

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 3rd or 4th century CE, is lost and the treatise now only survives as a 6th 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*.

Bhikkhu N. Nyanatusita (P.D.H. Prins) is a Buddhist monk ordained in Sri Lanka, where he studied Pali and Theravāda Buddhism. Since 2005 he has been the editor of the Buddhist Publication Society. He has authored a book on the *Bhikkhupātimokkha* and has also written articles about Pāli texts and manuscripts, Chinese translations of Vinaya texts, and the Prātimokṣasūtra.

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THE PATH TO FREEDOM

Vimuttimagga

Volume I

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ABBREVIATIONS

A	Āṅguttara Nikāya
Abhidh-s	<i>Abhidhammatthasaṅgaha</i>
Abhi-av	<i>Abhidhammāvātāra</i>
Ap	Apadāna
As	<i>Atthasālinī</i> (= <i>Dhammasaṅgaṇi-aṭṭhakathā</i>)
CJKV-E	<i>CJKV-English Dictionary</i> , edited by Charles Muller.
Cp	Cariyāpīṭaka
CPD	<i>Critical Pali Dictionary</i> .
CS	Chaṭṭha Saṅgāyana edition of the Tipīṭaka, 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
GRETIL	Göttingen Register of Electronic Texts in Indian Languages (at http://gretil.sub.uni-goettingen.de)
It	Itivuttaka
J-a	<i>Jātaka-aṭṭhakathā</i>
LC	Lance Cousins
Nidd I	Mahā Niddesa
Nett	<i>Nettipakaraṇa</i>
Paṭis	<i>Paṭisambhidāmagga</i>
Paṭis-a	<i>Paṭisambhidā-aṭṭhakathā</i> (= <i>Saddhammappakāsini</i>)
Pe	Old Peking edition of <i>Saṃskṛtāsamskṛtaviniścaya</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 Ñāṇamoli
PtF	Path to Freedom
M-a	<i>Papañcasūdanī</i> (= <i>Majjhimanikāya-aṭṭhakathā</i>)
M	Majjhima Nikāya
Mhv	<i>Mahāvamsa</i>
Mil	<i>Milindapañhā</i> (V. Trenckner's ed.)
Mvy	<i>Mahāvvyūtpatti</i>
MW	<i>A Sanskrit English Dictionary</i> , Monier Williams
Rūpār	<i>Rūpārūpavibhāga</i>
Lal	<i>Lalitavistara</i>
S	Saṃyutta Nikāya
Saddh	<i>Saddhammopāyana</i>
Sav	<i>Saṃskṛtāsāṃskṛtaviniścaya</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>Sāratthappakāsinī</i> (= <i>Saṃyuttanikāya-aṭṭhakathā</i>)
Sv	<i>Sumaṅgalavilāsinī</i> (= <i>Dīghanikāya-aṭṭhakathā</i>)
Th	Theragāthā
Thī	Therīgāthā
THL	Tibetan and Himalaya Library (www.thlib.org)
Ud	Udāna
Ud-a	<i>Udāna-aṭṭhakathā</i>
Vibh	Vibhaṅga
Vibh-a	<i>Vibhaṅga-aṭṭhakathā</i> (= <i>Samhavinodanī</i>)
Vim	<i>Vimuttimagga</i>
Vin	Vinaya
Vism	<i>Visuddhimagga</i>
Vism-mhṭ	<i>Paramatthamañjūsā</i> (= <i>Visuddhimagga-mahāṭīkā</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 *Vimuttimaggā* since several passages were left untranslated in *The Path of Freedom*;¹ there are some mistranslations and inconsistencies in it; and some of its English terminology is outdated. Since 1936, scholarship on the *Vimuttimaggā* has greatly evolved, just as scholarship in the whole field of Buddhist studies has. Tibetan translations of large sections of the *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā*, fortunately there are many parallels and similar passages in the *Visuddhimaggā* 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 Tripiṭaka 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

¹ 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 Chaṭṭha 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,² 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–xlvi) 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 *Samantapāsādikā* 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: lv). Thus, in order to translate a Chinese translation of

² 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 *Vimuttimaggā*. 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 *Vimuttimaggā* 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 *Vimuttimaggā* 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.

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 *Vimuttimaggā* in the *Samskṛtāsamskṛtaviniścaya* and a file with Bapat's critical edition of Tibetan text of the *Dhutagunanirdeśa* have been prepared. These files are available online at <https://independent.academia.edu/BhikkhuNyanatusita>.

