *Tass'ime pañca nīvaraṇe pahāya attani samanupassato pāmujjam jāyati, pamuditassa ... cittam samādhiyati. So vivicceva kāmehi ... pañhamajjhānam upasampajja viharati.*

<sup>566</sup> 修行至泥洹 = *nibbānagāminī paṭipadā*. Cf. Nidd I 365: *cattāro satipaṭṭhāne ... ariyāñ aṭṭhaṅgikam maggam nibbānañ-ca nibbānagāminīñca paṭipadāñ vadehi.* Ps I 130–31: ... *adhigatamagge sacchikatanirodhe yathānusīṭham paṭipajjamāne ca apāyesu apatamāne dhāretī ti dhammo, so atthato ariyamaggo ceva nibbānañ-ca.* *Vuttañhetāñ: yāvatā ... dhammā sañkhatañ, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati ti vitthāro.* Na kevalañ-ca ariyamaggo ceva nibbānañ-ca, apica kho ariyaphalehi saddhiñ pariyyatidhammo pi. *Vuttañhetāñ chattamāñavakavimāne Rāgavirāgamanejamasokam, dhammamasañkhatamappaṭikūlam ... Khp-a 19: maggaphalanibbānāni dhammo ti eke.* *Bhāvitamaggānam sacchikatanibbānānañ-ca apāyesu apatanabhāvena dhārañato paramassāvidhānato ca maggavirāgā eva imasmiñ atthe dhammo ti amhākañ khanti.* Th 1247: *Desentāñ virajam dhammañ, nibbānam akutobhayam.* Nidd II-a 22: *Kittayissāmi te dhamman-ti nibbānadhammañ nibbānagāminipatipadādhammañ-ca te desayissāmi.* Sn-a I 163: *Akkhāti vibhajate idheva dhamman-ti nibbānadhammañ akkhāti, attanā patividdhātā paresam pākātam karoti: idam nibbānan-ti, maggadhammañ vibhajati: ime cattāro satipaṭṭhāna ... aṭṭhaṅgiko maggo ti.*

<sup>567</sup> M I 167: *Idam-pi kho ṭhānam duddasam yadidam sabbasañkhārasamatho sabbūpadhipatiñissaggo tañhakkhayo virāgo nirodho nibbānam.* M I 435: *So tehi dhammehi cittam pañivāpetvā amatāya*

Q. What is “the practice leading to nibbāna”?

A. Namely, the four establishments of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of enlightenment, and the eight noble path factors — this is called “the practice leading to nibbāna”.

When one recollects the Dhamma, the qualities of renunciation (*nekkhamma*) and the qualities of the way (*yāna*), that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,<sup>568</sup> and right mindfulness therein — this is called “recollection of the Dhamma”.

The undistracted dwelling of the mind [in this recollection] is its practice. To make manifest the qualities of the Dhamma is its characteristic. Investigation of the Dhamma (*dhammavicaya*) is its essential function. The understanding of the meaning is its footing. Its benefits are the same as those of the recollection of the Buddha.

## 85 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind, he recollects thus: “The Dhamma is well declared by the Fortunate One, is directly visible, immediate,<sup>569</sup> inviting, leading toward, to be known personally by the wise.”<sup>570</sup>

“The Dhamma is well declared by the Fortunate One”: It is free from extremes;<sup>571</sup> therefore, it is called “well declared” (*svākkhāto*). There is no distortion [of

*dhātuyā cittam upasamharati etam santam etam paññatam yadidam sabbasañkhārasamatho...*

This definition is also given in the 16<sup>th</sup> step of mindfulness of breathing.

<sup>568</sup> From this point onwards the text abbreviates the definition of *sati*. The whole definition is given in the explanation of the third *jhāna* at 419b14 and in the *buddhānussati* section at 426b29.

<sup>569</sup> 無時節, lit. “without time”.

<sup>570</sup> S II 69; A I 207; D III 5: *Svākkhāto bhagavatā dhammo sandīṭhiko akāliko ehi-passiko opanayiko paccattam veditabbo viññūhūti.*

<sup>571</sup> Vin I 10; S V 421: *Dve me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yo cāyan kāmesu kāmasukhāllikāñuyogo hīno gammo pothujjaniko anariyo anatthasamhito. Yo cāyan attakilamathāñuyogo dukkho anariyo anatthasamhito. Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā ...*

Vism VII.745: *Ariyamaggo cettha antadvayam anupagamma majjhimā paṭipadābhūtova majjhimā paṭipadā 'ti akkhātattā svākkhāto.*

meaning]<sup>572</sup> in it; therefore, it is called “well declared”. There are no faults in it and it is endowed with the three kinds of goodness,<sup>573</sup> therefore it is called “well declared”. It is completely pure; therefore, it is called “well declared”. It shows nibbāna and the practice leading to nibbāna<sup>574</sup> — therefore it is called “well declared”.

“Directly visible” (*sandiṭṭhika*): One gains the paths and the fruits in succession, therefore it is called “directly visible”. It causes one to realize nibbāna and the paths and the fruits — therefore it is called “directly visible”.

“Immediate” (*akālika*): One does not gain the fruit at a different time<sup>575</sup> — therefore it is called “immediate”.

“Inviting (*ehipassika*)”: One can instruct another [saying] “You should come to my place and see my goodness (*sudhammatā*)”<sup>576</sup> — therefore it is called “inviting”.

“Leading toward” (*opanayika*):<sup>577</sup> If one accepts it and complies with it, one will succeed in entering the deathless element — therefore it is called “leading toward”. It leads toward the fruits of recluseship — therefore it is called that which is “leading toward”.

“To be known personally by the wise”: If one accepts it, complies with it, and does not accept other teachings, one will cause the arising of the knowledge of cessation, the knowledge of non-rearising, and the knowledge of freedom<sup>578</sup> — therefore it is called that which is “to be known personally by the wise”.

Further, the meditator should recollect the Dhamma in other ways thus: “It is the eye [of understanding]; it is knowledge; it is the pleasure of tranquillity; it is the

<sup>572</sup> 不異 Vism VII.73: *Atthavipallāsābhāvato vā suṭṭhu akkhāto ti svākkhāto*.

<sup>573</sup> On the three kinds of goodness, see Ch. 8 § 25.

<sup>574</sup> 令現泥洹及修行至泥洹 or “it shows nibbāna and it is the practice leading to nibbāna”. The characters 令現 are elsewhere in Vim used for *nidassiyati*, “to manifest”, “to show”. Cf. Vism VII.74: *Lokuttaradhammo pana nibbānānurūpā paṭipattiyā paṭipadānurūpassa ca nibbānassa akkhātattā svākkhāto. Yathāha supaññattā kho pana tena bhagavatā sāvakānam nibbānagāminī paṭipadā saṃsandati nibbānañ-ca paṭipadā ca.*

<sup>575</sup> Vism VII.81: *Na pañcāhasatīhādibhedam kālam khepetvā phalam deti, attano pana pavattisamanantaram-eva phalado ti vuttam hoti.*

<sup>576</sup> 來見者汝來我處見我善法性堪教他.

<sup>577</sup> 乘相應, lit. *yāna-sampayutta/samyutta*, “connected with the way” or *yāna-anurūpa/paṭirūpa/anuloma*, etc., “in conformity with the way”.

<sup>578</sup> D III 214: *Vijjā ca vimutti ca. Khayeñānam anuppādeñānam. Sv 985: Khayeñānam-ti kilesakkhayakare ariyamaggeñānam. Anuppādeñānam-ti paṭisandhivasena anuppādabhūte tamtañmaggavajjhakilesānam vā anuppādapariyosāne uppanne ariyaphaleñānam.*

way (*yāna*)<sup>579</sup> and entrance to the deathless;<sup>580</sup> it is the escape [from *samsāra*] (*nissarana*); it is the means (*naya, upāya*); it reaches cessation; it reaches the deathless; it is without passing away (*acavana*); it is the deathless; it is the unconditioned (*asaṅkhata*); it is the peaceful; it is the subtle; it is the signless; it is practised by the teacher;<sup>581</sup> it is the [most] excellent knowledge to be known; it is the crossing over to the further shore; and it is the place of refuge (*sarana*).”

## 86 Conclusion

Thus when the meditator, in these ways and by these means, and by these qualities, recollects the Dhamma, his mind becomes confident. Due to confidence, due to mindfulness, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and threshold jhāna is established.

The rest is as was taught fully above.

*The recollection of the Dhamma is finished.*

## L3. Recollection of the Saṅgha

### 87 Introduction

Q. What is “recollection of the Saṅgha”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. The Saṅgha is the community of noble persons<sup>582</sup> — this is called “Saṅgha”. [428c]

When one recollects the qualities of the practice (*paṭipadā*) of the Saṅgha,<sup>583</sup> that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of

<sup>579</sup> Cf. S V 5:... *ariyassa aṭṭhaṅgikassa maggassa adhivacanam-brahmayānam iti pi, dhammayānam itipi, anuttaro saṅgāmavijayo iti pī ti.*

<sup>580</sup> Cf. M I 169: *Apārūtā tesam amatassa dvārā, ye sotavanto pamuñcantu saddham; / vihimsasāññī paguṇam na bhāsiñ, dhammam paññatañ manujesu brahme ti.*

<sup>581</sup> 師所行 = *satthu-sevita* or *ācariya-sevita*. Possibly this is a mistranslation of *acchariya* “wonderful/marvellous”.

<sup>582</sup> 聖人和合, *ariya-puggala-samūha, ariya-samūha*. Mp II 193: *Saṅghan-ti aṭṭha ariyapuggalasamūham*. Sp-t I 13: *Ariyānam saṅgho samūho ti ariyasaṅgho*. Ud-a 125: *Tassa yathāvuttaguṇassa bhagavato dhammassavanante jātattā sīladiṭṭhisāmaññena sañhatattā ca sāvakasaṅgho ti laddhanāmo aṭṭha-ariyapuggalasamūho*. Cf. Th-a 205, It-a 207.

<sup>583</sup> Ud-a 267: *suppaṭipanno ti ādinā ariyasaṅghassa ca guṇe anussari*. Cf. Paṭis-a I 311.

mindfulness, the power of mindfulness,] and right mindfulness therein — this is called the “recollection of the Saṅgha”.

The undistracted dwelling [of the mind] in this recollection is its practice. To make manifest the qualities of the Saṅgha is its characteristic. Respect (*gārava*) is its essential function. Gladness (*pamoda*) about the qualities of the Saṅgha is its footing. Its benefits are the same as those of the recollection of the Buddha.

## 88 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind, he recollects thus: “The Fortunate One’s Saṅgha of disciples is practising well, the Fortunate One’s Saṅgha of disciples is practising uprightly, the Fortunate One’s Saṅgha of disciples is practising rightly, the Fortunate One’s Saṅgha of disciples is practising properly — namely, the four pairs [of men] and the eight kinds [of persons] — [this] is the Fortunate One’s Saṅgha of disciples worthy of hospitality, worthy of offerings, worthy of gifts, worthy of reverential salutation; it is the unexcelled field of merit of the world.”<sup>584</sup>

Herein, “the Fortunate One’s Saṅgha of disciples is practising well”: It is “practising [well]” (*supaṭippanna*)<sup>585</sup> because it practises the well taught Dhamma.

<sup>584</sup> S II 69; A I 208; D III 5: *Supaṭippanno Bhagavato sāvaka-saṅgho ujupaṭippanno Bhagavato sāvaka-saṅgho, nāya-paṭippanno Bhagavato sāvaka-saṅgho, sāmīci-paṭippanno Bhagavato sāvaka-saṅgho, yadiḍam cattāri purisayugāni aṭṭha-purisa-puggalā, esa Bhagavato sāvaka-saṅgho āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo anuttaram puññakkhettaṁ lokassā ti.*

<sup>585</sup> Whereas in the preceding 能修行, “well practising”, is used, from here onwards until the end of this paragraph 修行隨從, “practising-following” is used instead, which does not make sense. The binome 隨從 is used in the preceding and next paragraphs to render *paṭipajjati*/*paṭippanna*, “practising/enter upon a path”, alongside 修行, which is usually used for *bhāveti*, etc. In the Vism the sentence on avoiding the two extremes and following the middle path is part of the explanation of *ujupaṭippanno*, which in Vim is translated as 軟善, “soft-good”, *mudu-kusala*, which might be a transliteration.

Vism VII.90–92: *Tattha supaṭippanno ti suṭṭhu paṭippanno, sammāpaṭipadām anivatti-paṭipadām anulomapaṭipadām apaccanīkapaṭipadām dhammānudhammapaṭipadām paṭippanno ti vuttam hoti. Bhagavato ovādanusāsanīm sakkaccaṁ suṇantī ti sāvakā. Sāvakānām saṅgho sāvakasaṅgho, sīladiṭṭhisāmaññatāya saṅghātabhāvamāpanno sāvakasamūhō ti atho. Yasmā pana sā sammāpaṭipadā uju avānkā akuṭilā ajimhā, ariyo ca nāyo ti pi vuccati, anucchavikattā ca sāmīcī ti pi saṅkham gatā. Tasmā tampaṭippanno ariyasaṅgho ujuppaṭippanno nāyappaṭippanno sāmīcippaṭipannotipi vutto. Ettha ca ye maggaṭṭhā, te sammāpaṭipattisamañgitāya supaṭipannā. Ye phalaṭṭhā, te sammāpaṭipadāya adhigantabbassa adhigatattā atītām paṭipadām sandhāya supaṭipannā ti veditabbā. Apica svākkhāte dhammavinaye yathānusīṭṭham paṭipannattā pi apannakapaṭipadām*

It is “practising [well]” because it practises for the benefit of itself and others. It is “practising [well]” because it has attained the [right] way (*paṭipadā*). It is “practising [well]” because it [practises] the way that is without opposition (*apaccanīka*). It is “practising [well]” because it avoids the two extremes and [practices] the middle way.

It is “practising uprightly” (*ujupatiṭippanna*) because it has abandoned deceptiveness and craftiness.<sup>586</sup> It is “practising uprightly” because it has abandoned bodily and verbal crookedness and wickedness.

“Is practising rightly” (*ñāyapaṭippanna*): It is practising rightly because it practises the noble eightfold path. Furthermore, “rightness” (*ñāya*) is nibbāna. It is “practising rightly”, because it is practising for the attainment of nibbāna. It is “practising rightly”, because it practices with right knowledge of the four noble truths taught by the Buddha.

“Is practising properly” (*sāmīcīpaṭippanna*): It is “practising properly”, because it practices the way of propriety of the disciples. When practising thus and doing proper deeds (*sāmīcikamma*), there is great fruit and great benefit. Because of practising thus it “is practising properly”.

“The four pairs [of men] and the eight kinds [of persons]”: Because those who are established in the path of stream-entry and those who are established in its fruit are one pair; because those who are established in the path of once-returning and those who are established in its fruit are one pair; because those who are established in the path of non-returning and those who are established in its fruit are one pair; because those who are established in the path of arahantship and those who are established in its fruit are one pair — they are called “the four pairs [of men]”.<sup>587</sup> Because they are established in the paths and in the fruits of the paths (*maggaphala*), they are called “the four pairs [of men]”.

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*paṭipannattā pi suppaṭipanno. Majjhimāya paṭipadāya antadvayamanupagamma paṭipannattā kāyavacīmanovaṅkakuṭilajimhadosappahānāya paṭipannattā ca ujuppaṭipannattā ca ujuppaṭipanno. Ñāyo vuccati nibbānam. Tadatthāya paṭipannattā ñāyappaṭipanno. Yathā paṭipannā sāmīcīpaṭipannārahā honti, tathā paṭipannattā sāmīcīpaṭipanno.*

<sup>586</sup> Vism-mh I 278: *Māyāsāṭheyādipāpadhammasamuccchedena uju. Tato eva gomuttavaṅkābhāvena avaṅkā. Candalekhāvāṅkābhāvena akuṭilā. Naṅgalakoṭivāṅkābhāvena ajimhā. Avaṅkādibhāvena vā uju.*

<sup>587</sup> Cf. Khp-a 182, Sn-a I 278: *Cattāri etāni yugāni honti ti te sabbe pi aṭṭha vā aṭṭhasataṁ vā ti vitthāravasena uddiṭṭhapuggalā saṅkhepavasena sotāpattimaggaṭṭho phalaṭṭhoti ekam yugam, evam yāva arahattamaggaṭṭho phalaṭṭhoti ekam yugan-ti cattāri yugāni honti. Sv 1030, Ps II 68:... ujuppaṭipanno ti ādīnam padānam vasena evarūpam paṭipadām paṭipanno cattāro maggaṭṭhā cattāro phalaṭṭhā ti aṭṭhannam puggalānam samūhabhūto saṅgho nāma ...*

“The eight kinds [of persons]”: Those who are practising [for the paths and fruits] and [those who are established in] the four fruits<sup>588</sup> — these are called “the eight kinds [of persons]”.

“Disciples” (*sāvakā* = “hearers”): Due to being endowed with learning (*suta* = hearing),<sup>589</sup> they are called “disciples”.

“Saṅgha”: The community of noble ones, which is worthy of hospitality, worthy of offerings, worthy of gifts, worthy of reverential salutation, and is the unsurpassed field of merit of the world.

“Worthy of hospitality” (*āhuneyya*): It is fit to receive hospitality, therefore it is called “worthy of hospitality”.

“Worthy of offerings” (*pāhuneyya*): In giving to the Saṅgha, one accomplishes great fruit. It is fit to receive offerings.

“Worthy of gifts” (*dakkhiṇeyya*): In giving to the Saṅgha, one obtains great reward (*vipāka*).

“Worthy of reverential salutation” (*añjali-karaṇīya*): It is fit to receive acts of reverential salutation, therefore it is called “worthy of reverential salutation”.

“Unexcelled” (*anuttara*): Because [of providing] the utmost merit, it is called “unexcelled”.<sup>590</sup> [429a]

“Unexcelled field of merit of the world”: Because [the Saṅgha] is the place of merit for beings, it is called the unexcelled field of merit of the world.

One should recollect the Saṅgha<sup>591</sup> through other ways thus: “It is the excellent Saṅgha, the true Saṅgha. It is ‘the cream’. It is endowed with virtue, endowed with concentration, wisdom, freedom, and knowledge of freedom.”

<sup>588</sup> Cf. S I 233, A IV 292: *Cattāro ca paṭipannā, cattāro ca phale thitā; Esa saṅgho ujubhūto, ... Khp-a 182, Sn-a I 278: Te hi cattāro ca paṭipannā cattāro ca phale thitāti aṭṭha honti. Pug 13: Cattāro maggasamaṅgino puggalā paṭipannakā, cattāro phalasamaṅgino puggalā phale thitā.*

<sup>589</sup> 從聞成就故. Perhaps this could be translated as “Hearers: Because of accomplishment due to hearing, ...”, but see 435c10, 聞成就 = *sutasampanna*. Cf. Sn-a I 278: *Sabbe pi te vacanā suṇantī ti sāvakā. Kāmañ-ca aññepi suṇanti, na pana sutvā kattabbakiccañ karonti. Ime pana sutvā kattabbam dhammānudhammapatipattiñ katvā maggaphalāni pattā, tasmā sāvakā ti vuccanti. Vism-mhṭ I 278: Yathānusīṭhañ paṭipajjanena kiccasiddhito ariyabhāvāvahāñ savanām sakkaccasavānañ nāmā ti vuttām sakkaccām suṇantī ti sāvakā ti, tena ariyā eva nippariyāyato satthu sāvakā nāmā ti dasseti.*

<sup>590</sup> 最多功德故 or “because of having the utmost qualities”, but in the next line 功德 corresponds to *puñña* not *guna*.

<sup>591</sup> Read 念眾生 “recollect beings” instead of 念眾 “recollect the Saṅgha”.

## 89 Conclusion

When the meditator, in these ways and by these means, recollects the qualities of the Saṅgha, his mind becomes confident. Due to faith and due to mindfulness, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

The rest is as was taught fully above.

*The recollection of the Saṅgha is finished.*

## L4. Recollection of Virtue

### 90 Introduction

Q. What is “recollection of virtue”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. When one recollects the purity of one’s virtue through [virtuous] qualities (*guna*), that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness therein — this is called “recollection of virtue”.

The undistracted dwelling [of the mind] in the recollection of virtue is its practice. To make manifest the virtuous qualities (*sīlaguna*) is its characteristic. Seeing danger in [tiny] faults is its essential function. Rejoicing in the pleasure of blamelessness (*anavajjasukha*) is its footing.

One who practises the recollection of virtue obtains twelve benefits: (1) one is respectful towards the Teacher; (2) the Dhamma; and (3) the Saṅgha; (4) is respectful towards the training in [higher] virtue; (5) is respectful towards offerings; (6) one is heedful; (7) one sees danger in tiny faults;<sup>592</sup> (8) one protects oneself; (9) and protects others; (10) one is free of fear of this world; (11) is free of fear of the other world; and (12) one rejoices and delights much in all virtuous qualities. These are the benefits of the recollection of virtue.

<sup>592</sup> Vism VII.106/p.222: *Imañ-ca pana sīlānussatiñ anuyutto bhikkhu sikkhāya sagāravo hoti sabhāgavutti, paṭisanthāre appamatto, attānuvādādibhayavirahito, anumattesu vajjesu bhayadassāvī, saddhādivepullam adhigacchati, pītipāmojjabahulo hoti. Uttari appatīvijjhanto pana sugatiparāyano hoti.*

## 91 Procedure

Q. What is the procedure?

A. The beginner meditator goes into seclusion, sits down, and concentrates his mind completely. With an undistracted mind, he recollects thus: “My precepts (*sīlāni*, lit. ‘virtues’) are unbroken, without defect, spotless, unblemished, liberating, praised by the wise, not held on to, and conducive to concentration.”<sup>593</sup>

If [his precepts are] unbroken, they are without defect; if without defect, they are spotless; and so on. Furthermore, when precepts are completely pure, [then] because they are the support (*patitthā*) of all good states, they are called “unbroken” and “without defect”; because they are praised by the [noble] lineage, they are called “spotless” and “unblemished”; because they cut off craving, they are called “liberating”; because they delight the noble ones and are faultless, they are “praised by the wise”; because of being without the holding on to precepts and vows, they are called “not held on to”; and because of being the grounds for non-remorse,<sup>594</sup> they are “conducive to concentration”.<sup>595</sup>

One should [also] recollect virtue in other ways: “‘Virtue’ is the pleasure of blamelessness; it is the revered lineage; it is the independence [that comes]

<sup>593</sup> A III 286: ... *ariyasāvako attano sīlāni anussarati akhanḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasaṭṭhāni aparāmaṭṭhāni samādhisañvattanikāni*. Cf. M I 322.

<sup>594</sup> As at 400b13, *avippaṭisāra*, “non-remorse” was misunderstood as Sanskrit *apratisāra*, 不退; see Ch. 1 fn. 33. In Pāli texts *avippaṭisāra* is given as the supportive condition for *samādhi*, e.g., Paṭis I 46: ... *Evarūpāni sīlāni cittassa avippaṭisārāya sañvattanti* and Paṭis I 43: *Evarūpāni sīlāni khanḍāni chiddāni sabalāni kammāsāni na bhujissāni na viññūppasatthāni parāmaṭṭhāni asamādhisañvattanikāni na avippaṭisāravatthukāni na pāmojjavatthukāni na pītivatthukāni na passaddhivatthukāni na sukhavatthukāni na samādhivatthukāni ... na nibbānāya sañvattanti*.

<sup>595</sup> This corresponds, in the positive form, to the explanation attributed to *keci* or “some” in the Paṭisambhidāmagga Commentary. Cf. Paṭis-a I 216: *Sīlānī ti gahaṭhasīlāni vā hontu pabbajitasīlāni vā, yesam ādimhi vā ante vā ekaṁ bhinnam, tāni pariyante chinnasāṭako viya khanḍāni. Yesam vemajhe ekaṁ bhinnam, tāni majhe vinividhāsāṭako viya chiddāni. Yesam paṭipāṭiyā dve vā tīṇi vā bhinnāni, tāni piṭṭhiyā vā kucchiyā vā uṭṭhitena dīghavaṭṭādisaṇṭhānenā visabhāgavaṇṇena kālārattādīnaṁ aññatarasarūpavāṇṇā gāvī viya sabalāni. Yesam antarantarā ekekāni bhinnāni, tāni antarantarā visabhāgavaṇṇabinduvicitrā gāvī viya kammāsāni. Avisesena vā sabbānīpi sattavidhena methunasañyogena kodhūpanāhādīhi ca pāpadhammehi upahatattā khanḍāni sabalāni kammāsānīti. Tāniyeva taṇhādāsabyato mocetvā bhujissabhāvākaraṇena na bhujissāni. Buddhādīhi viññūhi na pasatthattā na viññūppasatthāni. Taṇhādīṭhīhi parāmaṭṭhattā, kenaci vā ayam te sīlesu doso ti parāmaṭṭhum sakkuṇeyyatāya parāmaṭṭhāni. Upacārasamādhiṁ appanāsamādhiṁ vā, atha vā maggasamādhiṁ phalasamādhiṁ vā na sañvattayantī ti asamādhisañvattanikāni. Na samādhisañvattanikānīti pi pāṭho. Keci pana khanḍānīti kusalānaṁ dhammānaṁ appatiṭṭhābhūtattā, chiddānīti pi evam. Sabalānīti vivaṇṇakaraṇattā, kammāsānīti pi evam. Na bhujissānīti taṇhādāsabyam gatattā. Na viññūppasatthānīti kusalehi garahitattā. Parāmaṭṭhānīti taṇhāya gahitatī. Asamādhisañvattanikānīti vippaṭisāravatthubhūtattāti evamattham vāṇṇayanti.*

through wealth”. It is to be fully understood in accordance with the benefits of virtue taught before.<sup>596</sup>

## 92 Conclusion

The meditator, in these ways and by these means and qualities, recollects his virtue [and his mind becomes confident.] Due to confidence and due to mindfulness, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

The rest is as was taught fully above. [429b]

*The recollection of virtue is finished.*

## L5. *Recollection of Generosity*

### 93 Introduction

Q. What is “recollection of generosity”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. “Generosity” means that for the welfare of others, wishing to benefit others, one gives up one’s wealth for other people’s needs. Thus, “generosity” is to be understood.

When recollecting the giving up [of one’s wealth]<sup>597</sup> through the recollection of the qualities of generosity, that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness therein — this is called “recollection of generosity”.

The undistracted dwelling [of the mind] in this recollection is its practice. To make manifest the qualities (*guṇa*) of generosity is its characteristic. Non-hoarding is its essential function. Non-selfishness (*macchera*) is its footing.

<sup>596</sup> I.e., as at 401a08 /Ch. 2 § 5, where the second and third ways are: “the highest of all lineages, the treasure, and wealth”.

<sup>597</sup> Cf. Paṭis I 167: *Dānavosaggupaṭṭhānekattam cāgādhimuttānam*, Paṭis-a II 473: *Dānūpasaggupaṭṭhānekattan-ti dānavatthusaṅkhātassa dānassa upasaggo vosajjanam dānūpasaggo, dānavatthupariccāgacetanā. ... Etena paduddhāravasena cāgānussati-samādhi vutto.*

One who practises recollection of generosity obtains ten benefits: (1) He gives as he wishes;<sup>598</sup> (2) he is without selfishness; (3) without greed; (4) he thinks of the good of many people; (5) is dear to others; (6) has no fear in assemblies (*parisā*); (6) rejoices much; (7–8) has a mind of compassion; (9) is destined for a good destination; and (10) is destined for the deathless.

## 94 Procedure

Q. What is the procedure?

A. The beginner meditator goes into seclusion, sits down, and concentrates his mind completely. With an undistracted mind, he recollects his own generosity through the things he has given away: “It is a gain for me, it is well gained for me, that in a generation obsessed by the stain of selfishness, I dwell with a mind free from the stain of selfishness. I am always open-handed; [I am] always delighting in giving; I am always providing and sharing.”<sup>599</sup>

## 95 Conclusion

The meditator, in these ways and by these means and qualities, recollects his generosity and his mind becomes confident. Due to confidence and due to mindfulness, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

The rest is as was taught fully above.

*The recollection of generosity is finished.*

## L6. *Recollection of Deities*

### 96 Introduction

Q. What is “recollection of deities”? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

<sup>598</sup> 隨樂 = *yathāsukha, yathāsaya?*

<sup>599</sup> A III 287: ... *ariyasāvako attano cāgam anussarati lābhā vata me suladdham vata me, yoham maccheramalapariyūthitāya pajāya vigatamalamaccherena cetasā agāram ajjhāvasāmi muttacāgo payatapāñī vossaggarato yācayogo dānasamvibhāgarato ti.*

A. Dependent upon the qualities (*guna*) of those born as deities,<sup>600</sup> one recollects one's own qualities — that recollection, [remembering; the mindfulness that is recalling, retaining, holding, not forgetting, the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness therein — this is called “recollection of deities”.

The undistracted dwelling [of the mind] in this recollection is its practice. To make manifest both one's own qualities and the qualities of the deities is its characteristic. The affection for [deity-like] qualities is its essential function. Faith in the rewards of [deity-like] qualities is its footing.

One who practises the recollection of deities obtains eight benefits: (1) he increases five qualities (*dhamma*), namely, faith, virtue, learning, generosity, and wisdom; (2) deities and humans think of him with affection; (3) he has great joy and gladness about the rewards of the [five] qualities mentioned [above]; (4) he conducts himself respectfully; (5) he is venerated by deities and humans; (6) by [practising it he also practices] recollection of virtue and recollection of generosity;<sup>601</sup> (7) he is destined for a good destination; or (8) is destined for the deathless.

## 97 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind he recollects the deities thus: “There are the Deities of the Four Great Kings; there are the Deities of the Thirty-three; there are the Yāma Deities; there are the Contented Deities; there are the Deities who Delight in Creation; there are the Deities who Delight in Wielding Power over Others' Creations; there are the Deities of the Retinue of Brahmā; and there are deities [higher than that].<sup>602</sup> Those deities, being endowed with such faith, [having passed away] from here, were born there. I too have such faith. Endowed with such virtue ... such learning ... such generosity ... such wisdom, those deities [having passed away] from here, were born there. [429c] I too have such wisdom.”<sup>603</sup> Thus should he recollect his own and the deities' faith, virtue, learning, generosity, and wisdom.

<sup>600</sup> 依生天功德. Cf. Vism VII.1 & 115: *devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇārammaṇāya satiyā etamadhivacanām*. Sv III 792: *yehi guṇehi samannāgatā devatā devattam patti, tathārūpānam guṇānam attani attitham paccavekkhantassā-pi ...*

<sup>601</sup> The text is cryptic here, 念戒念施以入其內, lit. “recollection of virtue and recollection of generosity by entering its inside”.

<sup>602</sup> The text has 有天常生, lit. “there are deities constantly born”. The Pāli text, see next footnote, has *santi devā taduttari*.

<sup>603</sup> A III 287: ... *ariyasāvako devatānussatiṁ bhāveti santi devā Cātummahārājikā, santi devā Tāvatiṁsā, ... Tusitā, ... Nimmānaratino, ... Paranimmitavasavattino, ... Brahmakāyikā,*

## 98 Conclusion

The meditator, in these ways and by these means and qualities, recollects deities and his mind becomes confident. Due to confidence and due to mindfulness, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

## 99 Miscellaneous topics

Q. Why does one recollect the qualities of deities and not the qualities of humans?

A. The qualities of the deities are the most excellent. Born in the most excellent planes, they have excellent states (*vatthu, thāna*) of mind. In excellent states of mind, practice (*bhāvanā*) is excellent. Therefore, one recollects the qualities of the deities and not the qualities of humans. The rest is as was taught fully above.

*The recollection of deities is finished.*

## L7. Mindfulness of Breathing

### 100 Introduction

Q. What is “mindfulness of breathing (*ānāpānasati*)”?<sup>604</sup> How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. *Āna* is breathing in; *apāna* is breathing out. That mindfulness (*sati*), recollection, [remembering; the mindfulness that is recalling, retaining, holding,

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*santi devā taduttari; yathārūpāya saddhāya samannāgatā. Ito devatā ito cutā tattha uppannā, mayham pi tathārūpā saddhā ... sīlam̄ ... sutam̄ samvijjati; ... cāgo ... paññā samvijjati ti. Yasmiñ, mahānāma, samaye ariyasāvako attano ca tāsañ-ca devatānam̄ saddhañ-ca ... paññāñ-ca anussarati nevassa tasmiñ samaye rāgapariyūthitam̄ cittam̄ hoti, ... sukhino cittam̄ samādhiyati.* Cf. A I 210, A V 331.

<sup>604</sup> 安般 is a transliteration of *ānā-pāna*; 念安般 = *ānāpānasati*, which literally means “mindfulness of breathing in and breathing out”.

Cf. Th-a II 234: *Tattha ānan-ti assāso. Apānan-ti passāso. Assāsapassāsanimittārammañā sati ānāpānasati.* Paññī I 171: *Ānan-ti assāso, no passāso. Apānan-ti passāso, no assāso. Assāsavasena upaṭṭhānam̄ sati, passāsavasena upaṭṭhānam̄ sati.* Paññī-a II 467: *Ānan-ti abbhantaram pavisanavāto. Apānan-ti bahinikkhamanavāto. Keci pana vipariyāyena vadanti. Apānañ-hi apetam̄ ānatoti apānan-ti vuccati, niddese (=Paññī) pana nā-kārassa dīghattamajjh-upekkhītvā āpānanti. Tasmim̄ ānāpāne sati ānāpānassati, assāsapassāsa-pariggāhikāya satiyā etam̄ adhivacanam̄.* Sp II 408: *Assāso-ti bahi nikkhamanavāto. Passāso-ti anto pavisanavāto.*

not forgetting, the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness with regard to the sign of the in-breaths and out-breaths<sup>605</sup> — this is called “mindfulness of breathing” (*ānāpānasati*).

The undistracted dwelling of the mind [in this mindfulness] is its practice. To make manifest the sign<sup>606</sup> of breathing is its characteristic. Attending to the touch [of the in-breaths and out-breaths] is its essential function. Elimination of thinking (*vitakka*) is its footing.

Q. What are its benefits?

A. One who practises mindfulness of breathing accomplishes the peaceful, the excellent, the sublime, and the lovely, delightful pleasure.<sup>607</sup> It causes evil and unwholesome states to disappear and subside whenever they arise. The body does not weary nor do the eyes weary.<sup>608</sup> The body and mind do not waver or tremble.<sup>609</sup> It fulfils the four establishments of mindfulness, which fulfil the seven factors of enlightenment, which fulfil freedom.<sup>610</sup> This has been praised

<sup>605</sup> 出入相. Cf. Vism VII.1/p.197: *Ānāpāne ārabba uppannā sati ānāpānassati, assāsapassāsanimittārammaṇāya satiyā etam-adhivacanām*. Paṭis-a I 311, Nidd I-a 36: ... *Ānāpānanimittārammaṇāya satiyā etam adhivacanām*. Paṭis I 185: ... *olārikānam assāsapassāsānam nimittam suggahitattā sumanasikatattā sūpadhāritatā niruddhepi olārike assāsapassāse, atha pacchā sukhumakā assāsapassāsā pavattanti. Sukhumakānam assāsapassāsānam nimittam suggahitattā sumanasikatattā sūpadhāritatā niruddhepi sukhumake assāsapassāse, atha pacchā sukhumaka-assāsapassāsānam nimitta-ārammaṇatā pi cittam na vikkhepam gacchati.*

<sup>606</sup> 安般想. The character 想 means “perception”, but elsewhere in Vim and in other Chinese texts this is often confused with “sign” 相. It could have been deliberately used here to avoid confusion with the following 相, “characteristic”.

<sup>607</sup> 成勝妙成莊嚴可愛自娛樂. Cf. S V 321–22, Vism VIII.145: *Ānāpānasati-samādhi bhāvito bahulīkato santo ceva paññō ca asecanako ca sukho ca vihāro uppannupanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti*. Vism VIII.149/p.268; Spk III 269: *Asecanako ca sukho ca vihāro ti ettha pana nāssa secananti asecanako, anāsittako abbokiṇo pātiyekko āveṇiko. Natthi ettha parikammaṇa vā upacārena vā santatā. Ādisamannāhārato pabhuti attano sabhāveneva santo ca paññō cāti attho. Keci pana asecanako ti anāsittako ojavanto sabhāveneva madhuro ti vadanti. Evam ayam asecanako ca, appitappitakkhane kāyikacetasikasukhapaṭilābhāya samvattanato sukho ca vihāro ti veditabbo*. Vism-mhṭ I 312: *Kecī ti uttaravihāravāsike sandhāyāha*. Mp III 314: *Asecanakan-ti madhurabhāvakaṇatthāya aññena rasena anāsittakam ojavantam paññtarasam.*

<sup>608</sup> Cf. S V 317: *neva kāyo kilamati na cakkhūni*. Spk III 264: *Neva kāyo pi kilamati na cakkhūnīti aññesu hi kammaṭṭhānesu kammaṇ karontassa kāyo pi kilamati, cakkhūni pi vihaññanti. Dhātukammaṭṭhānasmīñ-hi kammaṇ karontassa kāyo kilamati, yan-te pakkhipitvā pīlanākārappatto viya hoti. Kasiṇakammaṭṭhāne kammaṇ karontassa cakkhūni phandanti kilamanti, nikkhāmitvā patanākārappattāni viya honti. ...*

<sup>609</sup> S V 316: *Ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjittattam vā hoti phanditattam vā na cittassa iñjittattam vā hoti phanditattam vā.*

<sup>610</sup> M III 82: *Ānāpānasati ... bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvīmuttim paripūrenti.*

by the Fortunate One: “This is the dwelling of noble ones, the dwelling of Brahmās, and the dwelling of Tathāgatas.”<sup>611</sup>

## 101 Procedure

Q. What is the procedure?

A. The beginner meditator, having gone to a wilderness, to the foot of a tree, or to a solitary place, sits down cross-legged, with the body [held] erect, [with mindfulness] established in front [of him]. Mindfully he breathes in; mindfully he breathes out. When he breathes in long, he knows, “I breathe in long”. [430a] When he breathes out long, he knows, “I breathe out long”. When he breathes in short, he knows, “I breathe in short”. When he breathes out short, he knows, “I breathe out short”.

He trains,<sup>612</sup> “[Experiencing the whole breath-body,] I breathe in”. He trains, “[Experiencing the whole breath-body,] I breathe out”. ... “[Calming the bodily formations ...] “Experiencing rapture ... “Experiencing pleasure ... “Experiencing the mental formation ... “Calming the mental formation ... “[Experiencing the mind ...] “Gladdening the mind ... “Concentrating the mind ... “Freeing the mind ... “Contemplating impermanence ... “Contemplating fading away ... “Contemplating cessation ... “Contemplating relinquishment, I breathe in”. He trains, “Contemplating relinquishment, I breathe out.”<sup>613</sup>

## 102 Explanation

Herein, “[with mindfulness] established in front [of him,]” means, “He fixes and establishes mindfulness at the tip of the nose or on the [upper] lip”<sup>614</sup> which are the supports (*ārammaṇa*) for the in-breaths and out-breaths.

<sup>611</sup> S V 326: *Ānāpānasatisamādhīm sammāvadamāno vadeyya ariyavihāro iti pi brahmavihāro iti pi tathāgatavihāro iti pī ti.*

<sup>612</sup> Read 學, *sikkhati*, instead of 覺, *vitakka*. The text has several omissions in this passage, which might have been abridged in the original, but they can easily be inferred from the explanations that follow and the Pāli parallel.

<sup>613</sup> S V 311–12: *Idha ... bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaikam ābhūjītvā ujum kāyam panidhāya parimukham satim upatīhapetvā. So satova assasati, satova passasati. Dīgham vā assasanto ... passasanto dīgham passasāmīti pajānāti; rassam vā assasanto ... passasanto rassam passasāmīti pajānāti; sabbakāyappatisamvedī ... passasissāmīti sikkhati; passambhayam kāyasāñkhāram ... pūtipatīsamvedī ... sukappaṭisamvedī ... cittasāñkhāappatisamvedī ... passambhayam cittasāñkhāram ... cittappaṭisamvedī ... abhippamodayam cittam ... samādaham cittam ... vimocayam cittam ... aniccānupassī ... virāgānupassī ... nirodhānupassī ... paṭinissaggānupassī passasissāmīti sikkhati.*

<sup>614</sup> Sv I 210, Mp III 202; Spk I 238: *Parimukham satim upatīhapetvā ti, kammaṭṭhānābhimukham satim ṭhapayitvā, mukha-samīpe vā katvā ti attho. Ten’ eva vibhaṅge [Vibh 252]: ayam sati upatīhitvā hoti supatīhitā nāsikagge vā mukha-nimitte vā. Tena vuccati parimukham*

The meditator, through establishing mindfulness at these places at the tip of the nose or on the [upper] lip, mindfully observes the touch of the in-breaths and out-breaths.

“Mindfully, he breathes in; mindfully, he breathes out”: He does not attend to the phases<sup>615</sup> of the in-breath, and he also does not attend to the phases of the out-breath, rather he mindfully observes the touch of the in-breaths and out-breaths at the tip of the nose or on the [upper] lip.

“Mindfully, he breathes in; mindfully, he breathes out”: It is as if a man [when sawing] touches wood with a saw blade<sup>616</sup> but does not attend to the perception<sup>617</sup> of the going back and forth of the saw. So too the meditator does not attend to the perception of the in-breaths and out-breaths, but he mindfully observes the touch of the in-breaths and out-breaths at the tip of the nose or on the [upper] lip.<sup>618</sup>

“Mindfully, he breathes in; mindfully, he breathes out”: If the meditator attends to the [phases of the] in-breaths and out-breaths, his mind will become distracted internally and externally. If his mind is distracted, his body and mind will become weary, perturbed, and stirred. This is an obstacle (*paripantha*).<sup>619</sup>

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*satim upaṭṭhapetvā ti.* Patis-a II 478: *Upanibandhanā nimittan-ti upanibandhanāya satiyā nimittabhūtañ kāraṇabhūtañ nāsikaggam vā mukhanimittam vā.* *Upanibandhati etāya ārammane cittan-ti upanibandhanā nāma sati.* ... *Mukhanimittte vā ti rassanāsiko uttarotṭhe.* *Uttarotṭho hi mukhe satiyā nimittan-ti mukhanimittan-ti vutto.* Vism-mhṭ I 331–32: ... *tassā assāsapassāsānam sallakkhanassa nimittan-ti upanibandhanānimittam, nāsikaggam, mukhanimittam vā.* ... *Nāsikagge mukhanimitteti dīghanāsiko nāsikagge itaro mukham dasanām nimiyyati chādīyati etenā ti mukhanimittan-ti laddhanāme uttarotṭhe.* Vibh-a 368: *Mukhanimittan-ti cettha uttarotṭhassa vemajjhappadeso daṭṭhabbo, yattha nāsikavāto paṭīhaññati; atha vā parīti pariggahaññho, mukhan-ti niyyānañtho, satī ti upaṭṭhānañtho.*

<sup>615</sup> I.e., the beginning, middle, or end of the breath. 時 = *kāla, velā, samaya*. Cf. Paṭis I 165: *Assāsādimajjhapariyosānam satiyā anugacchato ajjhattam vikkhepagatena cittena kāyo pi cittam pi sāraddhā ca honti iñjitatā ca phanditā ca, passādimajjhapariyosānam satiyā anugacchato bahiddhā vikkhepagatena cittena kāyo pi ... pe ... phanditā ca.*

<sup>616</sup> Read 鋸刀 “saw blade” instead of 鋸力, “strong blade”.