TRANSLATOR'S PREFACE

The Pāli passages in footnotes are from the Chaṭṭha 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 *Vimuttimaggā*, 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 Ñāṇatusita
Forest Hermitage
Kandy, 2020

Introduction

1 The *Vimuttimagga*

1.1 General description

The *Vimuttimagga*, the “Path to Freedom”¹ 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*.

¹ 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 paṭisambhidānaṃ maggo ti tannāma visesito cā ti vuttatā paṭisambhidāmaggassa paṭisambhidāmaggatā tāva vattabbā. Catasso hi paṭisambhidā ... Tāsaṃ paṭisambhidānaṃ maggo adhi gamūpāyo ti paṭisambhidāmaggo, paṭisambhidāpaṭilābhahetū ti vuttaṃ hoti*.

The original Pāli text of the *Vimuttimaggā*, probably composed in Sri Lanka in the 3rd or 4th century CE, is lost and the text now only survives as a Chinese translation made in the early 6th century. Partially, the *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* rejects the Sarvāstivāda idea of gradual realization of the truths. The descriptions of the bodhisatta’s practice of the ten perfections and the four resolves (Ch. 8 § 147–148) could be regarded as being due to Mahāyāna influence, but these ideas, and others not found in the *Vimuttimaggā* such as Buddha-fields (*buddhakkhetta*), are also found in the Buddhavaṃsa, 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 *Vimuttimaggā* can therefore be considered a traditional or orthodox Theravāda work in as much as the *Visuddhimaggā* is one.

It is unclear whether the doctrinal ideas that are found in the *Vimuttimaggā* and were rejected in the *Visuddhimaggā* and the *aṭṭhakathā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* is based on the traditional triple sequential division of the noble eightfold path into virtue, concentration, and wisdom. The *Vimuttimaggā* therefore consists of three divisions or parts: Part 1 is on virtue or *sīla*; Part 2 is on concentration or *samādhi*; and Part 3 is on wisdom or *paññā*, including the final goal of nibbāna or ultimate freedom. The *Visuddhimaggā* has the same structure.

The Chinese translation of the *Vimuttimaggā* 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 *Visuddhimaggā* only contains expositions (*niddesa*), and since the Tibetan translation of the chapter on asceticism corresponds to *Dhutagūṇaniddesa* while it is only called “Asceticism” in Chinese, possibly all chapters of the *Vimuttimaggā* except the introduction were originally called *niddesa*. The expositions in the *Visuddhimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā*, i.e., six out of twelve chapters. The part on virtue consists of two chapters; and the part on wisdom consists of three chapters.² Given the emphasis on the development of concentration and the detailed explanations of the thirty-eight meditation topics, the *Vimuttimaggā* 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 *Paṭisambhidāmagga* and *Visuddhimaggā*.

² In comparison, in the *Visuddhimaggā* the section on virtue takes up two chapters, concentration eleven chapters and wisdom ten chapters.

Most of the chapters in the *Vimuttimaggā* 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.³ 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 *Vimuttimaggā* was also intended, or perhaps even mainly intended, as a guide and reference book for monks who taught meditation to other monks. The *Visuddhimaggā* was also intended as a manual for teachers since it contains several references to stories “that are to be told” (*kathetabbaṃ*), supposedly by a teacher to his pupils; see Rāhula 1966: xxvi.

Unusually, the *Vimuttimaggā* does not contain *mātikā* summaries at the beginning of the text as do Abhidhamma texts such as the *Paṭisambhidāmagga*. 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 *Visuddhimaggā*, this way of starting was unusual enough for Dhammapāla to justify it in his subcommentary. Dhammapāla (*Vism-mhṭ* I 2) says that since the *Visuddhimaggā* 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 *bhāṇa* 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 “Dhamma preacher” (*dhmma-kathika*) monks introduced their sermons and, in fact, could have been a Dhamma 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 *Paṭisambhidāmagga*. Sometimes, however, the question and answers are expanded by way of a set of standard questions and answers regarding

³ 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 *Nettippakarāṇa*; see § 6. The sets of questions are given in the introductions of the three main sections (i.e., on *sīla*, *samādhī*, *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 *Vimuttimaggā* as Ācariya Dhammapāla calls it in his *Visuddhi-maggā-mahāṭīkā* (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 *Vimuttimaggā* 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 *Vimuttimaggā-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 Tripiṭaka, as was done with all texts. The *Vimuttimaggā* is located as text no. 1648 in the Treatise section of the Taishō Tripiṭaka, which is the 32nd section (T32, with texts nos. 1628–1692). All text titles in this section have the suffix 論.

Ehara et al translated the title *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Visuddhimaggā* 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 visuddhimaggō*. The same applies to *Paṭisambhidāmaggā*, which according to its commentary means “Path to [attain] the Discriminations”; Paṭis-a I 2: ... *paṭisambhidānaṃ maggo ti ... Tāsaṃ paṭisambhidānaṃ maggo adhiḡamūpāyo ti paṭisambhidāmaggo, paṭisambhidāpaṭilābhahetū ti vuttam hoti*.

1.5 Author

In the subtitle of the Chinese text, the author of the *Vimuttimaggā* is given as “arahant Upatissa” (*a-luo-han-u-pa-ti-sa*, 阿羅漢優波底沙).⁴ 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 *Visuddhimagga-mahāṭīkā* confirms that Upatissa was the author of the *Vimuttimaggā*. Dhammapāla does so with reference to a passage on the “three causes of temperament” in the *Visuddhimaggā* (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 *Vimuttimaggā*” (“*ekacce ti upatissatheraṃ sandhāy’āha, tena hi vimuttimagge tathā vuttaṃ*”; Vism-mhṭ I 123). There is not any other reference to Upatissa or the *Vimuttimaggā* in commentarial Pāli literature.⁵

Upatissa refers five times to himself in the introductory chapter by stating “I shall teach” or “I teach”, showing that the *Vimuttimaggā* 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 *Visuddhimaggā* (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 *Vimuttimaggā* is therefore the first known Theravāda work wherein the author refers to himself in the text itself.

1.6 Relation to the *Visuddhimaggā* and *Paṭisambhidāmagga*

Ācariya Buddhaghosa probably composed his *Visuddhimaggā* with the *Vimuttimaggā* serving as the main inspiration as well as template for it.⁶ There are many similarities in structure and contents between the *Vimuttimaggā* and *Visuddhi-*

⁴ 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 Śāriputta, one of the chief disciples of the Buddha.

⁵ That is, in medieval literature. In the modern *Visuddhimaggā-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 *Vimuttimaggā* based on Ehara et al’s translation and Bapat’s comparative study.

⁶ On the *Vimuttimaggā* being the predecessor of and example for the *Visuddhimaggā*, see Norman 1983: 120, von Hinüber 1996: 124, and Anālayo 2009b: 3 & fn. 9.

magga,⁷ 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 *Sīhaḷaṭṭhakathā* 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*, *samādhi*, 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.⁸ The *Visuddhimagga* emphasises the goal of purity, *visuddhi*, and superimposes the scheme of the seven purifications onto the threefold division.⁹ The *Visuddhimagga* includes much of

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

⁸ 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 (*arahattaphalañāna-arahattaphalavimutti*); see Mp III 115. The *Vimuttimagga*’s introductory verses indicate that Upatissa divides the path into the four Dhamma aggregates (*dhammakhandha*) of *sīla*, *samādhi*, *paññā*, and *vimutti* (see D III 229). At the end of chapter 1, Upatissa indicates that only when *sīla*, *samādhi*, and *paññā* are fully developed, they give rise to arahantship, the unexcelled *vimutti*.

⁹ Upatissa places the insight knowledges (*vipassanāñāna*) within the framework of the four noble truths, while Buddhaghosa places them in the framework of the seven purifications

the same material as the *Vimuttimaggā*, 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 *Vimuttimaggā* 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 Ñāṇamoli 2010: xlv, Norman 1983: 113), nor any grammatical analysis and etymology, nor any discussions or opinions of teachers about subtle points.

The *Visuddhimaggā* has a much wider scope than the *Vimuttimaggā*. As Ñāṇamoli 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”.¹⁰ The introductory verses of Ācariya Buddhaghosa’s commentaries of the four Nikāyas say that the *Visuddhimaggā* is “in the middle of the four Āgamas”; see von Hinüber 1996: 112, § 226 and 125, § 247. It cannot be ascertained whether the *Vimuttimaggā* 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.¹¹ 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: xlvi; 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”.

Ñāṇamoli (2011: xv) stresses the practical nature of the *Vimuttimaggā*, 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 *Vimuttimaggā* (aggregates, truths, etc., do not in themselves constitute

(*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 Rathavinā 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 Ñāṇamoli & Bodhi 1995: 1214 n. 288, Anālayo 2009a: 630–631, 2009b: 8–11, and especially Endo 2015.

¹⁰ Ñāṇamoli 2010: xxvii. See also Norman 1983: 120; Frauwallner 1995: 94.