<sup>617</sup> Here and in the next sentence, the text has 想, “perception”, but this character is often confused with 相, *nimitta*.

<sup>618</sup> Cf. Paṭis I 171: *Seyyathā pi rukkho same bhūmibhāge nikkhitto. Tamenam puriso kakacena chindeyya. Rukkhe phuṭṭhakakacadantānam vasena purisassa sati upaṭṭhitā hoti; na āgate vā gate vā kakacadante manasikaroti. Na āgatā vā gatā vā kakacadantā aviditā honti, padhānañ-ca paññāyati, payogañ-ca sādheti. Yathā rukkho same bhūmibhāge nikkhitto, evam upanibandhanā nimittam. Yathā kakacadantā, evam assāsapassāsā. Yathā rukkhe phuṭṭhakakacadantānam vasena purisassa sati upaṭṭhitā hoti, na āgate vā gate vā kakacadante manasikaroti, na āgatā vā gatā vā kakacadantā aviditā honti, padhānañ-ca paññāyati, payogañ-ca sādheti. Evam-evam bhikkhū nāsikagge vā mukhanimittte vā satim upaṭṭhapetvā nisinno hoti, na āgate vā gate vā assāsapassāsē manasikaroti na āgatā vā gatā assāsapassāsā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesam adhigacchati.* Cf. Vism VIII.202/p.281.

<sup>619</sup> Paṭis I 164: *Assāsādimajjhapariyosānam satiyā anugacchato ajjhattavikkhepagatam cittam samādhissa paripantho. Passāsādimajjhapariyosānam satiyā anugacchato*

He should not attend to very long or very short breaths. If he attends to very long or very short breaths, his body and mind will become weary, perturbed, and stirred. This is an obstacle.<sup>620</sup>

He should not attend to different signs<sup>621</sup> caused by breathing in and out.<sup>622</sup> If he does so, his mind will be distracted due to [attending to] the other [signs]. If his mind is distracted, his body and mind will become weary, perturbed, and stirred. [This is an obstacle.] Thus, because manifold obstacles arise when the [points of] touch of the in-breaths and out-breaths are manifold, he should attend to the sign so that the mind will be undistracted.<sup>623</sup>

*bahiddhāvikkhepagatam ... Paṭis I 165: Assāsādimajjhapariyosānam satiyā anugacchato ajjhattam vikkhepagatena cittena kāyo pi cittam-pi sāraddhā ca honti iñjitatā ca phanditā ca. Passāsādimajjhapariyosānam ... Paṭis-a 470: Paṭhamacchakke assāsādimajjhapariyosānanti abbhantarapavisanavātassa nāsikaggan vā mukhanimittam vā ādi, hadayam majjhām, nābhi pariyośānam. Tam tassa ādimajjhapariyosānam satiyā anugacchato yogissa thānanānattānugamanena cittam ajjhattam vikkhepam gacchati, tam ajjhattavikkhepagatam cittam ekatte asaṇṭhahanato samādhissa paripantho. ...*

<sup>620</sup> Paṭis III.6: *Assāsapaṭikaṅkhanā nikanti taṇhācariyā samādhissa paripantho. Passāsapaṭikaṅkhanā ... Assāsenābhitunnassa passāsapaṭilābhe mucchanā samādhissa paripantho. Passāsenābhitunnassa ... Paṭis III.12: Assāsapaṭikaṅkhanāya nikantiyā taṇhācariyā kāyo pi cittam-pi sāraddhā ... Passāsapaṭikaṅkhanāya ... Assāsenābhitunnassa passāsapaṭilābhe mucchitattā kāyo pi ... Passāsenābhitunnassa ... Paṭis-a 470: Assāsapaṭikaṅkhanā nikantitaṇhācariyā ti nāsikāvātāyattamidam kammaṭhānanti sallakkhetvā oḷārikolārikassa assāsassa patthanāsaṅkhātā nikāmanā eva taṇhāpavatti. Taṇhāpavattiyā sati ekatte asaṇṭhahanato samādhissa paripantho. Passāsapaṭikaṅkhanā nikantī ti puna assāsapubbakassa passāsassa patthanāsaṅkhātā nikanti. ... Assāsenābhitunnassā ti atidīghām atirassam vā assāsam karontassa assāsamūlakassa kāyacittakilamathassa sabbhāvato tena assāsena viddhassa pīlitassa. Passāsapaṭilābhe mucchanā ti assāsena pīlitattāyeva passāse assādasaññino passāsam patthayato tasmiñ passāsapaṭilābhe rajjanā. Passāsamūlakepi eseva nayo.*

<sup>621</sup> 種種相, *nānā-nimitta*, or “different aspects”, *nānākāra*. Cf. Vism VIII.219/p.286: *Nimittā thapayam cittam, nānākāram vibhāvayam; / Dhīro assāsapassāse, sakam cittam nibandhati ti.*

<sup>622</sup> Paṭis I 164 (III.8–9): *Nimittam āvajjato assāse cittam vikampati samādhissa paripantho. ... Passāsam āvajjato assāse cittam vikampati ... Atītānudhāvanaṁ cittam vikkhepānupatitam ... Anāgatapaṭikaṅkhanam cittam vikampitam ... Paṭis I 164 (III.12): Nimittam āvajjato assāse cittam vikampitattā kāyo pi cittam pi sāraddhā ... Paṭis-a 155. ... nimittan-ti assāsapassāsānam phusanaṭhānam. Assāsapassāsā hi dīghanāsikassa nāsāpuṭam ghaṭṭentā pavattanti, rassānāsikassa uttarōṭham. Yadi hi ayaṁ yogī tam nimittam-eva āvajjati, tassa nimittam-eva āvajjamānassa assāse cittam vikampati, na patiṭhātī ti attho. Tassa tasmiñ citte appatiṭṭhite samādhissa abhāvato tam vikampanam samādhissa paripantho. Yadi assāsam-eva āvajjati, tassa cittam abbhantarapavesanavasena vikkhepam āvahati, nimitte na patiṭhātī, tasmā nimitte vikampati. ... Paṭis-a 156. ... atītānudhāvanaṁ cittan-ti phusanaṭhānam atikkamitvā gatam assāsam vā passāsam vā anugacchamānam cittam. Vikkhepānupatitān tū vikkhepēna anugataṁ, vikkhepam vā sayam anupatitam anugataṁ. Anāgatapaṭikaṅkhanam cittan-ti phusanaṭhānam appattam assāsam vā passāsam vā paṭikaṅkhamānam paccāsīsamānam cittam.*

<sup>623</sup> This paragraph, which is either corrupt or a mistranslation, could be covering the two missing obstructions/lesser defilements which are required to give the nine *upakkilesa*

He should not exert the mind too strenuously or too laxly.<sup>624</sup> If he exerts it too laxly, there will be sloth and torpor. If he exerts it too strenuously, agitation will arise. If the meditator has sloth and torpor or has agitation, his body and mind become weary, perturbed, and stirred.<sup>625</sup> This is an obstacle.

### 103 The sign

When the meditator cleans the mind of the nine lesser afflictions<sup>626</sup> by mindfully breathing in [and mindfully breathing out], the sign manifests.

“The sign” is like the pleasant touch of a tuft of silk or a tuft of cotton wool touching the body or it is like the pleasant touch of a cool breeze touching the body.<sup>627</sup> [430b]

Thus, observing the touch of the wind of the in-breaths and out-breaths at the [tip of the] nose or on the [upper] lip gives rise to the sign<sup>628</sup> of the wind [of the breath], which is not caused by [attending to] shape or colour.<sup>629</sup> This is called “the sign”.

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mentioned below. The variant reading 觸 “touch” has been translated here, instead of the text’s “negligence”, 懈.

<sup>624</sup> Cf. A III 375, Vin I 183: *accāraddhavīriyāṇi uddhaccāya saṃvattati, atilīnavīriyāṇi kosajjāya saṃvattati*.

<sup>625</sup> Paṭis I 165 (III.10): *Līnam cittāṇi kosajjānupatitāṇi samādhissa paripantho. Atipaggahitāṇi cittāṇi uddhaccānupatitāṇi samādhissa paripantho.* Paṭis I 165 (III.12): *Līnena cittena kosajjānupatitena kāyo pi cittam pi sāraddhā ca honti iñjītā ca phanditā ca. Atipaggahitena ...* Paṭis-a 471: *Līnan ti atisithilavīriyatādīhi sañkucitāṇi. Kosajjānupatitāṇi ti kusītabhāvānugataṇi. Atipaggahitāṇi ti accāraddhavīriyatādīhi ati-ussāhitāṇi. Uddhaccānupatitāṇi ti vikkhepānugataṇi.*

<sup>626</sup> 九小煩惱 corresponds to *nava upakkilesa*. These could be the obstacles mentioned in the preceding section. Paṭis I 116 (III.6–14) has 18 obstacles, which are also said to be *upakkilesa*. Below, in the explanation of the 12<sup>th</sup> training ground of mindfulness of breathing in Ch. 8 § 104, the lesser defilements are also mentioned but no number is given. The number nine could be a scribal addition or a corruption.

<sup>627</sup> Vism VIII.214: *Api ca kho kassaci sukhasamphassāṇi uppādayamāno, tūlapicu viya, kappāsapicu viya, vātadhārā viya ca upaṭṭhātī ti ekacce āhu. Ayām pana aṭṭhakathāsu vinicchayo:...*

Cf. D III 175: *Tassa kho panānanda, itthiratanassa evarūpo kāyasamphasso hoti, seyyathā pi nāma tūlapicuno vā kappāsapicuno vā.* S V 444: *Seyyathā pi ... tūlapicu vā kappāsapicu vā lahuko vātūpādāno same bhūmibhāge nikkhitto...*

<sup>628</sup> The text has “perception”, *saññā*, not 想 “sign”, 相. Because of their similarity the two characters are often confused. The context and the Pāli parallel in the next footnote support *nimitta*. *Vāyosaññā* is not used in the Pāli or in the Āgamas in this context. In the *Vimuttimagga*, it is mentioned in the description of the wind totality.

<sup>629</sup> 形色, *saññāna-rūpa/vaṇṇa*. Cf. the 4 ways of grasping the sign of the 32 parts of the body at § 120 (432c28–29). Cf. Vism VIII.221: *Aṭṭhānena tam nimittāṇi neva vaṇṇātā manasikātabbam, na lakkhaṇātā paccavekkhitabbam.*

When the meditator has practised, has practised much the sign [of wind], he extends it<sup>630</sup> at the tip of the nose, at the glabella, at the forehead. He establishes it in many places and pervades his head with [the sign of] wind. From here on, he extends [the sign further and], and pervades the whole body with rapture and pleasure (*pūtisukha*). This is called “success” (*sampatti*).<sup>631</sup>

<sup>630</sup> In Ch. 7 § 6 *ānāpānasati* is not included among the fourteen meditation subjects that are to be extended, i.e., the ten totalities and the four immeasurables, but is one of the twenty-four that should not be extended. Vism (III.113) says that the sign of the breath or *ānāpānanimitta* should not be extended because only a quantity of wind/air can be extended and because it has a limited, definite location. The Vism-mht comments: “because of the limited amount of space in the location at the tip of the nose or the upper lip, etc., there is not any quality (*guṇa*) for developing the wind totality.” Thus the Vism-mht links the *ānāpānanimitta* to the wind totality or *vāyokasiṇa*. So the *Mohavicchedanī* (p. 40), which says that the *jhāna* based on *ānāpānasati* is to be included in the wind totality. Likewise, the *Atthasālinī* (p. 200) says that when the wind totality is grasped, the *ānāpāna jhāna* is grasped. This suggests that the Pāli commentarial tradition regarded the *saṃādhi* developed through *ānāpānasati* as a practice of the wind totality. At Vism III.119, it is said that [the sign of] *ānāpānasati* is to be grasped by touch while the wind totality is to be grasped by sight and touch. In the *Vimuttimagga* (ch. 4 § 11, ch. 8 § 102), it is said that the *ānāpānanimitta* is brought about by the touch of wind, not by attending to shape or colour, i.e., not by sight. In ch. 4 § 11 and ch. 8 § 53, it is said that the wind totality is produced by attending to sight or touch. Perhaps the contradiction between first not including *ānāpānasati* among the meditation subjects to be extended, and then saying that it can be extended after much practising of the sign, can be resolved by taking Upatissa’s first statement to be referring to a beginner’s practice while the latter statement refers to advanced practice. If the counterpart sign developed through *ānāpānasati* is the same as the *vāyokasiṇa* then, like the other *kasiṇas*, it has to be extended.

Vism III.113: *Tesu hi ānāpānanimittam tāva vadḍhayato vātarāsiyeva vadḍhati, okāsenā ca paricchinnaṇi. Iti sādīnavattā okāsenā ca paricchinnaṇattā na vadḍhetabbaṇi.* Vism-mht I 131: *Picupindādivasena upat̄hahantam pi nimittam vātasaṅghātasannissayan-ti katvā vuttam vātarāsiyeva vadḍhati ti. Okāsenā paricchinnaṇ-ti nāsikaggamukhanimittādi- okāsenā saparicchedam. Vāyokasinavadḍhane viya na ettha koci guṇo, kevalam vātavadḍhanamevā ti āha sādīnavattā ti.* Moh 40: *Ānāpānajjhānassā-pi panetha vāyokasiṇe saṅgaho dat̄habbo ti.* As 200: *Vāyokasiṇe pana gahite ānāpānajjhānām gahitam-eva.*

Somewhat similar methods were taught by the Thai meditation master Ajahn Lee Dhammadharo (see Dhammadharo 1993: 24–26), and can also be found in the *Bambaragalē Vidaraśanā Bhāvanā Pota* (Woodward 1916: 8 ff.) and the *Amatākaravaṇṇanā* (Crosby 2005: 139, 148), which are both probably based on esoteric Thai meditation manuals brought to Sri Lanka in the 18<sup>th</sup> century by Thai monks.

<sup>631</sup> 從此增長滿身猗樂此謂具足 can also be translated as “Herefrom he extends, pervades the body [and attains] the pleasure of tranquillity — this is called ‘success’.” This could refer to the third stage of mindfulness of breathing, i.e., experiencing the whole body (*sabbakāyapaṭisamvedi*): “A. If the meditator [gains the] concentration of mindfulness of breathing, the body and mind become completely pervaded with rapture and pleasure (喜樂, *pūtisukha*)”; see ch. 8 § 104. Read 喜樂, *pūtisukha*, instead of 猗樂. The binome 猗樂, = *passaddhi-sukha*, is not found elsewhere in Vim, and is not found in the Chinese dictionaries. No corresponding usage can be found in the Pāli. Compare ch. 8 § 12: “When extending it [i.e., the sign of earth] thus as far as the mind can go, he attains to excellent concentration.” Cf. Vism IV.108/p.147: *Pūtisukham sabbāvantam-pi kāyam pharamānam.*

Furthermore, there is a meditator who from the beginning sees different signs<sup>632</sup> such as smoke, mist, dust, gold sand, or [he experiences] the pricking of a needle or an ant's bite, or he sees various forms (or colours).<sup>633</sup> If the meditator's mind is not clearly aware of these different signs, his mind will give rise to different perceptions,<sup>634</sup> and there will be distortion [of perception] (*vipallāsa, vipariyāya*), not the perception of the breath. If the meditator is clearly aware of them, he does not attend to different signs. Mindfully breathing in and mindfully breathing out, he avoids attending to other signs. If the meditator attends thus, different signs promptly cease, and he obtains the subtle sign.<sup>635</sup>

When the mind is heedful, mindfully breathing in and mindfully breathing out, the sign [arises].<sup>636</sup> Due to [the arising of] the sign, motivation (*chanda*) to practise arises. Due to motivation, mindfully breathing in and mindfully breathing out, rapture arises. Due to rapture, and due to motivation, mindfully breathing in and mindfully breathing out, equanimity arises. Due to equanimity, due to rapture, and due to motivation, mindfully breathing in and mindfully breathing out, his mind becomes undistracted. When his mind is undistracted,

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*Tenevāha* (D I 74) *nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hotī ti;*  
for a translation, see § 27 of this chapter.

<sup>632</sup> Or “strange/deviant signs”, 異相, i.e., signs other than the breathing sign. The character 異 can mean “different, alien, strange, peculiar, heretical”, but in Vim usually corresponds to “other” or “different”.

<sup>633</sup> 色 = *rūpa* or *vāṇṇa*, “(visual) form” or “colour”. Both meanings could be intended here; see Ch. 8 fn. 629.

<sup>634</sup> The text has “perceptions”, 想, *saññā*, here and in the next four occurrences; see Ch. 8 fn. 628.

<sup>635</sup> Cf. Paṭis I 185: *Evaṁ sante vātūpaladdhiyā ca pabhāvanā hoti, assāsapassāsānañ-ca pabhāvanā hoti, ... tañ-ca nañ samāpattim paññitā samāpajjantipi vuṭṭhahantipi. ... pathamam oḷārikā assāsapassāsā pavattanti; oḷārikānañ assāsapassāsānañ nimittam suggahitattā sumanasikatattā sūpadhāritattā niruddhepi oḷārike assāsapassāse, atha pacchā sukhumakā assāsapassāsā pavattanti. Sukhumakānañ assāsapassāsānañ nimittam suggahitattā ..., niruddhepi sukhumake assāsapassāse atha pacchā sukhumaka-assāsapassāsānañ nimittārammaṇatāpi cittaṁ na vikkhepaṁ gacchati.*

<sup>636</sup> 彼相自在以相自在欲起修行自在. In order to make sense of the passage, it is necessary to read 彼相 or 彼相得起, as at 430a28, instead of 彼相自在. Elsewhere in the Vim 自在 has the meaning of “mastery” *vasi*. Here, however, as the Pāli parallel shows, 自在 is an overly literal translation of *vasena* “on account of”, “by force of”, “by means of”. Cf. Paṭis II 19: *Adhimuccanto saddhāya carati, pagganhanto vīriyena carati, upaṭṭhāpento satiyā carati, avikkhepañ karonto samādhinā carati, ...* Paṭis II 23: *Saddhindriyassa bhāvanāya chando uppajjati, chandavasena saddhāvasena saddhindriyam adhimattam hoti. Chandavasena pāmojjam uppajjati, pāmojjavasena saddhāvasena .... Pāmojjavasena pīti uppajjati pītivasena .... Pītivasena passaddhi uppajjati, passaddhivasena ... Passaddhivasena sukham uppajjati, sukhavasena ... ... Tathāpaggahitam cittam sādhukam ajjhuhukkhati, upekkhāvasena ... Upekkhāvasena nānattakilesehi cittam vimuccati ...* Paṭis-a III 543: *Adhimuccantoti adhimokkhañ karonto. Saddhāya caratī ti saddhāvasena pavattati. Pagganhantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpentoti satiyā ārammaṇam upaṭṭhāpento. Avikkhepañ karontoti samādhivasena vikkhepañ akaronto.*

the hindrances are suspended and the jhāna factors manifest.<sup>637</sup> Thus, this meditator, having attained stillness (*upasama*), attains the four jhāna attainments,<sup>638</sup> as was taught fully above.

## 104 Four ways of practice

Furthermore, the former teachers taught four ways of practising mindfulness of breathing, namely, counting (*gaṇana*), following (*anubandhana*), establishing (*thapanā*), and observing (*sallakkhaṇa*).<sup>639</sup>

<sup>637</sup> Cf. Paṭis I 177: *Chandavasena tato sukhumatarām dīgham assāsapassāsam addhānasāñkhātē assasato pi passasato pi pāmojjam uppajjati. Pāmojjavasena tato sukhumatarām dīgham assāsam addhānasāñkhātē assasati, ... passāsam ... passasati, ... assāsapassāsam addhānasāñkhātē assasati pi passasati pi. Pāmojjavasena ... assasato pi passasato pi dīgham assāsapassāsā pi cittam vivattati, upekkhā sañthāti. Imehi navahākārehi dīgham assāsapassāsā kāyo.* Paṭis-II 509: *Chando uppajjatī ti bhāvanābhivuddhiyā bhiyyobhāvāya chando jāyati. Sukhumataranti passambhanasabbhāvato vuttam. Pāmojjam uppajjatī ti bhāvanāpāripūriyā pīti jāyati. Assāsapassāsāpi cittam vivattatī ti assāsapassāsē nissāya paṭibhāganimitte uppajjante pakati-assāsapassāsato cittam nivattati. Upekkhā sañthātī ti tasmin paṭibhāganimitte upacārappanāsamādhipattiyā puna samādhāne byāpārābhāvato tatramajjhattupekkhā sañthāti nāma.* Vism VIII.220/p.286: *Tassevañ nimittpaṭhānato pabhuti nīvaraṇāni vikkhambhitāneva honti, kilesā sannisinnāva. Sati upaṭhitāyeva. Cittam upacārasamādhinā samāhitam-eva.*

<sup>638</sup> It is uncertain whether 四禪定 means the four jhānas in plural, or the fourth jhāna in singular. Because the fourth jhāna is not mentioned in the preceding, this probably refers to the former. In Vim, 禪定 can correspond to *jhānasamāpatti*, “jhāna attainment” or to *jhānasamādhi*, “jhāna concentration” or just *samāpatti*, “attainment”.

<sup>639</sup> Buddhaghosa, who gives 8 methods, does not attribute this teaching to anyone. Vism VIII. 189/p.278: *Tatrāyam manasikāravidhi: Gaṇanā, anubandhanā, phusanā, thapanā sallakkhaṇā, vivaṭṭana, pārisuddhi, tesañ-ca paṭipassanā ti. Tattha gaṇanā ti gaṇanāyeva. Anubandhanā ti anuvahanā. Phusanā ti phuṭṭhaṭṭhānam. Thapanā ti appanā. Sallakkhaṇā ti vipassanā. Vivaṭṭanā ti maggo. Pārisuddhī ti phalam. Tesañ-ca paṭipassanā ti paccavekkhaṇā.* Vism-mhṭ I 327: ... *Thapanā ti samādhānam. Tam hi sammadeva ārammaṇe cittassa ādhānam thapanā hoti. Tathā hi samādhi cittassa thiti sañhitīti niddiṭṭho. Samādhippadhanā pana appanā ti āha thapanā ti appanā ti. Aniccatādīnam sallakkhaṇato sallakkhaṇā vipassanā. Pavattato nimitto ca vivaṭṭanato vivaṭṭanā nāma maggo. Sakalasamkilesa-paṭipassaddhibhāvato sabbaso suddhīti pārisuddhi phalam.*

Dhammadhoti (2009) discusses in detail how this teaching is found in the commentarial works of different Buddhist traditions, including the *Vimuttimagga*. In the *Abhidharma-kośabhaṣya* (VI.12, 339|20–340|14) six ways are given: “(1) *counting* (*gaṇanā*), is the placing the mind on the in-breaths and out-breaths, effortlessly observing the body and mind with equanimity, with the full degree of mindfulness, counting one, two, until ten. ... (2) *Pursuing* (*anugama*), is effortlessly following the in-breaths and out-breaths, [investigating] how far they enter into and exit from the body, and whether they move spreading all over the body or move in one part of it, [i.e., investigating that when] entering the body it goes into the throat, the heart, the navel, the hips (*kaṭi*), the thighs (*ūru*), and lower legs as far as the feet [and toes], and [when] leaving the body [it does so] to a distance of a hand-span or a fathom.\* ... (3) *Establishing* (*sthāpanā*), seeing [the

breath] established at the tip of the nose,\*\* or in another area all the way down to the toes, [seeing where the breath is established in the body just like the thread in a pearl-bead, [investigating] which are favourable or unfavourable,\*\*\* and whether they are cool or hot. (4) *Observation* (*upalakṣanā*): one observes that the breath is not just wind (*vāya*), but [consists of] the four great elements and the matter dependent on these, and that the mind and mental factors are resting upon these, thus one analyses the five aggregates (5) *Turning away* (*vivarta*) is turning away [of the mind] from the object of wind and directing it to the superior roots of wholesomeness up to the highest *dharmas*.\*\*\*\* Step (6) *purification* (*pariśuddhi*) is the entry upon the way of vision, etc.” See also Dhammadjoti 2009a: 643–44.

[339|20-339|22] *tatra ca gaṇanā nāma āśvāsapraśvāsesu cittam dattvā 'nabhisamskāreṇa kāyaṇa cittam cādhyupekṣya smṛtimātreṇa gaṇayatyekam dvau yāvaddaśa / ... [340|02] anugamo nāma anabhisamskāreṇāśvāsapraśvāsānām gatimanugacchati / kiyaddūrāmete pravīṣanti vā niṣkrāmanti vā kimete sarvaśātravāyāopina ekadesacāriṇa iti / [340|04] tān pravīṣataḥ kaṇṭhahṛdayanābhikatuyurujaṅghāpraveśakramāṇa yāvat pādāvanugacchati [340|05] niṣkrāmato vitastiyyāmāntaram ... [340|06-340|07] sthāpanā nāma nāsikāgre yāvat pādanīguṣhe sthitām paṣyati / [340|07] manisūtravat / [340|07-340|08] kīmanugrāhakā ete upadhātakāḥ (= upaghātakāḥ) śīlā uṣṇā iti / [340|08] upalakṣanā nāma naite kevalā vāyava eva / [340|08-340|10] catvāryetāni mahābhūtāni mahābhūtābhīnirvṛttamupādāyārūpām tadaśritāścittacaittā iti pañcaskandhānupalakṣayati / [340|10-340|11] vivarto nāma vāyvālambanām vṛddhiṇi vivarttyottareṣu kuśalamūleṣu saṃṇīyojanām yāvadagra-dharmeṣu / [340|11] pariśuddhīrدارšanāmārgādiśvavatārah. (Edition of Hackett & Lusthaus on GRETL, Göttingen).*

For the Chinese translation (at T 1558: 118a23–b15); see Deleanu 1992: 52–57 and Pruden 1988: 922–923. The Tibetan translation is at Dergé ed. pp. 10b–11a (= ACIP TD409012).

\* Paramārtha’s *Vibhāṣā*, T 1545: 135a12–14, explains that the breath is followed when it exits the body, first half a hemp seed length, then one hemp seed, then half a corn seed, ... finger joint, ... finger, ... hand-span, ... fore-arm-span, ... one fathom, until it is extensive (*vipula*). According to the strength of the faculties (*indriya*) the breath goes near or far.” The *Śrāvakabhūmi* (II 80, GRETL ed.) mentions that the out-breath can be followed from the region of the navel to the tip of the mouth or nose or further out: *tatrāśvāso yaḥ praśvāsasamanantaram antarmukho vāyuh pravartate yāvan nābhīpradeśāt ... praśvāso ... bahirmukho vāyuh pravartata iti vaktavyam, nābhīdeśām upādāya, yāvan mukhāgrān nāsikāgrāt, tato vā punar bahih.*

\*\* The Sanskrit does not include “between the eye-brows” and also with the Tibetan (see below), but the Chinese translation does. T 1558: 118b09: “Establishing: one establishes mindfulness just on the tip of the nose or the glabella [and so on] up to the toes”, one establishes the mind at the desired place and observes the breath established in the body like a thread inside a pearl-bead, whether it is cold or hot, unfavourable or favourable”; cf. Pruden 1988: 923. Paramārtha’s *Vibhāṣā*, T 1545: 135a15–18: “Establishing: He observes the wind of the breath first established/dwelling at the mouth or nose, then established at the throat, then established at the heart, then established at the navel, successively until finally it is established at the toes. The mind dwells observing, following the breaths where they are established. There are those who say: Establishing: he dwells with the mind observing the breaths established everywhere in the body, like a thread inside a pearl-bead.” Tibetan (Dergé ed. 11a): “Seeing it established like a string of jewel-beads from the tip of the nose until the toes, observing whether these are favourable or unfavourable, cold or hot. *'jog pa zhes bya ba ni norbu'i thag pa bzxin du sna'i rtse mo nasrkang pa'i mthe bong gi bar du gnas par lta zhing ci 'di dagphan 'dogs par byed pa zhig gam gnod par byed pa zhig gam grangngam dro ba dag cig ces rtog pa'o*. Cf. Pruden 1988: 1094 n. 94.

Q. What is “counting”?

A. The beginner meditator counts the breaths from one to ten; beginning with the out-breath and ending with the in-breath. He does not count beyond ten. It is also said: “He counts from one to five, but not beyond five.”

He should not let the mind miss [any breath]. When [he misses], he should count [the next breaths] until the end of that count. Thus, he mindfully dwells on the object of the in-breaths and out-breaths — this is called “counting”.

“Following”: Putting away counting,<sup>640</sup> he uninterruptedly follows the in-breaths and out-breaths with mindfulness — this is called “following”.

“Establishing”: He establishes mindfulness and attends to the sign of wind<sup>641</sup> at the place where the in-breaths and out-breaths touch at the tip of the nose or on the [upper] lip — this is called “establishing”.

“Observing”: When there is mastery in establishing,<sup>642</sup> he should observe the sign, and he should observe the states of rapture, pleasure, and so on, which arise in dependence on it — this is called “observing”.

“Counting” is for the elimination of thinking and causes one to attain the escape from thinking.

“Following” is for the elimination of coarse thinking and causes uninterrupted mindfulness of breathing.

“Establishing” is for cutting off distraction and making the sign steady.<sup>643</sup>

\*\*\* According to the *Abhidharmakośavyākhyā* VI.13, the aids or favourable or beneficial places are the places of the body where the breath is especially well established at the beginning: *kim anugrāhakā ete yāvad uṣṇā iti. sthāpanaiveyam draṣṭavyā. kāyapradeśa ev ānugrāhakādīviśeṣasthāpanataḥ*. The noun *anugrāhaka* corresponds to Pāli *anuggāhaka* “helper, assistant”. Padhan’s printed text reads *upadhātakā*, but the Tibetan *gnod par byed pa* and Chinese 损 indicate that the correct reading should be *upaghātaka* “harm”, “damage”, i.e., places which are unfavourable or harmful. \*\*\*\* Chinese: “the highest mundane dharma state”, 世間第一法位, T 1558: 118b14. Tibetan “the supreme Dharma”: *chos kyi mchog = agradharma*. In the *Abhidharmakośabhāṣya* (see VI.19c, VI.25c-d, VI.26a-b), the term *agradharma* denotes the states in the stage of highest mundane realization, which is the seventh stage of preparatory effort (*prayoga*), just before the supramundane path of vision (*darśanamārga*); see Pruden 1988: 943 and 1051 fn. 119 & 123; Dhammadhoti 2009b: 440ff.

<sup>640</sup> 摄算. The character 摄 usually means “to include” but here seems to have the meaning of “putting away”, or perhaps “to control”.

<sup>641</sup> Several editions read “perception”, *saññā*, instead of “sign”, i.e., “perception of wind”.

<sup>642</sup> The text has 觸 “touching”, not “establishing”, 安置. “Touching”, *phusānā*, is the third method given in Vism VIII.189 (see two notes above) which is explained later on (VIII.198) as a method that cannot be separated from the method of establishing, *thapana*. However, since it is not described as a method in Vim, it likely is a Chinese copyist’s mistake.

<sup>643</sup> EKS: “steady perception”. The variant reading 相 is more fitting than 想. The same applies for the next method.

“Observing” is for retaining the sign in order to experience the higher states.<sup>644</sup>

## 105 The sixteen training grounds

(1-2) “When he breathes in long ...<sup>645</sup> When he breathes out short, he knows,<sup>646</sup> ‘I breathe out short’.” [430c] Skilfully, he exceedingly attends to its nature (*sabhāva*) as “This is ‘long’,” [... so that the attending to] the nature [leads to] the manifestation of knowledge, not to the manifestation of delusion with regard to the object.

Q. What is “non-delusion (*asammoha*) with regard to the object”?

A. When the beginner meditator gains tranquillity of body and mind through practising mindfulness of breathing, the in-breaths and out-breaths become subtle. Because of the subtlety of the in-breaths and out-breaths, they are not grasped. Then, if the breath is long, the meditator observes that it is long ... until<sup>647</sup> the sign manifests and remains. When the sign has manifested and remains, he should attend to its nature.<sup>648</sup> This is “non-delusion”.

Furthermore, his mind should notice that the breath is sometimes long and sometimes short. Thus should he practice.

Furthermore, through [non-delusion with regard to] the object the meditator causes the arising of a clear sign. Thus should he practice.

(3) “He trains, ‘Experiencing the whole body, I breathe in ...’.” In two ways, he experiences the whole body: through non-delusion and through the object.

Q. How does he experience the whole body through non-delusion?

A. If the meditator [gains the] concentration of mindfulness of breathing, the body and mind become completely pervaded with rapture and pleasure

<sup>644</sup> 隨觀者為受持相為知勝法. 勝法 means *uttari dhamma* or *uttama dhamma*. Here it likely refers back to the states of rapture, etc., mentioned in the first description of observing. On 勝法 meaning “supreme state”; see Ch. 8 fn. 539. The character 知 can mean “knowing”, *pajānāti*, as well as “experiencing”, *patisamvedeti*.

<sup>645</sup> Abridgements in the Chinese text here and below are marked with an ellipsis, ....

<sup>646</sup> Read 知之, *pajānāti*, instead of 學之, *sikkhati*.

<sup>647</sup> 乃至 here corresponds to the Pāli word *peyyāla*, *pe*, or *yāva* ... *tāva*, and indicates that there is an abridgement of a passage. What is meant here is that he should go back and watch the characteristics of the breath again.

<sup>648</sup> I.e., in order to retain it he should attend to its nature consisting of its colour, shape, etc. Compare Ch. 8 § 63: “he should characterise the bloated sign of foulness through its intrinsic nature in ten ways: (1) through colour, (2) shape, (3) direction, ...” and Vism VI. 18-22, ... *asubhanimittam* *sabhāvabhāvato* *upalakkheti*, *vāṇṇato* *pi* *liṅgato* *pi* *saṅghānato* *pi* *disato* *pi* ... *So tam nimittam suggahitam karoti*, ...

(*pītisukha*).<sup>649</sup> Owing to this pervasion with rapture and pleasure, the whole body is [experienced through] non-delusion.

Q. How does he experience the whole body through the object?

A. The in-breaths and out-breaths conjoined with that [body]<sup>650</sup> are the matter-body (*rūpakāya*). The mind and the mental properties [conjoined with] the object of the in-breaths and out-breaths are the name-body (*nāmakāya*). These [two bodies] called “matter-body” and “name-body”<sup>651</sup> are the “whole body”. The meditator, by contemplating [impermanence, etc.], experiences the whole body thus: “Although there is the body, there is no being, no soul (*nissata, nijjīva*).”<sup>652</sup>

<sup>649</sup> Cf. Th-a I 222: *Phuṭho ca pītisukhena vipulenā ti sabbatthakam-eva pharantena mahatā ulārena pītisahitena sukhena phuṭho ca me kāyo ti yojanā. ... Pādakajjhānārammaṇena rūpakāyārammanena vā iddhicittena sahajātam sukhasaññañ-ca lahusaññañ-ca okkamati pavisati phusati sampāpuññāti ti ayam-pi tattha attho.*

<sup>650</sup> 所謂一處住, perhaps this means “established in one place” = *ekaṭṭhāne patiṭṭhā*, however, 彼一處住 elsewhere in Vim corresponds to *tadekaṭṭha*. Cf. Paṭis-a II 473: *Ekaṭṭhāne samādahatī ti assāsapassāsānam phusanaṭṭhāne samam ādahati patiṭṭhāpeti. Tattheva adhimocetī ti ekaṭṭhāneti vutte assāsapassāsānam phusanaṭṭhāne yeva sanniṭṭhapeti sanniṭṭhānam karoti.*

<sup>651</sup> Cf. Paṭis I 183: *Kathaṇ sabbakāyapatiṣaṇvedī ... passasissāmī ti sikkhati? Kāyo ti dve kāyā: nāmakāyo ca rūpakāyo ca. Katamo nāmakāyo? Vedanā, saññā, cetanā, phasso, manasikāro, nāmañ-ca nāmakāyo ca, ye ca vuccanti cittasañkhārā ayam nāmakāyo. Katamo rūpakāyo? Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānam upādāyariūpam, assāso ca passāso ca, nimittañ-ca upanibandhanā, ye ca vuccanti kāyasañkhārā, ayam rūpakāyo. Paṭis-a 501: Yathā hi kammarāgaggariyā dhamamānāya bhastāñ-ca purisassa ca tajjam vāyāmaṇ paṭicca vāto sañcarati, evam-evam kāyañ-ca cittañ-ca paṭicca assāsapassāsāti. Tato assāsapassāse ca kāyañ-ca rūpanti, cittañ-ca taṇsampayutte ca dhamme arūpan-ti vavatthapeti. Evam nāmarūpam vavatthapetvā ... Cf. S V 329–30: Kāyaññatarāham ānanda etam vadāmi yad idam assāsapassāsam.*

<sup>652</sup> As 38 § 92: *Tasmiṇ kho pana samaye dhammā honti dhammesu dhammānupassī viharatī ti ādisu nissattanijjīvatāyam. Svāyam idhā pi nissattanijjīvatāyam eva vattati.*

The Sāriputrabhīdharma (T 1548: 706a21–25) explains “Experiencing the whole body he breathes out; ... breathes in: a bhikṣu, having filled (滿) the whole body with breath, breathes out. When the whole body has become empty [of breath], he breathes in. Just as a skilful potter or his pupil, having filled the bellows, presses it to make the air go out, and when the bellows is empty, opens its mouth to fill it with air.” Cf. Dhammadajoti 2008: 17. The Śrāvakabhūmi (II 99, GRETEL ed.) has “when he takes as object and resolves on the in-breaths and out-breaths which are subtle and hollow and which have entered the pores of the body, he is experiencing the whole body”, *yadā sūkṣmasauṣiryagatān āśvāsapaśvāsān romakūpānupravīṣṭān kāye ’dhimucyate, ālambanīkaroti tadā sarvakāyapratisamvēdī bhavati*. The Śrāvakabhūmi (II 82) gives two grounds for the breaths, i.e., *sūkṣma* *sauṣiryā* “subtle hollowness” and *audārika* *sauṣiryā*, “coarse hollowness”. The first is the hollowness from the navel region up to the entrance of the mouth and nostrils (see also Śrāvakabhūmi II 80) and vice versa, and the second is the pores of the whole body; see Wayman 1961: 88–90. (*Dve āśvāsapaśvāsayor bhūmī. Katame dve: audārikam ca sauṣiryam. Sūkṣmañ ca*

“He trains” means the three trainings: (1) the training of the higher virtue; (2) the training in the higher mind; and (3) the training in the higher wisdom.

The virtue of such a one (i.e., one who trains, *tathābhūtassa*) is called “the training in the higher virtue”; the concentration of such a one is called “the training in the higher mind”; and the wisdom of such a one is called “the training in the higher wisdom”. The meditator trains, repeatedly practises, practises much these three trainings on that object by means of mindfulness and by means of attention. This is the meaning of “he trains”.<sup>653</sup>

(4) “He trains, ‘Calm the bodily formations, I breathe in ...’.”

Why is it called “bodily formations”? While breathing in and out there occur such bodily formations as bending the body, stretching, bending forward, moving, trembling, shaking, and swaying [of the body]. He calms such bodily formations.<sup>654</sup>

Furthermore, he calms the coarse bodily formations and through the subtle bodily formations develops the first *jhāna*. From there, through the more subtle bodily formations, he develops the second *jhāna*. From there, through the [still] more subtle bodily formations, he develops the third *jhāna*. Then, having stopped [the bodily formations] without remainder, he develops the fourth *jhāna*.<sup>655</sup>

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*sauśiryam tatraudārikam sauśiryam nābhīpradeśam upādāya yāvan mukhanāsikādvāram mukhanāsikādvāram upādāya yāvan nābhīpradeśasauśiryam sūkṣmasauśiryam katamat sarvakāyagatāni romakūpāni.)* The *Mahāvibhāṣā* of the Sarvāstivādins (T 1545: 136a28–b01) has: “Question: Why is it said ‘I breathe in and out experiencing the whole body’? Answer: When mindfulness of breathing has not yet been perfected, one observes the in-breaths and out-breaths as entering and leaving from the nose. When mindfulness of breathing is perfected, one observes the wind of the breath entering and leaving everywhere through the pores of the body, just like a lotus root.” On the whole body, see also Cousins 2015: 4–6.

<sup>653</sup> Cf. Vism VIII.173, Paṭis-a 491: *Tattha sikkhati ti evam ghaṭati vāyamati. Yo vā tathābhūtassa samvāro, ayamettha adhisīlasikkhā. Yo tathābhūtassa samādhi, ayam adhicittasikkhā. Yā tathābhūtassa paññā, ayam adhipaññāsikkhā ti. Imā tisso sikkhāyo tasmin ārammaṇe tāya satiyā tena manasikārena sikkhati āsevati bhāveti bahulikaro ti evamettha attho daṭṭhabbo.* Paṭis I 184: *Sabbakāyapatisamvedī assāsapassāsānam samvaraṭhena sīlavavisuddhi, avikkhepaṭhena cittavisuddhi, dassanaṭhena dīṭṭhivisuddhi; yo tattha samvaraṭho ayam adhisīlasikkhā, yo tattha avikkhepaṭho ayam adhicittasikkhā, yo tattha dassanaṭhō ayam adhipaññāsikkhā.*

<sup>654</sup> Cf. Paṭis I 184–5: *Dīgham assāsā kāyikā. Ete dhammā kāyapaṭibaddhā kāyasankhārā. Te kāyasankhāre passambhento nirodhento vūpasamento sikkhati. ... Yathārūpehi kāyasankhārehi yā kāyassa ānamanā, vinamanā, sannamanā, pañamanā, iñjanā, phandanā, calanā, kampanā, passambhayam kāyasankhāram assasissāmīti sikkhati, ... .*

<sup>655</sup> Cf. Vism VIII.179: *Pariggahepi olāriko, pathamajjhānupacāre sukhumo. Tasmin-pi olāriko, pathamajjhāne sukhumo. Paṭhamajjhāne ca dutiyajjhānupacāre ca olāriko, dutiyajjhāne sukhumo. Dutiyajjhāne ca tatiyajjhānupacāre ca olāriko, tatiyajjhāne sukhumo. Tatiyajjhāne ca catutthajjhānupacāre ca olāriko, catutthajjhāne atisukhumo appavattim-eva pāpuṇāti ti. Idam tāva dīghabhaṇḍakasamyuttabhāṇḍakānam matam. Majjhimabhaṇḍakā pana pathamajjhāne olāriko, dutiyajjhānupacāre sukhumoti evam heṭṭhimahetṭhimajjhānato uparūpari jjhānupacārepi sukhumatarāmicchanti.*

Q. If breathing ceases without remainder [in the fourth jhāna],<sup>656</sup> how is he able to practise mindfulness of breathing?

A. Although breathing has ceased, because he has initially grasped the sign well, that attained sign manifests and is the practice sign.

How [is mindfulness of breathing developed] through the jhāna factors?

(5) “He trains, ‘Experiencing rapture,<sup>657</sup> I [shall] breathe in ...’.” [431a]

When he is mindfully breathing in and mindfully breathing out, rapture arises in two jhānas. This rapture is experienced in two ways: through non-delusion and through the object.<sup>658</sup> Thus, when the meditator enters upon [jhāna], rapture is experienced through non-delusion due to insight,<sup>659</sup> and through the object due to opposing (*paṭipakkha*).

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The explanation in the Sāriputrābhidharma (T 1548: 706b16–26) includes similes from MN 20: “... If there is shaking and movement, it is called coarse bodily activities. If there is calm, it is called subtle bodily activities. A bhikṣu subdues coarse bodily activities with subtle bodily activities and removes inferior ones with superior ones. It is just like a skilled craftsman or his pupil removing a large peg with a small peg, so a bhikṣu subdues coarse bodily activities with subtle bodily activities. It is just like a man who is running and reflects: ‘Why do I run? I should walk slowly’ and he then walks slowly. ... stands ... lies down. In this manner this man abandons coarse bodily activities with subtle bodily activities. Just so, a bhikṣu abandons ...”. Cf. Dhammadajoti, 2008: 18.

<sup>656</sup> D III 266: *Catutthajjhānam samāpannassa assāsa-passāsā niruddhā hoti.*

<sup>657</sup> The text literally has “Experiencing rapture as object, ...” (喜為事知) but at the start of the chapter (430a03–4) this step is given as just “experiencing rapture”, (知喜), which is in accordance with the Pāli suttas and the other steps explained here in Vim.

<sup>658</sup> Cf. Paṭis-a 501: *Pīṭipatiśamvedī ti pīṭī paṭiśamviditam karonto pākāṭam karonto assasissāmī passasissāmītī sikkhati. Tattha dvīhākārehi pīṭī paṭiśamviditā hoti ārammaṇato ca asammohato ca. Katham ārammanato pīṭī paṭiśamviditā hoti? Sappītike dve jhāne samāpajjati, tassa samāpattikkhane jhānapatilābhena ārammanato pīṭī paṭiśamviditā hoti ārammanassa paṭiśamviditattā. Katham asammohato? Sappītike dve jhāne samāpajjitvā vuṭṭhāya jhānasampayuttam pīṭī khayato vayato sammasati, tassa vipassanākkhaṇe lakkhanapatiṭivedhena asammohato pīṭī paṭiśamviditā hoti. Eteneva nayena avasesapadānipi attatho veditabbāni. Idam panettha visesamattam: tinnam jhānānam vasena sukhapaṭiśamviditā hoti. Catunnam-pi jhānānam vasena cittasaṅkhārapaṭiśamviditā veditabbā.* Cf. Vism VIII.227/p.287.

<sup>659</sup> The text is cryptic. 以不愚癡以觀故以對治故以事故, lit. “through non-delusion, because through insight, because through opposing, because through the object”. The character 觀 can correspond to *vipassanā*, *paccavekkhana*, *vavatthāna*, *vicāra*, etc. Since the preceding sentence says that there are two ways, this passage should not instead give four ways, but states the rapture is experienced through non-delusion due to *vipassanā*, and through the object due to opposing (the five hindrances), i.e., *samatha*. Cf. Paṭis I 187, Vism VIII.228/p.288: *Tāya satiyā tena nānena sā pīṭī paṭiśamviditā hoti. Āvajjato sā pīṭī paṭiśamviditā hoti, jānato ... pe ... passato ... paccavekkhato ... cittaṇī adhitṭhahato ... saddhāya adhimuccato ... vīriyām paggaṇhato....* Vism-mhṭ I 340: *Sā pīṭī ti sā jhānapariyāpannā pīṭī. Jānatoti samāpannakkhaṇe ārammaṇamukhena jānato. ... Passatoti dassanabhūtena nānena jhānato vuṭṭhāya passantassa. Paccavekkhatoti jhānānam paccavekkhantassa. ... Ettha ca dīghaṇ*

(6) “He trains, ‘Experiencing pleasure, I [shall] breathe in ...’.”

When he is mindfully breathing in and mindfully breathing out, pleasure arises in three jhānas. This pleasure is experienced in two ways: through non-delusion and through the object, as was taught above.

(7) “He trains, ‘Experiencing the mental formations, I [shall] breathe in ...’.”

“Mental formations” means “perception and feeling”. These mental formations arise in the four jhānas. They are experienced in two ways: through non-delusion and through the object, as was taught above.

(8) “He trains, ‘Calming the mental formations, I [shall] breathe in ...’.”

“Mental formations” means “perception and feeling”. He trains calming the coarse mental formations. [The rest is] as was taught above.

(9) “He trains, ‘Experiencing the mind, I [shall] breathe in ...’.”

When he is mindfully breathing in and mindfully breathing out, his mind and the object of the in-breaths and out-breaths are experienced<sup>660</sup> in two ways: through non-delusion and through the object, as was taught above.

(10) “He trains, ‘Gladdening the mind, I [shall] breathe in ...’.”

“Gladdening”, means rejoicing (*pamodana*).<sup>661</sup> In two jhānas, he causes exultation of mind (*udaggacitta*) through rejoicing. Thus he trains, as was taught above.

(11) “He trains, ‘Concentrating the mind, I [shall] breathe in ...’.”

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*assāsavasenā ti ādinā paṭhamacatukkavasena ārammaṇato pīṭipatīsañvedanā* *vuttam*, *tathā āvajjato ti ādīhi pañcahi padehi. Abhiññeyyam abhijānatoti ādīhi pana* *asammohato. ... Saṅkhepato samathavasena ārammaṇato, vipassanāvasena asammohato* *pīṭipatīsañvedanā* *vuttan-ti daṭṭhabbaṁ.*

<sup>660</sup> Paṭis I 189: *Kathām cittapaṭīsañvedī assasissāmī ... passasissāmī ti sikkhati? Katamā* *taṁ cittam*? *Dīgham assāsavasena ... passāsavasena ... passambhayaṁ cittasaṅkhāraṁ* *assāsavasena ... passāsavasena viññāṇam cittaṁ. Yaṁ cittaṁ mano ... viññāṇakkhandho* *tajjā manoviññāṇadhātu idam cittaṁ. Kathām taṁ cittaṁ paṭividitaṁ hoti? Dīgham* *assāsavasena ... passāsavasena cittassa ekaggatam avikkhepaṁ pajānato sati upaṭṭhitā hoti.* *Tāya satiyā tena nāñena tam cittaṁ paṭividitaṁ hoti ... sacchikāṭabbaṇ sacchikaroto taṁ* *cittaṁ paṭividitaṁ hoti. Evaṁ taṁ cittaṁ paṭividitaṁ hoti. Ps IV 141: yasmā cittapaṭīsañvedī* *assasissāmīti ādinā nayena pavatto bhikkhu kiñcāpi assāsapassāsanimittam ārammaṇam* *karoti, tassa pana cittassa ārammaṇe satiñca sampajaññañ-ca upaṭṭhapetvā pavattanato* *citte cittānupassīyeva nāmesa hoti.*

<sup>661</sup> Paṭis I 190: *Katamo cittassa abhippamodo? Dīgham assāsavasena cittassa ekaggataṁ* *avikkhepaṁ pajānato uppajjati cittassa abhippamodo. Yā cittassa āmodanā pamodanā hāso* *pahāso vitti odagyaṁ attamanatā.*

When the meditator is mindfully breathing in and mindfully breathing out, through mindfulness, through attending (*manasikāra*), the mind becomes established and unified on the object. Through that establishing and one-pointedness of mind, the mind becomes concentrated.<sup>662</sup> Thus he trains.

(12) “He trains, ‘Freeing the mind, I [shall] breathe in …’.”

When the meditator is mindfully breathing in and mindfully breathing out, if his mind is overly lax, he frees it from sloth (*thīna*); if it is overly exerting (*accāraddha*), he frees it from agitation — thus he trains. If his mind is elated, he frees it from desire (*rāga*) — thus he trains. If it is dejected, he frees it from anger (*dosa*) — thus he trains.<sup>663</sup> If his mind is defiled (*kiliṭṭha*), he frees it from the lesser afflictions (*upakkilesa*) — thus he trains. Furthermore, if his mind has boredom (*arati*) towards the object, he causes his mind to delight in it — thus he trains.<sup>664</sup>

(13) “He trains, ‘Contemplating impermanence, I [shall] breathe in …’.”

When he is mindfully breathing in and mindfully breathing out, he sees the arising and passing away of that in-breath and out-breath, the object of the in-breaths and out-breaths, and the mind and the mental properties. Thus he trains.

(14) “He trains, ‘Contemplating fading away, I [shall] breathe in …’.”

<sup>662</sup> Overly exerted and overly lax energy, elation, depression, and boredom are also mentioned in the discussion of “abandoning of distraction” at 413c. Cf. Paṭis I 191: *Dīgham assāsavasena cittassa ekaggatā avikkhepo samādhi, dīgham passāsavasena. ..., yā cittassa thīti saṅghiti avaṭṭhiti avisāhāro avikkhepo ...* Paṭis-a 312: *Samādaham cittan-ti ārammaṇe cittam̄ samam̄ thapento.*

<sup>663</sup> Overly exerted energy; overly lax energy; elation; and depression are called “distractions” in § 10 of this chapter.

<sup>664</sup> Paṭis I 191: *Katham̄ vimocayam̄ cittam̄ ... passasissām̄ ti sikkhati? Rāgato ... dosato ... mohato ... mānato ... diṭṭhiyā ... vicikicchāya ... thīnato ... uddhaccato ... ahirikato ... anottappato vimocayam̄ cittam̄ passasissām̄ ti sikkhati.* Paṭis-a II 522: *Rāgato vimocayam̄ cittan-ti ādīhi dasahi kilesavatthūhi vimocanam̄ vuttam̄. Thinaggahañeneva cettha middhaggahañam̄, uddhaccaggahañeneva ca kukuccaggahañam̄ katañ hotī ti.* Paṭis I 162: *Kāmacchando samādhissa paripantho, nekkhammam̄ samādhissa upakāram̄. Byāpādo ... abyāpādo ... Thinamiddham̄ ... ālokasaññā ... Uddhaccam̄ ... avikkhepo ... Vicikicchā ... dhammavavatthānam̄ ... Avijjā ... nāñam̄ ... Arati samādhissa paripantho, pāmojjam̄ samādhissa upakāram̄.*

Dhammadhoti (2008: 17) translates the last part (於事若心不著樂令著) as “when the citta is disinclined towards the object, he makes it inclined” and observes that this “seems to link *vimocayati* (‘liberates’) with the *cetasika vimokkha* in the sense of being inclined and resolved with regard to the object”, however, 不著樂 likely is a translation of *arati* (無喜樂 & 不樂 elsewhere in Vim) and 著 of *rati* or *rajjati*.

When the meditator is mindfully breathing in and mindfully breathing out, [he sees]: “This is an impermanent state; the fading away of this state is nibbāna”.<sup>665</sup> Thus he trains.

(15) “He trains, ‘Contemplating cessation, I [shall] breathe in ...’.”

Seeing as it really is “This impermanent state is a disadvantage (*ādīnava*); its cessation is nibbāna”.<sup>666</sup> Seeing peace (*santi, viveka*),<sup>667</sup> he trains. [431b]

<sup>665</sup> Paṭis I 192: *Katham virāgānupassī assasissāmī ... passasissāmī ti sikkhati? Rūpe ... viññāne... cakkhusmīm... pe ... jarāmarane ādīnavam disvā jarāmaranavirāge chandajāto hoti saddhādhimutto, cittañcassa svādhītītañ. Paṭis-a 523: *Virāgānupassīniddese rūpe ādīnavam disvā ti bhañgānupassanato paññāya parato vuttehi aniccaññādīhi rūpakkhandhe ādīnavam disvā. Rūpavirāge ti nibbāne. Nibbānañ-hi āgamma rūpañ virajjati apunaruppātthidhammatāñ āpajjanena nirujjhati, tasmā nibbānam rūpavirāgo ti vuccati. Chandajāto hotī ti anussavavasena uppannadharmacchando hoti. Saddhādhimutto ti tasmiñ yeva nibbāne saddhāya ca adhimutto nicchito. Cittañcassa svādhītīhitān ti assa yogissa cittāñ khayavirāgasāñkhāte rūpabhañge ārammañavasena, accanta virāgasāñkhāte rūpavirāge nibbāne anussavavasena suññu adhitīhitān suññu patitīhitān hoīti ti sambandhato veditabbam. Rūpe virāgānupassī ti rūpassa khayavirāgo rūpe virāgo ti pakatibhummavacanena vutto. Rūpassa accantavirāgo rūpe virāgo ti nimittatthe bhummavacanena vutto. Tam duvidham-pi virāgam ārammañato aijjhāsayato ca anupassanasilo rūpe virāgānupassī ti vutto. Esa nayo vedanādīsu. Nirodhānupassīpadaniddese pi eseva nayo. Ps II 298, Mp IV 43: Aniccañupassanā ti pañcakkhandhānañ khayato vayato dassanaññānañ. ... Virāgānupassīti ettha dve virāgā khayavirāgo ca accantavirāgo ca. Tattha sañkhārānañ khayavayato anupassanāpi, accantavirāgam nibbānañ virāgato dassanamaggaññānañ-pi virāgānupassanā. Tadubhayasamāñgīpuggalo virāgānupassī nāma, tam sandhāya vuttam virāgānupassī ti, virāgato anupassantoti attho. Nirodhānupassimhipi eseva nayo, ... Paṭis-a II 504: Virāgānupassīti ettha pana dve virāgā khayavirāgo ca accantavirāgo ca. Tattha khayavirāgoti sañkhārānañ khañabhañgo. Accantavirāgoti nibbānañ. Virāgānupassanā ti tadubhayadassanavasena pavattā vipassanā ca maggo ca. Tāya duvidhāyapi anupassanāya samannāgato hutvā assasanto ca passasanto ca virāgānupassī assasissāmī passasissāmīti sikkhati veditabbo. ... Ettha ca aniccañupassīti taruñavipassanāya vasena vuttam, virāgānupassī ti tato balavatarāya sañkhāresu virajjanasamatthāya vipassanāya vasena, nirodhānupassī ti tato balavatarāya kilesanirodhanasamatthāya vipassanāya vasena, pañinissaggānupassī ti maggassa āsannabhūtāya atitikkhāya vipassanāya vasena vuttan-ti veditabbañ. Yattha pana maggo pi labbhati, so abhinno yeva. Paṭis-a I 312: Aniccañupassīti aniccañupassanāvasena. Virāgānupassīti nibbidānupasanāvasena. Nirodhānupassīti bhañgānupassanāvasena. Pañinissaggānupassī ti vuññānagāminivipassanāvasena.**

The Chinese and Tibetan translations translate *virāga* as “dispassion”. On the two overlapping senses of *virāga*, see Anālayo 2012a: 46–53.

Paṭis-a I 251: *Virāgadhamman-ti ... kevalam sabhāvātikkamanapakatikam. Virāgo nāma jiguçchanām vā samatikkamo vā ti hi vuttam. Nidd-a I 201: Virāgadhammā ti anivattī hutvā vigacchanasabhāvā. It-a II 64: Virāgadhamman-ti virajjanadhammam, palujjanasabhāvan-ti attho.*

<sup>666</sup> See Paṭis-a 523: *Rūpavirāge ti nibbāne, ... Nirodhānupassīpadaniddese pi eseva nayo* in previous footnote.

<sup>667</sup> This refers to the *ādīnavāññā*, the knowledge of disadvantage. See Paṭis I 59: *Uppādo dukkhan-ti bhayatupaññāne paññā ādīnave ñānañ. ... Anuppādo sukhan-ti santipade ñānañ.*

(16) “He trains, ‘Contemplating relinquishment, I [shall] breathe in ...’.”

Seeing as it really is “This impermanent state is a disadvantage”. On [seeing] that disadvantage, equanimity manifests and he dwells established in peace,<sup>668</sup> cessation, and nibbāna.<sup>669</sup> Inclining towards [abiding in] ease (*phāsu*) of mind, he trains.

[Nibbāna should be understood thus:] “This is the peaceful; this is the sublime, namely, the calming of all formations, the relinquishment of all acquisitions, the destruction of craving, fading away, cessation, nibbāna”.<sup>670</sup>

Of these sixteen grounds (*solasa-vatthu*), the first twelve grounds are calm and insight. As for the last four grounds beginning with impermanence, these are only insight. Thus should it be known through calm and insight.<sup>671</sup>

<sup>668</sup> This refers to knowledge of equanimity towards formations, *saṅkhārupekkhāñāna*. See Paṭis I 60: *Uppādo dukkhan-ti muñcitukamyatāpaṭisaṅkhāsantiṭṭhanā paññā saṅkhārupekkhāsuññānam*. Vism XXI.62–63: *Evamevāyam sabbasaṅkhārehi muñcitukāmo hutvā paṭisaṅkhānupassanāya saṅkhāre pariggāhanto ahañ mamañ ti gāhetabbam adisvā bhayañca nandiñca vippahāya sabbasaṅkhāresu udāsīno hoti majjhatto. Tassa evam jānato evam passato tīsu bhavesu ... cittam patilāyati patikūṭati pativattati na sampasāriyati, upekkhā vā pāṭikulyatā vā sañjhāti. ... Iccassa sankhārupekkhāññānam nāma uppānām hoti. Tam panetañ sace santipadañ nibbānām santato passati, sabbañ saṅkhārappavattam vissajjettā nibbānam-eva pakkhandati*. Paṭis-a 217: *Nirodhāya upasamāya ti nibbānām*. Th-a I 58: *Padam santan-ti nibbānām sandhāya vadati. Evarūpo hi bhikkhu santam padam santam koṭṭhāsam sabbasaṅkhārānam upasamabhāvato saṅkhārūpasamam paramasukhatāya sukhami nibbānām adhigacchati vindati yeva. Thī-a 13: Nirodhām phusehī ti kilesanirodhām phussa paṭilabha. Saññāvūpasamam sukham, ārādhayāhi nibbānan-ti kāmasaññādīnam pāpasaññānam upasamanimittam accantasukhami nibbānām ārādhehi*.

<sup>669</sup> Paṭis I 194: *Paṭinissaggā ti dve paṭinissaggā paricāgapaṭinissaggo ca pakkhandana-paṭinissaggo ca. Rūpam pariccajatī ti paricāgapaṭinissaggo. Rūpanirodhe nibbāne cittam pakkhandatī ti pakkhandanapaṭinissaggo*. Paṭis-a 524: *Rūpam pariccajatī ti ādīnavadassanena nirapekkhatāya rūpakkhandham pariccajati. Paricāgapaṭinissaggo ti paricāgaṭhena paṭinissaggo ti vuttañ hoti. Etena paṭinissaggapadassa paricāgaṭho vutto, tasmā kilesānam pajahananti attho. Ettha ca vuṭṭhānagāminī vipassanā kilese tadañgavasena pariccajati, maggo samucchedavasena. Rūpanirodhe nibbāne cittam pakkhandatī ti vuṭṭhānagāminī taminnatāya pakkhandati, maggo ārammaṇakaraṇena. Pakkhandanapaṭinissaggo ti pakkhandanāṭhena paṭinissaggo ti vuttañ hoti. Etena paṭinissaggapadassa pakkhandanāṭho vutto, tasmā cittassa nibbāne vissajjanan-ti attho*. Ps II 298, Mp IV 43: *Paṭinissaggānupassī ti ettha paṭinissaggo vuccati vossaggo, so ca paricāgavossaggo pakkhandanavossaggo ti duvidho hoti. Tattha paricāgavossaggo ti vipassanā, sā hi tadañgavasena kilese ca khandhe ca vossajjati. Pakkhandanavossaggo ti maggo, so hi nibbānām ārammaṇām ārammaṇato pakkhandati*.

<sup>670</sup> M I 435: *Etam santam, etam paññātam, yad idam sabbasaṅkhārasamatho sabbūpadhi-paṭinissaggo tanhakkhayo virāgo nirodho nibbānan ti*.

如是寂寂如是妙 literally means: “Such is the peaceful, such is the sublime: ...”, i.e., *evam santam, evam paññātam*, which could be due to a misunderstanding of *etam* as *evam*.

<sup>671</sup> Vism VIII.236/p.291: *Idam catutthacatukkam suddhavipassanā vasen’eva vuttañ. Purimāni pana tīṇi samathavipassanā vasena. Evañ catunnañ catukkānañ vasena solasavatthukāya ānāpānasatiyā bhāvanā veditabbā*.

Furthermore, all these [sixteen training grounds] are of four kinds, namely, development, giving rise to, accomplishment, and insight:<sup>672</sup>

- (1) Knowing that [the breath is] sometimes short and sometimes long when mindfully breathing in and mindfully breathing out — this is called “development”.
- (2) Calming the bodily formations, calming the mental formations, gladdening the mind, concentrating the mind, and freeing the mind — this is called “giving rise to”.
- (3) Experiencing the whole body, experiencing [rapture, experiencing] pleasure, experiencing the mental formations, and experiencing the mind — this is called “accomplishment”.
- (4) The four ways beginning with “contemplating impermanence” — this is called “insight”.

Furthermore, “development” by way of mindfulness of breathing supports the plane [of jhāna] (*bhūmi*). That development, that mindfulness of breathing, supports the plane that is with thinking and with exploring (*savitakka-savicāra*), and the plane that is with exploring.<sup>673</sup> “Experiencing rapture” is the plane

<sup>672</sup> 彼一切四種謂如是修令起觀具足. The part 修令起觀具足 might be a summary of the four kinds, however, it could also be translated as “this is the development giving rise to the accomplishment of insight” and the misplaced conclusion of item four. The “this is called ...” conclusions appear to be garbled. A Chinese copyist mistakenly interchanged the explanation of items 1 and the conclusion of 4: 謂有時見, “sometimes one discerns” and 謂見, “this is called insight”. The conclusion (i.e., “knowing the long and short [breath]”, 知長短) of the first item belongs to the explanation. Compare 430c07–08: “his mind should notice that the breath is sometimes long and sometimes short” 有時作長有時作短. The item “knowing the long and short [breath]”, 知長短, could belong to the next kind, i.e., “giving rise to”, but then there is no item left in “development” since “mindfully breathing in and out” is not part of the sixteen grounds (see e.g., 431b21).

The characters 具足 could correspond to *sampatti*, *sampanna*, or *patipada*. 觀具足 lit. means “insight-accomplishment” or “accomplishment of insight”, but that would entail that there is no fourth item. At 417a24 the same characters 觀具足 are used in the sense of the jhāna being endowed with vision or insight (*dassana-sampanna*?). However, here 觀, “insight”, would fit as the fourth item, and 具足 in the sense of accomplishment of concentration/freedom from hindrances would fit the third item.

What do the four refer to? To calm and insight, or to the development of insight and the accomplishment of insight? The latter, mentioned below as the two kinds of development and fulfilment, is more likely. No parallel can be traced in the Pāli.

<sup>673</sup> ... 是受持是有覺是受彼有覺有觀有觀地. lit. “supports that with thinking, is with thinking, with exploring, with exploring plane”. This cryptic and probably corrupt passage, perhaps due to a duplication of a line by a scribe, seems to state that the development of the first two tetrads leads to the first and second jhāna of the five-fold jhāna scheme; see 407b16–19, 408a05–16, and 438a19–20. It is related to the discussion of jhāna planes in Dhs 222: *Katame dhammā savitakkā? Savitakkabhūmiyam kāmāvacare rūpāvacare*

of the second jhāna. “Experiencing pleasure” is the plane of the third jhāna. “Experiencing the mind” is the plane of the fourth jhāna.

Furthermore, all these [sixteen grounds] are of two kinds: development and fulfilment (*pāripūri*). Herein, development is just that; fulfilment is the non-decline of the sixteen ways.

Development is like a seed, [since] it is the cause of benefits. Fulfilment is like a flower or a fruit, since it resembles their manifestation.

If mindfulness of breathing is developed thus the four establishments of mindfulness are fulfilled. If the four establishments of mindfulness are developed, the seven factors of enlightenment are fulfilled. If the seven factors of enlightenment are developed, true knowledge and freedom (*vijjāvimutti*) are fulfilled.<sup>674</sup>

Q. How is this possible?

A. The four grounds beginning with the long out-breath and in-breath fulfil the establishment of mindfulness of the body. The grounds beginning with the experiencing of rapture fulfil the establishment of mindfulness of feeling. The grounds beginning with the experiencing of the mind fulfil the establishment of mindfulness of the mind. The grounds beginning with the contemplation of impermanence fulfil the establishment of mindfulness of states. Thus, the development of mindfulness of breathing fulfils the four establishments of mindfulness.<sup>675</sup>

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*apariyāpanne, vitakkam jhāpetvā, taṇsampayutto vedanākkhandho ... pe ... viññāṇakkhandho — ime dhammā savitakkā. ... Katame dhammā avitakkā? ... savicārā? ... avicārā? ... sappūtikā? ... appūtikā? and Dhs 181: Katame dhammā savitakkasavicārā? Savitakkasavicāra-bhūmiyā kāmāvacare, ... avitakkavicāramattā? ... avitakka-avicārā? ... pūtisahagatā? ...*

In the Miscellaneous Topics section below (431c06), the planes with and without thinking (地成有覺無覺) are mentioned. The other three tetrads are said to lead to the other jhānas of the fourfold jhāna scheme. Cf. Nett-a 204: *Kāyānupassanāya kāmarāgassa ujuvipaccanīka-bhāvato paṭhamo satipaṭṭhāno bhāvito bahulikato kāmapaṭipakkhamā pathamāna jhānaṇ paripūreti ti vuttam. Tathā pūtipaṭisamvedanādivasena pavattamānaṇ dutiyām satipaṭṭhānam, sappūtikassa dutiyajjhānassa cittassa abhippamodanavasena pavattamānaṇ tatiyām satipaṭṭhānam ukkamsagatasukhassa tatiyajjhānassa aniccavirāgādivasena pavattiyā saṅkhāresu upekkhakam catuttham satipaṭṭhānam upekkhāsati-pārisuddhibhāvato catutthajjhānassa pāripūriyā sanvattati.*

<sup>674</sup> S V 329: *Ānāpānasatisamādhi* kho *Ānanda* eko dhammo bhāvito bahulikato cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvītā bahulikatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvītā bahulikatā vijjāvimutti paripūrenti.

<sup>675</sup> S V 323–4: *Yasmiṇ samaye ānanda bhikkhu dīghaṇ vā ... passasissāmī ti sikkhati, kāye kāyānupassī ānanda bhikkhu tasmiṇ samaye viharati ... dhammesu dhammānupassī ānanda bhikkhu tasmiṇ samaye viharati ...*

Q. How are the seven factors of enlightenment fulfilled through the development of the four establishments of mindfulness?

A. On the occasion that the establishments of mindfulness are developed, unmuddled mindfulness is established — this is called “the enlightenment factor of mindfulness”. The meditator, with mindfulness established thus, knows and investigates formations as impermanent, suffering [and without self]; this is called “the enlightenment factor of investigation of the Dhamma”. Investigating the Dhamma thus he initiates energy and without slackening — this is called “the enlightenment factor of energy”. Owing to initiating energy, unworldly (*nirāmisa*) rapture arises — this is called “the enlightenment factor of rapture”. [431c] Owing to the rapture of mind, his body and mind become tranquil — this is called “the enlightenment factor of tranquillity”. Owing to the tranquillity of body and pleasure, his mind becomes concentrated; this is called “the enlightenment factor of concentration”. Being concentrated thus, the mind becomes equanimous; this is called “the enlightenment factor of equanimity”. Thus, through the development of the four establishments of mindfulness, the seven factors of enlightenment are fulfilled.<sup>676</sup>

Q. How does the development of the seven factors of enlightenment fulfil true knowledge and freedom (*vijjā-vimutti*)?

A. When practising much (*bahulikaroti*) and developing the seven factors of enlightenment in this manner, in a [single] moment the path is attained and knowledge is fulfilled; in a [single] moment, the fruit is attained and freedom is fulfilled. Thus, the development of the seven factors of enlightenment fulfils true knowledge and freedom.<sup>677</sup>

<sup>676</sup> Cf. S V 331–33: *Yasmim samaye ānanda bhikkhu kāye kāyānupassī viharati upaṭhitasati, tasmim ānando bhikkhuno sati hoti asammuṭṭhā; yasmim samaye ānanda bhikkhuno upaṭhitasati asammuṭṭhā, satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti; ... Evam bhāvitā kho ānanda cattāro satipaṭṭhānā evam bahulikathā sattabojjhānge paripūrenti.*

<sup>677</sup> Cf. S V 333: *Kathaṁ bhāvitā ca sattabojjhāṅgā kathaṁ bahulikatā vijjāvimuttim paripūrenti? ... upekhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīm.*

Spk III 274: *Ettha pana solasakkhattukā ānāpānassati missakā kathitā, ānāpānāmūlakā satipaṭṭhānā pubbabhāgā, tesamī mūlabhūtā ānāpānassati pubbabhāgā. Bojjhaṅgamūlakā satipaṭṭhānā pubbabhāgā, tepi bojjhaṅgā pubbabhāgāva. Vijjāvimuttipūrakā pana bojjhaṅgā nibbattitalokuttarā, vijjāvimuttiyo ariyaphalasampayuttā. Vijjā vā catutthamaggasampayuttā, vimutti phalasampayuttā ti. Ps IV 142: Ettha pana ānāpānāpariggāhikā sati lokiyā hoti, lokiyā ānāpānā lokiyasatipaṭṭhānām paripūrenti, lokiyā satipaṭṭhānā lokuttarabojjhānge paripūrenti, lokuttarā bojjhaṅgā vijjāvimuttiphalanibbānam paripūrenti. Iti lokiyyassa āgataṭṭhāne lokiyan kathitam, lokuttarassa āgataṭṭhāne lokuttaram kathitanti. Thero panāha aññaththa evam hoti, imasmim pana sutte lokuttaram upari āgatam, lokiyā ānāpānā lokiyasatipaṭṭhāne paripūrenti, lokiyā satipaṭṭhānā lokiye bojjhaṅge paripūrenti, lokiyā bojjhaṅgā lokuttaram vijjāvimuttiphalanibbānam paripūrenti, vijjāvimuttipadena hi idha vijjāvimuttiphalanibbānam adhippetanti.*

## 106 Miscellaneous topics

Q. All formations, depending on their plane (*bhūmi*), are with thinking or are without thinking.<sup>678</sup> That being so, why is it only said that mindfulness of breathing eliminates thinking, and why is this not said of the other [meditation subjects]?

A. Thinking is used in a different sense here. The proper sense here is that thinking is a hindrance to *jhāna* and therefore is eliminated.<sup>679</sup> Thinking is like a divine musician (*gandhabba*) who follows a sound when hearing it. Therefore, thinking is eliminated. Furthermore, [mindfulness of breathing] is like walking on an embankment<sup>680</sup> since the mind is focussed, and mindfulness is settled on one object without moving. Therefore, mindfulness of breathing is taught for the elimination of thinking.<sup>681</sup>

Q. Why is the touch of wind pleasant?

A. Because it pleases the mind.

*Mindfulness of breathing is finished.*

<sup>678</sup> 無覺. Later in Ch. 12 (459b07), in a discussion of the two types of insight, 無覺 also occurs as part of the “plane without thought”, 無覺地 in contrast to the “plane with thought”, 覺地. See Dhs 222: *Katame dhammā savitakkā?* (quoted in Ch. 8 fn. 673) and Yam II 24: *Avitakka-avicārabhūmiyam tesam tattha cittasaṅkhāro uppajjissati, no ca tesam tattha vacīsaṅkhāro uppajjitha. Savitakkasavivacārabhūmiyam tesam tattha cittasaṅkhāro ca uppajjissati vacīsaṅkhāro ca uppajjitha.*

Cf. Dhs 222, § 1275. *Katame dhammā savitakkā? Savitakkabhūmiyam kāmāvacare rūpāvacare apariyāpanne, vitakkam̄ ihapetvā, taṇsampayutto vedanākkhandho ... pe ... viññāṇakkhandho, ime dhammā savitakkā.* § 1276. *Katame dhammā avitakkā? Avitakka-bhūmiyam kāmāvacare rūpāvacare arūpāvacare apariyāpanne; vedanākkhandho...pe... viññāṇakkhandho; vitakko ca, sabbañ-ca rūpam̄, asaṅkhata ca dhātu, ime dhammā avitakkā.*

<sup>679</sup> The question and answer about the touch of breath being pleasant have been moved from here to below because it is an intrusion (due to a copyist error) in this discussion of *vitakka*.

<sup>680</sup> 堤塘 means a dyke or levee that retains water in a reservoir or river.

<sup>681</sup> See § 99. Cf. A IV 353, 358, Ud 37, Vism VIII.238/Vism 291: *Ānāpānasati bhāvetabbā vitakkupacchedāya. Mp IV 163: Vitakkupacchedāyā ti vuttanayeneva uppannānam vitakkānam upacchedanatthāya. It-a II 89: Byāpādavitakko, vihimsāvitakko, nātivitakko, janapadavitakko, amarāvitakko, anavaññattipatisamyutto vitakko, lābhassakkārasilokapatisamyutto vitakko, parānuddayatāpatisamyutto vitakkoti aṭṭha, kāmavitakkena saddhim̄ navavidhā mahāvitakkā ānāpānassatisamādhinā tannissitāya ca vipassanāya pubbabhāge vikkhambhitā. Taṇi pādakam̄ katvā adhigatena ariyamaggenayathāraham̄ anavasesato pahīyanti. Vuttam-pi cetam̄ ānāpānassati bhāvetabbā vitakkupacchedāyā ti. A III 449: Cetaso vikkhepassa pahānāya ānāpānassati bhāvetabbā. See also Śrāvakabhūmi, Yogasthāna III: ānāpānasmṛti-rāsevitā bhāvitā vitarkopacchedāya samvarttate.*

## L8. *Recollection of Death*

### 107 Introduction

Q. What is recollection of death? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. The termination of the life force — this is called “death”. The undistracted dwelling [of the mind] in this recollection is its practice. [The manifestation of clear knowing of] the termination of one’s own life is its characteristic.<sup>682</sup> Disenchantment is its essential function. Security is its footing.<sup>683</sup>

Q. What are its benefits?

A. One who practises mindfulness of death is diligent with regard to the higher wholesome states; he loathes unwholesome states; is not hoarding much requisites nor has selfishness on account of them; he can see his own life-span;<sup>684</sup> his mind is not attached to life; he practises the perceptions of impermanence, of suffering, and without self, and fulfils them all; he is destined for a good destination or is destined for the deathless. At the end of his life, his mind is not confused.<sup>685</sup>

### 108 Procedure

Q. What is the procedure?

A. The beginner meditator goes to a secluded place, sits down, and concentrates his mind completely. With an undistracted mind he recollects: “All beings die. I [too] am of the nature to die; I am destined for death; I have not gone beyond death.”<sup>686</sup>

<sup>682</sup> Vism VII.1: *Maraṇam ārabbha uppannā anussati maraṇānussati, jīvitindriyupaccheda-ārammaṇāya satiyā etamadhivacanam.*

<sup>683</sup> 無難, “without trouble/difficulty/peril/hardship” or “safety/security” = *anantarāya, nirupaddava?* Probably the meaning of having no fear of death is intended.

<sup>684</sup> This benefit is not in the Vism. The text is not clear and could be corrupt: “to see body/own life-span/life mind not attached”, 見身壽命心不貪著.

<sup>685</sup> Vism VIII.41: ... *satataṁ appamatto hoti, sabbabhavesu anabhiratisaññam paṭilabhati, jīvitaniκanti jahāti, pāpagaraḥ hoti, asannidhibahulo parikkhāresu vigatamalamacchero, aniccasāññā cassa paricayam gacchati, tadanusāreneva dukkhasāññā anattasaññā ca upaṭṭhāti. ... abhayo asammūlho kālam karoti. Sace ditṭheva dhamme amatam nārādheto, kāyassa bhedā sugatiparāyano hoti.*

<sup>686</sup> S I 97: *sabbe sattā maraṇadhammā maraṇapariyosānā maraṇam anaññāti. Sabbe sattā marissanti, maranantañ-hi jīvitam.* A III 71: *Maraṇadhammomhi, maraṇam anaññito ti abhinhām paccavekkhitabbam itthiyā vā purisena vā gahaññhena vā pabbajitena vā.* A III 74: *Sa kho so ... ariyasāvako iti paṭisañcikkhati: na kho ahaññevoko maraṇadhammo maraṇam anaññito,*

As is taught in the *Nettipada Sutta*:<sup>687</sup> “If a person wishes to contemplate death, he should contemplate a person who has passed away<sup>688</sup> and should see the cause of his death.”

Herein, there are four kinds of recollection of death: associated with sorrow (*soka*), associated with shock (*santāsa*), associated with indifference (*majjhatta*), and associated with knowledge (*ñāṇa*).

Recollecting the loss of a beloved child gives rise to thoughts [of sorrow] — this is recollection of death associated with sorrow.

Recollecting the sudden death of a child — this is recollection of death associated with shock.

When one who cremates [corpses] recollects a lifeless body — this is recollection of death associated with indifference.

When constantly contemplating [the impermanent nature of] the world, the mind gives rise to disenchantment — this is recollection of death associated with knowledge.

Herein, the meditator should not practise recollections associated with sorrow, shock, or indifference. Why? [432a] Because through them he is not able to remove obstacles (*paripantha*, *ādīnava*). Only the diligent practice of the recollection associated with knowledge is able to remove obstacles.

There are three kinds of death: death as a worldly convention (*sammuti*), death as a cutting off (*samuccheda*), and momentary death (*khaṇika*).<sup>689</sup>

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*atha kho yāvata tā sattānam āgati gati cuti upapatti sabbe sattā maraṇadhammā maraṇam anatītā’ti. Tassa tam ñāṇam abhiññam paccavekkhato maggo sañjāyati.* Cf. M III 182.

<sup>687</sup> 涅底履波陀脩多羅, *ni/ne-t-ri-pa-da-su-ta-ra*, which could be a transliteration of *Netripada-sūtra*. According to Bapat this might be the *Netripadaśāstra* of Upagupta referred to in *Abhidharmaśāśāstra*, but, in keeping with the *Vimuttimagga* being of Theravada origins, it could simply refer to a sutta in the Suttapiṭaka for which this name was used, or it could refer to an apocryphal sutta, or to the *Nettipakarana*. At ch. 8 § 74/p. 426c07 修多羅涅底里句, = *sūtra-netri-pada* / *sutta-netti-pada* = “discourse-guide-line” is used instead; see Introduction § 6.

<sup>688</sup> 被殺人, lit. “a person who has been killed/executed” but this does not fit the context.

<sup>689</sup> Cf. *Paṭis-a* I 146, *Nidd-a* I 73: *Puna khaṇikamarañam sammutimaraṇam samuccheda-maraṇam-ti ayam-pi bhedo veditabbo. Pavatte rūpārūpadhammānam bhedo khaṇika-maraṇam nāma. Tisso mato phusso mato ti idam paramatthato sattassa abhāvā, sassam̄ matam, rukkho mato ti idam-pi jīvitindriyassa abhāvā sammutimaraṇam nāma. Khīnāsavassa appatisandhikā kālakiriyā samucchedamarañam nāma. Bāhirasammuti-maraṇam ṭhāpetvā itaram sammutimaraṇañ-ca idha yathāvutitappabandhavicchedana-bhāvena saṅgahitam, dukkhassa pana vatthubhāvato dukkham.* Cf. Sv 799. Vism VIII.2/p.229: *Yam pan’ etam arahantānam vatṭadukkhasamucchedasañkhātam samuccheda-maraṇam, sañkhārānam khaṇabhaṅga-sañkhātam khaṇikamarañam, rukkho mato, loham̄ matan-ti ādisu sammutimaraṇañ ca, na tam idha adhippetam.*

What is “death as a worldly convention”? When it is dependent on the concept (*paññatti*) “living being” (*satta*)<sup>690</sup> it is called “death as a worldly convention”.

“Death as a cutting off” is “[the death of] the arahant who has cut off the afflictions”.

“Momentary death” is “the momentary dissolution of formations”.

Furthermore, there are two kinds of death: untimely death and timely death.

Death in the midst of life through suicide, murder, disease, or without [assignable] cause is called “untimely death”.

Death through the exhaustion of the life span and through ageing is called “timely death”.<sup>691</sup>

One should recall these two kinds of death.

## 109 Eight ways of practice

Furthermore, the former teachers taught the practice of mindfulness of death through these eight ways: (1) through being closely followed by an executioner, (2) through there being no means, (3) through comparison, (4) through the body being shared with many, (5) through the fragility of life, (6) through the limitedness of the duration, (7) through signlessness, and (8) through momentariness.<sup>692</sup>

## 110 Being followed by an executioner

Q. How should one develop mindfulness of death through being followed by an executioner (*vadhakapaccupaṭṭhānato*)?

A. It is like a man who is going to be executed, is about to go to the place of execution, and is followed closely by the executioner who has drawn his sword. When that man sees the executioner with the drawn sword closely following him, he thinks: “This man will kill me; at what time shall I die? I go step by step;

<sup>690</sup> 依假眾生. The variant reading 假, *paññatti*, is translated here instead of 修 “practice” (*bhāvana*, etc.). This probably means that this kind of death is due to there being the designation or concept of a living being or creature, which, however, does not exist in the higher sense as explained in *Patis-a* in the previous footnote. Cf. § 146: “In the ultimate sense a ‘living being’ cannot be found. Why then is it said that living beings are its object? Because of the different kinds of faculties, in worldly convention it is said ‘living beings’.”

<sup>691</sup> Vism VIII.2: *Tattha kālamaraṇam puññakkhayena vā āyukkhayena vā ubhayakkhayena vā hoti. Akālamaraṇam kammupacchedakakammavasena.*

<sup>692</sup> Cf. Vism VIII.8ff./p.230ff.: *tena vadhakapaccupaṭṭhānato, sampattivipattito, upasamṛharanato, kāyabahuśādhāraṇato, āyudubbalato, animittato, addhānaparicchedato, khanaparittatoti imehi aṭṭhahākārehi maranam anussaritabbam.*

at which step shall I die? When I walk, I certainly shall die. When I stand, I certainly shall die. When I sit, I certainly shall die. When I lie down, I certainly shall die.”

Thus, the meditator should develop recollection of death through being followed by an executioner.

### 111 There being no means

Q. How should one develop mindfulness of death through there being no means (*akāraṇato*)?

A. When one is born, there is no means or way that can prevent one from dying. Just as when the sun and the moon rise, there is no means or way that can prevent them from setting. Thus, one practises recollection of death through there being no means.<sup>693</sup>

### 112 Comparison

Q. How does one develop mindfulness of death through comparison (*upasamharaṇato*)?

A. Those kings of old who had great wealth, great vehicles,<sup>694</sup> and great eminence: Mahā Sudassana, Mandhātu, and others — all of those kings came to death. Furthermore, the sages of old who had great supernormal power and great eminence: Vessāmitta and Yamataggi [and so on],<sup>695</sup> who caused fire and water to issue forth from their bodies — they also came to death. Disciples of old who had great wisdom, great supernormal power, and great eminence: Sāriputta, Moggallāna, and so on — they also came to death. Furthermore, the Pacceka-buddhas who are self-made ones (*sayambhū*) who, without having a teacher, accomplished all good qualities<sup>696</sup> — they also came to death. Furthermore, the Tathāgatas, the arahants, the Rightly Enlightened Ones (*sammā-sambuddhā*), who are immeasurable (*appamāṇa*), unexcelled (*anuttara*), who are

<sup>693</sup> Not found in Vism but cf. Vism VIII.11: ... *esa satto jātakālato paṭṭhāya yathā nāma uṭṭhito sūriyo atthābhīmukho gacchateva, gatagataṭhānato īsakam-pi na nivattati. ... Yamekarattīṇi pathamam, gabbhe vasati māṇavo; / Abbhūṭhitova so yāti, sa gaccham na nivattatī ti.*

<sup>694</sup> 大乘, *mahāvāhana*. Cf. Ud 10: ... *mahaddhanataro vā mahābhogataro vā mahākosataro vā mahāvijitataro vā mahāvāhanataro vā mahabbalatataro vā mahiddhikataro vā mahānubhāvataro vā rājā* ... Ud-a 103: *Mahanto hatthi-assādivāhano etassā ti mahāvāhano*.