¹¹ 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" (*abhidhammabhājanīya*) 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.¹² 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."¹³ 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" (Ñānamoli 1982: xl). The thirty discussions or expositions (*kathā*) in the Paṭisambhidāmagga (see Ñānamoli 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.

¹² If the *Vimuttimagga* was composed in the 4th or 5th century, perhaps 4th 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.

¹³ 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 (*samatha-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.¹⁴ 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 (*kaṣiṇa*)¹⁵ are mentioned a number of times in the Sutta Piṭaka, there are no instructions on how to practise them.¹⁶ 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 *Rāṣṭrapālapariṭicchāsūtra* 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

¹⁴ See Gethin 2004: 202–203.

¹⁵ The Chinese and Tibetan translations of *kaṣiṇa* (一切 and *zad par*) both mean “all”, “entirety”, “totality” and the like. The description of the meaning of the word *kaṣiṇa* 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.

¹⁶ 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 *Vimuttimaggā* 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” (*padatṭhāna*) and “ground of selfhood” (*attabhāvavattu*; see Appendix V).

Although the *Vimuttimaggā* was written for bhikkhus, possibly it was also used by bhikkhunīs. The *Dīpavaṃsa*, a text that was likely composed by bhikkhunīs, relates that there were learned bhikkhunīs and meditator bhikkhunīs in Sri Lanka; see *Dīpavaṃsa* Ch. 18 and Gunawardana 1988: 13–14. As with most Pāli texts, it is unlikely that lay people had access to the *Vimuttimaggā*, and even if they had, they could not understand it without the help of an erudite monk. And as with the *Visuddhimaggā* (see Collins 2009: 510), the *Vimuttimaggā* was not intended as a primer for newcomers to Buddhism. Although the *Vimuttimaggā* 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.¹⁷

1.8 Modern relevance

Besides being an meditation manual containing detailed practical instructions, some of which are not found in the *Visuddhimaggā* and other Pāli works, the *Vimuttimaggā* is also important in other respects. For one, it sheds light on the sources of the *Visuddhimaggā* and Pāli commentaries. The similarity in materials and ideas shows that Ācariya 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 *Visuddhimaggā* and other commentarial works without checking whether they are not first found in the *Vimuttimaggā*.

¹⁷ 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 *Vimuttimaggā*

Chapter 1, the “Introduction” (*nidāna*) (T 1648: 399c14–400b28), introduces the *Vimuttimaggā* 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 (*samādhi*) and wisdom (*paññā*).

Upatissa introduces his work with a canonical verse, just as Buddhaghosa does in the *Visuddhimaggā*. He quotes a verse from the Aṅguttara 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” (*dhutaḡaṇa*) (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 *dhutaḡaṇas* 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” (**samādhiniddesa*) (406c20–408a27), is the introduction to the section on concentration, which consists of five chapters. In this chapter, concentration (*samādhi*) 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 *Vimuttimaggā*. 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 *Vimuttimaggā*. 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 *Vimuttimaggā* (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 *Vimuttimaggā*

The original text of the *Vimuttimaggā* 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 *Vimuttimaggā* 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: “*Vimuktimārgadhutagaṇa-nirdeśa*”¹⁸ 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*)¹⁹ 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 *Vimuttimaggā* at their disposal from which they only translated this chapter. However, this chapter might also have been transmitted as a separate text called *Vimuktimārgadhutagaṇanirdeśa* due to the absence of a comparable work on the ascetic practices among the texts of other schools (see Skilling 1993: 139–140).

¹⁸ Some editions read *vimuktimārge dhūtagaṇanirdeśa*: “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 ...”).

¹⁹ 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 Vidyākaraṇa and the Tibetan translator Dpal Brtsegs, translated it in the early 9th century. These translators also translated several other Buddhist works during what is known as the first translation period of Tibetan Buddhism. Vidyākaraṇa translated Mūlasarvāstivāda vinaya texts such as the Vinayavastu, see Skilling 1993: 139f. A second and perhaps earlier Tibetan translation of the *Vimuktimārgadhutaṅṅanirdeśa* is said to exist as part of the Phugbrag edition of the Kanjur.²⁰

Bapat discovered that the Tibetan *Vimuktimārgadhutaṅṅanirdeśa* is a translation of the third chapter of the *Vimuttimaggā* 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 *Vimuttimaggā*²¹ 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 12th century. This compendium is lost in the original, except for a small fragment.²² 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 *Vimuttimaggā* quotations; see Skilling 1987 and 1993.²³ A translation of these quotations is given in Appendix II.

4 Uncertainties

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

²⁰ 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.