<sup>695</sup> Cf. D I 104: ... *ye te ahesuṁ brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro, ... seyyathidam atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu ....*

<sup>696</sup> Nidd-a I 177: *Taṇ tam kāraṇam paṭicca ekakāva anācariyakāva catusaccam bujjhitavanto ti pacceka-buddhā* ... Mil 104: ... *pacceka-buddhā sayambhuno anācariyakā ekacārino* ... Cf. the definition of *Buddha* at 426b27 and footnote.

endowed with true knowledge and conduct (*vijācaranāsampanna*), who reached perfection in all qualities<sup>697</sup> — they also came to death. How then, could I, with my brief life span, not come to death?

Thus, one practises recollection of death through comparison.

### 113 Being shared with many

Q. How does one develop mindfulness of death through the body being shared with many (*kāyabahuśādhāraṇato*)? [432b]

A. Through an upset of [the humours of] wind and phlegm, one comes to death. Through an upset of the various kinds of worms [living in the body] or through a digestive disorder, one comes to death. Or through being bitten by poisonous snakes, centipedes, scorpions, or rats, one comes to death. Or [through being attacked by] lions, tigers, leopards, elephants, or cattle, one comes to death. Or through being killed by humans or non-humans, one comes to death.

Thus, one practises recollection of death through the body being shared with many.

### 114 Fragility

Q. How does one develop mindfulness of death through the fragility of life (*āyudubbalato*)?

A. In two ways one practises recollection of death through the fragility of life: Through fragility of the base (*vatthu*) and through fragility of the dependence (*nissaya*), there is fragility of life.

Q. How is there fragility of life because of fragility of the base?

A. “This body is without intrinsic nature.<sup>698</sup> As is taught in the simile of the water-bubble, in the simile of the plantain [-trunk], and in the simile of [the lump

<sup>697</sup> *Sabbesu guṇesu pāramīm patto*. Cf. Ch. 8 fn. 497.

<sup>698</sup> 無自性. The binome 自性 usually corresponds *sabhāva* “intrinsic nature”, and here appears to be used in the same sense as in the *Paṭis*, wherein it is said that the aggregates are empty of a *sabhāva*. This is to be understood as the aggregates, or all dhammas in general, as having the characteristic of being empty of a self. *Sabhāva* here is not to be understood in the sense of individual, independently existing, or real dhammas on an ontological level, as it had in the later commentarial *Abhidhamma*; see Ronkin 2005: 92f. In the *Prajñā-pāramitā* and *Madhyama* teachings on emptiness, all dharmas are said to have no intrinsic nature, *niḥsvabhāva*, i.e., are without a fundamentally real existence.

*Paṭis* II 178–79: *Katamāñ vipariṇāmasuññāñ? Jātañ rūpañ sabhāvena suññāñ. Vigatañ rūpañ vipariṇatañceva suññāñ-ca. ... jātañ viññāñāñ... jātañ cakkhu...pe... jāto bhavo sabhāvena suññō. ....*

of] foam,<sup>699</sup> it is without essence (*sāra*), is devoid of an essence.” Thus, through the fragility of the base, there is fragility of life.

Q. How is there fragility of life because of fragility of the dependence?

A. “This name (*nāma*)<sup>700</sup> is tied to the breath, tied to the four great primaries, tied to food, tied to the four postures, and tied to heat.” Thus, through fragility of the dependence, there is fragility of life.

Thus, one practises recollection of death through the fragility of life in two ways.

## 115 Limitedness of the duration

Q. How does one develop mindfulness of death through the limitedness of the duration (*addhānaparicchedato*)?

A. “All of those born long ago and who are [still] living now come to death without exceeding a hundred years.”<sup>701</sup>

Thus, one practises recollection of death through the limitedness of the duration.

Furthermore, one practises thus: “If I could live for a day and a night and reflect on the Teaching of the Fortunate One, I would obtain great benefit! If I could live for a day, ... If I could live for half a day, ... If I could live for a few hours, ... If I could live long enough to partake of a single meal, ... long enough to partake of half a meal, ... long enough to partake of four or five morsels of food ... [long enough to partake of one morsel of food] ... long enough to breathe out [after] having breathed in, ... long enough to breathe in [after] having breathed out.”<sup>702</sup>

Thus, one practises recollection of death through the limitedness of the duration.

<sup>699</sup> S III 140–42: ... *yam kiñci rūpam* ... *passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro? ... Pheṇapiṇḍūpamañ rūpam, vedanā bubbulupamā; marīcikūpamā saññā, saṅkhārā kadalūpamā; māyūpamañ-ca viññāṇam dīpitādiccabandhunā.*

<sup>700</sup> The text distinguishes between bodily (*kāyika*) factors, i.e., *rūpa*, and mental (*cetasika*) factors, i.e., *nāma*. Cf. Vism VIII.27: *Tathā hi sattānam jīvitāñ assāsapassāsūpanibaddhañca iriyāpathūpanibaddhañ-ca sītūñhūpanibaddhañ-ca mahābhūtūpanibaddhañ-ca āhārūpanibaddhañ-ca. Nidd I 118: ... assāsa-passāsūpanibaddhañ jīvitāñ, mahābhūtūpanibaddhañ jīvitāñ, kabañikārāhārūpanibaddhañ jīvitāñ, usmūpanibaddhañ jīvitāñ, viññāñūpanibaddhañ jīvitāñ. Mūlam-pi imesañ dubbalāñ ... Paṭis-a 501: Yathā hi kammāragaggariyā dhamamānāya bhastañ-ca purisassa ca tajjāñ vāyāmañ paṭicca vāto sañcarati, evam-evam kāyañ-ca cittañ-ca paṭicca assāsapassāsāti. Tato assāsapassāse ca kāyañ-ca rūpanti, cittañ-ca tamṣampayutte ca dhamme arūpan-ti vavathāpeti. Evam nāmarūpam vavatthāpetvā ...*

<sup>701</sup> Cf. Vism VIII.35: *natthi jātassa amarañam. Yo ... ciram jīvati, so vassasatam, appam vā bhiyyo ti.*

<sup>702</sup> A III 305–6: *Yvāyam bhikkhave bhikkhu evam marañasatiñ bhāveti 'aho vatāham rattindivam jīveyyam, Bhagavato sāsanam manasikareyyam, bahu vata me katañ assā' ti, ...*

## 116 Signlessness

Q. How does one develop mindfulness of death through signlessness (*animittato*)?

A. Because of having no sign, death has no [fixed] time.

Thus, one practises recollection of death through signlessness.

## 117 Momentariness

Q. How does one develop mindfulness of death through momentariness (*khaṇato*)?

A. If one does not reckon the past or the future but only reckons the present condition, a being's life span lasts a single mind-moment (*citta-khaṇa*); it does not last for two mind-moments. Thus, all beings vanish in a mind-moment.<sup>703</sup> As is said in the Abhidhamma: “In the past mind-moment, one did not live, one will not live, and one is not living. In the future mind-moment, one did not live, one is not living, and one will not live. [432c] In the present mind-moment, one did not live, one will not live, [but] one is living.”<sup>704</sup>

It is also as is said in the verses:

Life and selfhood, suffering and pleasure entirely,  
Are joined to one mind [moment]; quickly the moment occurs.

In the unproduced [mind the world] is not born; in the present there is life.  
With the mind's dissolution, the world dies; thus the world's end was taught.<sup>705</sup>

Thus, one practises recollection of death through momentariness.

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*Appamattā viharissāma, tikkhami maraṇasati bhāvessāma āsavānam khayāyā ti. Evam hi vo bhikkhave sikkhitabban ti.*

<sup>703</sup> 一切眾生於剎那心沒, lit. “all beings in a moment mind vanishes”. This could perhaps also mean “The minds of all beings vanish in a moment”, but supposedly 剎那心 is an inversion of 心剎那, “mind-moment” and has the same sense as *citte niruddhamatte satto niruddho ti* of Vism.

Cf. Vism VIII.39/p.238: *Khaṇaparittatoti paramatthato hi atiparitto sattānam jīvitakkhaṇo ekacittappavattimatto yeva. Yathā nāma rathacakkam pavattamānam-pi ekeneva nemippadesena pavattati, tiṭṭhamānam-pi ekeneva tiṭṭhati, evam-eva ekacittakkhaṇikam sattānam jīvitam. Tasmiṁ citte niruddhamatte satto niruddho ti vuccati.*

<sup>704</sup> Nidd I 42: *Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; paccuppanne cittakkhaṇe jīvati, na jīvittha na jīvissati.* 生 usually corresponds to “birth”, “arises”, etc., but can also mean “life” and it is used in this sense here.

<sup>705</sup> Nidd I 42, 117–18: *Jīvitam attabhāvo ca sukhadukkhā ca kevalā, ekacittasamāyuttā lahuso vattati-kkhaṇo ... Anibbattena no jāto, paccuppannena jīvati, cittabhaṅgā mato loko ... Vism-mh I 296: Anibbattena na jāto ti anuppannena cittena jāto na hoti ajāto nāma hoti. Paccuppannena vattamānena cittena jīvati jīvamāno nāma hoti. Cittabhaṅgā mato loko ti cuticittassa viya sabbassa pi tassa tassa cittassa bhaṅgappattiyā ayaṁ loko paramatthato mato nāma hoti niruddhassa appaṭisandhikattā.*

## 118 Conclusion

The meditator, developing recollection of death in these ways and by these means, gives rise to disenchantment (*nibbidā*). Due to disenchantment and due to mindfulness, his mind becomes undistracted. When his mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

## 119 Miscellaneous topics

Q. What are the differences between the perception of impermanence and recollection of death?

A. The [perception of the] object (*ārammaṇa*) of the arising and passing away of the aggregates is called “perception of impermanence”.<sup>706</sup> The recollection of the disintegration of the sense-faculties is called “recollection of death”.

Through the practice of the perception of impermanence and the perception of without self, conceit is eliminated. Through the practice of recollection of death, the perception of impermanence and the perception of suffering are established. Through the cutting off of life, the mind ceases. These are the differences.

*Recollection of death is finished.*

## L9. Mindfulness of the Body

### 120 Introduction

Q. What is “mindfulness of the body”? How is it practised? What are its characteristic, essential function, [and manifestation]? What are its benefits? What is the procedure?

A. The practice of mindfulness of the nature of the body,<sup>707</sup> that which is mindfulness, recollection, [remembering; the mindfulness that is recalling,

<sup>706</sup> Cf. Nidd-a II 107: *Imāni tīṇi pi lakkhaṇāni udayabbayaṇi passantasseva ārammaṇāni honti.*

<sup>707</sup> 念身性. 身性 corresponds to *kāyasabhāva*, a term very rarely used in Pāli commentarial literature, e.g., in Vism II.67/p.77, *kāyasabhāvadassanā*; Vv-a 92, *kāyasabhāvāṇi pakāsetvā paṭikkulamanasikāre niyojesuṁ*. Cf. Sv-t I 266, Th-a II 211.

Cf. Vism VII.1: *Kesādibhedam rūpakāyāṇi gatā, kāye vā gatā ti kāyagatā, kāyagatā ca sā sati cā ti kāyagatasatī ti vattabbe rassāṇi akatvā kāyagatāsatī ti vuttā, kesādikāyakoṭṭhāsanimittārammaṇāya satiyā etamadhivacanā*. Nidd-a I 36: *Kucchitānamā kesādīnamā paṭikkulānamā āyattā ākarattā kāyoti saṅkhamā gate sarīre gatā pavattā sati kāyagatāsatī, tādisamā vā kāyāṇi gatā sati kāyagatasatī ti vattabbe rassāṇi akatvā kāyagatāsatī ti vuttā*. Vism-mht I 298: *Kāyāṇi gatā, kāye vā gatā sati kāyagatāsatī ti satisēna idam dvattīṇsākārakammaṭṭhānam adhippetan-ti yojanā*.

retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness therein — this is called “mindfulness of the body”.

The undistracted dwelling [of the mind] in this mindfulness is its practice. The making manifest of the nature of the body is its characteristic. Disenchantment is its essential function. Seeing insubstantiality is its manifestation.

Q. What are its benefits?

A. Through practising mindfulness of the body one can overcome [delight and boredom]; one can overcome fear and dread, and one can endure heat, cold, etc.; one fulfils the perception of impermanence, the perception of without self, the perception of the foul, and the perception of disadvantage; one is one who attains the four jhānas at will; [all] states partaking of true knowledge come to full development;<sup>708</sup> one is destined for a good destination or is destined for the deathless.<sup>709</sup>

## 121 Procedure

Q. What is the procedure?

A. The beginner meditator goes to a secluded place, sits down, and concentrates his mind completely. With an undistracted mind, he practises recollection of the nature of the body.

Q. How does he develop mindfulness of the body?

<sup>708</sup> 分明諸法 = *vijābhāgiyā dhammā*. Cf. A I 43: *Ekadhamme ... bhāvite bahulīkate kāyo pi passambhati, cittam-pi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijābhāgiyā dhammā bhāvanāpāripūrim gacchanti. Katamasmīm ekadhamme? Kāyagatāya satiyā. Mp II 78, Ps IV 144: Vījābhāgiyā ti ettha sampayogavasena vijjām bhajantī ti vijābhāgiyā. Vījābhāge vījākōṭhāse vattanī tipi vijābhāgiyā. Tattha vīpassanāñānam, manomayiddhi, cha abhiññā ti aṭha vijjā. Purimena athena tāhi sampayuttadhammāpi vijābhāgiyā. M III 210: yassa kassaci kāyagatāsati bhāvītā bahulīkata, antogadhāvāssa kusalā dhammā ye keci vijābhāgiyā. Cf. 所有明分法, states partaking of true knowledge, in Ch. 8 § 160/p. 438c02.*

<sup>709</sup> Cf. M III 97–98: *Kāyagatāya ... satiyā āsevitāya ... susamāraddhāya dasānisaṃsā pāṭīkañkhā. Aratiratisaho hoti, na ca tam arati sahati, uppānam arati abhibhuyya viharati. Bhayabheravasaho hoti, ... Khamo hoti sītassa unhassa jighacchāya pipāsāya ḍāmsamakasavātātapaśarīsapasamphassānam duruttānam durāgatānam vacanapathānam, uppānnānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāñaharānam adhivāsakajātiko hoti. Catunnam jhānānam ābhicetasikānam ditthadhammasukhavihārānam nikāmalābhī hoti akičchalābhī akasiralābhī. So anekavihitām iddhividham paccānubhoti. ...*

A. That which is called “this body” is (1) head-hair, (2) body-hair, (3) nails, (4) teeth, (5) skin, (6) flesh, (7) sinews, (8) bones, (9) bone marrow, (10) kidneys, (11) liver, (12) heart, (13) spleen, (14) lungs, (15) bile, (16) stomach, (17) fat, (18) grease, (19) brain-membrane, (20) large intestine, (21) small intestine, (22) [stomach-contents], (23) excrement, (24) urine, (25) pus, (26) blood, (27) phlegm, (28) sweat, (29) synovial fluid, (30) tears, (31) nasal mucus, and (32) saliva, which are impure (*asuci*).<sup>710</sup>

The beginner meditator [should recite] these thirty-two aspects in forward and reverse order. Uttering them well verbally, he should constantly recite them and constantly observe [them mentally]. Constantly observing them well [mentally], he should constantly utter them verbally. Thereafter he should attend to them only mentally in each of these four ways: through colour, through direction,<sup>711</sup> through shape, through location, and through delimitation. When he has given rise to the coarse sign, [he should only attend to] one or two or more [aspects] and should grasp the sign well.<sup>712</sup> [433a]

<sup>710</sup> “Stomach-contents” is missing in the Chinese text. It has been supplied from the parallel list at 439c27–29, to give the required 32 items.

The text has 腦 or “brain”, instead of “kidneys”. However, “brain” is later mentioned again in the list as item 19 as 腦膜 (which in Chinese means “brain-membrane, meninges” but which is due to a misunderstanding of the translator of *matthaluiga*). The Pāli list and the list of parts of the body to be contemplated as elements at 439c27–29 instead have “kidneys”. Both the lists here and at 439c27–29 include “stomach”, *udara*, 胃, which is not found in the Pāli, and omit the Pāli “pleura, midriff”, *kilomaka*.

The Pāli list occurs in two forms; one which includes brain and one which does not. The earlier Sutta list without brain is at M I 57; III 90; D II 293–94; Vibh 193: ... *imam-eva kāyam uddham pādātalā adho kesamathakā tacapariyantam pūram nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā tāco māṃsaṃ nahārū aṭṭhī aṭṭhimiñjā vakkām hadayam yakanām kilomakām pihakām papphāsām antām antaguṇām udariyām karīsaṃ pittām semhaṃ pubbo lohitām sedo medo assu vasā khelo singhānikā lasikā muttan ti*. The later list that includes the brain, *matthaluṅga*, is at Paṭis I 7 & 137; Vibh-a 56, Mil 26, Nett 74. According to Buddhaghosa, Vism VIII.44, “brain” is included in “bone marrow”, *aṭṭhimiñjā*, in the Sutta list. MW translates *mastakaluṅga* as “membrane of the brain” and *mastuluṅga* as “brain”. The graphic explanation of *matthaluṅga* at Vism XI.68 makes clear that in Pāli it means “brain”.

<sup>711</sup> Vism VIII.48 & 58f and Khp-a 41 have five ways: through colour (*vāṇṇato*), shape (*saṅthānato*), direction (*disato*), location (*okāsato*), delimitation (*paricchedato*). Here also five ways are given, although the introduction says that there are four. The character 行 can represent *cariyā*, *carāṇa*, *paṭipadā*, *gati*, *gamaṇa*, etc. Here 行 is probably a corruption of 方 Pāli *disa*, “direction”, in the sense of being a course, a general line of orientation. See 以方, “through direction”, *disato*, in the ten ways of defining the sign of the foul at 425a02.

<sup>712</sup> ... 以處以分別所起龐相或一或二或多善取相應. It is unclear how the parts of the sentence should be divided. Perhaps the division should be: “... location. Through delimitation/analysis of the coarse sign that has been produced, of one or two or more [parts of it] he should grasp well the sign” or “... delimitation. [From] the coarse sign that has been produced [thereby, he takes] one or two or more [parts] and should grasp well the sign”. As noted in the preceding note, “through delimitation” is probably the fifth method.

The meditator, by means of three kinds of attending (*manasikāra*), gives rise [to the sign], i.e., through [attending to] colour, repulsiveness,<sup>713</sup> and emptiness.<sup>714</sup>

<sup>713</sup> See also Ch. 8 § 73: “If the sign of foulness manifests by way of colour, one should meditate by way of the [colour] totalities. If ... by way of emptiness, ... the elements. If ... by way of foulness, ... foulness.” See the Khp-a passage in Ch. 8 fn. 714.

In the \**Dharmaśāra-dhyāna-sūtra* (T 618: 316b29–c06) it is said that, besides the foul antidote, there is also a beautiful (*śubha*) antidote for those who perceive their bodies as beautiful: “Not attending to the perception of the foul, for the purpose of [attaining] the beautiful liberation, the wise person opens the eye of wisdom, and contemplates the foul object. Light streams forth from the white bone, then successively arise blue forms, splendid gem trees, ... and manifold subtle forms. Therefore it is called the practice of the beautiful liberation for the purpose of the sign”; see also Greene 2012: 61f., Chan 2013: 385. In ch. 8 § 57, the beautiful liberation is given as a benefit of practising the white colour totality. The practice of taking away the flesh, etc., is also described in the *Abhidharmaśāra* and its *bhāṣya*; see Ch. 8 fn. 488. In the “Sūtra on the Concentration of Sitting Meditation” (T 614: 272a20–27), there is a similar passage on the characteristics of the *dhyāna* developed through the contemplation of the bare skeleton (赤骨人), which is what remains when the meditator has (mentally) stripped of the flesh and impurities from the skeleton. It is said that the *dhyāna* has “three characteristics or signs (相): (1) the body is at ease, soft and light; (2) a light that resembles a white conch shell streams forth from the white bone; (3) the mind dwells in calm/solitude. This is called the contemplation of the beautiful.” The first characteristic is said to be due to “the four great elements being very soft and buoyant”; the second due to “the sign of the white bone being an all illuminating light of pure white color”; and the third due to “the mind dwelling in one place”. What is described here is the white totality (*kasiṇa*) — which is one of the beautiful colour totalities (see Ch. 8 § 57) — produced by way of attending to the beautiful colour of the body part. Similar practices are described in the Khp-a passage in the next note: “But if they establish their appearance for him as a colour then head-hairs establish their appearance through the blue universal (*kasiṇa*), and likewise body-hairs. Teeth do so through the white universal. So in each case he gives attention to them by way of the appropriate universal. That is how he gives attention to them as a colour when they have established their appearance as a colour.” (Translation by Nāṇamoli 1960: 72–73).

<sup>714</sup> At Ch. 8 § 160/p.438b28 空 is used in the sense of “emptiness”: “The comprehension of emptiness is its essential function” (i.e., of the contemplation of the elements). Cf. Vism XI.117. The comprehension of emptiness is also mentioned in the extensive explanation of the 32 parts in the Khuddakapāṭha Commentary at Khp-a 71–74: ... *kathañcāyamete asubhato manasi karoti, katham vannato, katham suññato vā ti?* ... *Yadi panassa vannato upaṭṭhahanti, atha kesā nīlakasiṇavasena upaṭṭhahanti. Tathā lomā dantā odātakasiṇavasenāti. Esa nayo sabbattha. Tamtaṃkasiṇavaseneva ayamete manasikaroti, evam vannato upaṭṭhahante vannato manasi karoti. Yadi panassa suññato upaṭṭhahanti, atha kesā ghanavinibbhogavavatthānena ojaṭhamakasamūhavasena upaṭṭhahanti. Tathā lomādayo, yathā upaṭṭhahanti. ... Yassa pana te dhammā suññato upaṭṭhahanti, so lakkhaṇato manasikaroti, lakkhaṇato manasikaronto tathā catudhātuvavatthānavasena upacārajjhānaṃ pāpuṇāti. Atha manasikaronto te dhamme aniccadukkhānattasuttatayavasena manasikaroti. Ayamassa vipassanānayo. ... Suññato ti dvattimśākāre aṭṭhavīsatataṃ suññatā honti, yāsaṃ vasena yogāvacaro dvattiṇsākāraṃ suññato vipassati. Seyyathidam kese tāva pathavīdhātu āpodhātvādīhi suññā, tathā āpodhātvādayo pathavīdhātvādīhi ti catasso suññatā honti. Evaṃ lomādīsu.*

See also the discussion at Vibh-a 251f.: ... *vannato na upaṭṭhāti, paṭikūlavasena vā dhātuvasena vā upaṭṭhāti, ... paṭikkūlato na upaṭṭhāti, vannavasena vā dhātuvasena vā*

The meditator who gives rise to the sign through colour should attend by way of the colour totalities; the meditator who gives rise to the sign through repulsiveness should attend by way of the foul; and the meditator who gives to the sign through emptiness should attend by way of the elements.

The meditator who [gives rise to the sign] through the [colour] totalities will give rise to the fourth *jhāna*; the meditator who [gives rise to the sign] through a foulness object will give rise to the first *jhāna*; and the meditator who [gives rise to the sign] through an element object will give rise to threshold *jhāna*.

Herein, a person with a hate temperament gives rise to the sign through colour, a person with a greed temperament through repulsiveness, and a person with an intelligent temperament through the elements.

Furthermore, a person with a hate temperament should attend through colour, a person with a greed temperament through repulsiveness, and a person with an intelligent temperament through the elements.

## 122 Thirteen ways of practice

Furthermore, one should be mindful of the nature of the body through thirteen ways: through (1) seed, (2) location, (3) condition, (4) oozing, (5) gradual physical formation, (6) kinds of worms, (7) support, (8) mass, (9) repulsiveness, (10) dirtiness, (11) [breeding] ground, (12) ingratitude, and (13) finiteness.

## 123 Seed

Q. How should one be mindful of the nature of the body through seed (*bījato*)?

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*upaṭṭhāti, ... dhātuto na upaṭṭhāti, vaṇṇavasena vā patikūlavasena vā upaṭṭhāti, ... ... aham dvattimsākāram koṭṭhāsasena sajjhāyam karomi; mayham pana vaṇṇato upaṭṭhāti ti. Ācariyena ... Sādhu, sappurisa, pubbe tayā vannakasiṇe parikammam katapubbam bhavissati. Etadeva kammaṭṭhānam tuyham sappāyam. Vaṇṇavaseneva sajjhāyam karohīti vattabbo. ... So evaṃ karonto aijhattam nīlakāṇī pītakāṇī lohitakāṇī odātakan-ti cattāri vaṇṇakasiṇāni labhati. Katham? Tassa hi kesalomapittesu ceva akkhīnañ-ca kālakaṭṭhāne vaṇṇam nīlam nīlan-ti manasikarontassa catukkappañcakajjhānāni uppajjanti ...*

This mode therefore refers to “calm preceded by insight” (*vipassanāpubbaṅgama samatha*; see Paṭis II 96), i.e., insight into the empty nature of the body. Cf. Vism VIII.60: *Kāyagatāsatisutte pana yassa vaṇṇato upaṭṭhāti, tam sandhāya cattāri jhānāni vibhattāni. Tattha dhātuvasena kathitam vipassanākammaṭṭhānam hoti. Paṭikkūlavasena kathitam samathakammaṭṭhānam.*

A. Just as cornel cherries, *kosātakī* bitter gourds,<sup>715</sup> and so on, are all produced from poisonous seeds, so this body, which is produced from the impurity (*asuci*)<sup>716</sup> of mother and father, is also impure.

Thus, one should be mindful of the nature of the body through seed.

## 124 Location

Q. How should one be mindful of the nature of the body through location (*okāsato*)?

A. This body is not produced (*nibbattati*) in a blue lotus flower, a white waterlily flower, or a white lotus flower.<sup>717</sup> It is produced in the mother's womb, in a cramped, impure, stinking, and filthy place. After being produced, it is cooked between the two receptacles [for undigested and digested food (i.e., the stomach and rectum)]. It stays in the placenta's sack, between the flanks, bound up, and leaning against the spine. This location is impure, and therefore the body is impure.<sup>718</sup>

Thus, one should be mindful of the nature of the body through location.

## 125 Condition

Q. How should one be mindful of the nature of the body through condition (*paccayato*)?

A. When this impure body grows, it does not grow through gold, silver, or gems and the like. It also does not grow through sandalwood, crape-jasmine-wood,

<sup>715</sup> 茄萸 is (the berry of) Asiatic Dogwood or Japanese Cornel, *Cornus officinalis*. 拘沙多紀 = *jū-sa-ta-jī* or *ko-sa-ta-ki*, a transliteration of *kosātakī*, one of three different kinds of gourds, i.e., *Luffa acutangula*, *Luffa petandra*, or *Trichosanthes dioica*.

<sup>716</sup> There might be a word-play on “seed” in the sense of “semen” here. In Pāli *asuci*, “impurity”, can be a synonym for “semen”.

<sup>717</sup> Transliterations. Blue lotus, *uppala*, = *Nymphaea caerulea*; white water-lily, *kumuda* = *Nymphaea pubescens*; white lotus, *puṇḍarīka* = *Nelumbo nucifera*.

<sup>718</sup> Cf. Vism VIII.88/p.250: *Ime ca kesā nāma gūtharāsimhi uṭhitakaṇṇikam viya ekatiṇṣakoṭhāsaraṇsimhi jātā. Te susānasaṇkāraṭhānādīsu jātasaṇam viya parikkhādīsu jātakamalakuvalayādipuppham viya ca asuciṭhāne jātattā paramajegucchāti idam nesaṇ okāsato pāṭikkulyam.* Vism XVI.37/p.500, Paṭis-a 143, etc.: *Tatridam gabbhokkanti-mūlakādibhedam dukkham: ayañ-hi satto mātukucchimhi nibbattamāno na uppala paduma-puṇḍarīkādīsu nibbattati, atha kho heṭṭhā āmāsayassa upari pakkāsayassa udarapaṭalapiṭhikāṇṭakānam vemajjhe paramasambādhe tibbandhakāre nānākuṇapag andhaparibhāvitaparamaduggandhapavanavicarite adhimattajegucche kucchippadese pūtimacchapūtikummāsacandanikādīsu kimi viya nibbattati. ... paccanubhotī ti.*

agar-wood,<sup>719</sup> and the like. This body is produced in the mother's womb. The food eaten by the mother is mixed with nasal mucus, saliva, snot, and phlegm. It is produced in the mother's womb where it grows through stinking food and fluids.<sup>720</sup> Upon getting out of that place, it eats rice, milk, and beans, which are mixed and blended with nasal mucus, saliva, snot, and phlegm. This body grows by means of stinking, foul fluids.

Thus, one should be mindful of the nature of the body through condition.

## 126 Oozing

Q. How should one be mindful of the nature of the body through oozing (*nissandato*)?

A. Like a leather bag filled with excrement and urine with many holes through which the filth oozes out, this body is filled with excrement and urine. [433b] In this body, tasty foods and drinks become mingled with the stinking filths of nasal mucus, saliva, excrement, and urine. Various filths ooze out from the [body's] nine openings. Because of having many holes, the body does not become filled up.<sup>721</sup>

Thus, one should be mindful of the nature of the body through oozing.

<sup>719</sup> *Candana* is the Indian sandalwood tree, *Santalum album* and its fragrant wood from which bathing powder, incense, etc., is prepared. *Tagara* is the flowering shrub *Ervatamia divaricata* = *Tabernaemontana coronaria* and its fragrant wood. *Agalu* (Skt *aguru*), also called aloe-wood or eagle-wood, is the resinous heartwood of the Agara tree *Aquilaria malaccensis*.

<sup>720</sup> Cf. S I 206: *Yañ c'assa bhuñjate mātā, annañ pānañ ca bhojanam, tena so tattha yāpeti, mātukucchigato naro ti.* Spk I 301: *Tena so tattha yāpeti ti tassa hi nābhito uṭṭhito nālo mātu udarapaṭalena ekābaddho hoti, so uppalaḍḍako viya chiddo, tena āhāraro saṃsaritvā āhārasamuṭṭhānarūpañ samuṭṭhāpeti.* Evam so dasa māse yāpeti. Spk-ṭ 307: *Tassā ti gabbhaseyyakasattassa. Mātu-udarapaṭalena ekābaddho hoti yato mātarā paribhutta-āhārō āmāsaye patiṭṭhite gabbhassa nābhinālānusārena gabbhagatassa sarīrañ sampatvā āhārakiccañ karoti.* Āhārasamuṭṭhānarūpañ samuṭṭhāpeti ti gabbhagatassa kāye ojāya paccayo hoti. Sā ca tam paccayam labhitvā ojāṭhamakam rūpañ samuṭṭhāpeti. Evam mātarā paribhutta-āhārapaccayena gabbhagato dasa māse yāpeti attano nābhinālānusāragateneva tena yāva āhārasamuṭṭhānasattāho, tato paṭṭhāya āharaṇato. Keci pana mātarā paribhutta-āhārō bāhiravaggo viya tassa kāyañ abhisanneti parisanneti, tena so yāpeti ti vadanti. *Kucchigatañ udarapaṭalena tirohitattā bahi ṛhitanti vattabbatañ na arahatī ti kucchiyā abbhantarañ gato ti āha.*

<sup>721</sup> Cf. Sn 197: *Ath' assa navahi sotehi asucī savati sabbadā.* Th 1134: *Na jātu bhastam dubhato mukhañ chupe; dhiratthu pūrañ navasotasandani.* Th 394: *Āturañ asucimī pūtiñ passa kulla samussayañ, uggharantam paggharantam bālānañ abhinanditañ.* Nidd I 181 on Sn 70: *Kimevidam muttakarīsapuṇṇam, pādā pi nañ samphusitum na iccheti.* Kimevidam sarīrañ muttapaṇṇam karīsapuṇṇam semhaṇṇam ruhirapuṇṇam aṭṭhisāṅghātanārusambandham rudhiramāṇsāvalepanam cammavinaddham chavyā paṭicchannam chiddāvachiddam uggharantam paggharantam kimisaṅghanisevitam nānākalimalaparipūrañ... .

## 127 Gradual physical formation

Q. How should one be mindful of the nature of the body through gradual physical formation?

A. This body gradually forms due to former kamma: In the first week the embryo (*kalala*) comes to be; in the second week the growth (*abbuda*) comes to be; in the third week the lump (*pesi*) comes to be; in the fourth week solidity (*ghana*) comes to be; in the fifth week five parts come to be;<sup>722</sup> in the sixth week four parts come to be; in the seventh week four parts are produced; in the eighth week twenty-eight parts are produced; in the ninth and tenth weeks the backbone is produced; in the eleventh week three hundred bones are produced; in the twelfth week eight hundred parts are produced; in the thirteenth week nine hundred parts are produced; in the fourteenth week one hundred lumps of flesh are produced; in the fifteenth week blood arises; in the sixteenth week the membranes<sup>723</sup> are produced; in the seventeenth week the skin is produced; in the eighteenth week the colour of the skin is produced; in the nineteenth week, according to kamma, wind [i.e., motion] appears throughout [the body]; in the twentieth week the nine orifices come to be; in the twenty-fifth week the 17,000 tissues are produced; in the twenty-sixth week the body's firmness comes to be; in the twenty-seventh week it has [physical] power; in the twenty-eighth week the 99,000 pores arise; in the twenty-ninth week it is possessed of all of the body parts.

It is also said: “In the seventh week it has a body (*sarīra*) and it leans against the back of the mother with a lowered head in a crouching position.”

In the forty-second week, due to winds produced by kamma, it turns around with its feet upwards and its head down towards the birth canal; it is then born.<sup>724</sup> The world [now] designates it “a human”.

<sup>722</sup> Cf. S I 206: *Paṭhamam kalalam hoti, kalalā hoti abbudam, abbudā jāyate pesī, pesī, pesī nibbattati ghano, ghanā pasākhā jāyanti, kesā lomā nakhāni ca. Yañ c’assa bhuñjate mātā, annam pānañ ca bhojanam, tena so tattha yāpeti, mātukucchigato naro ti.* Cf. Spk I 299–301: ... *Athassa bhagavā na mātukucchismiñ ekappahāreneva nibbattati, anupubbena pana vadḍhatū ti dassento paṭhamam kalalam hotī ti ādim-āha.* Sp II 437: *Tasmā tañ-ca paṭhamam cittam tamṣampayuttā ca tayo arūpakkhandhā tena saha nibbattañ-ca kalalarūpan-ti ayam sabbapaṭhamo manussaviggaho. ... Evañ parittakam vattūm ādim katvā pakatiyā vīsavassasatāyukassa sattassa yāva maraṇakālā ethantare anupubbena vuḍhippato attabhāvo eso manussaviggaho nāma.* Spk II 321: ... *evañ rūpam-pi ādito kalalamattam hutvā anupubbena byāmamattam-pi gomahīsahatthi-ādīnañ vasena pabbatakūṭādīmattam hoti macchakacchapādīnañ vasena anekayojanasatapamāṇam-pi, ... Abhidh-k-bh III.19: kalalam prathamam dhavati kalalājjāyate ’rbudāḥ / arbudājjāyate peśī peśīto jāyate ghanah // ghanāt praśākhā jāyante keśaromanakhādayaḥ / indriyāni ca rūpīni vyañjanānyanupūrvaśaḥ.*

<sup>723</sup> 膜, e.g., midriff, pleura, etc. See Vism VIII.115/p.257 and Nāṇamoli’s note to it in *Path of Purification* (2010: 250).

<sup>724</sup> Cf. It-a I 113: *Tamenam kammajā vātā nibbattitvā uddhampādām adhosirām samparivattetvā mātu yonimukhe sampaṭipādēti ti.* Vism XVI.40/p.500: *Yam vijāyamānāya*

Thus, one should be mindful of the nature of the body through gradual physical formation.

## 128 Kinds of worms

- Q. How should one be mindful of the nature of the body through kinds of worms?
- A. This body is eaten by the 80,000 families of worms:<sup>725</sup>

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*mātuyā kammajehi vātehi parivattetvā narakapapātām viya atibhayānakam yonimaggam paṭipātiyamānassa ... Ap II 558: Tadā me kammajā vātā, uppannā atidāruṇā. Sv III 885: ... gabhbhāvakkanti. Te kira kammajehi vātehi adhosirā uddhampādā anekasataporise papāte viya yonimukhe khittā .... In the Abhidharmakośabhāṣya it is also also said that winds born of the result of karma blow on the fetus, turning it around and making it face the birth channel. Abhidh-k-bh III.19: tasya khalu kālāntareṇa paripākaprāptasya garbhaśatlasyā-bhyantarāt mātuh kuksau karmavipākajā vāyavo vānti ye tam garbhaśalyam samparivarttya mātuh kāyāvakaṣaradvārābhimukhamavashāpayanti ... In the Chinese translation of the Kṣudrakavastu, it is said that due to the force of karma, wind blows on the child in the womb, causing the head to go down and the feet up, so that it is ready to leave the birth canal; T 451: 256a23–24. For the Tibetan translation, see Kritzer 2014: 72–73. The description of the formation of the embryo is also found in Brahmanical works. For overviews and analyses of Indian and Buddhist descriptions, see Kritzer 2008, 2014 and Andreeva & Steavu 2015. The “Yogalehrbuch” also contains a description of the development of the embryo; see Yamabe 1997: 19–22.*

<sup>725</sup> 八萬戶虫 = *asīti sahassāni kimikulāni*. In the Pāli commentaries there are usually 80 families (*asītikimikulāni*), e.g., Vism VIII.25, Khp-a 51, Spk II 321, but in a passage at Ps I 129 and Nidd-a I 94 the number is 80,000 (*asītimattāni kimikulasahassāni*): ... *chavinissitā pānā cammanissitā pānā mamsanissitā pānā nhārunissitā pānā aṭhinissitā pānā aṭhimiñjanissitā pānā ti evam kulagananāya asītimattāni kimikulasahassāni antokāyasmīn yeva jāyanti, .... Cf. Śikṣasamuccaya p. 81 (Bendall ed.): asītim krimikulasahasrāni yāni tiṣṭhanti antare | aha bālā na paṣyanti mohajālenāvṛtāḥ. Cf. Śikṣ p. 129. Cf. Thī 469. Kimiva tāham jānanti, vikulakam mamsasonitupalittam; kimikulālayam sakunabhattam, kalevaram kissa dīyati. Khp-a 47, Sn-a I 247: Navapesisatā mamsā, anulittā kalevaram; nānākimikulākiṇṇam, mīlhaṭṭhānaṇvā pūtiikan-ti. Pv-a 192: nānāvidhakimikulākulam.*

In Ch. 8 § 129/p. 434a24, 80,000 kinds of worms are also mentioned. The term is also found in other Chinese translations, e.g., T 0007: 194c12.

Elsewhere in the Pāli, 32 families of worms are mentioned, but only the names of the first families are given: Vism VIII.121/p.258, Vibh-a 242, Khp-a 57: *yattha takkoṭaka (Khp-a: takkolaka) gaṇḍuppādakā tālahūrakā sūcimukhakā pātatantasutakā iccevamādīdvattimṣakulappabhedā kimayo ākulabyākulā sañḍasāñḍacārino hutvā nivasanti*. Vism-t I 416 mentions two families of 32 worms: *ukkocakādayo, takkoṭakādayo ca dvattimṣa dvattimṣa kulappabhedā kimayo ca nam upanissāya jīvanti ti*. Mp-t II 351 mentions perhaps another list: *Kaṭukūṭakādayo dvattimṣakulappabhedā kimiyo naṃ upanissāya jīvanti ti*.

The Chinese translation of the Kṣudrakavastu of the *Mūlasarvāstivāda Vinaya* contains a similar long list of families of worms (八萬戶虫) that live on different parts of the body; T 1451: 256b29–257a13. It is similar to the one in the *Vimuttimagga* and starts with “There is one kind of worm called ‘hair-feeder’ that relies on the roots of hair, and always feeds on one’s hair. There are two kinds of worms, one called ‘stick-holder/store’ and the second called ‘coarse head’, that rely on the scalp, ....” etc., continuing with one worm that relies on the eye, four on the brain, one on the ear, one on the nose, etc., and ending with the ones

The worms that rely on the hair are called “iron hair”. The worms that rely on the skull are called “swollen ear”.<sup>726</sup> The worms that rely on the brain are called “maddener”. There are four kinds of maddeners: The first are called *ukurimbha*;<sup>727</sup> the second *sipāla*; the third *daraka*; and the fourth *dakasira*. The worms that rely on the eye are called “eye-licker”. The worms that rely on the ear are called “ear-licker”. The worms that rely on the nose are called “nose-licker”. There are three kinds of them: The first are called *rukamukha*; the second *aruka*; and the third *manarumukha*. The worms that rely on the tongue are called *mugha*. The worms that rely on the root of the tongue are called *motanta*. The worms that rely on the teeth are called *kubha*. The worms that rely on the roots of the teeth are called *ubhakubha*. The worms that rely on the throat are called *abasaka*. The worms that rely on the neck are of two kinds: the first are called *rakara* and the second *virokara*. [433c]

The worms that rely on the hair of the body are called “body-hair licker”. The worms that rely on the nails are called “nail-licker”. The worms that rely on the skin are of two kinds: The first are called *tuna* and the second *tunanda*. The worms that rely on the membranes<sup>728</sup> are of two kinds: The first are called *virambha* and the second *mahāvirambha*. The worms that rely on the flesh are of two kinds: The first are called *arabha* and the second *rasabha*. The worms that rely on the blood are of two kinds: The first are called *bhara* and the second *bhadara*. The worms that rely on the sinews are of four kinds: The first are called *rotara*; the second *kitabha*; the third *baravatara*; and the fourth *ranavarana*. The worms that rely on the veins are called *karikuna*. The worms that rely on the roots of the veins are of two kinds: The first are called *sivara* and the second *ubasisira*. The worms that rely on the bones are of four kinds: The first are called *kachibhida*; the second *anabhida*; the third *chiridabhida*; and the fourth *kachigokara*. The worms that rely on the marrow are of two kinds: the first are called *misa* and the second *misasira*.

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that rely on the feet. In the *\*Garbhāvakrāntisūtra*, 胚胎經, the passage is much shorter and only mentions the first few worms, i.e., those that live on the hair, root of hair, and top of the head, T 317: 889c22–25. It refers on to the *\*Yogācārabhūmisūtra*, 修行道地, where there is a complete list of 80 kinds of worms (八十種蟲) living from the roots of the hair to the feet. It gives two worms living in the roots of the hair, two kinds in the scalp, three kinds in the brain-membrane and brain, two on the forehead, two in the eye, etc., with their names; T 606: 188a29–c01. For a detailed discussion of the kinds of worms in the *\*Garbhāvakrāntisūtra*, etc., see Kritzer 2014: 24–29, 160–61.

<sup>726</sup> 耳腫. V.1. 耳種 “ear-kind” (*sota-bīja*).

<sup>727</sup> The transliterations of the names of the worms are usually based on EKS’s, having adapted them to the transliterations and pronunciations of characters as provided in DDB. Bapat (1937: 131f) gives quite different transliterations, which are often unintelligible from an Indic perspective.

<sup>728</sup> 膜, e.g., membranes such as the midriff, pleura, meninges, etc. See Vism VIII.115/p.257 and Nāṇamoli’s note to it in PoP.

The worms that rely on the spleen are of two kinds: The first are called *nira* and the second *bita*. The worms that rely on the heart are of two kinds: The first are called *sibita* and the second *ubadabita*. The worms that rely on the root of the heart are of two kinds: The first are called *manka* and the second *sira*. The worms that rely on the fat are of two kinds: The first are called *kara* and the second *karasira*. The worms that rely on the bladder are of two kinds: the first are called *bikara* and the second *mahākara*. The worms that rely on the root of the bladder are of two kinds: The first are called *kara* and the second *karasira*.<sup>729</sup> The worms that rely on the placenta are of two kinds: The first are called *supāla* and the second *mahāsupāla*. The worms that rely on the root of the placenta are of two kinds: The first are called *rata* and the second *mahārata*.

The worms that rely on the small intestine are of two kinds: The first are called *sorata* and the second *mahārata*. The worms that rely on the root of the small intestine are of two kinds: The first are called *siba* and the second *mahāsiba*. The worms that rely on the root of<sup>730</sup> the large intestine are of two kinds: the first are called *anabhakha* and the second *kababhakha*. The worms that rely on the stomach are of four kinds: The first are called *ujuka*; the second *ushabha*; the third *chisabha*; and the fourth *sensibha*. The worms that rely on the rectum are of four kinds: The first are called *bhakana*; the second *mahābhakana*; the third *danapana*; and the fourth *punamukha*. [434a]

The worms that rely on the bile (*pitta*) are called *pitika*. The worms that rely on saliva (*semha*) are called *sem(i)ka*. The worms that rely on sweat (*seda*) are called *sudika/sedika*. The worms that rely on grease (*meda*) are called *midika/medika*.

The worms that rely on strength are of two kinds: The first are called *subakama* and the second *samakita*. The worms that rely on the root of strength are of three kinds: the first are called *sukamukha*; the second *darukamukha*; and the third *sanamukha*.

There are five kinds of worms: (1) Those that rely on the front of the body and feed on the front of the body; (2) those that rely on the back of the body and feed on the back of the body; (3) those that rely on the left side of the body and feed on the left side of the body; (4) those that rely on the right side of the body and feed on the right side of the body — these worms are called *candasira*, *sinkasira*, *hucura* and so forth — and (5) there are three kinds of worms that rely on the two lower orifices: The first are called *kurukulayayu*; the second *sarayu*; and the third *gandupāda*.

<sup>729</sup> These two names are also given for the two worms feeding on fat, two lines above.  
This part appears to be corrupt, see next footnote.

<sup>730</sup> The first part of the pair, i.e., the large intestine (without “root of”), apparently is missing here, or “root of” is a corruption.

Thus, one should be mindful of the nature of the body through resident [kinds of] worms.<sup>731</sup>

## 129 Support

Q. How should one be mindful of the nature of the body through [skeletal] support?

A. The foot-bones support the shin bones; the shin bones support the thigh bones; the thigh bones support the pelvic bone; the pelvic bone supports the spine bones; the spine bones support the shoulder blades; the shoulder blades support the arm bones; the arm bones support the neck bones; the neck bones support the skull; the skull supports the jaw bones; and the jaw bones support the teeth bones.<sup>732</sup>

Thus, this body is a union of bones bound together [with sinews], wrapped in a hide, hidden by the outer skin.<sup>733</sup> This filthy body is produced by kamma; no other [being] is able to create it.

Thus, one should recall the nature of the body through support.

## 130 Mass

Q. How should one reflect on the nature of the body through mass?

A. The nine bones of the head, two cheek bones, thirty-two teeth bones, seven neck bones, fourteen chest bones, twenty-four flank bones, eighteen back bones, two hip bones, sixty-four hand bones, sixty-four foot bones, and sixty-four cartilage bones which depend on the flesh — these are the 300 bones. Eight hundred joints, 900 tendons, 900 muscles, 17,000 tissues, eight million hairs of the head, 99,000 hairs of the body, sixty interstices, and 80,000 kinds

<sup>731</sup> 虫居止. Above (433a12, b20) “kinds of worms” 虫種 is used instead.

<sup>732</sup> Cf. Vism XI.55/p.355 *Aṭṭhīsu pañhikatṭhi goppakatṭhim ukkhipitvā ṛhitam; goppakatṭhi ... gīvatṭhīni sīsaṭṭhīni ukkhipitvā ṛhitānīti etenānusārena avasesānipi aṭṭhīni veditabbāni.* In the “Abridged Essence of Meditation”, 思惟略要法, at T 617: 298c07–10: “The shin bone is on top of and joined to the foot bone; the thigh/pelvic bone to the shin bone; the spine bones to the thigh/pelvic bone; and the skull is on top of and joined to the spine bones — each bone supports the others. It is as perilous as a pile of eggs.” See also Greene 2012: 66.

<sup>733</sup> Nidd I 181: *aṭṭhisāṅghātanhārusambandhami rudhiramamsāvalepanam cammavinaddham chavyā patīcchannam*. Sn 196: *Aṭṭhinahārusamayutto, tacamamsāvalepano; chavyā kāyo patīcchanno, yathābhūtam na dissati*. Th 569: *Saṭṭhikanḍarasambandho, maṇsalepanalepito; cammakañcukasannaddho, pūtikāyo niratthako*. Th 570: *Aṭṭhisāṅghātaghaṭito, nhārusuttanibandhano; nekesam samgaṭibhāvā, kappeti iriyāpatham*. 574: *Evāyam vattate kāyo, kammayantena yanrito; sampatti ca vipatyantā, nānābhāvo vipajjati*.

of worms.<sup>734</sup> Bile, saliva, and brain are each a *palata* in weight and the blood is one *attha* in weight.<sup>735</sup> Thus, these countless kinds of bodily materials, which are only a mass of excrement and an accumulation of urine, are called “body”.

Thus, one should be mindful of the nature of the body through mass.

### 131 Repulsiveness

Q. How should one be mindful of the nature of the body through repulsiveness?

A. That which is valued most is clean. That which is dear are clothes and ornaments, such as garlands, perfumes and cosmetics, splendid clothes, and bedspreads, pillows, mattresses, rugs, and cushions used for sleeping and sitting, bolsters, blankets, canopies, bedding, etc., [434b] and also various kinds of food and drink, residences and gifts. The mind gives rise to appreciation for these [when they are clean] but later [when they are dirty] it loathes them.

Thus, one should be mindful of the nature of the body through repulsiveness.

### 132 Dirtiness

Q. How should one be mindful of the nature of the body through dirtiness (*aparisuddhi*)?

A. When clothes and various kinds of ornaments become dirty, they can be washed, treated, and made clean again. Why? Because their nature is clean. However, this dirty body cannot be cleaned.

Furthermore, through applying perfumes and through washing in perfumed water it cannot become clean. Why? Because its nature is dirty.

Thus, one should be mindful of the nature of the body through dirtiness.

<sup>734</sup> Cf. Khp-a 51: *Kevalam tu imāni sādhikāni tīṇi aṭṭhisatāni navahi nhārusatehi navahi ca maṇsapesisatehi ābaddhānulittāni, ekaghanacammāpariyonaddhāni, sattarasaharaṇīsa hassānugatasinehasinehitāni, navanavutilomakūpasahassaparissavamānasedajallikāni asītikimikulāni, kāyo tveva sañkyam gatāni, yam sabhāvato upaparikkhanto yogāvacaro na kiñci gayhūpagaṇpassati, kevalam tu nhārusambandhaṇi nānākuṇapasañkiṇṇam aṭṭhisāṅghāṭam-eva passati.*

<sup>735</sup> The Chinese text has interpolations after the measurements: “in Liáng this is equal to four *ryo*” and “in Liáng this is equal to three *sho*”.

### 133 [Breeding] ground

Q. How should one be mindful of the nature of the body through being a [breeding] ground?<sup>736</sup>

A. Depending on a pond, lotus flowers are produced, and depending on an orchard, fruits are produced. In the same way depending on this body, various afflictions and diseases are produced. Thus there are eye-ache, earache, nose-ache, tongue-ache, body-ache, headache, mouth-ache, and toothache, cough, asthma, catarrh, fever, abdominal ache, fainting, diarrhoea, colic, cholera, leprosy, swelling, consumption, ringworm, (itchy) sores, pruritus, ulceration, urinary ailments, hidden diseases, colds, and so on. This body has innumerable disadvantages (*ādīnava*).<sup>737</sup>

Thus, one should be mindful of the nature of the body through being a [breeding] ground.

### 134 Ingratitude

Q. How should one be mindful of the nature of the body through ingratitude (*akataññutā*)?<sup>738</sup>

A. Even if one takes care of one's body with the best food and drink, or washes, bathes, rubs, or perfumes it, and clothes it with garments in order to adorn it, whether sleeping or sitting, this body, which is like a poisonous tree, is ungrateful and instead goes towards ageing, disease, and death. The body is like an ungrateful friend.

<sup>736</sup> The character 處 has a wide range of meanings. In Vim it primarily corresponds to *vatthu*, but also corresponds to *ṭhāna*, *padaṭṭhāna*, *upaṭṭhāna*, *nissaya*, *padesa*, etc. It is also used for the second method, i.e., “through location” and as part of 安處, “support”, in the seventh method. Perhaps this method corresponds to *āsayato* “through habitat/hound/abode” as in Vism VIII. 87/p.250: *Yathā pana asuciṭṭhāne gāmanissandena jātāni sūpeyyapaṇṇāni nāgarikamanussānam jegucchāni honti aparibhogāni, evam̄ kesāpi pubbalohitamuttakarīsapittasemhādinis-sandena jātattā jegucchāti idam̄ nesam̄ āsayato pāṭikkulyam̄.*

<sup>737</sup> In some cases, it is hard to determine what modern diseases the Chinese and Indic names correspond to. Cf. A V 109: *Bahudukkho kho ayañ kāyo bahuādīnava. Iti imasmiñ kāye vividhā ābādhā uppajjanti, seyyathidam cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kañnarogo mukharogo dantarogo oṭṭharogo kāso sāso piñāso dāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭham gāndo kilāso soso apamāro daddu kañdu kacchu nakhasā vitacchikā lohitapittam madhumeho amsā piñakā bhagandalā ... Cf. Nidd I 12.*

There is a similar list of diseases in the in *Kṣudrakavastu* and \**Garbhāvākrāntisūtra*, for a detailed discussion see Kritzer 2014: 32–35, 84–86.

<sup>738</sup> Th-a III 16: ... *akataññunā asuciduggandhajegucchapaṭikkūlasabhāvena iminā kāyena ukkañṭhāmi imañ kāyañ nibbindanto evam̄ tiṭṭhāmi*. Cp-a 293: ... *mayā mahādukkhe akataññūke niccañsucimhi kāye paresam̄ upakārāya viniyujjamāne añumatto pi micchāvitakko na uppādetabbo.*

Thus, one should be mindful of the nature of the body through ingratitude.

### 135 Finiteness

- Q. How should one be mindful of the nature of the body through finiteness?
- A. This body will be cremated or devoured [by animals] or will decompose or disintegrate. This body is finite.

Thus, one should be mindful of the nature of the body through finiteness.

### 136 Conclusion

The meditator in these ways and by these means should be mindful of the body through its nature. Due to mindfulness and due to wisdom, his mind becomes undistracted. When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and he accomplishes the distinction he wishes.

*Mindfulness of the body is finished.*

## L10. *Recollection of Stillness*

### 137 Introduction

Q. What is “recollection of stillness”?<sup>739</sup> How is it practised? What are its characteristic, essential function, and footing? What are its benefits? What is the procedure?

A. “Stillness” is the cessation of mental and physical movements (*iñjita*). Because of their removal, it is called “stillness”. When one is recalling stillness, that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness,] and right mindfulness therein — this is called “recollection of stillness”.

The undistracted dwelling [of the mind] due to this recollection is its practice. To make manifest the qualities of the imperturbable (*āneñja*) is its characteristic. Non-agitation is its essential function. Sublime freedom is its footing.

Q. What are its benefits?

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<sup>739</sup> Cf. Vism VII.1/p.197: *Upasamāñ ārabbha uppannā anussati upasamānussati, sabbadukkhūpasamārammañāya satiyā etamadhivacanāñ.*

A. If one practises the recollection of stillness, one sleeps easily and awakens easily, one has calm faculties and a calm mind, one has resolve, one is pleasing, one is endowed with conscience and shame, one is always respected and esteemed by people, one is destined for a good destination or is destined for the deathless.<sup>740</sup> [434c]

## 138 Procedure

Q. What is the procedure?

A. The beginner meditator goes to a secluded place, sits down, and concentrates his mind completely. With an undistracted mind [he recollects]: “Such a bhikkhu’s faculties are still; his mind is still. He enjoys extreme stillness. Dwelling accordingly, that bhikkhu [is still] by body, speech, and mind, whether seeing or hearing, through the recollection of stillness and through the benefits of stillness.”

As the Fortunate One taught: “The bhikkhu<sup>741</sup> who is endowed with virtue, endowed with concentration, endowed with wisdom, endowed with freedom, and is endowed with the knowledge and vision of freedom — seeing that bhikkhu, I say, is of great help. Hearing that bhikkhu, I say, is of great help. Approaching that bhikkhu, I say, is of great help. Attending that bhikkhu ... recollecting that bhikkhu ... going forth in imitation of that bhikkhu, I say, is of great help. Why is that so? Bhikkhus, by listening to the Dhamma taught by that bhikkhu one gains two seclusions, namely, seclusion of the body and seclusion of the mind.”<sup>742</sup>

“When that bhikkhu enters upon the first jhāna, through the recollection of stillness,<sup>743</sup> the [five] hindrances cease. When he enters upon the second jhāna,

<sup>740</sup> Cf. Vism VII.251/p.294: *Imañ-ca pana upasamānussatiñ anuyutto bhikkhu sukhañ supati, sukhañ pañibujjhati, santindriyo hoti santamānaso, hirottappasamannāgato, pāsādiko, paññādhimuttiko, sabrahmacārīnam garu ca bhāvanīyo ca. Uttari appaṭivijjhanto pana sugatiparāyano hoti.*

<sup>741</sup> Although the Pāli parallel (see next footnote) uses the plural “bhikkhus”, there is no indication of the plural in the Chinese and therefore the singular is used in this translation.

<sup>742</sup> S V 67: *Ye te bhikkhave bhikkhū sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttīñāñadassanasampannā dassanāñ pāhañ bhikkhave tesam bhikkhūnañ bahūpakkārañ vadāmi. Savanāñ ... Upasañkamanāñ ... Payirūpāsanāñ ... Anussatiñ ... Anupabbajāñ pāhañ bhikkhave tesam bhikkhūnañ bahūpakkārañ vadāmi. Tañ kissa hetu? Tathārūpānañ ... bhikkhūnañ dhammañ sutvā dvayena vūpakkāsenā vūpakaṭṭho viharati kāyavūpakkāsenā ca cittavūpakkāsenā ca. ...*

<sup>743</sup> It is unclear whether “through the recollection of stilling”, 以寂寂念, refers to the preceding clause or the succeeding one. Usually it refers to the latter. In the following jhānas and attainments, except for nibbāna, this clause is abbreviated to just 念, “recollection”. It is also unclear whether this paragraph refers to the bhikkhu who is recollected in the passage

through the recollection of stillness, thinking and exploring cease. When he enters upon the third jhāna, through the recollection of stillness, rapture ceases. When he enters upon the fourth jhāna, through the recollection of stillness, pleasure ceases. When he enters upon the base of boundless space, through the recollection of stillness, perceptions of matter, perceptions of impact and perceptions of diversity cease. When he enters upon the base of boundless consciousness, through the recollection of stillness, the perception of the base of boundless space ceases. When he enters upon the base of nothingness, through the recollection of stillness, the perception of the base of boundless consciousness ceases. When he enters upon the base of neither-perception-nor-non-perception, through the recollection of stillness, the perception of the base of nothingness ceases. When he enters upon the state of the cessation of perception and feeling, through the recollection of stillness, perception and feeling ceases. When he gains the fruit of stream-entry, through the recollection of stillness, the afflictions related to views cease. When he gains the fruit of once-returning, through the recollection of stillness, coarse sensual desire, coarse hatred, and coarse afflictions cease. When he gains the fruit of non-returning, through the recollection of stillness, subtle afflictions, subtle sensual desire, and subtle hate cease. When he gains the fruit of arahantship, through the recollection of stillness, all afflictions cease.<sup>744</sup> When he enters upon nibbāna,<sup>745</sup> through the recollection of stillness, everything ceases.”

### 139 Conclusion

When the meditator in these ways, by these means, and by these qualities, recollects stillness, his mind becomes confident. Due to confidence and due to mindfulness, his mind becomes undistracted. When his mind is undistracted,

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above or whether it is a new quotation. The character 滅 usually corresponds to *nirujjhati*, *nirodheti*, *passambhati*, *samatha*, etc.

<sup>744</sup> Cf. Nidd I 74: *Tisso santiyo accantasanti, tadaṅgasanti, sammatisanti. Katamā accantasanti? Accantasanti vuccati amataṇi nibbānam. Yo so sabbasaṅkhārasamatho ... nibbānam. ... Katamā tadaṅgasanti? Paṭhamam jhānam samāpannassa nīvaraṇā santā honti; ... nevasaṅnāsaṅnāyatanam samāpannassa ākiñcaṅnāyatanasaṅnā santā hoti. Ayam tadaṅgasanti. Katamā sammatisanti? Sammitisantiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisantiyo.* Cf. S IV 217: *Paṭhamam jhānam samāpannassa vācā vūpasantā hoti. Dutiyam jhānam samāpannassa vitakkavicārā vūpasantā honti ... saññāvedayitanirodham samāpannassa saññā ca vedanā ca vūpasantā honti. Khīṇāsavassa bhikkhuno rāgo ... doso ... moho vūpasanto hoti.* Cf. Paṭis I 101: *Paṭhamena jhānena nīvaraṇe nirodheti; ... ākiñcaṅnāyatanasaṅnām. Sotāpattimaggena diṭṭhekaṭṭhe kilese ... arahattamaggena sabbakilese nirodheti.*

<sup>745</sup> I.e., at the break up of his body all experience will completely cease, which is the nibbāna element without remainder, *anupādisesa-nibbānadhātu*. The preceding destruction of all defilements or fruit of arahantship is the nibbāna element with remainder, *sa-upādisesa-nibbānadhātu*, because the arahant still has the sense-faculties with which he experiences feelings; see It 2:7/It 38.

the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.

*The recollection of stillness is finished.*

## 140 Miscellaneous topics

The following are the miscellaneous topics regarding these ten recollections.

If one recollects the qualities of the Buddhas of the past and the future, it is called “the practice of the recollection of the Buddha”. In the same way, one recollects the qualities of the Paccekabuddhas.

If one recollects one of the doctrines (*dhamma*) that have been well taught, it is called “the practice of the recollection of the Dhamma”.

If one recollects the qualities of the practice (*patipadā*) of one disciple, it is called “the recollection of the Saṅgha”.

If one recollects his virtue, it is called “the practice of the recollection of virtue”.

If one recollects his generosity, it is called “the recollection of generosity”. If one delights in the recollection of generosity, [recollecting] generosity to men who have good qualities, one should grasp and uphold [that] sign. [435a] If one accepts a gift [of food], and has not yet given even one morsel [from it to someone else], one should not eat it.<sup>746</sup>

The recollection of deities: If one is endowed with the five qualities (*dhamma*) of faith [and so on], one should practice the recollection of deities.<sup>747</sup>

*[The miscellaneous topics are finished.]*

*The ten recollections are finished.*<sup>748</sup>

<sup>746</sup> Cf. It 18: *Evañce ... sattā jāneyyum dānasamvibhāgassa vipākam yathāham jānāmi, na adatvā bhuñjeyyum, na ca nesam̄ maccheramalañ cittañ parityādāya tiñtheyya. Yo pi nesam̄ assa carimo ālopo carimam̄ kabañam̄, tato pi na asamvibhajitvā bhuñjeyyum, sace nesam̄ patiggāhakā assu.*

<sup>747</sup> This refers to the five qualities — confidence, virtue, learning, generosity, and wisdom — that the deities are endowed with and which one is supposed to recollect; see Ch. 8 § 96.

<sup>748</sup> In the Chinese text this conclusion comes after the recollection of stillness at 434c24, however, since the miscellaneous topics on the ten recollections are part of the ten recollections section it has been moved here.

## M. *Four Immeasurables*

### M1. *Loving-kindness*

#### 141 Introduction

Q. What is “loving-kindness” (*mettā*)? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. Just as parents with only one child, on seeing their dear child, give rise to the mind of benevolence (*hita-citta*), just so one gives rise to the mind of loving-kindness and the mind of benevolence towards all beings<sup>749</sup> — this is called “loving-kindness”.

The undistracted dwelling in this practice is its practice. To induce benevolence is its characteristic. Love (*sineha*) is its essential function. Non-ill will is its manifestation.<sup>750</sup>

If one practises loving-kindness, one accomplishes and gains eleven benefits: (1) one sleeps easily; (2) one awakens easily; (3) one does not have bad dreams;<sup>751</sup>

<sup>749</sup> Cf. Sn 149: *Mātā yathā niyam puttamāyusā ekaputtamanurakkhe; evam-pi sabbabhūtesu, mānasam bhāvaye aparimānam*. Cp-a 289: *sabbasattanikāyam attano orasaputtaṃ viya piyacittena pariggaṇhāti. Na cassa cittam puttasaṃkilesavasena saṃkilissati. Sattānaṃ hitasukhāvaho cassa ajjhāsayo payogo ca hoti.* Mp IV 186: *Mettacittan-ti sabbasattānaṃ hitapharaṇacittam. Tam pana appanāvaseneva gahitam.* M I 123: ... *evaṃ sikkhitabbam na ceva me cittam vipariṇataṃ bhavissati, na ca pāpikam vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro ti.* Th 648: *Sabbamitto sabbasakho, sabbabhūtānukampako; mettacittañ-ca bhāvemi, abyāpajjarato sadā.* Sv I 71: ... *appamānenā mettēna cittena sakalañ sattalokañ anukampati. ... Appamānañ hitam cittañ-ti appamānañ katvā bhāvitam sabbasattesu hitacittam.* J-a II 61: *Dayāpanno ti dayam mettacittatam āpanno. Sabbapāñhabhūtahitānukampī ti; sabbe pāñhabhūte hitena anukampako.* Tāya dayāpannatāya sabbesam pāñhabhūtānañ hitacittako ti attho. A I 54. *Accharāsaṅghātamattam-pi ce ... bhikkhu mettacittam bhāveti; ayam vuccati ... bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amogham rāṭhapiṇḍam bhūnijati. Ko pana vādo ye nañ bahulikarontī ti.* (Cf. S II 264, A IV 395)

<sup>750</sup> Cf. Vism IX.93/p.318, As 193: *hitākārappavattilakkhaṇā mettā, hitūpasamhārarasā, āghātavinyapaccupuṭṭhānā, sattānañ manāpabhāvadassanapadaṭṭhānā.* Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti. Ap-a 224: *Tattha aparimāñesu cakkavālēsu aparimāna sattā sukhī hontu ti ādinā sinehalakkhaṇāya mettāya pharitvā viharanti ...* Vism IX.92, As 192: *tāva mejjatī ti mettā, siniyati ti attho.* Vibh 86: *Yā sattesu metti mettāyanā mettāyatattam mettācetovimutti ayam vuccati abyāpādadhātu.* Th-a II 273: *mijjati siniyati etāyā ti mettā, abyāpādo.* Peṭ 124: *Yā sattesu ... abyāpādo adoso mettā mettāyanā atthakāmatā hitakāmatā cetaso pasādo, ayam adoso kusalamūlam.* Spk III 122: *Abyāpādoti mettā ca mettāpubbabhāgo ca.* Th-a II 273: *mijjati siniyati etāyā ti mettā, abyāpādo.*

<sup>751</sup> 不見惡夢, lit. “to see a bad dream” = *na pāpakañ supinam passati.*

(4) one is dear to humans; (5) one is dear to non-humans; (6) deities protect one; (7) fire, poison, swords, and sticks cannot affect one; (8) one's mind concentrates quickly; (9) one's complexion is bright; (10) at the time of death one is not confused; and (11) if one does not attain to the supreme state, one is reborn in the world of Brahmā.<sup>752</sup>

## 142 Procedure

Q. What is the procedure?

A. The beginner meditator who desires to practise loving-kindness should first reflect on the disadvantages of anger and resentment and on the advantages of patience, and he should resolve upon patience.

## 143 Disadvantages of anger and resentment

Q. What is [meant by] “should reflect on the disadvantages of anger and resentment”?

A. When a person first gives rise to anger and resentment, the mind of loving-kindness is burnt away and his mind becomes troubled; then, as he becomes increasingly angry, he frowns; then ... he utters harsh words; then ... he stares in the four directions; then ... he grasps stick and sword; then ... he convulses with rage and vomits blood; then ... he hurls valuables hither and thither; then ... he hits and breaks many things; and then, as he becomes increasingly angry, he kills others or kills himself.

Furthermore, if someone is continuously angry and resentful, he does such fearful kamma as murdering his mother or father, or murdering an arahant, or splitting the Saṅgha, or, with a wicked mind, spilling the blood of a Buddha.<sup>753</sup> Thus, one should reflect.

<sup>752</sup> A V 342; Paṭis II 130; Mil 197: ... *Sukham supati, sukham paṭibujjhati, na pāpakaṇ supināṇ passati, manussānāṇ piyo hoti, amanussānāṇ piyo hoti, devatā rakkhanti nāssa aggi vā visam vā satthaṇ vā kamati, tuvaṭaṇ cittaṇ samādhiyati, mukhavaṇṇo vippasīdati, asammūlho kālaṇ karoti, uttariṇ appaṭivijjhanto brahmalokūpago hoti. Paṭis-a III 604: Uttari appaṭivijjhantoti mettāsamāpattito uttariṇ arahattam adhigantum asakkonto ito cavyvā suttappabuddho viya brahmalokūpago hotī ti ... Vin-a 1346: Uttari appaṭivijjhantoti mettājhānato uttariṇ arahattam asacchikaronto sekho vā puthujjano vā hutvā kālaṇ karonto brahmalokūpago hoti.*

<sup>753</sup> These are the five immediately retributive actions, *ānantarikāni kammāni* or *ānantariyakammāni*, which prevent one from becoming a stream-enterer or from fully entering the Saṅgha as a bhikkhu. Probably 可畏事, “fearful kamma”, is the translation of *ānantariyakammāni*. Cf. Vibh 378: *Tattha katamāni pañca kammāni ānantarikāni? Mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahanto jīvitā voropito hoti, duṭṭhena cittena tathāgatassa*

Furthermore, one should reflect thus: “I am called a disciple (*sāvaka*); if I do not remove anger I will certainly be shamed. I recollect the simile of the saw<sup>754</sup> [435b] as taught in the Suttas and I desire wholesome states [of mind]; if I cause anger to increase, I will become loathsome, I will be like a man who wishes to take a bath but instead enters a cesspit. I am one who is learned; if I do not overcome anger, I will be despised like a physician who himself has cholera. I am esteemed by the world; if I do not remove anger, I will be despised like a painted vase containing filth and revealing it. If a man has wisdom but gives rise to anger, he is like a man who knowingly eats food mixed with poison. Why? The result of this very despicable anger is painful. Like a man who is bitten by a snake and who has the antidote but is not willing to take it, he is known as one who relishes suffering and does not relish happiness; in the same way, a bhikkhu, who gives rise to anger and does not subdue it quickly, is known as a bhikkhu who relishes suffering and does not relish happiness. Why? Because this anger is very fearful.”

Furthermore, one should reflect on anger thus: “When one is angry, one makes one’s enemies laugh at one and makes one’s friends feel ashamed. Though one may have deep virtue, one is belittled. If one was originally respected, one then becomes disrespected. If famous, one then becomes infamous. If seeking happiness, one gets suffering. Having obtained imperturbability (*āneñja*), one becomes perturbed. Having vision, one becomes blind. If wise, one becomes foolish.”

Thus, one should reflect on the disadvantages of anger and resentment.

Q. What is meant by “one should reflect on the advantages of patience”?

A. [One should reflect:] “Patience is power.<sup>755</sup> This is an armour capable of protecting the body and dispelling anger. This is repute. This is praised by the wise. This gives the happiness of non-remorse.<sup>756</sup> This is a guardian who gives full protection. This is a skill that gives insight into phenomena. This is a designation for ‘conscience and shame’ (*hiri-ottappa*).”

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*lohitam uppāditam hoti, saṅgo bhinno hoti — imāni pañca kammāni ānantarikāni.* Vin II 193: *Idam ... devadattena paṭhamam ānantariyam kammaṇi upacitam, yan duṭṭhacittena vadhadacittena tathāgatassa ruhīram uppāditan-ti.* Vin I 135: *na mātughātakassa ... na pitughātakassa ... na arahantaghātakassa ... na saṅghabhedakassa ... na lohituppādakassa ... nisinnaparisāya pātimokkham uddisitabbam.*

<sup>754</sup> Cf. Th 445: *Uppajjate sare kodho āvajja kakacūpamaṇi.* M I 129, 186, 189: *Ubhatodandakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatra pi yo mano padoseyya na me so tena sāsanakaro ti.*

<sup>755</sup> Cf. Dhp 399: *Khantibalam balāñikam.* Paṭis II 171: *Byāpādassa pahīnattā abyāpādo khantī ti khantibalam.*

<sup>756</sup> 不退; see Ch. 1 fn. 33 on the confusion of *aparihāna/apratisāra* and *vippaṭisāra*.

Further, one should reflect thus: “Having shaven off the head hair, I should be very patient.<sup>757</sup> Having received the alms of the country, through having a patient mind I will give great fruit and reward (*mahāphala-vipāka*) to the givers. I bear the appearance and the dress of the noble ones;<sup>758</sup> this patience is a practice of the noble ones. When I have anger, I will give rise to non-anger. I am called a disciple (*sāvaka*); now I will truly be called a disciple. The givers of alms give me various things; through this patience, I will cause them to obtain great reward. I have faith; this patience is my basis for faith. I have wisdom; this patience is my basis for wisdom. If there is the poison of anger in me, this patience is my antidote.”

Thus, reflecting on the disadvantages of anger and resentment and on the advantages of patience, one resolves: “I should be patient. When people blame me, I should be patient; I should be meek and without haughtiness.”<sup>759</sup>

#### 144 Developing loving-kindness

The meditator who has become patient, wishing to benefit himself, enters a secluded place. With an undistracted mind he at first begins to pervade himself [with the thought]: “May I be happy and free from suffering” [435c] [or:] “May I be free from enmity; may I be free from ill will.<sup>760</sup> May I be free from all anxiety and be happily endowed with all good qualities.”<sup>761</sup> The meditator subdues his mind and makes it soft and malleable. When his mind is soft and malleable, then he should develop loving-kindness towards all beings as to himself.

When developing loving-kindness towards all beings, at first the meditator should not give rise to loving-kindness towards enemies, neutral persons, bad persons, persons without good qualities, and dead persons as subject.<sup>762</sup>

<sup>757</sup> Cf. Ps I 79: *Āvuso, pabbajito nāma adhivāsanasiō hotī ti.*

<sup>758</sup> Th 961: *Surattam̄ arahaddhajam̄.*

<sup>759</sup> Cf. Ud 45: *Sutvāna vākyam̄ pharusaṁ udīritam̄ adhivāsaye bhikkhu aduṭṭhacitto ti.*

<sup>760</sup> The text has 云何, “why?” at the start of this clause, but since there is no indication of an answer, it is probably a copyist’s mistake or a mistranslation. On the additions of question markers in the Chinese translation, see Introduction § 4.4.

<sup>761</sup> Cf. Vism IX.8: *Sabbapāthamāna pana aham̄ sukhi homi niddukkho ti vā, avero abyāpajjo anīgho sukhi attānam̄ pariharāmī ti vā evam̄ punappunam̄ attaniyeva bhāvetabbā.* Vism IX.9: *Yañ-ca patisambhidāyam̄* (Patis II 130) *Katamehi pañcāhākārehi anodhisopharañā mettā cetovimutti bhāvetabbā, sabbe sattā averā hontu abyāpajjā anīghā sukhi attānam̄ pariharantu. Sabbe pāñā... sabbe bhūtā... sabbe puggalā... sabbe attabhāvapariyāpannā averā abyāpajjā anīghā sukhi attānam̄ pariharantu ti.*

“I am happily free from all anxiety and am endowed with all good qualities” is likely a mistranslation of *sukhi attānam̄ pariharāmī*, “I am free from anxiety and live happily”; see Nānamoli, PoP IX.8.

<sup>762</sup> Cf. Vism IX.4/p.295. 人處 = *puggala-vatthu, puggala-thāna*, occurs fours times in this paragraph, the next and at 436a06.

[At first] the meditator should give rise to loving-kindness for a person who has benefited him, someone he respects, someone who arouses a sense of conscience and shame in him, but not for someone he despises, nor for someone who is neutral to him. At first, he should arouse loving-kindness towards the person for whom he has no jealousy or ill will. At first, he should recollect the person's benevolent and respectable qualities thus: "Because of his natural endowment with virtue, renown,<sup>763</sup> [faith], learning, virtue, concentration, and wisdom I respect him. Because of his generosity, kind speech, beneficial acts, and cooperativeness,<sup>764</sup> I am benefited."

Thus, he recollects well the qualities of someone he respects, someone who has benefited him, and generates the perception of respect and the perception of friendship towards that person as the subject. He should develop loving-kindness to him, should give rise to a benevolent mind towards him, and should think and reflect on him, wishing him to have a mind that is without enmity; wishing him to be without ill will; wishing him comfort (*phāsu*); wishing him to be free from anxiety; wishing him to be endowed with all benefits; wishing him to have good gains; wishing him to have renown; wishing him to have faith; wishing him to be happy; wishing him to be virtuous; wishing him to be learned; wishing him to be generous; wishing him to be wise; wishing him to sleep easily and to awake easily; wishing him to have no bad dreams; wishing him to be dear to humans; wishing him to be dear to non-human beings; wishing him to be protected by deities; wishing him to be unaffected by fire, poison, sword, or stick and the like; wishing that his mind becomes concentrated quickly; wishing him to have a bright complexion;<sup>765</sup> wishing him to be born in the Middle Country; wishing him to meet good people; wishing him to perfect himself; wishing him to be free from disease; wishing him to have a long life; and wishing him to always obtain comfort.

Furthermore, one should reflect thus: "If I have not yet having given rise to unwholesome states towards him, I resolve not to give rise to them; if I have already given rise to them, I resolve to abandon them; if I have not yet given rise

<sup>763</sup> This is a description of the good friend, *kalyāṇamitto*. Instead of the usual 戒 for *sīla*, virtue, 性 is used, which usually corresponds to *pakati*. 稱譽 corresponds to *yasa*, "fame", *pasattha/pasamsa* "praised/praise", or *garu* "reverence" which is not a personal quality. In Pāli the sequence is faith, virtue, learning, concentration, and wisdom, which are called the "characteristic of the good friend" (*kalyāṇamittalakkhana*) in Ud-a 221. Below, at 435c16, the sequence is: gain, renown, faith, happiness, virtue, learning, generosity, and wisdom. It-a adds that the good friend is naturally (*pakatiyā*) endowed with these qualities. It-a 64: *Tatrāyam kalyāṇamitto pakatiyā saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno vīriyasampanno satisampanno samādhisampanno paññāsampanno*.

<sup>764</sup> These are the four *saṅgahavatthu* or "bases of social unity"; see A II 32: *Dānam*, *peyyavajjam*, *atthacariyā*, *samānattatā*, *imāni kho ... cattāri saṅgahavatthūnī ti*.

<sup>765</sup> A V 341, Paṭis II 129: *Sukham supati, sukham paṭibujjhati, na pāpakaṁ supinam passati, manussānam piyo hoti, amanussānam piyo hoti, devatā rakkhanti, nāssa aggi vā visam vā sattham vā kamati, tuvaṭam cittam samādhiyati, mukhavaṇno vippasīdati*.

to wholesome states towards him, I resolve to give rise to them; and if I have already given rise to them, I resolve to increase them.”<sup>766</sup>

Furthermore, [one should reflect thus:] “If I have not yet given rise to states of non-liking (*apiya*) towards him, I resolve not to give rise to them; if I have already given rise to them, I resolve to abandon them; if I have not yet given rise to states of love towards him, I resolve to give rise to them; and if I have already given rise to them, I resolve to increase them.”<sup>767</sup>

Due to the mind of loving-kindness, the meditator gains confidence (*saddhā*). Due to confidence, he exerts the mind. Due to exertion, he establishes mindfulness. Due to confidence, due to exertion, and due to mindfulness, his mind becomes undistracted.<sup>768</sup>

He, being aware of the undistractedness in these ways and by these means, develops the mind of loving-kindness for that [respected] person<sup>769</sup> and practices

<sup>766</sup> There is no first person indicated in the text, however, the introduction about the reflection to be carried out (如是應思惟) indicates that the first person should be used. The character 願 usually corresponds to *pañidahati*, “to aspire”, “to want”, “to desire”, “to wish”. In the preceding passage it has been translated as “wishing” but here a stronger sense is required. I take 於彼 to mean “toward him”, i.e., towards the other person.

Cf. A II 15; IV 462: ... *sammappadhānāni*. ... *anuppannānam pāpakānam akusalānam dhammānam anuppādāya* ... *adahati*; *uppannānam pāpakānam akusalānam dhammānam pahānāya* ...

<sup>767</sup> The Chinese of this passage is garbled and it has been translated in accordance with the arrangement of the preceding passage.

<sup>768</sup> Paṭis II 19: *Adhimuccanto saddhāya carati, paggan̄hanto vīriyena carati, upaṭṭhāpento satiyā carati, avikkhepam karonto samādhinā carati*, ... Paṭis-a III 543: *Adhimuccantoti adhimokkham karonto. Saddhāya caratī ti saddhāvasena pavattati. Paggan̄hantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpento satiyā ārammaṇam upaṭṭhāpento. Avikkhepam karontoti samādhivasena vikkhepam akaronto.*

<sup>769</sup> There is no indication here in the text that one should develop *mettā* for oneself, and this was already mentioned at 435c01–05. 於彼人 = “for that person”. However, “that person”, as the start of this section (435c09) indicates, is “someone he respects, who has benefited him, and who arouses a sense of conscience and shame.” The sequence as given below at 436b18–19 is oneself, (close) friend, neutral person, enemy.

Vism IX.4/p.296 gives the persons for whom not to develop *mettā* at first as: a non-dear person, a very dear friend, a neutral person, and a hostile person (*appiyapuggale, atippiyasahāyake, majhatte, verīpuggaleti*). Instead (Vism IX.8) one should first develop only towards oneself. At Vism IX.11–12/p.298, the sequence of development is oneself, respectful person (such as one’s teacher or preceptor), very dear friend, neutral person, and hostile person (*paṭhamam attānam mettāya phariṭvā tadanantaram sukhappavattanattham yvāyam piyo manāpo garu bhāvaniyo ācariyo vā ācariyamatto vā ... tadanantaram atippiyasahāyake, atippiyasahāyakato majhatte, majhattato verīpuggale mettā bhāvetabbā*). Vism IX.40/p.307 mentions two groups of persons: dear, very dear friend, neutral, and hostile, and then: oneself, dear, neutral, and hostile.

Apparently the *Vimuttimagga* also makes the distinction between the respected, dear person — i.e., “that person”— and the very dear, close friend, “the dear person”.

it much. The meditator, being aware of the undistracted mind, [436a] and having in these ways and by these means developed the mind of loving-kindness for that [respected] person, and having practised it much, should then with a soft and malleable mind gradually develop the mind of loving-kindness for a [very] dear person. Having developed the mind of loving-kindness for a [very] dear person, he should [with a soft and malleable mind] gradually develop the mind of loving-kindness for a neutral person. Having developed the mind of loving-kindness for a neutral person, he should [with a soft and malleable mind] gradually develop the mind of loving-kindness for an enemy. Thus, he pervades and advertises to all beings just as if they were himself.

If loving-kindness for the neutral person as the subject does not develop or if the meditator [even] briefly cannot arouse loving-kindness [for him], he should be disgusted: “There is unwholesomeness and non-love in me. Wishing to develop wholesome states I went forth [from home to homelessness] (*pabbajā*) out of faith. I am also said to be one who is dependent on the Great Teacher who benefited all beings and gave rise to great compassion [for all beings], but I cannot arouse the mind of loving-kindness [even] for a neutral person, let alone for an enemy.”<sup>770</sup>

If the meditator with such disgust still cannot abandon the anger, he should not [continue to] endeavour to develop loving-kindness, but should develop the other skilful means for removing the anger for that person.

## 145 Skilful means for removing anger

Q. What are the means (*upāya*) for removing anger?

A. (1) One should interact with him; (2) one should just reflect on his good qualities; (3) good will; (4) the ownership of kamma; (5) release from debt; (6) kinship; (7) one’s own fault; (8) one should not pay attention; (9) one should contemplate one’s own suffering; (10) the nature of the sense-faculties; (11) momentary cessation; (12) union; and (13) emptiness.

(1) [“Interacting”]:<sup>771</sup> One should aid that person even if he gives rise to anger. One should give him willingly what he asks for and accept willingly what he gives. Moreover, in speaking with him, one should always use good words.

<sup>770</sup> 我復說言依大師故饒益眾生起大慈悲於一中人不起慈心何況於怨家. It is difficult to make sense of the first part of this sentence.

<sup>771</sup> In the introduction above, 周旋 “interaction, association” = *sannipatana?*, was used, while this word is missing here. 摄受, “assisting, aiding” elsewhere in Vim corresponds to *anuggaha*, i.e., 摄受梵行 = *brahmacariyānuggaha*. Meanings of 周旋 given in dictionaries are “daily acts” and “to act as a go-between”. The latter meaning would suggest that it has the same meaning as 摄受.

One should follow along with what the other does. Because of aiding him thus, the anger towards each other<sup>772</sup> ceases.

(2) “Good qualities” (*guna*): If one sees his good qualities, one should just reflect on those good qualities, not on the bad qualities. It is as if a pond covered with water plants, and, having removed the water plants, one takes the water.<sup>773</sup> If he has no good qualities, one should have compassion thus: “This man has no good qualities; surely, he will go to a bad destination.”<sup>774</sup>

(3) “Good will”:<sup>775</sup> One should just reflect on him with good will: “If someone is unkind [to me], let me give rise to goodwill. If I have been unkind towards him, I should act meritoriously [toward him]. Furthermore, having stopped unwholesomeness [toward him], I will have a good destination”. Thus, the turning of anger into good will is to be known.<sup>776</sup>

(4) “Ownership of kamma (*kammassakatā*)”: One should reflect on his evil kamma: “[Because of] the evil things which that person has done, he is a ground for anger (*āghātavatthu?*).”<sup>777</sup>

(5) “Release from debt” (*ānanya*): “If that person insults and harms me, it is owing to my past evil kamma. Now I witness that I am released from that debt. Reflecting on this, I should be glad.”<sup>778</sup>

<sup>772</sup> The characters 彼此 could mean “each other” but are not used in this way elsewhere in Vim and 此 could qualify 瞳恚. However, see Vism IX.39/p.306: *Tassevaṁ karoto ekanteneva tasmiṁ puggale āghāto vūpasammati. Itarassa ca atītajātito paṭṭhāya anubandho pi kodho tañkhaṇañneva vūpasammati.*

<sup>773</sup> A III 187–8: *Seyyathā pi āvuso pokkharaṇī sevālapaṇakapariyonaddhā, ... Evaṁ tasmiṁ puggale āghāto paṭivinetabbo.*

<sup>774</sup> Ibid. 189: *Seyyathā pi āvuso puriso ābādhiko dukkhito bālhagilāno addhānamaggapaṭipanno... Māyam āyasmā kāyassa bhedā parammaraṇā apāyam duggatiṁ vinipātam nirayaṁ uppajjati ti. Evaṁ tasmiṁ puggale āghāto paṭivinetabbo.* Cf. Sv-ṭ I 104: *Aparādhake ca sati guṇe gunavati mayā na kopo kātabbo ti ca asati guṇe visesena karuṇāyitabbo ti.*

<sup>775</sup> 恩 = *kataññu* “grateful”, *upakāra* “helpful”, and *paṭikāra* “counteraction”.

<sup>776</sup> Cf. Cp-a 298, Sv-ṭ I 104: *apakārake asati kathaṁ mayhaṁ khantisampadā sambhavatī ti ca yadipāyam etarahi apakārako, ayam nāma pubbe anena mayhaṁ upakāro kato ti ca apakāro eva vā khantinimittatāya upakāro ti ca.*

<sup>777</sup> Cf. A III 185: *Yasmiṁ ... puggale āghāto jāyetha, kammassakatā tasmiṁ puggale adhiṭṭhātabbā kammassako ayamāyasmā kammadāyādo ... tassa dāyādo bhavissatī ti; evaṁ tasmiṁ puggale āghāto paṭivinetabbo.* Cf. Vism IX.23. Cf. Cp-a 298, Sv-ṭ I 104: *Ete sattā khantisampattiyā abhāvato idhaloke tappanti paraloke ca tapanīyadhammānuyogato ti ca.*

<sup>778</sup> Cf. Cp-a 298, Sv-ṭ I 104: *Yadi pi parāpakāranimittam dukham uppajjati, tassa pana dukkhassa khettabhūto attabhāvo bijabhūtañ-ca kammaṁ mayāva abhisāñkhatan-ti ca tassa ca dukkhassa āṇayakāraṇametan-ti ca apakārake asati kathaṁ mayhaṁ khantisampadā sambhavatī ti ca yadipāyam etarahi apakārako, ayam nāma pubbe anena mayhaṁ upakāro kato ti.*

(6) “Kinship” (*ñāti*): “In samsāra, in the continuities of beings,<sup>779</sup> he and I were relatives”. Reflecting thus, one should give rise to the perception of kinship.<sup>780</sup>

(7) “One’s own fault” (*dosa*): “I am the cause of his [anger]. His anger is born on account of me; because of that he obtains demerit.” [Thinking] “I am the cause”, one gives rise to the perception of one’s own fault.<sup>781</sup> [436b]

(8) “One should not pay attention” (*amanasikāra*): To be without the cause of the anger,<sup>782</sup> one should not pay attention to it, like someone who does not wish to see forms shuts his eyes.<sup>783</sup>

(9) “One’s own suffering (*dukkha*)”: To be without the obstacle [of anger] one should give rise to the sign [of loving-kindness]. Why, like a fool, create one’s own suffering by not attending to [to the sign of] loving-kindness? Because of this [non-attending], one has mental suffering. [Anger] is experienced in the enemy’s place, therefore one should avoid that place and should stay in a place where one does not see or hear the one who causes [the anger].

(10) “Nature of the sense-faculties” (*indriya-sabhāva*): one should reflect: “The nature of the sense-faculties is to be joined to agreeable and disagreeable sense objects (*iṭṭhāñiṭṭha-visaya*). Towards these, I have anger. Because of that I am not attending [to loving-kindness].”<sup>784</sup>

<sup>779</sup> 罪生相續 = *satta-santāna* or *satta-santati*. Cf. Th-a II 219: *sattasantānam samsāre papañcenti* ... Ps-ṭ 320: *Anādimati hi samsāre ñātibhāgarahito nāma satto kassaci pi nattīti* ...

<sup>780</sup> Cf. Cp-a 298, Sv-ṭ I 104: *Sabbe pime sattā mayhañ puttatasadisā, puttakatāparādhesu ca ko kujjhissatī ti.* S II 189–90: *Na so bhikkhave satto sulabharūpo, yo na mātābhūtapubbo ... na pitābhūtapubbo ... na bhātābhūtapubbo ... na bhaginībhūtapubbo ... na puttābhūtapubbo ... iminā dīghena addhunā. ... Cf. Vism IX.36.*

<sup>781</sup> Cf. Cp-a 298, Sv-ṭ I 104: *Yena apakārena idam mayham dukkham uppannam, tassa aham-pi nimittan-ti.* Cf. Vism IX.22: *Yam dosam tava nissāya, sattunā appiyam katam, / tam-eva dosam chindassu, kimatīhāne vihaññasi. Dukkham karoti yo yassa, tam vinā kassa so kare / sayam-pi dukkhahetuttamiti kim tassa kujjhāti ti.*

<sup>782</sup> 無嗔恚相 = *abyāpāda + nimitta*. This might also mean “perception of non ill will”, *abyāpāda-saññā*.

<sup>783</sup> Cf. A III 185: *Yasmim ... puggale āghāto jāyetha, asati-amanasikāro tasmiñ puggale āpajjitatabbo; evam tasmiñ puggale āghāto paṭivinetabbo.* M I 120: ... *Tassa tesam vitakkānam asati-amanasikāram āpajjato ye pāpaka akusalā vitakkā chandūpasamphitāpi dosūpasamphitāpi mohūpasamphitāpi te pahiyanti te abbhaththam gacchanti. Tesam pahānā ajjhattam-eva cittañ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathā pi ... cakkhumā puriso āpāthagatānam rūpānam adassanakāmo assa; so nimileyya vā aññena vā apalokeyya.*

<sup>784</sup> Cf. Cp-a 298, Sv-ṭ I 104: *Indriyapakatiresā, yadidam iṭṭhāñiṭṭhavisayasamāyogo, tatttha anīṭṭhavisayasamāyogo mayhañ na siyā ti tam kutettha labbhā ti.*

(11) “Momentary cessation” (*khaṇika-nirodha*):<sup>785</sup> one should reflect: “Through giving rise to suffering, one suffers.<sup>786</sup> All those states [by which the anger was caused] ceased in [that] single mind-moment (*citta-khaṇa*). How [can I be angry] at him when there is no ground for anger?”

(12) “Union” (*saṃyojana, sannipāta*): one should reflect: “Suffering arises because of the union of various internal and external parts. I cannot be angry with a single part.”<sup>787</sup>

(13) “Emptiness” (*suññatā*): one should reflect: “In the ultimate sense (*paramattha*) it cannot be found (*anupalabbiya*), ‘This person creates suffering’ or ‘This person experiences suffering’. This body is produced by conditions (*paccaya*). It is without a being, without a self.<sup>788</sup> It is [merely] a bunch of elements, just like a bunch of straw.”<sup>789</sup> Therefore, the Fortunate One spoke this verse,

Whether dwelling in the village or wilderness,  
When touched by pleasures and pains,  
Take them as neither [originating] from oneself nor from another.<sup>790</sup>

<sup>785</sup> Cf. Vism IX.22: *Khaṇikattā ca dhammānam, yehi khandhehi te kataṃ / amanāpam niruddhā te, kassa dānīdha kujjhasi*. Cp-a 298, Sv-t 104: *Yehi dhammehi aparādho kato, yattha ca kato, sabbe pi te tasmin yeva khaṇe niruddhā, kassidāni kena kodho kātabbo*. Cf. 432a04 ...  
名念死諸行念滅.

<sup>786</sup> 以彼生苦彼得苦。“Lit. By that/he birth/arising/arises suffering, that/he obtains suffering”. The first “suffering”, 苦, could be a corruption and if so, the meaning would be “Through birth one obtains suffering.” Cf. Sn 747: *Upādānapaccayā bhavo, bhūto dukkham nigacchati / Jātassa maraṇam hoti, eso dukkhassa sambhavo*. S I 132: *Jātassa maraṇam hoti, jāto dukkhāni phussati / Bandham vadham pariklesam, tasmā jātiñ na rocaye*.

<sup>787</sup> See the section on “resolution into elements” at Vism IX.38/p.306. Cf. Ps II 88: *Khāṇukāṇṭakatiṇapāṇṇādīsu pana dose uppanne tvañ kassa kuppasi, kiñ pathavīdhātuyā, udāhu āpodhātuyā, ko vā panāyam kuppati nāma, kiñ pathavīdhātū udāhu āpodhātū ti ādinā nayena dhātumanasikāraṇi karontassa doso pahīyati*.

<sup>788</sup> Cp-a 298, Sv-t 104: *anattatāya sabbadhammānam ko kassa aparajjhati ti*. Cf. Vism XVI.90: *Kammassa kārako natthi, vipākassa ca vedako; Suddhadhammā pavattanti, ... Vism XIX.19: ... ettha suññato tāva paramatthena hi sabbāneva saccāni vedakārakanibbutagamakābhā vato suññānīti veditabbāni. Tenetam vuccati: Dukkham-eva hi, na koci dukkhito / Kārako na, kiriyāva vijjati. ... XX.19: Sāmi-nivāsi-kāraka-vedakādhīṭhāyakavirahitataṭya suññato*.

<sup>789</sup> Cf. Khp-a 74: *Evañcassa vijānato tiṇakatṭhasamūhō viya kāyo khāyati. Yathāha: Natthi satto naro poso, puggalo nūpalabbhati. / Suññabhūto ayañ kāyo, tiṇakatṭhasamūpamo*. Vism XVIII.31: *Nāmañ-ca rūpañ-ca idhatthi saccato, na hettha satto manujo ca vijjati. / Suññam idam yantamivābhisañkhatañ, dukkhassa puñjo tiṇakatṭhasādiso ti*. Th 717: *Tiṇakatṭhasamāṇi lokam, yadā paññāya passati, / mamatam so asaṃvindam natthi me ti na socati*. Nidd II 185–86: *Suddham dhammasamuppādām, suddhasaṅkhārasantati; passantassa yathābhūtam, na bhayañ hoti gāmaṇi. Tiṇakatṭhasamāṇi lokam, yadā paññāya passati; nāññām patthayate kiñci, aññatrapaṭisandhiyā ti. Evam-pi suññato lokam avekkhati*.

<sup>790</sup> 非從自他燒, lit. “not from oneself or another burns”. Saṅghapāla misunderstood *dahetha* (Cf. Skt *√dadh*, redupl. of *√dāh*), “take, consider”, as *dahati* (*√dah*): “is burned”.

Dependent upon acquisition one is touched,  
 If the mind were without acquisition,  
 How could the immaculate one be touched?

## 146 Pervading the directions

The meditator, having clearly understood the skilful means for getting rid of anger, and having [pervaded and] adverted to himself, friends, neutral ones, and enemies,<sup>791</sup> and having achieved mastery therein, then he should gradually give rise to the mind of loving-kindness and develop it for various bhikkhus in his dwelling-place. Then he should develop loving-kindness for the whole community in his dwelling-place. Then he should develop loving-kindness for the deities in his dwelling-place. Then he should develop loving-kindness for all beings in his dwelling-place. Then he should develop loving-kindness for all beings in the village outside his dwelling place. Thus, [he develops loving-kindness for all beings] from village to village, from country to country. Then he should develop [loving-kindness for all beings] in one cardinal direction (*disā*). The meditator [abides] having pervaded one cardinal direction with the mind of loving-kindness; then the second cardinal direction; then the third cardinal direction; then the fourth cardinal direction; then the four intermediate directions, above, and below. He spreads loving-kindness towards all beings. He pervades the whole world with the mind of loving-kindness, which is [extensive,] exalted, and immeasurable, without enmity, without ill will.<sup>792</sup>

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The meaning is that pain and pleasure should not be regarded as belonging to oneself or another self.

Ud 12: *Gāme v'āraññe sukhadukkhapuṭṭho, nev' attato no parato dahetha, / phusanti phassā upadhiṃ paticca, nirupadhiṃ kena phuseyyum phassā ti.* Ud-a 114: *Nevattato no parato dahethāti: ahañ sukhito, ahañ dukkhitō, mama sukhāñ, mama dukkhañ, parenidam mayhañ sukhadukkhañ uppāditan-ti ca neva attato na parato tam sukhadukkhañ thapetha. Kasmā? Na hetha khandhapañcake ahan-ti vā maman-ti vā paroti vā parassā ti vā passitabbayuttakan kiñci atthi, kevalam sañkhārā eva pana yathāpaccayam uppajjivā khañe khañe bhijantī ti. Sukhadukkhañgahañāñcettha desanāsīsam, sabbassā-pi lokadhammassa vasena attho veditabbo. Iti bhagavā nāhañ kvacani, kassaci kiñcanatasimī, na ca mama kvacani, katthaci kiñcanatathīti catukoṭikam sunñatañ vibhāvesi.*

<sup>791</sup> Cf. 436a05 above: “Thus he pervades and advert to all beings just as if they were himself”, 如是於一切眾生猶如自身令滿作分別. The characters 作分別 usually correspond to *paricchindati*. Here, however, it appears to be used in the sense of “to advert” *āvajjati*, just as 能分別 in 442a13. Cf. Spk III 64: *aniṭṭhārammaṇe dose uppanne mettato āvajjantassa cittam nivattati*.

<sup>792</sup> D II 186; D III 223–4: *Idh' āvuso bhikkhu mettā-sahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddham adho tiriyanī sabbadhi sabbattatāya sabbāvantam lokam mettā-sahagatena cetasā vipulena mahaggatena appamānenā averena avyāpajjhena pharitvā viharati.*

Developing loving-kindness in this manner, the meditator gives rise to absorption jhāna (*appanā-jhāna*) in three ways: through totally including beings, through totally including village-domains (*gāmakkhetta*), and through totally including the [four] cardinal directions.

He gives rise to absorption jhāna [by developing] loving-kindness<sup>793</sup> for one being, and in the same way, for two, three, and so on until [developing it] for many beings. [436c]

He gives rise to absorption jhāna [by developing] loving-kindness for beings of one village-domain, and so on until [developing it for the beings of] many villages.

He gives rise to absorption jhāna [by developing] loving-kindness for one being in one cardinal direction, and so on until [he has developed it] for the four cardinal directions.

Herein, when he develops loving-kindness based on one being, if that being is dead, his object (*ārammana*) disappears. Due to the disappearance of his object, he cannot give rise to loving-kindness. Therefore, he should develop the mind of loving-kindness extensively (*vipula*) until he can practise it extensively. At the time when there is excellent development, there is great fruit and great benefit.

## 147 Roots, manifestation, success, failure, and object

Q. What are the roots, manifestation, success, failure, and object of loving-kindness?

A. It has non-greed (*alobha*) as a root (*mūla*); non-hatred (*adosa*) as a root; non-delusion (*amoha*) as a root; motivation (*chanda*) as a root; and reasoned attention (*yoniso manasikāra*) as a root.

Q. What is its manifestation?

A. That it has these roots is its manifestation.

Q. What is its success?

A. When one is endowed with loving-kindness, one removes hatred, removes unwholesome affection,<sup>794</sup> and purifies one's bodily, verbal, and mental actions (*kamma*). This is called "success".

<sup>793</sup> 以一眾生令安慈禪, lit. "By way of one being he causes absorption loving-kindness jhāna", the context (i.e., the preceding and following) however, indicates that he causes jhāna by developing *mettā*.

<sup>794</sup> Cf. Vism IX.93: *Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti.*

Q. What is its failure?

A. For two [pairs of]<sup>795</sup> reasons one loses loving-kindness: by giving rise to hatred towards oneself and friends<sup>796</sup> and by unwholesome affection; and by giving rise to hatred towards enemies (*paṭipakkha*) and by giving rise to ill will. This is called “failure”.

Q. What is its object?

A. Living beings are its object.<sup>797</sup>

Q. That is not so. In the ultimate sense (*paramattha*), a “living being” cannot be found (*anupalabbiya*). Why then is it said that living beings are its object?

A. Because of the different kinds of faculties, in worldly convention (*sammuti*, *lokavohāra*) it is said “living beings”.<sup>798</sup>

<sup>795</sup> Why are four causes given, and not two as is stated? Two near and two far causes for each *brahmavihāra* are given. The *Visuddhimagga* (IX.98) gives one near enemy and one far enemy for each *brahmavihāra*: *āsannadūravasena dve dve paccatthikā*.

<sup>796</sup> 以自朋生怨. The characters 自朋 could mean “one’s own friends”. In the parallel passages at 437b15, 437c09, and 438a05, 自親 is used instead, which can also mean both “oneself and friends” or “one’s own friends” (or even just “oneself” see DDB s.v. 自親). Above at 436b18, there is the sequence 自親友中人怨家 “himself (自), close friends (親友), neutral ones, and enemies”. Since *mettā* is first to be practised towards oneself, and “own” is not found before “enemies” (對治) in the following pair, I have rendered it is “oneself and friends”. Both 自朋 and 自親 are not found elsewhere in Vim. The character 怨 corresponds to *vera* “enmity” elsewhere in Vim.

<sup>797</sup> *Sattārammaṇa*. Cf. Mp II 41: *Ime pana cattāro brahmavihārā vaṭṭā honti, vaṭṭapādā honti, vipassanāpādā honti, diṭṭhadhammasukhavihāra honti, abhiññāpādā vā nirodhapādā vā, lokuttarā pana na honti. Kasmā? Sattārammaṇattā ti.* Cf. Peṭ 147: *appamāṇasahagatā sattārammaṇā paṭhame jhāne jhānabhūmi*.

<sup>798</sup> 依諸根種於世假說眾生. Cf. S I 134: *Kim nu satto ti paccesi, māra diṭṭhigataṁ nu te; / Sudhasaṅkhārapuñjōyam, nayidha sattupalabbhati. / Yathā hi aṅgasambhārā, hoti saddo ratho iti; / Evam khandhesu santesu, hoti satto ti sammuti.* Spk I 193: ... nayidha sattupalabbhati ti imasmiṁ sudhasaṅkhārapuñje paramatthato satto nāma na upalabbhati. *Khandhesu santesūti pañcasu khandhesu vijjamānesu tena tenākārena vavatthitesu. Sammutī ti sattoti samaññāmattam-eva hoti.* Cf. Kv-a 35: *Iti iminā lokavohārena lokasammutiyā lokaniruttiyā atthi puggalo ti ...* Sv-t III 91: *Lokavohāravasenā ti lokasammutivasena. Lokavohāro hesa, yadidam satto puggalo ti ādi.*

## 148 Ten perfections

Now, the Bodhisattas, the Great Beings,<sup>799</sup> develop loving-kindness for all beings everywhere and fulfil the ten perfections (*pāramī*).<sup>800</sup>

Q. How is it so?

A. The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they help beings and give them fearlessness (*abhaya*).<sup>801</sup> Thus, they fulfil the perfection of giving.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they perfect harmlessness<sup>802</sup> and do not fail in the practice of Dhamma. It is like the relation of a father to his children. Thus, they fulfil the perfection of virtue.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they perfect the mind free from greed (*vītarāga*), renounce what is harmful, and incline towards jhāna and towards going forth into homelessness. Thus, they fulfil the perfection of renunciation.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they consider much what is beneficial and

<sup>799</sup> 菩薩摩訶薩 = *bo-sa-ma-ha-sa*, transliteration. The terms also occur together in the Pāli commentaries; e.g., Cp-a 217: *Dānasilādiguṇavisesayogena sattuttamatāya paramā mahāsattā bodhisattā*, EKS rendered “Bodhisatta and Mahāsatta”, but the terms refer to the same beings seeking for *sammāsambodhi*; with *mahāsatta* being a specification of *bodhisatta*; see Endo 2002a: 234, 375. Cf. *mahābodhisatta* at Cp-a 311: *Yāni purimakānam mahābodhisattānam ulāratamāni paramadukkarāni acinteyyānubhāvāni sattānam ekantahitasukhāvahāni caritāni....* Sv-ṭ I 92: *sudukkarehipi mahābodhisattacaritehi ... sattānam hitasukhāpaṭilābhahetubhāvo ca sampajjati*.

EKS rendered this in the singular, but in the Pāli commentaries the plural is used, which makes more sense since all bodhisattas have to practise in this manner. There is no indication of the plural in the Chinese text, but this is not unusual.

<sup>800</sup> Cf. Vism-mhṭ I 384: ... *sakalabuddhaguṇahetubhūtānam dānapāramitādīnam buddhakaradhammānam paripūranavasena brūhitaguṇā mahāsattā bodhisattā*. Te hi *sabbasattānam hitesanena, ahitāpanayanena, sampattipamodanena, sabbattha vivajjītā gatigamanamajjhattabhbhāvādhiṭṭhānenā ca niddosacittā viharanti*. Ud-a 128: *Yathā vā te bhagavanto dāna-pāramī pūretvā, sīla-nekkhamma-paññā-viriya-khanti-saccādhiṭṭhāna-mettā-upekkhā-pāramī ti imā dasa-pāramīyo dasa-upapāramīyo, ..., buddhi-cariyāya koṭim patvā āgatā, tathā ayam pi Bhagavā āgato*. Cf. Vism IX.124.

<sup>801</sup> Cf. A IV 246: *Pāṇātipātā paṭivirato bhikkhave ariyasāvako aparimāṇānam sattānam abhayam deti averam deti avyāpajjhām deti; aparimāṇānam sattānam abhayam datvā averam datvā avyāpajjhām datvā aparimāṇassa abhayassa averassa avyāpajjhassa bhāgī hoti. ...*

<sup>802</sup> The Taishō text reads 無苦, “without suffering” (*niddukkha*) but the variant reading 無害 “harmlessness” makes more sense.

harmful and in accordance with truth, they proclaim the means to abandon the bad and attain the good. Thus, they fulfil the perfection of wisdom.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they, without giving up, [applying] energy, firmly exert themselves at all times. Thus, they fulfil the perfection of energy.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they practise patience and even when others scold them with harsh words, they do not become angry. Thus, they fulfil the perfection of patience.

The Bodhisattas, the Great Beings, [437a] develop loving-kindness for all beings. For the sake of benefiting all beings, they speak the truth, dwell in the truth, and keep to the truth. Thus, they fulfil the perfection of truth.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they do not abandon their vows, even when losing their lives due to it, but firmly resolve [to keep] their vows.<sup>803</sup> Thus, they fulfil the perfection of resolution.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they regard them as themselves<sup>804</sup> and fulfil the perfection of loving-kindness.

The Bodhisattas, the Great Beings, develop loving-kindness for all beings. For the sake of benefiting all beings, they regard friends, neutral ones, and enemies equally, without repulsion and attraction.<sup>805</sup> Thus, they fulfil the perfection of equanimity.

In these ways the Bodhisattas, the Great Beings, by developing loving-kindness [for all beings], fulfil the ten perfections.<sup>806</sup>

<sup>803</sup> Cf. Ap-a 113: *Katvā dalhamadhiṭṭhānan-ti mama sarīrajīvitesu vinassantesu pi puññakammato na viramissāmī ti acalavasena daļham adhiṭṭhānapāramī katvā ... Cp-a 275: Katvā dalhamadhiṭṭhānan-ti kusalasamādānādhiṭṭhānam tassa tassa pāramisamādānassa tadupakārakasamādānassa ca adhiṭṭhānam daļhataram asithilam katvā, tam tam vatasamādānām anivattibhāvena adhiṭṭhahitvā ti attho. ... Evam jīvitam pariccajīvā vataṁ adhiṭṭhahantassa adhiṭṭhānapāramī paramatthapāramī nāma jātā.* (Cf. Bv-a 60, J-a I 47)

<sup>804</sup> 於一切眾生以自相饒益. Read 自身, “oneself” instead of 自相, = *sa + lakkhana*, “own/specific characteristic”. Cf. 436a05 above: “he pervades and defines all beings just as if they were himself”, 於一切眾生猶如自身. Cf. Cp-a 280: *karuṇūpāyakosallapariggahito lokassa hitasukhūpasamhāro athato abyāpādo mettāpāramitā*

<sup>805</sup> Cp-a 280: *karuṇūpāyakosallapariggahitā anunaya paṭīghaviddham sanī iṭṭhāniṭṭhesu sattasaṅkhāresu samappavatti upekkhāpāramitā*

<sup>806</sup> 明慈滿四受持, “explanation of loving-kindness fulfilling the four resolves” appears to be a heading and it has therefore been left untranslated.

## 149 The four resolves

Now, the Bodhisattas, the Great Beings, having practised loving-kindness and having fulfilled the ten perfections, fulfil the four resolves, namely, the resolve of truth, the resolve of generosity, the resolve of stillness, and the resolve of wisdom.<sup>807</sup>

Herein, the perfection of truth, the perfection of resolution, and the perfection of energy fulfil the resolve of truth. The perfection of giving, the perfection of virtue, and the perfection of renunciation fulfil the resolve of generosity. The perfection of patience, the perfection of loving-kindness, and the perfection of equanimity fulfil the resolve of stillness. The perfection of wisdom fulfils the resolve of wisdom.<sup>808</sup>

Thus, the Bodhisattas, the Great Beings, having developed loving-kindness [for all beings] everywhere, fulfil the ten perfections, fulfil the four resolves, and fulfil two states, namely, calm and insight (*samatha-vipassanā*).

Herein, the resolve of truth, the resolve of generosity, and the resolve of stillness fulfil calm. The resolve of wisdom fulfils insight. Through the fulfilment of calm, they attain to all the jhānas, liberations, concentrations, attainments, and give rise to the attainment of the double miracle (*yamaka-pāṭīhāriya*) and the attainment of great compassion (*mahākaruṇā*). With the attainment of insight, they are endowed with all direct knowledges (*abhiññā*), discriminations (*paṭisambhidā*), the powers (*bala*), and the confidences (*vesārajja*). Having fulfilled these, they give rise to self-made knowledge (*sayambhū-ñāṇa*) and omniscience (*sabbaññutā-ñāṇa*).<sup>809</sup>

<sup>807</sup> The order is different from D III 229, *Cattāri adīṭhānāni*. *Paññādhiṭṭhānam* *saccādhiṭṭhānam*, *cāgādhiṭṭhānam*, *upasamādhiṭṭhānam*, and M III 240, but in the Pāli commentaries, such as the Cariyāpiṭaka commentary, the order is the same as in the Vim, see e.g., Cp-a 322.

<sup>808</sup> Cf. Cp-a 322: *Sabbapāramīnam samūhasaṅgahato hi cattāri adhiṭṭhānāni, seyyathidam saccādhiṭṭhānam, cāgādhiṭṭhānam, upasamādhiṭṭhānam, paññādhiṭṭhānan-ti*. ... Cf. Vism-mh I 391: *Yathā ca brahmavihārādhiṭṭhānā pāramiyo, evam adhiṭṭhānādhiṭṭhānāpi. Tathā hi yathāpaṭīñānam parānuggahāya pāramīnam anuṭṭhānenā saccādhiṭṭhānam, tappaṭipakkhariccaṅgato cāgādhiṭṭhānam, pāramīhi sacittupasamato upasamādhiṭṭhānam, tāhi parahitūpāyakosallato paññādhiṭṭhānam. Evam paccekam-pi pāramitāsu yathārahām netabbam. It-a I 13: Tathā purimena tathāgatassa paṭīñāsaccavacīsaccāñānasaccapar idīpanena, ... ca saccādhiṭṭhānacāgādhiṭṭhānapāripūri pakāsītā hoti; dutiyena sabbasa ḥkhārāupasamasamadhidigamaparidīpanena, sammāsambodhiparidīpanena ca, upasamā dhiṭṭhānapanāñādhiṭṭhānapāripūri pakāsītā hoti. Tathā hi bhagavato bodhisattabhūtassa lokuttaragune katābhīnīhārassa mahākaruṇāyogena yathāpaṭīñānam sabbapāramitā-nuṭṭhānenā saccādhiṭṭhānam, pāramitāpaṭipakkhariccaṅgēna cāgādhiṭṭhānam, pāramitāgunehi cittavūpasamena upasamādhiṭṭhānam, pāramitāhi eva parahitūpāyakosallato paññādhiṭṭhānam pāripūrigataṁ*.

<sup>809</sup> Cp. Cp-a 316–17: ... *tattha āsaṅgam pajahanto pare ca tattha tam jahāpento kevalam karuṇāvaseneva yāva na buddhaguṇā hatthatalaṇī āgacchanti, tāva yānattaye satte*

Thus, the Bodhisattas, the Great Beings, developing loving-kindness, gradually fulfil the grounds for Buddhahood (*buddhabhūmi*).<sup>810</sup>

*Loving-kindness is finished.*

## M2. *Compassion*

### 150 Introduction

Q. What is “compassion”? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. Just as parents who, on seeing the suffering of their dear and only child, give rise to the mind of compassion, saying: “O, how it suffers!”, so one has compassion and pity (*anukampā*) for all beings — this is called “compassion”.

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*avatāranaparipācanehi patiṭṭhapento jhānavimokkhasamādhisamāpattiyo abhiññāyo ca lokiyā vasībhāvam pāpento paññāya matthakam pāpuṇāti. ... idha mahābodhisattassa vasena karuṇāpāyakosallapubbaṅgamam katvā vattabbā, nāṇadassananavisuddhiṃ apāpetvā paṭipadāññāṇadassananavisuddhiyam yeva vipassanā ṭhapetabbā ti ayam-eva viseso. Evamettha paññāpāramiyā paṭipattikkamo veditabbo. Cp-a 284: yathāvuttābhinīhārasamijjhānena hi mahāpurisa sabbaññutaññāñādhigamanapubbaliṅgena sayambhuññāñena sammad eva sabbapāramiyo pavicinītvā samādāya anukkamena paripūrenti.*

<sup>810</sup> This could refer to the grounds or stages necessary to attain Buddhahood. In the Pāli commentaries four are given: endeavour (*ussāha*), intelligence (*ummaṅga*), stability (*avatthāna*), and beneficent conduct (*hitacariyā*). Cf. Cp-a 290 (transl. in Bodhi 2007b 260): *Tathā ussāha-ummaṅga-avatthānahitacariyā ca pāramīnam paccayā ti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya buddhabhūmiyo ti vuccanti. ... Hitacariyā nāma mettābhāvanā karunābhāvanā ca. Sn-a 1 50: Yā cimā ussāho ummaṅgo avatthānam hitacariyā cā ti catasso buddhabhūmiyo, tāhi samannāgato hoti. Tattha: Ussāho vīriyam vuttam, ummaṅgo paññā pavuccati; / Avatthānam adhiṭṭhānam, hitacariyā mettābhāvanā ti. Dṭ I 93: Tathā ussāha-ummaṅga-avatthānahitacariyā ca pāramīnam paccayo ti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya buddhabhūmiyo ti pavuccanti. Yathāha (untraced): Kati pana bhante buddhabhūmiyo? Catasso kho sāriputta buddhabhūmiyo. Katamā catasso? Ussāho ca hoti vīriyam, ummaṅgo ca hoti paññābhāvanā, avatthānañ-ca hoti adhiṭṭhānam, mettābhāvanā ca hoti hitacariyā. Imā kho sāriputta catasso buddhabhūmiyo ti. Ap-a 297: Buddhabhūmi-manuppattan-ti buddhassa bhūmi patiṭṭhānatīthānan-ti buddhabhūmi, sabbaññutaññāñam, tam anuppatto paṭividdhoti buddhabhūmimanuppatto, tam buddhabhūmimanuppattam, sabbaññutappattam buddhabhūtan-ti attho. Khp 7: Mittasampadāgama, yonisova payuñjato; / Vījā vimutti vasībhāvo, sabbametena labbhati. / Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī, / Paccekabodhi buddhabhūmi, sabbametena labbhati.*

The undistracted dwelling in compassion is its practice. Non-hurtfulness is its characteristic. Happiness is its essential function. Harmlessness<sup>811</sup> is its manifestation. Its benefits are the same as those of loving-kindness.<sup>812</sup>

## 151 Procedure

Q. What is the procedure?

A. The beginner meditator goes to a secluded place, sits down, and concentrates his mind completely. With an undistracted mind, [437b] [he recollects as] if he sees or hears of someone stricken with disease, or someone afflicted by ageing, or someone afflicted by poverty, and he considers thus: “That being is stricken with suffering. In what way may he be freed from suffering?”<sup>813</sup>

Furthermore, if he sees or hears of that being’s distorted [mind], being bound with the bondage of afflictions, and under the influence of ignorance, or [if he sees or hears that] someone who has done merit in the past does not now practise and train himself, he considers thus: “That being is stricken with suffering; he will be reborn in a bad destination. In what way may he be freed from suffering?”<sup>814</sup>

Furthermore, if he sees or hears of a person who follows unwholesome doctrines (*dhamma*) and does not follow wholesome doctrines, or of a person who follows disagreeable teachings and does not follow agreeable teachings, he considers thus: “That person is stricken with suffering; he will be reborn in a bad destination. In what way may he be freed from suffering?”

The meditator, in these ways and by these means, develops the mind of compassion towards these persons and practices it much. Having developed the

<sup>811</sup> Vism IX.94. Cf. A I 151: *Sabbhi dānam upaññattam ahimsāsaññamo damo*. Mp II 250 *Ahimsā ti karuṇā c’eva karuṇā-pubbabhāgo ca*. Sv III 982: *Avihimsā ti karuṇā karuṇā-pubbabhāgo pi*. *Vuttam pi c’etam: tattha katamā avihimsā?* Yā sattesu karuṇā karuṇāyānaññāyitattam karuṇā-cetovimutti, ayam vuccati avihimsā ti. Dhp 300: *Yesam divā ca ratto ca ahimsāya rato mano*. Dhp-a III 459: *Ahimsāya rato ti so karuṇāsahagatena cetasā ekam disam pharityā viharati’ ti evam vuttāya karuṇābhāvanāya rato*.

<sup>812</sup> Cf. Vism IX.94/p.318, which is different: *Dukkhāpanayanākārappavattilakkhanā karuṇā paradukkhāsahanarasā, avihimsāpaccupaṭṭhānā, dukkhābhībhūtānam anāthabhāvadassanapadaṭṭhānā*.

<sup>813</sup> Cf. Paṭis I 128: *Jarāya anusahagato lokasannivāso ti passantānam Buddhānam Bhagavantānam sattesu mahākaruṇā okkamati ... Byādīhi abhibhūto lokasannivāso ti ... Tanhāya uddito lokasannivāso ti ...* S I 40: *Tanhāya uddito loko, jarāya parivārito*.

<sup>814</sup> Paṭis I 128–9: *Mahābandhanabandho lokasannivāso ... mohabandhanena ... kilesabandhanena ... tassa natth’ añño koci bandham mocetā aññatra mayā ti; ... tīhi duccaritehi vipaṭipanno lokasannivāso ti passantānam ...*

mind of compassion in these ways and by these means and practiced it much, with a mind that is soft and malleable, he gradually develops compassion for a neutral person and then develops compassion towards an enemy. The rest is as was taught fully above [in the loving-kindness section] until he pervades the four cardinal directions.<sup>815</sup>

## 152 Success and failure

- Q. What is the success of compassion and what is its failure?
- A. When endowed with compassion, one abandons harmfulness, one does not give rise to distress, and one abandons unwholesome affection.<sup>816</sup>

One loses compassion for two [pairs of] reasons: by giving rise to hatred towards oneself and towards friends,<sup>817</sup> and by distress; and by the giving rise to hatred towards enemies and by arousing fear [in others].<sup>818</sup>

## 153 Miscellaneous topics

- Q. Not all beings suffer and there is not always suffering. Then how is it possible to practice compassion to all beings?
- A. Because all beings have experienced suffering [at some time], it is easy to grasp the sign. Having grasped the sign, there is universal practice of compassion. Moreover, the suffering of birth and death is common to all beings. Owing to that, there is universal practice.

*Compassion is finished.*

<sup>815</sup> = § 143–145.

<sup>816</sup> Cf. Vism IX.94/p.318: *Vihimsūpasamo tassā sampatti, sokasambhavo vipatti*. On 憂惱 corresponding to *domanassa* or *soka*, see Ch. 8 fn. 830.

<sup>817</sup> 自親 could also mean “one’s own friends”. In the parallel passage at 436c10, 自朋 is used instead, which can also have both meanings; see Ch. 8 fn. 796. The parallels at 437c09 and 438a05 have 自親.

<sup>818</sup> 以起恐怖. Lit. “through the arising of fear”, however, this refers to arousing fear in others as an act of cruelty. Cf. Vibh-a 74: *vihiṁsanam vā etam sattānan-ti vihiṁsā. Sā viheṭhanalakkhaṇā, karuṇāpaṭipakkhalakkhaṇā vā; parasantāne ubbegajananarasā, sakasantāne karuṇāviddhamsanarasā vā; ...*

### M3. *Appreciative gladness*

#### 154 Introduction

Q. What is “appreciative gladness”? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. Just as parents, who on seeing the happiness of their dear and only child, give rise to gladness [saying]: “Good!”, so one develops appreciative gladness towards all beings — this is called “appreciative gladness”.

The undistracted dwelling in appreciative gladness — this is its practice. Gladdening is its characteristic. Fearlessness is its essential function.<sup>819</sup> Dispelling of dissatisfaction (*arati*) is its manifestation. Its benefits are the same as those of loving-kindness.

#### 155 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind, [he recollects as if] he sees or hears that someone’s character is respectable and that he gets ease. He gives rise to appreciative gladness, thinking, “Good! Good!”, and wishes, “May that being obtain joy for a long time!”

Furthermore, when he sees or hears that a certain person does not follow unwholesome doctrines and that he follows wholesome teachings, or that he does not follow disagreeable teachings and that he follows agreeable teachings, [437c] he thinks thus, “Good! Good!”, and wishes, “May that being be joyful for a long time!”

The meditator, in these ways and by these means, develops the mind of appreciative gladness and practises it much. Having developed in these ways the mind of appreciative gladness and practised it much, with a mind that is soft and malleable, he gradually develops appreciative gladness towards a neutral person and then develops appreciative gladness towards an enemy. The rest is as was taught fully above [in the loving-kindness section] until he pervades the four cardinal directions.

<sup>819</sup> 無怖. Perhaps Saṅghapāla misunderstood *an-issāyana*, “non-envying”, as Sanskrit *a-bhīṣayāṇa* “not fearing”. Vism IX.95/p.318: *Pamodanalakkhaṇā muditā, anissāyanarasā, arativighātapaccupatīthānā, sattānāṇi sampattidassanapadaṭṭhānā*. Cf. Nāmar-p v. 105: *Sukhaṭṭhitēsu muditā, anumodanalakkhaṇā, / cetovikāsanarasā, avirodhoti gayhati.*

## 156 Success and failure

Q. What is the success of appreciative gladness and what is its failure?

A. When endowed with appreciative gladness, one dispels dissatisfaction (*arati*), does not arouse unwholesome affection, and does not slander.

One loses appreciative gladness for two [pairs of] reasons: by giving rise to hatred towards oneself and friends, and by the arising of merriment;<sup>820</sup> and by giving rise to hatred towards enemies and by giving rise to dissatisfaction.

The rest is as was taught fully above.

*Appreciative gladness is finished.*

## M4. *Equanimity*

### 157 Introduction

Q. What is “equanimity”? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. Just as parents should be neither too attentive nor yet inattentive towards any one of their children, but [should attend to them] equally and have impartiality (*majjhattatā*) towards them, so through equanimity one maintains impartiality towards all beings — this is called “equanimity”.

The undistracted dwelling in equanimity — this is its practice. Non-attachment is its characteristic. Evenness (*samatā*) is its essential function. The suppression of repulsion and attraction is its manifestation.<sup>821</sup> Its benefits are the same as those of loving-kindness.

### 158 Procedure

Q. What is the procedure?

A. The meditator at first achieves mastery in the third jhāna accompanied by loving-kindness, accompanied by compassion, and accompanied by appreciative

<sup>820</sup> See Vism IX.95/p.318: *Arativūpasamo tassā sampatti, pahāsasambhavo vipatti.*

<sup>821</sup> Cf. Vism IX.96/p.318: *Sattesu majjhattākārapavatti-lakkhaṇā upekkhā, sattesu samabhāvadassanarasā paṭighānunayavūpasama-paccupaṭṭhānā ... pavatta-kammasakatādassana-padaṭṭhānā.* Cf. Ch. 8 fn. 308.

gladness.<sup>822</sup> Having emerged from the third jhāna, the meditator sees the disadvantage of loving-kindness, compassion, and appreciative gladness. [He sees] that attraction and repulsion are near to them, and that they are accompanied by merriment and joy (*somanassa*). Due to [equanimity] opposing this disadvantage, he sees the benefit of equanimity. The meditator, having seen the disadvantage of loving-kindness, compassion, and appreciative gladness, and the benefit of equanimity, at first develops the mind of equanimity towards a neutral person.<sup>823</sup> Having developed and practised it much, with his mind soft and malleable, he gradually develops it towards an enemy and then towards a friend. The rest is as was taught fully above [in the loving-kindness section] until he pervades the four cardinal directions.<sup>824</sup>

The meditator who thus develops the fourth jhāna accompanied by equanimity causes absorption in three ways: through totally including beings, through totally including village-domains, and through totally including the cardinal directions.

Q. When the meditator is developing equanimity towards all beings, how does he attend?

A. When he attends, it is taught, he should [first] attend to loving-kindness, compassion, and appreciative gladness. [When he develops] equanimity towards all beings, he becomes joyful, [but with the] continuation of joy (*somanassa*), he attends neutrally to the pleasure (*sukha*).<sup>825</sup> It is like a person who, upon first seeing a long-lost friend, [438a] waits on him splendidly. His mind gives rise to rapture and pleasure (*pītisukha*?). But after having stayed together with him [for a long time], his mind becomes neutral. Likewise, after dwelling for a long time in loving-kindness, compassion, and appreciative gladness, there is the acceptance of equanimity. Attending thus he develops equanimity.

Furthermore, there are some who say: “He attends: ‘Beings, beings’.”<sup>826</sup>

<sup>822</sup> This means that he gains mastery in the third jhāna by way of the subjects of loving-kindness, compassion and appreciative gladness separately, not all at once. See Vism IX.88/p.317: *Upekkhābhāvanam* *bhāvetukāmena pana mettādīsu paṭiladdhatikacatukkajjhānenā pagunatatiyajjhānā vutthāya sukhitā hontū ti ādivasena sattakelāyanama nasikārayuttattā, paṭīghānunayasamīpacārīttā, somanassayogena olārikattā ca purimāsu ādīnavam, santasabhāvattā upekkhāya ānisamsañ-ca disvā yvāssa pakatimajjhato puggalo, tam ajjhupekkhitvā upekkhā uppādetabbā.*

<sup>823</sup> 非可愛念非不可愛念. Lit. “neither dear (*piya*) nor not dear”. The text is corrupt here: “... at first develops [the mind] accompanied by equanimity towards a neutral person and makes his mind at ease (*phāsu*, or “makes perfect”, *paripūri*), [he increases the equanimous mind]”. 已與捨俱起念令心滿足[捨心增長.] This passage has been amended in accordance with the parallel passages in the preceding three immeasurables. According to a footnote in Taishō, the part in brackets is not found in four editions.

<sup>824</sup> See Ch. 8 § 145.

<sup>825</sup> 行歡喜作意樂中. This is very cryptic.

<sup>826</sup> 復有人說眾生眾生者如是作意. Possibly a part was lost during copying. Possibly the original had “Beings are the owners of their kamma”; see Vism IX.96/p.318: *kammassakā*

## 159 Success and failure

Q. What is the success of equanimity? What is its failure?

A. When one is endowed with equanimity, one eliminates repulsion and attraction, and one does not give rise to ignorance.

Equanimity is not fulfilled for two [pairs of] reasons: by giving rise to hatred towards oneself and friends, and by the arising of ignorance; and by giving rise to hatred towards enemies and by the arising of repulsion and attraction.<sup>827</sup>

*Equanimity is finished.*

## 160 Miscellaneous topics

Q. What are the miscellaneous topics regarding the four immeasurables?

A. The four immeasurables [first] arise by way of one being as object [but] are [further] developed by means of the other objects. It is like a mother considering her children according to their stage in life.<sup>828</sup> Thus, [when developing the immeasurables] towards animals, unvirtuous persons, virtuous persons, those who are passionless towards sense-pleasures, disciples, Pacceka-buddhas, and Rightly Enlightened Ones,<sup>829</sup> depending on [these] distinctive objects, a distinction (*visesa*) in the four immeasurables is known.

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*sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na pariḥāyissanti ti ...*

<sup>827</sup> Cf. Vism IX.96: *Paṭīghānunayavūpasamo tassā sampatti, gehasitāya aññāñupekkhāya sambhavo vipatti.*

<sup>828</sup> This paragraph is cryptic but seems to be related to the passage at 436b28–c03 where the *mettā-jhāna* is first to be developed on one person. In Vism IX.108/p.321, the sequence of the four immeasurables is compared to a mother regarding her children in the four stages of youth, and that the four immeasurables have to be developed as a sequence with *mettā* coming first, however this does not seem to be related to this passage. Here the distinction is in the persons that are the object of the four immeasurables, while in the *Visuddhimaggā* the distinction is due to the opposites (of ill will, harmfulness, etc.,) that are overcome through each immeasurable.

<sup>829</sup> Cf. the succession at M III 254: *tathāgata, arahanta sammāsambuddha, pacceka-buddha, tathāgatasāvaka arahanta, ..., sotāpatti-phala-sacchikiriyāya paṭipanna, bāhiraka kāmesu vītarāga, puthujana-sīlavanta, puthujana-dussīla, tiracchānagata.*

厭欲 = *kāmesu vītarāga*, lit. “one without greed for sense-pleasures”, i.e., a *puthujana* who has developed *samādhi* and is therefore without desire for sensuality; see Vin I 295: *Yepi te, ānanda, puthujjanā kāmesu vītarāgā, tesam-pi asuci na muccati*, Sp 1128: *puthujjanā kāmesu vītarāgā ti jhānalābhīnā*. A III 372: *Yo kho ... ime cha satthāre titthakare kāmesu vītarāge anekasata-parivāre sasāvaka-saṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahūṇ so apuññām pasaveyya*. Ps V 70: *Bāhirake kāmesu vītarāge ti kammavādikiriyavādimhi lokiyapañcābhīññe.*

Q. Why are the three jhānas produced by loving-kindness, compassion, and appreciative gladness, but not the fourth jhāna?

A. If beings have distress (*domanassa*)<sup>830</sup> it gives rise to ill will, harmfulness, and dissatisfaction. By opposing distress with a mind accompanied with joy (*somanassa*), one develops loving-kindness, compassion, and appreciative gladness. Therefore, the three jhānas are produced, but not the fourth jhāna.

Furthermore, the plane of equanimity, the fourth jhāna, is endowed with two kinds of equanimity, namely, equanimity as feeling (*vedanupekkhā*) and equanimity as equipoise with regard to states (*tatramajjhattattupekkhā*). When dwelling in the plane of equanimity for the sake of benefiting<sup>831</sup> beings, there is equanimity.<sup>832</sup>

<sup>830</sup> In the section on compassion at 437b14–15, the characters 憂惱 could correspond to *soka* “grief” or “sorrow”. However, here, as well as at 440a29, in opposition to 喜, joy, *somanassa*, 憂惱 would correspond to *domanassa*, “distress” or “displeasure”. 喜 could also mean “rapture”, *pūti*, since 喜 also corresponds to this in Vim and in the sutta passage (A IV 300) quoted below, but the Vism and *ṭīkā* parallel passages quoted below have *somanassa* in opposition to *domanassa*. On rapture and joy as the opposites of distress, see Vv-a 21: ... *Pītisomanassasahagatañ-hi cittam domanassassa anokāsato* .... In the Vism *karuṇā* is said to have distress based on the home life as its near enemy. Vism-mhṭ explains that *soka* here comes under the heading of *domanassa*. Vism IX.99/p.319: ... *gehasitam̄ domanassam̄ vipattidassanasabhāgatāya āsannapaccatthikam̄. Sabhāgavisabhāgatāya vihiṁsā dūrapaccatthikā*. Vism-mhṭ I 381: *Vipattidassanasabhāgatāya ti yesu sattesu bhogādīvipattidassanamukhena karuṇā pavattati, tesu tannimittam-eva ayoniso ābhoge sati yathāvuttadomanassamukhena soko uppajjeyya, so karuṇāya āsannapaccatthiko. Soko hi idha domanassasīsena vutto.*

Vism says that three jhānas are produced due to the escape from ill will, etc., that are originated by distress, by the opposing quality of joy (*somanassa*). The *ṭīkās* on the Abhidh-s and Abhidh-av say that *mettā*, *karuṇā*, and *muditā* cannot be the objects of the fourth jhāna due to being accompanied by joy. Vism IX.111/p.322: *Evaṁ appamāṇa-gocaratāya ekalakkhaṇāsu cāpi etāsu purimā tisso tikacatukkajjhānikāva honti. Kasmā? Somanassāvippayogato. Kasmā panāyam̄ somanassena avippayogoti? Domanassamuṇṭhitānam̄ byāpādādīnam̄ nissaranattā. Pacchimā pana avasesaekajjhānikāva. Kasmā? Upekkhāvedanāsampayogato. Na hi sattesu majjhattākārappavattā brahmavihārupekkhā upekkhāvedanām̄ vinā vattatī ti. Cf. Vism IX.97/p.318: Byāpādapaṭīghātappayojanā hettha mettā. Vihiṁsāaratiṛāgapatiṭīghātappayojanā itarā. Vuttam-pi cetam̄: Nissaraṇāñhetam̄, āvuso, byāpādassa yadidam̄ mettā cetovimutti. Nissaraṇāñhetam̄, āvuso, vihesāya yadidam̄ karuṇā cetovimutti. Nissaranāñhetam̄, āvuso, aratiyā yadidam̄ muditā cetovimutti. Nissaranāñhetam̄, āvuso, rāgassa yadidam̄ upekkhā cetovimutti ti (D III 248). Abhidh-s-pt 261: Mettākaruṇāmuditānam̄ domanassasahagatabyāpādavihuṁsānabhiratīnam̄ pahāyakattā domanassappaṭīpakhena somanasseneva sahagatā yuttā ti mettādayo tayo catukkajjhānikā ti yuttā. Abhidh-av-pt II 221: Tikajjhānavahāti catukkanayena tikajjhānavahā, pañcakanayena pana catukkajjhānavahā, mettākaruṇāmuditā hi mettādīnam̄ somanassasahagatānam-eva ārammaṇattā pañcamajjhānikā na honti. Appanappattā hi mettādayo somanassena vinā nappavattanti.*

<sup>831</sup> 取饒益, also at 436c25–26, and 438a28.

<sup>832</sup> Abhidh-s-pt 261: *Sabbe sattā sukhitā hontu, ... ti mettādivasappavattabyāpārattayam̄ pahāya kammassakatādassanena sattesu majjhattākārappavattabhāvanānibbattā*

[Thus,] owing to the [nature of the] planes of the [first] three immeasurables, the first three *jhānas*, but not the fourth *jhāna*, are produced.

It is also said:<sup>833</sup> “The four *jhānas* are produced [dependent] on the four immeasurables. As the Fortunate One said: ‘[Dependent] on the four immeasurables, bhikkhu, you should develop this concentration with thinking and exploring; you should develop it without thinking and with exploring; you should develop it without thinking and without exploring; you should develop it accompanied by rapture; you should develop it accompanied by pleasure; you should develop it accompanied by equanimity’.”<sup>834</sup>

Q. Why are these four immeasurables taught and not three or five?

A. If that were so, everything would be doubtful.

Furthermore, there are four immeasurables because they oppose ill will, harmfulness, dissatisfaction, and repulsion and attraction.

It is also said: “There are just these four, since a person who often gives rise to ill will [abandons it through] loving-kindness, [and a person who often gives rise to] harmfulness [abandons it through compassion, etc.], and [they can thus] attain to distinction by abandoning them through the four [opposing] ways.”<sup>835</sup>

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*ya tatramajjhattupekkhāya balavatarattā upekkhābrahmavihārassa sukhasahagatā-sambhavato upekkhā pañcamajjhānikā ti vuttā.*

<sup>833</sup> 復說, see Introduction § 4.8. The Vism (IX.112–113) strongly rejects the idea that the four or five *jhānas* can be developed on the four immeasurables, while the *Vimuttimagga* does not do so; see next footnote.

<sup>834</sup> Cf. Vism IX.112–113/p.322: *Yo panevam vadeyya yasmā bhagavatā aṭṭhakanipāte catūsu pi appamaññāsu avisesena vuttam tato tvam bhikkhu ... bhāveyyāsi ti, tasmā catasso appamaññā catukkapañcakajjhānikā ti. So māhevantissa vacanīyo. Evañ-hi sati kāyānupassanādayo pi catukkapañcakajjhānikā siyūm, vedanādīsu ca pathamajjhānam-pi natthi, pageva dutiyādīni. ... A IV 300: Mettā ... karuñā ... muditā ... upekkhā me cetovimutti bhāvitā bhavissati. ... Yato kho te bhikkhu ayam samādhi evam bhāvito hoti bahulikato, tato tvam bhikkhu imam samādhiṃ savitakkam pi savicāram bhāveyyāsi, avitakkam pi vicāramattam bhāveyyāsi, avitakkam pi avicāram bhāveyyāsi, sappūtikam pi bhāveyyāsi, nippūtikam pi bhāveyyāsi sātasahagatam pi bhāveyyāsi, upekkhāsahagatam pi bhāveyyāsi. Vibh 283: Tisso appamaññāyo siyā savitakkā, siyā avitakkā, upekkhā avitakkā. Tisso appamaññāyo siyā savicārā, siyā avicārā; upekkhā avicārā. Tisso appamaññāyo siyā sappūtikā, siyā appūtikā; upekkhā appūtikā. Tisso appamaññāyo siyā pūtisahagatā, siyā na pūtisahagatā; upekkhā na pūtisahagatā. Tisso appamaññāyo sukhasahagatā, upekkhā na sukhasahagatā. Upekkhā upekkhāsahagatā, tisso appamaññāyo na upekkhāsahagatā. Cf. D III 219: Tayo samādhi. Savitakko savicāro samādhi, avitakko vicāra-matto samādhi, avitakko avicāro samādhi. Spk III 1003: Samādhisu pañhama-jjhāna-samādhi savitakkasavicāro. Pañcaka-nayena dutiya-jjhāna-samādhi avitakka-vicāramatto. Seso avitakko-avicāro.*

<sup>835</sup> This passage is corrupt. Lit. “It is also said that these four are just loving-kindness, since someone who often gives rise to ill will, harmfulness, by abandoning them in four ways attains to distinction”. This passage is related to Vism IX.108/p.321 which explains

Equanimity is the purification of loving-kindness, compassion, and appreciative gladness, because it opposes repulsion and attraction.

It should be understood that the four immeasurables are a unity although they have different characteristics. They are a unity due to opposing the obstacles, due to having beings as object, and due to the wish to benefit.

It is also said: “They have different characteristics through opposing distinct states, through taking distinct objects, and through conferring distinct benefits. As the Fortunate One taught in the Yellow Garment Sutta (*Haliddavasanasutta*): ‘Loving-kindness has the beautiful as the ultimate; [438b] compassion has the base of boundless space as the ultimate; appreciative gladness has the base of boundless consciousness as the ultimate; and equanimity has the base of nothingness as the ultimate’.”<sup>836</sup>

Q. How can they be understood thus?

A. They can be understood in this sense due to the proximity of their supports (*upanissaya*).<sup>837</sup>

Q. Why?

A. One develops the mind of loving-kindness towards all beings. After constantly focussing on this, one then attends to the blue or yellow [or another

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that there are only four *brahmavihāra*-s due to there being four ways to purity: *mettā* for one who has much ill will, compassion for one who has much harmfulness, etc. Vism then adds that it is like a mother with four sons who are each in different circumstances. This simile could be identical with the one given at the start of this section at 438a09, where it does not fit and might have been misplaced due to a copyist’s error. What follows the simile, i.e., “... depending on [these] distinctive objects, a distinction (*visesa*) in the four immeasurables is known” could also fit here.

<sup>836</sup> S V 119–21: ... *Sace ākañkhati appaṭikkūlañ-ca paṭikkūlañ-ca tad ubhayam abhinivajjetvā upekhako vihareyyam sato sampajāno ti, upekhako tattha viharati sato sampajāno. Subhañ vā kho pana vimokkham upasampajja viharati, subhaparamāham, bhikkhave mettācetovimuttiñ vadāmi. ... Ākāsānañcāyatanañparamāham ... karuñam .... Viññānañcāyatanañparamāham ... muditañ ... Ākiñcaññāyatanañparamāham ... upekkham ... Cf. Spk III 172–3: *Kasmā pan’ etāsam mettādīnam subha-paramādītā vuttā Bhagavatā ti? Sabhāgavasena tassa upanissayatā. ... Vism IX.120: Kasmā panetā evam vuttāti? Tassa tassa upanissayattā. ....**

LC: “The logic is that the practice of *mettā* makes it easy to develop the colour totality and enter the third *vimokkha*. The practice of compassion makes it easy to detach from the materiality which is the cause of much suffering and enter the fourth *vimokkha*. The practice of appreciative joy is focussed on the consciousness of those who are glad for various reasons and so makes it easy to focus on nonmaterial consciousness, so entering the fifth *vimokkha*. The practice of equanimity makes it easy to detach from everything and take nothingness as the object of the mind, so entering the sixth *vimokkha*.”

<sup>837</sup> 由依彼近故其義可知. Cf. Vism IX.120: *Tassa tassa upanissayattā*: “Due to each being the decisive-support for each”. Spk III 172–3: *Sabhāgavasena tassa upanissayatā*: “Due to being the decisive-support of it by way of similarity.”

colour] totality and causes the mind to attain absorption without difficulty.<sup>838</sup> [Thus] the mind leaps into the object of various types of beings or into a beautiful totality of the material sphere. At that time, the meditator attains the fourth jhāna of the material sphere. Therefore, it is said that loving-kindness has the beautiful as the ultimate.<sup>839</sup>

Q. “With compassion as support the meditator<sup>840</sup> transcends the fourth jhāna of the material sphere.” How is this simply explained?

A. By developing compassion, he knows the disadvantages of the material sphere. Why? When seeing the suffering of beings caused by matter, he gives rise to compassion. Then, through knowing the disadvantages of the material sphere, and focussing on the escape from matter, on the base of boundless space, his mind attains to absorption without difficulty. Because he attains [this base] with [compassion] as support, therefore it is said that compassion has [the base of boundless] space as the ultimate.<sup>841</sup>

<sup>838</sup> Cf. M II 12, A I 40: ... *ajjhattam arūpasaññī bahiddhā rūpāni passati subhanteva adhimutto hoti*. Ps III 256, Mp II 75: *Subhantveva adhimutto hotī ti iminā suvisuddhesu nīlādīsu vanṇakasiñesu jhānāni dassitāni*. *Tattha kiñcāpi antoappanāyam subhan-ti ābhogo natthi, yo pana suvisuddham subhakasiñārammañam katvā viharati, so yasmā subhan-ti adhimutto hotī ti vattabbatā āpajjati, tasmā evam̄ desanā katā*. *Paṭisambhidāmagge pana katham̄ subhantveva adhimutto hotī ti vimokkho idha bhikkhu mettāsaṅhagatena cetasā ekaṁ disam̄ pharitvā viharati... pe ... mettāya bhāvitattā sattā appaṭikkulā honti*. *Karuṇāsaṅhagatena ... muditāsaṅhagatena ... upekkhāsaṅhagatena cetasā ekaṁ disam̄ pharitvā viharati ... upekkhāya bhāvitattā sattā appaṭikkulā honti*. *Evaṁ subhantveva adhimutto hotī ti vimokkho ti* (Paṭis II 38) *vuttam̄*.

<sup>839</sup> Cf. Spk III 172–3, Vism IX.120: *Mettāvihārissa hi sattā appaṭikkulā honti*. *Ath’assa appaṭikkulā-paricayā appaṭikkulēsu parisuddha-vanṇesu nīlādīsu cittam̄ upasam̄harato appakasire’eva tattha cittam̄ pakkhandati*. *Iti mettā subhavimokhassa upanissayo hoti, na tato param̄*. *Tasmā subha-paramā ti vuttā*. Cf. Spk II 134: *Subhadhātū ti subhakasiñē uppannajjhānavasena sahārammañajjhānam-eva*.

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.0–1 (in Delhey 2009): *yad uktam̄ maitrī bhāvitā śubhaparamā bhavatī ti vistaraḥ, kiñ samdhāyoktam? etad agram̄ sukhānām, yaduta tṛtīye dhyāne. tadupasam̄hāraparibhāvitā maitrī paramā bhavati; ataḥ śubhaparamety ucyate*.

<sup>840</sup> The text has 慈 “loving-kindness” instead of the similar character 悲 “compassion” here and in the following. Only in the last sentence of this discussion (“... compassion has the base of infinite space as ultimate”) “compassion” is used. The parallel at Vism IX.121 has “compassion”.

<sup>841</sup> Cf. Spk III 173, Vism IX.121: *Karuṇā-vihārissa danḍābhīghātādi-rūpa-nimittam sattadukkham samanupassantassa karuṇāya pavatti-sambhavato rūpe ādīnavo suparividito hoti*. *Ath’ assa suparividitarusuparividitarūpādinavattā paṭhavī-kasiñādīsu aññataram ugghātētā rūpa-nissarane ākāse cittam̄ upasam̄harato appakasire’eva tattha cittam̄ pakkhandati*. *Iti karuṇā ākāśānañcāyatanañca upanissayo hoti, na tato param̄*. *Tasmā ākāśānañcāyatanañca paramā ti vuttā*. Cf.

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.2 (in Delhey 2009): *karuṇāpy ākāśānañtyāyatanopasam̄hā raparibhāvitā paramā bhavati. sa hi duḥkhāpanayanopasam̄hārābhiprāyāḥ. ata ārūpyeṣ etat sarvaśo nāstī ti nāsti cchedanabhedanādidiukham ity ākāśānañtyāyatanam eṣām*

Q. “With appreciative gladness as support, the meditator transcends the base of boundless space.” What is the meaning of this?

A. When he has developed appreciative gladness, the mind that is not attached constantly grasps the object of consciousness. Why? Through appreciative gladness the non-attached [mind] settles on the object of [observing] the consciousness of beings who gladden their minds.<sup>842</sup> Herefrom, the non-attached mind constantly grasps the object of consciousness, the mind separates from matter and attaches to [boundless] space. [Then] focussing on boundless consciousness, his mind attains to absorption without difficulty. Therefore, it is said that appreciative gladness has the base of boundless consciousness as ultimate.<sup>843</sup>

Q. “With equanimity as support, the meditator transcends the base of boundless consciousness”. What is the meaning of this?

A. When he has developed equanimity, his mind is separated from attachment. Why? When he has not developed equanimity, he has attachment, [thinking,] “May this being be happy”, or “[May this being be free from] suffering”, or he [has attachment] because of the rapture or pleasure [in jhāna]. Then, due to the mind separating from attachment, separating from non-attachment,

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*upasamharati karuṇāsamāpanno duḥkhitānām sattvānām: yatra sāśrayaṁ duḥkham nāsti, tathaite bhavantu iti.*

<sup>842</sup> The text is corrupt. 常取無邊識事, 何故, 以此喜於無所著無邊識處安眾生事, 從此心無所著常取無邊識事 “... grasps the object of boundless consciousness”. Through this appreciative gladness in/regarding non-attached base of boundless consciousness settles/establishes/fixed beings object. Then the mind not attached constantly grasps the object of boundless consciousness.” However, beings cannot be the object in the immaterial attainments and the object of boundless consciousness cannot be grasped directly through appreciative gladness. The passage 現令心喜, “gladdening the mind”, got misplaced in the next paragraph at 438b22 but belongs here, then a scribe apparently corrected 識 “consciousness” to 無邊識 “boundless consciousness” and 無邊識處 “base of boundless consciousness”. Nāṇamoli’s translation of PoP IX.122 (for Pāli next fn.) is: “When he abides in gladness, his mind becomes familiar with apprehending consciousness, since gladness is aroused in him when he sees beings’ consciousness arisen in the form of rejoicing over some reason for joy. Then, when he surmounts the sphere of boundless space that he had already attained in due course, and applies his mind to the consciousness that had as its object the sign of space, his mind enters into it without difficulty.

<sup>843</sup> Spk III 173, Vism IX.122: *Muditā-vihārissa pana tena tena pāmojja-kāraṇena uppanna-pāmojja-sattānām viññānaṁ samanupassantassa muditāya pavatti-sambhavato viññāṇa-aggahana-paricitaṁ cittaṁ hoti. Ath’assa anukkamādhigatam ākāsa-nañcāyatanaṁ atikkamma ākāsa-nimitta-gocare viññāne cittaṁ upasamharato appakasireva tathā cittaṁ pakkhandati. Iti muditā viññāṇañcāyatanaṁ upanissayo hoti, na tato param.*

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.3 (in Delhey 2009): *muditāsamāpannah punah sukhitānām sattvānām modaprāptānām vijñānānāntyāyatanam upasamharati: evam apramāṇam sukham eṣām sattvānām bhavatu yāvad apramāṇam vijñānānāntyāyatanam iti; evam vijñānānāntyāyatanopasamāñhāraparibhāvitā muditā paramā bhavati.*

and focussing<sup>844</sup> on the base of nothingness, it attains to absorption without difficulty and is not attached to any kind of object. Why? Because in the base of nothingness there is no attachment either to consciousness or to boundlessness. Therefore, it is said that equanimity has the base of nothingness as the ultimate.<sup>845</sup>

*The miscellaneous topics are finished.*

## N. Defining of the Four Elements

### 161 Introduction

Q. What is the “defining of the four elements”? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. Investigation-knowledge (*vicaya-ñāna*) with regard to the specific characteristics (*salakkhaṇa*)<sup>846</sup> of the internal four elements — this is called the “defining of the four elements”.

The undistracted dwelling of the mind [in this defining] — this is called “the practice of it”. Defining of the four elements is its characteristic.<sup>847</sup> The entering

<sup>844</sup> Read 現令作意, *upasam̄harato*, as in the preceding paragraphs, instead of 現令心喜, “gladdening the mind”, which belongs to the preceding section on appreciative gladness.

<sup>845</sup> Spk III 173–4, Vism IX.123; *Upekkhā-vihārissa pana: sattā sukhitā vā hontu, dukkhato vā vimuccantu, sampattasukhato vā mā vigacchantū ti ābhogābhāvato sukha-dukkhādīhi paramatthaggāha-vimukha-sambhavato avijjamānaggahaṇa-dukkham cittaṇ hoti. Ath’ assa paramatthaggāhato vimukha-bhāva-paricita-cittassa paramatthato avijjamānaggahaṇa-dukkha-cittassa ca anukkamādhigatam viññāṇañcāyatanañ samatikkama-sabhāvato avijjamāne paramattha-bhūtassa viññāṇassa abhāve cittaṇ upasam̄harato appakasireṇ’ eva tattha cittaṇ pakkhandati. Iti upekkhā ākiñcaññāyatanañ upanissayo hoti, na tato param. Cf. Samāhitabhūmi 4.1.2.3.4.3.4 (in Delhey 2009): ayam cānāsravacittabhūmiparyantah, yadutākiñcanyāyatanañ; tac ca param upekṣāñām. atā yathārhato bhikṣoh sarveṣu sukhaduḥkhāduḥkhāsukhapracāreṣv asaṅkleśo bhavati, evam eṣām sattvānām bhavatu ity upekṣāsamāpannas tad ākiñcanyāyatanañ upasam̄harati; ata ākiñcanyāyatanañ upasam̄harā paribhāvitopekṣā paramā bhavati.*

<sup>846</sup> “Specific” or “own” as opposed to “general”. See Ch. 8 fn. 11, 874 and Ch. 12 fn. 4.

<sup>847</sup> 隨觀四大. The binome 隨觀 usually corresponds to *anupassana* in Vim, but at 430b18 it corresponds to *sallakkhaṇa* and at 425a06 to *vavatthāna*. Vism XI.27/p.347: *Tattha vavatthānan-ti sabhāvūpalakkhaṇavasena sannītiñhānam, catunnañ dhattūnam vavatthānam catudhātuvavatthānam.*

into emptiness<sup>848</sup> is its essential function. The elimination of the perception of a being is its manifestation.<sup>849</sup>

Q. What are its benefits?

A. One who practises the defining of the four elements obtains eight benefits: (1) he overcomes fear and dread; [438c] (2) [overcomes] delight and dissatisfaction; (3) is even-minded towards agreeable and disagreeable [objects]; (4) eliminates the idea of male and female;<sup>850</sup> (5) he is one of great wisdom; (6) is destined for a good destination; or (7) is destined for the deathless; and (8) all states partaking of true knowledge come to full development.<sup>851</sup>

Q. What is the procedure?

A. The beginner meditator grasps the elements in two ways: in brief and in detail.

## 162 Grasping the elements in brief

Q. What is grasping the elements in brief?

A. The meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind [he contemplates]: “This body is to be considered by way of the four elements [thus]: In this body whatever has the nature of hardness (*thaddha-bhāva*) is the earth element (*paṭhavī-dhātu*); whatever has the nature of fluidity (*drava-bhāva*) is the water element (*āpo-dhātu*); whatever has the nature of heat (*uṇha-bhāva*) is the fire element (*tejo-dhātu*); whatever has the nature of distension and the nature of movement<sup>852</sup> is the wind

<sup>848</sup> Vism-mhṭ 458: *Suññatañ avagāhatī ti dhātumattatādassanena rūpakāyassa anattakatañ vavatthāpayato tadanusārena nāmakāyassā-pi anattakatā supākaṭā hotī ti sabbaso attasuññatañ pariyogāhati tattha patiṭṭhahati.*

<sup>849</sup> Vism XI.117: *Idañ-ca pana catudhātuvavatthānam anuyutto bhikkhu suññatam avagāhati, sattasaññām samugghāteti. So sattasaññāya samūhatattā vālamigayakkharak khasādivikappam anāvajjamāno bhayabheravasaho hoti, aratiratisaho, na iṭṭhāniṭṭhesu ugghātanigghātam pāpuṇāti. Mahāpañño ca pana hoti amatapariyosāno vā sugatiparāyano vāti.*

<sup>850</sup> Cf. 439a22 “... great primaries are neither male nor female”. Cf. Vism XI.92/p/365: *Evametam itthipurisādibhāvena bālajanavañcanam māyārūpasadisam dhātuyantañ pavattatī ti.*

<sup>851</sup> 所有明分法, *vijjābhāgīyā dhammā*. Cf. the parallel in the benefits to *kāyagatāsati* at 432c21.

<sup>852</sup> The text has earth element here but the variant readings indicate that the text is corrupt here. Distension is given as a nature of the wind element below at 439b09. The Vism has both *vittambhanabhāvo* & *samudīraṇabhāvo* here; see Vism XI.41/p.351–2: *Tasmā imam kammaṭṭhānam bhāvetukāmena tikkhapaññena tāva rahogatena paṭisallīnena sakalam-pi attano rūpakāyam āvajjetvā yo imasmīni kāye thaddhabhāvo vā kharabhāvo vā, ayam pathavīdhātu. Yo ābandhanabhāvo vā dravabhāvo vā, ayam āpodhātu. Yo paripācanabhāvo vā uṇhabhāvo*

element (*vāyo-dhātu*). Thus, this body consists of mere elements.<sup>853</sup> It is without a being, without a soul.” In this way, he grasps the elements in brief.

Furthermore, some say that the meditator grasps the elements in brief by analysing this [whole] body by means of [analysing] membranes<sup>854</sup> through colour, through shape, through location, and through delimitation.<sup>855</sup> The meditator, having grasped the elements in brief by means of analysing the nature of the whole body by means of analysing membranes through colour, shape, location, and delimitation, analyses this [whole] body by means of [analysing] flesh through colour, shape, location, and delimitation. The meditator, having analysed the whole body by means of analysing flesh through colour, shape, location, and delimitation, analyses this whole body by means of analysing the veins through colour, shape, location, and delimitation. The meditator, having analysed the whole body through analysing the veins through colour, shape, location, and delimitation, analyses the whole body through analysing the bones through colour, shape, location, and delimitation.

The meditator in these four ways, through these four aspects<sup>856</sup> [of the body], subdues his mind. By subduing his mind, he makes his mind soft and malleable. Having made his mind soft and malleable, in these four ways, through these four aspects, he knows: “That which has the nature of hardness is the earth element”. He knows: “That which has the nature of fluidity is the water element”. He knows: “That which has the nature of heat is the fire element.” He knows: “That which has the nature of distension<sup>857</sup> is the wind element.” Thus, the meditator, in these four ways, [through these four aspects, sees that this body] consists of mere elements, without a being, without a soul. Through inference, the other aspects [of the body] can be established.

Thus, one grasps the elements in brief.

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*vā, ayaṁ tejodhātu. Yo vitthambhanabhāvo vā samudrānabhāvo vā, ayaṁ vāyodhātū ti evaṁ samkhittena dhātuyo pariggahetvā punappunam pathavīdhātū āpodhātū ti dhātumattato nissattato nijīvato āvajjitatbam manasikātabbam paccavekkhitabam.*

<sup>853</sup> *Dhātumattato nissattato nijīvato*; see previous footnote. Cf. M I 185, 421, III 240: *Yā ceva kho pana ajjhattikā pathavīdhātū, yā ca bāhirā pathavīdhātū, pathavīdhāturevesā, tam netam mama, nesohamasmi, na meso attā ti, evametam yathābhūtam sammappaññaya datthabam.*

<sup>854</sup> 膜, i.e., midriff, pleura, meninges, etc. See Vism VIII.115/p.257 and Nāṇamoli’s note to it in PoP.

<sup>855</sup> Cf. the methods at 411c28, 425a04, 432c28, 448b26.

<sup>856</sup> 於此四行以四行, probably Saṅghapāla wanted to capture both meanings of *ākāra*, i.e., “way, manner”, *vidha*, and “aspect, part”, *koṭhāsa*. Cf. Vism-mh I 438: *Dvattīmsākāreti dhātumanasikāravasena pariggahite kesādike dvattīmsavidhe koṭhāse.*

<sup>857</sup> Read 持性 instead of 動性, “the nature of movement”, in accordance with the footnote to 438c23. See note to 438c07 above.

### 163 Grasping the elements in detail

Q. How does one grasp the elements in detail?

A. One grasps the earth element in detail through twenty aspects, namely, [through defining] “In this body there are (1) head-hair, (2) body-hair, (3) nails, (4) teeth, (5) skin, (6) flesh, (7) sinews, (8) bones, (9) bone-marrow, (10) kidneys, (11) heart, (12) liver, (13) lungs, (14) spleen, (15) stomach, (16) large intestine, (17) small intestine, (18) stomach-contents, (19) excrement, and (20) brain.”<sup>858</sup>

One grasps the water element in detail through twelve aspects, namely: “In this body there are (1) bile, (2) saliva, (3) pus, (4) blood, (5) sweat, (6) grease, (7) tears, (8) fat, (9) urine, (10) phlegm, (11) nasal mucus, and (12) synovial fluid.” [439a]

One grasps the fire element in detail through four aspects, namely, (1) as that through which one is heated, (2) as that through which one decays, (3) as that through which one is burnt, and (4) as that through which what is eaten, drunk, chewed, and tasted is completely digested.<sup>859</sup> This is called the “fire element”.<sup>860</sup>

One grasps the wind element in detail through six aspects, namely, through (1) upward-going winds, (2) downward-going winds, (3) winds located in the abdomen, (4) winds located in the back, (5) winds coursing through the limbs, and (6) winds of the in-breaths and out-breaths.<sup>861</sup>

Thus, through forty-two aspects one sees this body as mere elements, without a being, without a soul.

Thus, the elements are grasped in detail.

<sup>858</sup> Nett 73: *Dvīhi ākārehi dhātuyo pariggaṇhāti saṅkhepena ca vitthārena ca. Katham vitthārena dhātuyo pariggaṇhāti? Viśatiyā ākārehi pathavīdhātum vitthārena pariggaṇhāti, dvādasahi ākārehi āpodhātum vitthārena pariggaṇhāti, catūhi ākārehi tejodhātum vitthārena pariggaṇhāti, chahi ākārehi vāyodhātum vitthārena pariggaṇhāti. Katamehi viśatiyā ākārehi pathavīdhātum vitthārena pariggaṇhāti? Atthi imasmīm kāye kesā lomā nakhā dantā taco...*

<sup>859</sup> Literally “that by which one is heated, ... warmed, ... mildly-warmed, by which one evenly digests what is eaten ...”. Cf. Nett 73: *Yena ca santappati, yena ca jūriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitam sammā pariṇāmaṇ gacchati, imehi catūhi ākārehi tejodhātum vitthārena pariggaṇhāti.* Cf. M I 188, Vism XI.31.

<sup>860</sup> This conclusion sentence is not found with the other three elements here and seems to be an intrusion.

<sup>861</sup> Nett 74: *Katamehi chahi ākārehi vāyodhātum vitthārena pariggaṇhāti? Uddhaṇgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso. Vibh-a 5: Vātā ti kucchivātāpiṭṭhivātādivasena veditabbā.*

## 164 Ten ways of defining the elements

Furthermore, former teachers taught that one should define the four elements through ten ways, namely: through word meaning; through function; clusters; powder; inseparability; conditions; characteristics; similarity and dissimilarity; unity and difference; and element puppet.

## 165 Word meaning

Q. How should one define the elements through analysing the word meaning (*vacanattha*)?

A. The two terms for the elements are specific and general, i.e., a general term and specific term.

Herein, the great primaries<sup>862</sup> — these are general terms. Earth element, water element, fire element, and wind element — these are specific terms.

Q. What is the meaning of “great primaries”?

A. [Because they are] great manifestations (*mahā-pātubhāva*), they are called “great primaries”.

Even though they are greatly unreal (*mahā-abhūtattha*),<sup>863</sup> they appear as real (*bhūtattha*) — therefore they are called “great primaries”.<sup>864</sup>

<sup>862</sup> In Chinese both the four elements, *dhātu*, and the four great primaries, *mahābhūta*, are rendered as 四大, the “four greats”, from *mahābhūta* and one needs to infer from the context which of the two would have been in the original. Supposedly here the “general term” is *mahābhūta*, 四大, which is later given as 大.

In the conclusions of the 10 ways of defining the four elements, *dhātu*, 界 and 諸界, (439b11, 439b27, 439c03, 439c03, etc.) and *mahābhūta*, 四大, (439b19, 439b27, 439c04) are interchangeably used. Cf. Vism XI.27: *Dhātumanasikāro*, *dhātukammaṭṭhānam*, *catudhātuvavatthānan-ti attatho ekam*. Spk III 12 & 55 have *mahābhūta-kammaṭṭhāna* and Spk II 84 *catunnām mahābhūtānam manasikāro*.

<sup>863</sup> 有大非實義. 實義 = *bhūtattha*, Skt *bhūtartha*. MW s.v. *bhūtartha*: “anything that has really happened or really exists, real fact, an element of life, statement of facts, ...”

Cf. Vism-mhṭ I 235: *Abhūtan-ti abhūtattham*. *Atthamukhena hi vācāya abhūtatā, bhūtatā vā*. Mp-ṭ I 29: *Tattha saccikāṭṭhaparamatthavasenā ti bhūtattha-uttamatthavasena*. *Idam vuttam hoti* (*Ud-a 65*), *yo māyāmarīci ādayo viya abhūtattho*, ...

<sup>864</sup> Cf. Abhidh-av 626: *Mahantā pātubhūtā ti, mahābhūtasamā ti vā*. / *Vaṇcakattā abhūtena, mahābhūtā ti saññitā*. Abhidh-av-ṭ II 109 = Vism XI.97–100. Cf. Vism XI.96: *Mahantapātubhāvādīhīti etā hi dhātuyo mahantapātubhāvato, mahābhūtasāmaññato, mahāparihārato, mahāvikārato, mahattā bhūtattā cā ti imehi kāraṇehi mahābhūtānī ti vuccanti*. Cf. Paṭis-a II 515.

“Great primaries”: They resemble the appearances (*saṅthāna, viggaha*) [of great beings, *mahā-bhūtāni*] such as yakkhas, therefore they are called “great primaries”.<sup>865</sup>

Q. Why are the “great manifestations” called “great primaries”?<sup>866</sup>

A. [Because] the elements are great manifestations. As the Fortunate One said in verse,

The size of the earth is said to be 240,000 [yojanas];  
 Water is 480,000;  
 The wind residing in the sky is 960,000;  
 The world is established also through fire.<sup>867</sup>

From the centre of the world, myriad flames  
 rise up as far as the Brahmā worlds.

When, at the end, the seventh sun [appears].<sup>868</sup>

The “great manifestations” are thus; therefore, they are called “great primaries”.<sup>869</sup>

Q. How do the great primaries that are unreal appear as real?

A. What are called “great primaries” are neither male nor female, but they are seen through the form (*rūpa*) of a male or a female. The entities are neither long

<sup>865</sup> There are word plays here on the various meanings of the word *bhūta* in *mahā-bhūta*. *Bhūta* means “(that which has) become” or “come into being” but it can also mean a “living being” (including plants), or “entity”, or malignant “being” such as a spirit or ghost, as well as the meaning “real” or “existing”.

Cf. Vism XI.99/Vism I.363: *Yathā ca yakkhādīni mahābhūtāni yam gaṇhanti, neva nesam tassa anto na bahi tīhānam upalabbhati, na ca tam nissāya na tiṭṭhanti, evam-eva tānipi neva aññamaññassa anto na bahi tīhitāni hutvā upalabbhanti, na ca aññamaññam nissāya na tiṭṭhantī ti acinteyyaṭṭhānatāya yakkhādimahābhūtasāmaññato pi mahābhūtāni.*

<sup>866</sup> The character for “great”, *mahā*, as well as “great primary”, *mahābhūta*, is 大, but presumably Saṅghapāla would have indicated it if he intended the former sense here.

<sup>867</sup> Cf. Vism VII.40–41, XI.97, As 297f.: *Duve satasahassāni, cattāri nahutāni ca; / Ettakam bahalattena, saṅkhātāyam vasundharā. ... Cattāri satasahassāni, aṭṭheva nahutāni ca; / Ettakam bahalattena, jalām vāte patiṭṭhitam. ... Nava satasahassāni, māluto nabhamuggato; / Saṭṭhiñceva sahassāni, esā lokassa sañthiti. Vism XI.102, As 300: Bhūmito vuṭṭhitā yāva brahmalokā vidhāvati; / Acci accimato loke, dayhamānamhi tejasā.*

<sup>868</sup> 乃極七日. For the seventh sun appearing at the end of an aeon and burning up the world system, including all realms up to the fourth Brahma-loka, see the Sattasūriyasaṭṭa at A IV 102: *Sattamassa ... sūriyassa pātubhāvā ayañ-ca mahāpathavī sineru ca pabbatarājā ādippanti pajjalanti ekajālā bhavanti. Imissā ca ... mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānam dayhamānānam acci vātena khittā yāva brahmalokāpi gacchati.* See also Vism XIII.41/p.416.

<sup>869</sup> In the Taishō text this line is printed as the last two lines of the verses.

nor short, but are seen through the form of the long or the short. The entities are neither a tree nor a mountain, but are seen through the form of a tree or a mountain. Thus, the great primaries that are unreal appear as real and are called “great primaries”.

Q. What is the meaning of “resembling the appearances of [great beings] such as *yakkhas*”?

A. It is as if a *yakkha* were to enter into a man’s body and occupy it. Through the *yakkha*’s appearance, there is the manifestation of four functions: physical hardness, fluidity,<sup>870</sup> heat, and movement. Just so, in the body, through being possessed by the elements,<sup>871</sup> there is the manifestation of four functions:<sup>872</sup> Through being possessed by the earth element there is hardness; through being possessed by the water element, there is fluidity; through being possessed by the fire element, there is heat; and through being possessed by the wind element, there is movement.

Thus, because of resembling the appearances of [great beings] such as *yakkhas*, they are called “great primaries”. [439b] Thus, “great primaries” is the word meaning.

Q. What is the meaning of “earth element”, “water element”, “fire element”, and “wind element”?

A. Extensiveness is the meaning of “earth”. Drinkability and preservation is the meaning of “water”. Lighting up is the meaning of “fire”. Blowing is the meaning of “wind”.<sup>873</sup>

Q. What is the meaning of “element”?

<sup>870</sup> Instead of 尸, read 流; as at 439a28, etc.

<sup>871</sup> The text has “fire element” but this does not make sense here. The Chinese character for “being possessed by” is 和合, which can also mean “union of”, “combined with”, etc. In this context 和合 corresponds best to *samañgī*, “being possessed of”, or “being endowed with”. Cf. Vism-mhṭ p. 453: *Pathavīādīnam kakkhalapaggharāñādivisesalakkhanā-samañgītā apariccaṭṭadībhāṭṭulakkhanāñānam yevā ti āha dhāṭṭulakkhanāñānam anatītattā ti*.

<sup>872</sup> Cf. Vism XI.100/p.363: *Yathā ca yakkhinīsañkhātāni mahābhūtāni manāpehi vāññasāñṭhānavikkhepehi attano bhayānakabhāvam paṭicchādetvā satte vañcenti, evam-eva etānipi itthipurisasarīrādīsu manāpena chavivāññena manāpena attano aṅgapaccaṅgasāñṭhānena manāpena ca hatthapādaṅgulibhamukavikkhepena attano kakkhaṭṭādībhedañ sarasa-lakkhanāñānam paṭicchādetvā bālajanāñānam vañcenti, attano sabhāvam datṭhūm na denti ti vañcakattena yakkhinīmahābhūtāñāñātā pi mahābhūtāni*.

<sup>873</sup> Cf. Vism XI.87: *Tattha vacanathato manasikarontena patthaṭattā pathavī. Appoti āpiyati apayātī ti vā āpo. Tejatī ti tejo. Vāyati ti vāyo. Avisesena pana salakkhañādhārañātā... Abhidh-av 63, v.631: Pathavī patthaṭattā ca, vāyo vāyanato bhave; / Tejo tejeti rūpāni, āpo āpeti pālanā. 去來 corresponds to *gatāgamana*, coming and going or *gati*, going away. The translator misunderstood vāyati as -v-āyati/ayati.*

A. It has the meaning of “bearing its own characteristics” (*salakkhaṇa-dhāraṇa*).<sup>874</sup>

Furthermore, that which has the intrinsic nature (*sabhaṇa*) of earth is the earth element; that which has the intrinsic nature of water is the water element; that which has the intrinsic nature of fire is the fire element; that which has the intrinsic nature of wind is the wind element.

Q. What is “the intrinsic nature of earth”?<sup>875</sup>

A. The intrinsic nature of hardness; the intrinsic nature of stiffness; the intrinsic nature of solidness (*ghana*); the intrinsic nature of immobility; the intrinsic nature of stationariness (*patiṭṭhāna*); and the intrinsic nature of supporting (*dhāraṇa*) — this is called “the intrinsic nature of earth”.<sup>876</sup>

Q. What is “the intrinsic nature of water”?

A. The intrinsic nature of fluidity (*drava*); the intrinsic nature of moistness; the intrinsic nature of oozing; the intrinsic nature of trickling; the intrinsic nature of filling (*paripūrana*?); the intrinsic nature of increasing (*brūhana*); the intrinsic nature of floating (*uplavana*?); and the intrinsic nature of cohesion (*saṅgaha*, *bandhana*? — this is called “the intrinsic nature of water”.

Q. What is “the intrinsic nature of fire”?

A. The intrinsic nature of heating (*unha*); the intrinsic nature of warming; the intrinsic nature of evaporating; the intrinsic nature of maturing (*paripācana*); the intrinsic nature of burning (*dahana*); and the intrinsic nature of grasping (*upādāna*)<sup>877</sup> — this is called “the intrinsic nature of fire”.

<sup>874</sup> Elsewhere 自相 as *salakkhaṇa* has been translated as “specific characteristic”. On the important role of the term *svalakṣaṇa* in the Sarvāstivāda abhidharma, see Dhammadajoti 2009: 18–22. Cf. Abhidh-k-bh I.1-2b, 002|10: *svalakṣaṇadhāraṇād dharmāḥ*.

Cf. Vism XI.103: *Salakkhaṇadhāraṇato pana dukkhādānato ca dukkhādhānato ca sabbāpi dhātulakkhanam anatītattā dhātuyo*. Vism-mhṭ I 453: *Salakkhaṇadhāraṇena cā ti yena salakkhaṇadhāraṇena dhātuyo ti vuccanti, teneva dhammā tipi vuccanti ubhayathā pi nissattanijjīvatāya eva vibhāvanato. ... Sadd 377: dhātū ti salakkhaṇam dadhāti dhāretī ti dhātū*. Cf. Vism XI.87 in preceding note.

<sup>875</sup> From now on 性 is used in the text instead of 自性. The character 性 usually corresponds to *-bhāva*, but it can also correspond to *sabhaṇa*, so presumably it is just an abbreviation for 自性.

<sup>876</sup> Vism XI.94: *Pathavīdhātū kakkhaṭṭalakkhaṇā, patiṭṭhānarasā, sampāticchanapaccupaṭṭhānā. Āpodhātū paggharanalakkhaṇā, brūhanarasā, saṅgahapaccupaṭṭhānā. Tejodhātū unhattalakkhaṇā, paripācanasasā, maddavānuppadānapaccupaṭṭhānā. Vāyodhātū vitthambhanalakkhaṇā, samudrānarasā*.

<sup>877</sup> Perhaps this stands for *maddavānuppadāna* of Vism XI.94. Cf. M I 487: *yo me ayam purato aggi jalati ayam aggi tiṇakaṭṭhupadānam pāticca jalati*.

Q. What is “the intrinsic nature of wind”?

A. The intrinsic nature of distension (*vitthambhana*);<sup>878</sup> the intrinsic nature of cooling (*sītala*);<sup>879</sup> the intrinsic nature of blowing; the intrinsic nature of movement; the intrinsic nature of inclining; and the intrinsic nature of grasping (*upādāna*) — this is called “the intrinsic nature of wind”.

These are the meanings of the elements.

Thus, one should define the four elements through word meaning.

## 166 Function

Q. How should one define the elements through function (*kicca*)?

<sup>878</sup> In the Theravāda abhidhamma system, “distension” or “expansion”, *vitthambhana*, is a characteristic of the wind element. At 439b09 and 438c07, 持 therefore should correspond to *vitthambhana*, and not to *dhāraṇa*, “supporting”, to which it usually corresponds, but which is a characteristic of the earth element. 持 can also correspond to *upastambhana*, “support”. *Vitthambhana* was either misunderstood as Skt *upastambhana* or *viśtambhana*, which have the same meaning of “supporting”.

<sup>879</sup> “Coolness” or “coldness” (= *sīta*, *sītala*) is not given as a characteristic of any element in the Theravāda canonical and commentarial abhidhamma system. In the Vism-mhṭ, *sīta* is stated to be a characteristic of the fire element since the discernment of coldness happens when there is reduced heat. The Vism-mhṭ also says that there are those who say that the wind element has the characteristic of coldness, *sītata*. It rejects this on the grounds that then heat and cold would then occur together in one *kalāpa* or material cluster.

Vism-mhṭ II 108: *Kimidam phoṭhabbam nāmā ti? Pathavītejovāyodhātuttayam. Kasmā panettha āpodhātu aggahitā, nanu sītatā phusitvā gayhati, sā ca āpodhātu ti? Saccam gayhati, na pana sā āpodhātu. Kiñcarahī ti? Tejodhātu eva. Mande hi uñhabhāvē sītabuddhi. Na hi sītām nāmā koci guṇo atthi, kevalam pana uñhabhāvassa mandatāya sītatābhimāno. Kathametam viññātabbanti ce? Anavaṭṭhitattā sītabuddhiyā yathā pārāpāre. Tathā hi ghammakkāle ātape thitānam chāyam paviṭṭhānam sītabuddhi hoti, tattheva pana pathavīgabbhato uṭṭhitānam uñhabuddhi. Yadi hi sītātā āpodhātu siyā, ekasmim kalāpe uñhabhāvena saddhim upalabbheyya, na ca upalabbhati. Tasmā viññāyati na āpodhātu sītātā ti. Idañca bhūtānam avinibbhogavuttitam icchantānam uttaram, anicchantānampi pana catunnām bhūtānam ekasmim kalāpe kiccadassanena sabhāgavuttitāya sādhitāya uttarameva. Ye pana vāyodhātuyā lakkhanam sītātā ti vadanti, tesampi idameva uttaram. Yadi hi vāyodhātū-sītātā siyā, ekasmim kalāpe uñhabhāvena saddhim sītātā upalabbheyya, na ca upalabbhati. Tasmā viññāyati na vāyodhātū sītātā ti.*

“Coldness” of wind is also mentioned in Ch. 8 § 164 & 170 (439b09 & 440a02) where it perhaps means “cooling” because wind cools the body. The third benefit of the wind totality is the ability “to cause coolness by attending and resolving [on it]” (not found in the *Visuddhimagga*). The definition of the external wind element in the Vibhaṅga (§ 176) includes “cold winds and hot winds”: *Yam bāhirām vāyo ... seyyathidam ... sītā vātā uñhā vātā parittā vātā adhimattā vātā ...*

A. The earth element has supporting as function; the water element has cohesion as function; the fire element has maturing as function; and the wind element has conveying<sup>880</sup> as function.

Furthermore, the earth element has standing as function; the water element has descending as function; the fire element has ascending as function; and the wind element has motion as function.

Furthermore, owing to the proximity of two elements,<sup>881</sup> there is at first the putting down<sup>882</sup> of the foot; and owing to the proximity of two elements, there is afterwards the raising of the foot. Owing to the proximity of two elements, there is at first sitting or lying down; and owing to the proximity of two elements, there is afterwards standing and walking. Owing to the proximity of two elements, there is at first sloth and torpor; and owing to the proximity of two elements, there is afterwards inception of energy (*viriyārambha*). Owing to the proximity of two elements, there is at first heaviness; and owing to the proximity of two elements, there is afterwards lightness.

Thus, one should define the four elements through function.

## 167 Clusters

Q. How should one define the four elements through clusters (*kalāpa*)?

A. With regard to clusters: There are the earth element, the water element, the fire element, and the wind element. Dependent upon these [four] elements are colour, odour, taste, and vital essence.<sup>883</sup> These eight states (*dhamma*) are

<sup>880</sup> The character 遮 means “to check, prohibit, avoid, intercept”. Vism XI.93 has *abhinīhāra*, which Nāṇamoli (2010) rendered as “conveying”; see his note on the technical meaning of this word at Vism XI.93. Saṅghapāla likely misunderstood *abhinīhāra* as *nīhāra/nīharāṇa*, “ejection, taking out”, or *parīhāra*, “keep away, avoid”.

<sup>881</sup> Presumably the first two are the first two of the four elements, i.e., earth and water, and the other two are the second two, i.e., fire and wind.

<sup>882</sup> The text has “... owing to the proximity of two elements, there is at first the raising of the foot; and owing to the proximity of two elements, there is afterwards the raising of the foot”, which does not make sense. Given the “first this, then afterwards its opposite” structure of the following, and the Pāli passage below, the translation has been amended here.

Cf. Ps I 260–61: *Tass’ evam abhikkamato ekekapāduddharane pathavīdhātu āpodhātū ti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharāṇa-vītharāṇesu. Vossajjane tejodhātū-vāyodhātuyo omattā honti mandā, itarā dve adhimattā balavatiyo. ...*

<sup>883</sup> 色香味觸. The original text likely had *ojā*, “vital essence”, here instead of “touch”. Saṅghapāla or a scribe did not know that according to Theravāda Abhidhamma “touch” is not a dependent matter. He made the same change at the explanation of the eye-decad at 446b19–20; see Introduction §4.4 and Ch. 11 fn. 31; however, in the list of dependent kinds of matter at 445c, “touch” is not given. Vism has *ojā* instead of *phoṭṭhabba*, and so in the explanation of the eye-decad. Vism XI.88/p.364: *Vāṇṇo gandho raso ojā, catasso cāpi dhātuyo; / Aṭṭhadhammasamodhānā, hoti kesā ti sammuti; / Tesam yeva vinibbhogā, natthi kesā ti sammuti.*

co-arisen (*sahajāta*) and remain inseparable (*avinibbhoga*). The conglomeration of these [eight states] is called “cluster”.

Furthermore, there are four kinds [of cluster], namely, the earth cluster, the water cluster, the fire cluster, and the wind cluster.

In the earth cluster, the earth element is predominant; and the water element, the fire element, and the wind element are successively less. In the water cluster, the water element is predominant; and the earth element, the wind element, and the fire element are successively less. In the fire cluster, the fire element is predominant; and the earth element, the wind element, and the water element are successively less. In the wind cluster, the wind element is predominant; and the fire element, the water element, and the earth element are successively less.<sup>884</sup>

Thus, one should define the elements through clusters.

## 168 Powder

Q. How should one define the four elements through powder (*cuṇṇa*)?

A. One defines the earth element as [pulverized] into the finest particle of dust.<sup>885</sup> Because this earth is mixed with water, it does not disperse; being matured by fire, it is without stench;<sup>886</sup> being distended by wind, it moves. Thus, one should define. [439c]

Furthermore, the former teachers said: “If the body of an average man is broken up until it becomes dust, the earth element in the body of a person will amount to one *hū* and two *shēng*. Then, if mixed with water, it will become six *shēng* and five *gē*.<sup>887</sup> When matured by fire, the wind raises it and swirls it around.”<sup>888</sup>

<sup>884</sup> Cf. A III 340–41: *Ākaṇkhamāno āvuso bhikkhu iddhimā cetovasippatto amūm dārukhandham paṭhavī tveva adhimucceyya. Tam kissa hetu? Atthi āvuso amusmīm dārukhandhe pathavīdhātu, yam nissāya bhikkhu iddhimā ... pathavī tveva adhimucceyya.* ...

<sup>885</sup> 於最細隣空微塵生. Lit.: “in the finest, closest to space particle”. LC: “This is partly *paramāṇubhedasañcuṇṇā* *sukhumarajabhūtā* (the earth element) if it is powdered and broken up to the smallest possible extent and made into fine dust” (see Vism XI.89). Probably *paramāṇu* and *bheda-sañcuṇṇā* were interpreted as separate words. *Raja* was misunderstood as *rajas* in the sense of space (cf. MW) instead of in the sense of dust.” Perhaps *Saṅghapāla* interpreted this in accordance with *paramāṇu nāma ākāsakoṭhāsiko*, “the smallest atom as particle of space” as in As 343 and Vism-mhṭ. See Nāṇamoli’s footnote to Vism XI.89 in PoP (2010: 359 fn. 31).

<sup>886</sup> Cf. Vism XI.91 *pūtibhāvam na dasseti*.

<sup>887</sup> 10 *gē* = 1 *sho* = 1.804 litres. The corresponding Indic terms for these Chinese measurements are not known. Cf. Vism XI.89: 349. *Cunyato ti imasmin hi sarīre majjhimena pamāṇena pariggayhamānā paramāṇubhedasañcuṇṇā sukhumarajabhūtā pathavīdhātu doṇamattā siyā. Sā tato upaḍḍhappamāṇāya āpodhātuyā saṅgahitā, tejodhātuyā anupālītā vāyodhātuyā vithambhitā na vikiriyati na viddhamṣiyati*, ....

<sup>888</sup> In the Sanskrit “Yogalehrbuch” or “Qizil Yoga Manual” (see Intro. § 9) this contemplation is found as follows: “... by the perception of powder, one sees as if [one’s body] consisting

Thus, one should define the elements through powder.

## 169 Inseparability

Q. How should one define the four elements through inseparability (*avinibbhoga*)?

A. The earth element is held together by water; is matured by fire; is distended by wind. Thus, three elements are united. The water element rests on earth; is matured by fire; is distended by wind. Thus, three elements are held together. The fire element rests on earth; is held together by water; distended by wind. Thus, three elements are matured. The wind element rests on earth; is held together by water; is matured by fire. Thus, three elements are distended.

Three elements rest on earth. Held together by water, three elements do not disperse. Matured by fire, three elements are without stench. Distended by wind, three elements move on, and remain without dispersing.

Thus, the four elements are dependent upon each other (*aññamañña*) and stay [together] without dispersing.

Thus, one defines the elements through inseparability.

## 170 Conditions

Q. How should one define the elements through conditions (*paccaya*)?

A. There are four causes, four conditions, for the arising of the elements, namely, kamma, mind (*citta*), season (*utu*), and food (*āhāra*).

Q. Why?

A. *Kamma*: The elements<sup>889</sup> that are produced from kamma (*kamma-samuṭṭhāna*) are conditions by two conditions, namely, producing-condition

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of the formations were falling down, having been made into powder, [and] as if it is a heap of ashes resting on the earth encompassed by the ocean”, ... *samskāragatam pataṃtam iva paśyati cūrṇasamjñāyā<ṃ> cūrṇikrtam bhasmarāśivad avasthitam svam āśra(yam)/// (samudraparyantā)-yāmī pṛthivyām*; see Yamabe 1997: 14, 22. Cf. D II 297: ... *bhikkhu seyyathā pi passeyya ... aṭṭhikāni pūtīni cuṇṇakajātāni. So imam-eva kāyam upasamharati ayam-pi kho kāyo evaṇḍhammo evaṇḍbhāvī evaṇḍanatūti ti.*

<sup>889</sup> The Chinese text adds “four” before “elements” here and below, but there should be no number here; see the parallel in Vism XI.111–113/p.369. Saṅghapāla translated *dhātu* as “four elements”, 四界. Below he even uses “four great primaries”, 四大. In the introductory question and answer the number “four” is not given before “elements”, and below “other elements” is used, which support that it is an error.

(*janaka-paccaya*) and kamma-condition (*kamma-paccaya*). The other elements are conditions by the support-condition (*nissaya-* or *upanissaya-paccaya*).<sup>890</sup>

*Mind (citta):* The elements that are produced from mind (*cittasamuṭṭhāna*) are conditions by six conditions, namely, (1) producing-condition, (2) co-arising-condition (*saha-jāta-paccaya*), (3) support-condition, (4) food-condition (*āhāra-paccaya*), (5) faculty-condition (*indriya-paccaya*), (6) presence-condition (*atthi-paccaya*). The other elements are conditions by the support-condition and presence-condition.

At the moment of the mind (*citta*) entering the womb, the [dependent] kinds of matter (*upāda-rūpāni*) are conditions by seven conditions, namely, co-arising-condition, reciprocity-condition (*aññamañña-paccaya*), support-condition, food-condition, faculty-condition, result-condition (*vipāka-paccaya*), and presence-condition.<sup>891</sup>

The post-arising mind is a condition for the pre-arising body by three conditions, namely, post-arising-condition (*pacchā-jāta-paccaya*), support-condition, and presence-condition.<sup>892</sup>

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Vism XI.111f: *Paccayavibhāgato ti dhātūnaṁ hi kammam, cittam, āhāro, utu ti cattāro paccayā. Tattha kammasamuṭṭhānānaṁ kammam-eva paccayo hoti, na cittādayo. Cittādisamuṭṭhānānam-pi cittādayova paccayā honti, na itare. Kammasamuṭṭhānānaṁ-ca kammam janakapaccayo hoti, sesānaṁ pariyāyato upanissaya paccayo hoti. Cittasamuṭṭhānānam cittam janakapaccayo hoti, sesānaṁ pacchājātāpaccayo atthipaccayo avigatāpaccayo ca. Āhārasamuṭṭhānānam āhāro janakapaccayo hoti, sesānaṁ āhārapaccayo atthipaccayo avigatāpaccayo ca. Utusamuṭṭhānānam utu janakapaccayo hoti, sesānaṁ atthipaccayo avigatāpaccayo ca. Kammasamuṭṭhānānam mahābhūtam kammasamuṭṭhānānam-pi mahābhūtānam paccayo hoti cittādisamuṭṭhānānampi. Tathā cittasamuṭṭhānam, āhārasamuṭṭhānam. Utusamuṭṭhānānam mahābhūtam utusamuṭṭhānānam-pi mahābhūtānam paccayo hoti kammādisamuṭṭhānānampi.*

<sup>890</sup> “The other elements” are those produced by consciousness, season, and nutrient. The text has 依緣, *nissaya-paccaya*, however, the Vism parallel indicates that it should be *upanissaya-paccaya*, “decisive-support-condition”. Saṅghapāla misunderstood the difference or lacked the vocabulary to render it.

<sup>891</sup> LC: “Most of the seven are given in the same order as here in the *Paccayaniddesa* (Tika-Paṭṭhāna 1ff.) as *okkantikkhaṇe*. ‘Result condition’ must be a mistake, as that is purely a mental condition for mental phenomena. Presumably it is an error for ‘non-absence condition’. A number of the problems here and below may be due to Saṅghapāla not understanding that *atthi* and *avigata* are two distinct *paccayas*. Or, of course, the author of Vim might have been utilizing a slightly different version of Paṭṭhāna.”

Vism-mhṭ II 274: *Okkantikkhaṇe ti paṭisandhikkhaṇe. Tasmiṁ hi khaṇe nāmarūpam okkantam viya paralokato āgantvā idha mātukucchi ādīm pavisantam viya uppajjati, tasmā so khaṇo okkantikkhaṇo ti vuccati.*

<sup>892</sup> LC: “Vism has four ways. *Avigatāpaccaya* is again missing. But with that we would have the four cases in the *Paccayaniddesa* of the Paṭṭhāna where we have the section beginning with, *Yam rūpan nissāya manodhātu ca manoviññāṇadhātu ca.*”

*Season*: The elements that are produced from season are a condition by two conditions, namely, producing-condition and presence-condition. The other elements are conditions by two conditions, namely, support-condition and presence-condition.<sup>893</sup>

*Food*: The elements that are produced from food are a condition by three conditions, namely, producing-condition, food-condition, and presence-condition. The other elements are conditions by two conditions, namely, support-condition and presence-condition.

Herein the elements that are produced by kamma are co-arising conditions for each other (*aññamañña*) by four conditions,<sup>894</sup> namely, co-arising-condition, reciprocity-condition, support-condition, and presence-condition. The other elements are conditions by two conditions, namely, support-condition and presence-condition.<sup>895</sup>

Thus, one should know [the elements produced from kamma,] produced from mind, produced from season, and produced from food.

The earth element is a condition for the other elements by the supporting condition. The water element is a condition for the other elements by the cohesion condition. The fire element is a condition for the other elements by the maturing condition. The wind element is a condition of the other elements by the distension condition.<sup>896</sup>

Thus, one defines the elements through conditions. [440a]

<sup>893</sup> Vism has presence-condition and non-absence condition here. Likewise in the following nutrient section.

<sup>894</sup> The text is not clear. Literally it has “... co-arisen elements, mutually/each other, they become conditions through four conditions.” “Co-arisen elements” does not make sense. It is likely that the original text had “co-arising conditions for each each other.” Cf. Vism XVII.74: *Cattāro mahābhūtā aññamaññam ... sahajātapaccayena paccayo*, “the four great primaries are a condition for each other as co-arising condition.” 439c24: 業生四界共生界展轉以四緣成緣.

<sup>895</sup> LC: “Vism has five ways. *Avigatapaccaya* is again missing. But with that we would have in order the five cases in the *Paccayaniddesa* where we have the section beginning *cattāro mahābhūtā aññamaññam...*”.

Paṭṭh I 4: *Sahajātapaccayo ti ... Cattāro mahābhūtā aññamaññam sahajātapaccayena paccayo. ... Aññamaññapaccayo ti ... Cattāro mahābhūtā aññamaññapaccayena paccayo. ... Nissayapaccayo ti ... Cattāro mahābhūtā aññamaññam nissayapaccayena paccayo. ...*

<sup>896</sup> Vism XI.112: *Tattha kamasamuṭṭhānā pathavīdhātu kamasamuṭṭhānānam itarāsam sahajāta-aññamaññanissaya-atthi-avigatavasena ceva patiṭṭhāvasena ca paccayo hoti, na janakavasena. Itaresam tisantatimahābhūtānam nissaya-atthi-avigatavasena paccayo hoti, na patiṭṭhāvasena na janakavasena. ...*

## 171 Characteristics

- Q. How should one define the elements through characteristics (*lakkhana*)?
- A. The characteristic of the earth element is hardness. The characteristic of the water element is fluidity. The characteristic of the fire element is heat. The characteristic of the wind element is coolness.

Thus, one defines the elements through characteristics.<sup>897</sup>

## 172 Similarity and dissimilarity

- Q. How should one define the elements through similarity and dissimilarity (*sabhāga-visabhāga*)?

- A. The earth element and the water element are similar as to heaviness. The fire element and the wind element are similar as to lightness.

The water element and the fire element are dissimilar because the water element can extinguish [fire] and the fire element causes dryness; therefore, they are dissimilar. The earth element and the wind element are dissimilar because the earth element hinders the passage of the wind element and the wind element is able to destroy the earth element; therefore, they are dissimilar.

Furthermore, the four elements are similar to each other as to the reciprocity condition or they are dissimilar to each other as to specific characteristics (*salakkhana*).

Thus, one defines the elements through similarity and dissimilarity.

## 173 Unity and difference

- Q. How should one define the four elements through unity and difference (*nānattekatta*)?

- A. The four elements that are produced from kamma are one, because they are produced from kamma; [but] as to characteristics, they are different. In the same way those [elements] that are produced from mind, from season and from food are to be understood.

<sup>897</sup> Cf. Khp-a 74: *Lakkhanatoti ... yogāvacaro dvattimsākāram lakkhanato manasi karoti, seyyathidam: kesassa thaddhalakkhaṇam, ābandhanalakkhaṇam, uṇhatalakkhaṇam, samudīraṇalakkhaṇam-ti cattāri lakkhaṇāni honti. Evam lomādīsu. Vism XI.49/p.351: Yam thaddhalakkhaṇam, ayam pathavīdhātu; yan ābandhanalakkhaṇam, ayam āpodhātu; yan paripācanalakkhaṇam, ayam tejodhātu; yan vīthambhanalakkhaṇam, ayam vāyodhātū ti. Cf. Srāvakabhūmi Ms. 60a7L: kharalakṣaṇā prthivī dravalakṣaṇā āpa uṣṇalakṣaṇam tejah samudīraṇalakṣaṇo vāyuh.*

The four conditions (*nidāna* or *paccaya*) of the earth element are one as to characteristics; as to causes (*hetu*), they are different. In the same way, one should know the four conditions of the wind element, the fire element, and the water element.<sup>898</sup>

The four elements are one as to being elements; as to being great primaries; as to being states (*dhamma*); as to being impermanent; as to being suffering; as to being without self. They are different as to characteristic; are different as to function (*kicca*); are different as to kamma; are different as to differences in mind (*citta*); are different as to differences in season; are different as to differences in food; are different as to differences in nature (*bhāva*); are different as to differences in arising; are different as to differences in birth; are different as to differences in destination (*gati*).

Thus, one defines the elements through unity and difference.

## 174 Element puppet

Q. How should one define the elements through the element puppet?

A. It is like a skilled puppeteer who makes a “human” out of wood, endowed with all body parts, that walks following [him]. The inside [parts] are connected by strings. The fake outside is plastered with clay. Its shape and colour is as a human adorned with jewellery and clothes, male or female. When this “human” is pulled by the strings, it walks, dances, leans, or sits.

The “body” is like that puppet: The puppeteer who makes the body endowed with all body parts is past affliction (*kilesa*); the connecting strings are tendons; the clay is flesh; the colour (i.e., paint) is skin; the apertures are space. Adorned with jewellery and clothes, it is called a man or woman. Its mental acts (*citta-kiriya*) are pulling [the strings]. Whether walking or standing, going or coming, stretching out or drawing in, speaking or teaching — this human being has co-arisen (*sahajāta*) with the element of consciousness.<sup>899</sup> Due to distress

<sup>898</sup> This passage refers to the above set of four: *kamma*, *citta*, *āhāra*, and *utu*, which are sometimes referred to as the four conditions for matter. Compare Ch. 8 § 169/p. 439c12: “There are four causes, four conditions for the arising of the elements. ... kamma, mind, season, and nutrient”. Cf. As 304: *sappaccayam evā ti ettha pana kammasamūthānam kammappaccayam eva hoti, āhārasamūthānādīni āhārādipaccayān-evā ti evam rūpāss’ eva vuttacatupaccayavasena attho veditabbo*. Sacc 59: *kālenāhārajam hoti, cakkhādi-dasakāni ca. / catupaccayato rūpām, sampindevam pavattati*.

<sup>899</sup> Cf. Sv I 197, Vibh-a 359, etc.: *Abbhantare attā nāma koci samiñjento vā pasārento vā natthi, vuttappakāracittakiriyavāyodhātuvipphārena pana suttākaḍḍhanavasena dāruyantassa hatthapādala-calanaṁ viya samiñjanapasāraṇaṁ hotī ti evam parijānanāṁ paneththa asammo hasampajaññān-ti veditabbam*. As 83: ... chahi cittehi samuññhitam vāyodhātum upatthambhanapaccayam labhītvā attanā sahajātam rūpakkāyam santhambhetum sandhāretum cāletum abhikkamāpetum pañikkamāpetum ālokāpetum vilokāpetum sammiñjāpetum pasārāpetum sakkoti. Vism XVIII.31/p.594. *Tasmā yathā dāruyantam*

(*domanassa*), it has sorrow, lamentation, pain, distress, and grief, or it laughs or frolics, [440b] or pats another on the shoulder and so on. Food sustains this element puppet; and the faculty of life upholds it. At the end of life, the element puppet falls apart. If there is kamma-affliction (*kamma-kilesa*),<sup>900</sup> again there arises a new element puppet. Its first beginning cannot be known; its end cannot be known.

Thus, one defines the elements through the element puppet.

## 175 Conclusion

The meditator in these ways and by these means defines “this body is merely an element puppet, without a being, without a soul”. He then defines by the element object (*dhātārammaṇa*) and by [defining] the arising of the mental properties of feeling, perception, the formations, and consciousness [which are dependent on that element object]. The meditator, having defined name-and-matter<sup>901</sup> [in this manner], then defines, “name-and-matter is suffering”; and “craving is the source of suffering”. He defines “the cessation of craving is the cessation of suffering”; and “the noble eightfold path is the way leading to the cessation of suffering”. The meditator, having defined the four noble truths in detail, sees the disadvantage of suffering through impermanence, suffering, and without self. Always reflecting [on these signs] without slackening, he sees the benefit of the cessation of suffering through wisdom, seclusion (*viveka, santi, upasama*), and true detachment. In this way, the meditator, seeing the disadvantage of suffering and the benefits of its cessation, establishes the faculties, the powers, and the factors of enlightenment, and his mind emerges from the sign of formations and realizes the deathless element.<sup>902</sup>

*The definition of the four elements is finished.*

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*suññam nijjīvāñ nirñhakam, atha ca pana dārurajukasamāyogavasena gacchatipi tiñhatipi. Sa-ñhakam sabyāpāram viya khāyati, eva-midam nāmarūpam-pi suññam nijjīvāñ nirñhakam, atha ca pana aññamaññasamāyogavasena gacchatati pi tiñhatipi. Sa-ñhakam sabyāpāram viya khāyati ti daññhabbam.* S I 134: *Nayidañ attakatañ bimbam, nayidañ parakatañ agham, hetum pañcicca sambhūtam, hetubhañgā nirujjhati.*

<sup>900</sup> 業煩惱, perhaps “defilement due to kamma”. Cf. Sv 943: *Kammakilesā ti tehi kammehi sattā kilissanti, tasmā kammakilesā ti vuccanti. ... Kammakilesa ti kammañ-ca tam kilesa-sampayuttattā kileso cā ti kammakileso.* Cf. Ud-a 376: *Yasmā pana me atīte kammakilesā ahesum, tasmā tamnimitto etarahi ayam me attabhāvo pavattati. ... Vism XXII.86: Puthujjanassa sabbasova vāñtamūlakilesānam appahīnattā yanñkiñci kariyamānam kammam kusalam akusalam vā hoti. Iccassa kammakilesapaccayā vāñtam vāñtati.*

<sup>901</sup> Ps I 72, It-a I 63: ... *imasmiñ kāye pathavīdhātu, āpodhātū ti ādinā nayena cattāri mahābhūtāni tadanusārena upādārūpāni ca pariggahetvā ayam rūpakkhandho ti vavatthapeti. Tam vavatthāpayato uppanne tadārammane cittacetasikadhamme ime cattāro arūpakkhandhā ti vavatthapeti. Tato me pañcakkhandhā dukkhan-ti vavatthapeti. Te pana sañkhepato nāmañ-ca rūpañcā ti dve bhāgā honti. Idañ-ca nāmarūpam sahetu sappaccayam uppajjati, ...*

<sup>902</sup> Pañ 1 67: *Bahiddhā sañkhāranimittā vuññhahitvā nirodham nibbānam pakkhandatā ti gotrabhu.*

## O. Perception of Repulsiveness of Food

### 176 Introduction

Q. What is “perception of the repulsiveness of food” (*āhāre paṭikkūla-saññā*)? How is it practised? What are its characteristic, essential function, and manifestation? What are its benefits? What is the procedure?

A. The meditator knows and knows rightly, by thoroughly attending to the perception of repulsiveness with regard to the nourishment that is chewed, licked, drunk, or eaten — this is called “perception of the repulsiveness of food”.

The undistracted dwelling of the mind in this perception is its practice. The understanding of the disadvantages of food is its characteristic. Disenchantment is its essential function. The overcoming of desire for tastes and odours is its manifestation.

Q. What are its benefits?

A. There are eight benefits: If one practises the perception of the repulsiveness of food: (1) one [fully] knows the sign<sup>903</sup> of solid food (*kabaṭikārāhāra*); (2) fully knows the five sense-pleasures (*kāmaguṇa*); (3) [fully] knows the aggregate of matter; (4) [fully] knows the sign of foulness; (5) mindfulness of the body comes to full development; (6) the mind shrinks and turns away from craving for tastes; (7) one is destined for a good destination; or (8) is destined for the deathless.<sup>904</sup>

Q. What is the procedure?

A. The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind, he considers the repulsiveness of what is chewed, tasted, drunk, or eaten as follows: “When clean, the many hundreds of kinds of tasty preparations sought after are relished by the people.

<sup>903</sup> 知揣食想. The text has “perception”, *saññā*, 想, but this character is often confused with 相, *lakkhana*, *ākāra*, or *nimitta*. Vism XI.23/346: ... *paṭikkūlākāravasena kabaṭikārāhāro pākaṭo hoti*. So *taññi nimittam punappunam asevati bhāveti bahulikaro ti*. Vism-mhṭ I 422: *Taññi nimittanti yathāvuttehi ākārehi punappunam manasi karontassa paṭikkūlākāravasena upaṭhitam kabaṭikārāhārasaññitam bhāvanāya nimittam ārammanam, na uggahapati bhāganimittam*.

<sup>904</sup> Vism XI.26: *Imañ-ca pana āhāre paṭikkūlasaññam anuyuttassa bhikkhuno rasatañhāya cittam patilāyati patikūlati pativaṭṭati. So kantāranittharaṇatthiko viya puttamaṇṣam vigatamado āhāram āhāreti yāvad-eva dukkhassa nittharaṇatthāya. Athassa appakasireneva kabaṭikārāhārapariññāmukhena pañcakāmaguṇiko rāgo pariññam gacchati. So pañcakāmaguṇapariññāmukhena rūpakkhandham pariñānati. Aparipakkādipāṭikkūlabhāvav asena cassa kāyagatāsatibhāvanāpi pāripūriñ gacchati, asubhasaññāya anulomapaṭipadam paṭipanno hoti. Imañ pana paṭipattim nissāya diṭṭheva dhamme amatapariyosānatam anabhisambhuñanto sugatiparāyano hoti ti*. Cf. Th 580: *Rasesu anugiddhassa jhāne na ramatī mano*.

Their colour and odour are perfect and they are fit for great nobles. But after these foods and drinks enter into the body, they change and become impure, loathsome, putrid, and repulsive.”

### 177 Five ways of practice

One practises the perception of the repulsiveness of food in five ways: (1) through searching;<sup>905</sup> (2) through breaking up and using; (3) through location; (4) through oozing; and (5) through assemblage.

### 178 Searching

Q. How should the meditator practise the perception of the repulsiveness of food through searching?

A. The meditator considers that beings undergo hardship when working for drink and food; that they do various evil kamma such as murdering and stealing [for the sake of food]. Moreover, he considers that beings experience various sufferings [440c] when they know that they will be executed or imprisoned [due to the murdering and stealing]. Moreover, he considers that beings commit various evil actions such as demanding, deceiving, and pretending to be energetic [in work]. Considering food in this manner gives rise to disenchantment: “Drink and food are impure, they are discharged as excrement and urine. For the sake of that one does evil kamma.”

Furthermore, he considers one who has gone forth and is living in a clean forest on a mountain or in the countryside where fragrant flowers bloom, and where birds and beasts sing and call. That place which the good man has made is perfectly adorned with trees, shadowy groves, and waters which captivate the mind of others. The ground is flat and exceedingly clean, without being uneven.<sup>906</sup> Seeing this [place], people are amazed. There are no distractions. This place, where the one who has gone forth practises the factors of enlightenment, etc.,<sup>907</sup> is like the abode of a Brahmā. In such a place, the mind is free from sensual desire. Constantly practising meditation and recitation, he easily practises wholesome states. However, whether there is cold or heat, wind or dust, mud or rain, mountains or steep slopes, he has to go out searching for food’s

<sup>905</sup> 經營 usually corresponds to “undertaking, activity, work” (*byāpāra, samārambha*), but here it would correspond to *paryesana*. This method covers both the *gamana* and *paryesana* methods given at Vism XI.6–13.

<sup>906</sup> Cf. Th 540, 1103, 1135–37.

<sup>907</sup> 是出家人修菩提處等. The characters 菩提處 correspond to *bodhi + vatthu/thāna/āyatana/gocara* and could mean “site for enlightenment”, but because it is preceded and followed by 修 “practises” and 等 “etc”, it rather would correspond to *bojjhaṅga* or perhaps *bodhipakkhiya*.

sake. Holding his alms-bowl, he enters among homes to beg for food. Seeing that, his mind arouses disenchantment as follows: “Drink and food are impure; they are discharged as excrement and urine. For the sake of that one goes in search of food”. Thus, he should give up [desire for food]<sup>908</sup> and seek the highest happiness.

Furthermore, the meditator considers the practice of one who has gone forth. When he goes begging for food, he has to go among fierce animals such as horses and elephants, or to places with fierce dogs and pigs, or to places with bad people, or to dirty places where he has to tread on mud or excrement. He has to stand silently at the gates of other’s houses for some time. He has to cover his body with robes. Further, he is unsure about obtaining alms. Seeing that food is just like dog’s food, he arouses disenchantment towards food thus: “This searching for food is very abhorrent. What use is there in searching for it? Nevertheless, I [have to] continue begging for it from others.”

Thus, one practises the perception of the repulsiveness of food through “searching for it”.

### 179    Breaking up and using

Q. How should the meditator practise the perception of the repulsiveness of food through breaking up and using?

A. The meditator, who has thus obtained drink and food by searching, sits down to eat it. He makes the [solid] food soft by mixing it with fish sauce.<sup>909</sup>

With the hand as winnow, the mouth as mortar, the lips receiving and gathering, the teeth as pestles, and the tongue turning it over and mixing it together with saliva and phlegm and blood, it becomes as utterly abhorrent and unsightly as the vomit of a dog.

Thus, one practises the perception of the repulsiveness of food through breaking up and using.

### 180    Location

Q. How should one practise the perception of the repulsiveness of food through location?

A. Thus, the food is swallowed and enters the stomach, where it is mixed with impurities. Being digested in the intestines, it is eaten by the hundred families

<sup>908</sup> The character 捨 can mean “equanimity” as well as “giving up”.

<sup>909</sup> 濕鯗, lit. “moist/wet fish”. Since “fish sauce” or “fish soup” is not a typical Indian food, while it is popular in China, this is probably a Chinese adaptation.

of worms. Through heat, it is digested and becomes as utterly repulsive as a sick man's vomit put into a dirty vessel.

Thus, one practises the perception of the repulsiveness of food through location.

### 181 Oozing

Q. How should one practise the perception of the repulsiveness of food through oozing?

A. The food is digested by heat and mixed with new and old impurities. As wine put in a cracked cup, it oozes through the body. While oozing along, it enters into the veins, tissues, face, and the nine holes and 99,000 pores. All over the body, it oozes and fills this body. [441a] Thus, through oozing, the food turns into five parts: one part is eaten by the hundred families of worms; one part is spent in the [stomach's] fire; one part sustains the body; one part becomes urine; and one part turns into the physical body (*sarīra*).<sup>910</sup>

Thus, one practises the perception of the repulsiveness of food through oozing.

### 182 Assemblage

Q. How should one practise the perception of the repulsiveness of food through assemblage (*saṃāsa*)?

A. This oozing food turns into head hair, body hair, nails, and so on. It causes the manifestation of the 101 parts of the body. If it does not ooze, it causes the manifestation of the 101 diseases.

Thus, one practises the perception of the repulsiveness of food through assemblage.

### 183 Conclusion

Thus, the meditator, in these ways and by these means, practises the perception of the repulsiveness of food and establishes disenchantment. Due to disenchantment, his mind becomes undistracted. When his mind is undistracted, the hindrances are suspended, the *jhāna* factors become manifest, and [the mind] becomes concentrated in threshold *jhāna*.

*The perception of repulsiveness of food is finished.*

<sup>910</sup> Cf. Khp-a 58, Vibh-a 242, Vism VIII.122/p.260: ... *yattha ca patitam pānabhojanādi pañcadhā vibhāgam gacchatī: ekam bhāgam pāṇakā khādanti, ekam bhāgam udaraggi jhāpeti, eko bhāgo muttam hoti, eko karīsam, eko rasabhbāvāpajīvitvā soṇitamaṇsādīni upabruhayati.*

**P. *Base of Nothingness and Base of Neither-perception-nor-non-perception***

The base of nothingness and the base of neither-perception-nor-non-perception were taught before under the earth totality.

**Q. *Chapter Conclusion***

Here, it said in verse:

The meditation subjects are taught to the meditator as if in person,  
 It is as if a man were skilfully shown the way to Pāṭaliputta,<sup>911</sup>  
 What's told in brief he can get to know in detail.  
 He knows clearly, what lies before him and what behind,  
 Constantly observing what is truth and untruth,  
 In what has been expounded here in detail,  
 With characteristics complete and benefits all,  
 One should investigate according to the Dhamma,  
 The meditation subjects of the Path to Freedom.

*The eighth chapter [of the Path to Freedom, the Exposition of] the Way to Practise the Thirty-eight Meditation Subjects, is finished.*<sup>912</sup>

<sup>911</sup> 波利弗多 = *pa-li-pu-ta*, transliteration. Pāṭaliputta, modern Patna, was the capital of Magadha and India. Its importance to Indians was equivalent to Rome, to which all roads led, for Europeans in Roman and mediaeval times.

<sup>912</sup> 三十八行品已竟. At the start of the five sections of this chapter (e.g., 412b21. 行門品第八) and the chapter summary at the end of the book (461c19), this chapter is called 行門, “ways to practice”, while here there is instead 三十八行, “the thirty eight practice/meditation [subjects]”. Perhaps a copyist got confused due to some of the characters in the last two *padas* being identical with the ones in the chapter conclusion, and thought that the last word of the verses, 行處 “meditation subjects” was connected to the following 行門品第八. Assuming that this was a corruption, he corrected the text to 三十八行品 since there are 38 meditation subjects. Cf. the chapter conclusion at T 1648: 445c03: 解脫道分別慧品已竟, and T 1648: 461c17: 解脫分別諦十二品已竟. The text possibly read: 如法當分別, 解脫道行處, 解脫道分別三十八行處品已竟. The conclusion of the third chapter, translated into Tibetan is “‘The Exposition of the Ascetic Qualities’ from the Path to Freedom, [of which it is] the third chapter, is finished”: *rnam par grol ba'i lam las sbyangs pa'i yon tan bstan pa zhes bya ba ste kun nas btus pa gsum pa rdzogs so.*