²¹ 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” = *Vimuttimaggā* 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 Paṭis), 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).

²² A small fragment consisting of three folios of the *Saṃskṛtāsaṃskṛtaviniścaya*, dating from the 13th–14th 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.

²³ 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 (*aṭṭhakathā*) 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 *Dhutagaṇaniddesa*, there is no mention of the school affiliation of the text. In the *Saṃskṛtāsamskṛtaviniścaya* 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 *Nettipakarāṇa*.²⁴ The system of developing supramundane wisdom is based on the system of developing the insight knowledges (*vipassanāñāṇa*) as first found in the Paṭisambhidāmagga, but not found in the works of any other Buddhist schools.²⁵ It contains the typical Sri Lankan Theravāda abhidhamma doctrines of the bhavaṅga mind (*bhavaṅga-citta*),²⁶

²⁴ See Ñāṇamoli, PoP, p. xlvi.

²⁵ 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-kośabhāṣya* 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 Dhammajoti 2009b: 445–453.

²⁶ The term *bhavaṅga* might not have been unique to the Theravādins. In the *Pratītya-samutpādavyākhyā*, 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 *Karmasiddhi-prakarāṇa*, however, Vasubandhu instead attributes it to the Tāmraparṇīya school, i.e., the Sri Lankan Sthaviras: “In the sūtras of the Tāmraparṇīyanikāya, this consciousness is

process of mind (*vīthi-citta*), material basis (*vatthurūpa*), material clusters (*kalāpa*) such as the decads (*dasaka*), and mind-moments (*cittakhaṇa*).²⁷ 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 *Vimuttimaggā* 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 (*ṭīkā*), can be traced to the *Vimuttimaggā*; see § 5. The manner in which a few of these ideas are used in the *Vimuttimaggā* 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 *Vimuttimaggā* indicates that it was a manual transmitted by the Abhayagirivihāra; other scholars disagree, especially Crosby (1999).

The eight occurrences of torpor and torpor of matter in the *Vimuttimaggā* 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 torpor²⁸ 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 *Vimuttimaggā* does not contain a counter-refutation of the Mahāvihāra idea on torpor, the section on

called ‘limb-of-existence consciousness’ (*bhavāṅgavijñāna*); in the sūtras of the Mahāsāṃghikanikāya, ‘root consciousness’ (*mūlavijñāna*); and the Mahīsāsakanikāya call it the ‘aggregate lasting until the end of saṃsāra’ (*āsamsārikaskandha*); 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 Saṃmitīya school calls it ‘without disappearing (or ‘not being lost’, 無失, = *anāsita*, *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, = *saṃgraha-vijñāna*?). (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.

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

²⁸ 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 *Vimuttimaggā* 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 *Visuddhimaggamahāṭīkā* are both found in the *Vimuttimaggā*, i.e., that the factors of asceticism (*dhutaṅga*) are independent of the wholesome triad (*kusalattikavinimutta*) and that they are designation or concept (*paññatti*); see § 5 ideas 6 and 18. The *Vimuttimaggā* therefore accords with the doctrinal system of the Abhayagirivihāra as Dhammapāla knew it.

The presence of these various ideas in the *Vimuttimaggā* 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 *Vimuttimaggā* being an Abhayagirivāsins work. Since that was clearly the view of the *ṭīkā* 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 *Vimuttimaggā*²⁹ 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 *Vimuttimaggā* 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 reference³⁰ to the Abhayagirivihāra in connection with the Mahāyāna (called *vetullavāda*) is in the early fourth century during the reign of King Gothābhaya (254–267 CE³¹) 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”

²⁹ See Skilling 1994: 201, Ñāṇamoli 2010: xlv.

³⁰ 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 *vitaṇḍavāda*, which refers to a view dissenting from the accepted one, could have been the original reading. Only in 13th–14th century Sinhalese sources the *vetullavāda* in Mhv here are linked to the Abhayagirivihāra.

³¹ 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 *Cullavamsa*, is followed here.

(*jinasāsanakaṅṭaka*). 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 Ñāṇatusita 2014: li–lii; Warder 2000: 356). Therefore, the absence of Mahāyāna ideas in the *Vimuttimaggā* 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 Cariyāpiṭaka 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 *Vimuttimaggā* 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 Mahāvāṃsa (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 *Visuddhimaggā* superseded the *Vimuttimaggā* in the Mahāvihāra or was the Mahāvihāra's counterpart and response to it. Likewise, the *Nettipakaraṇa* superseded the *Peṭakopadesa*, and the *Mahāvāṃsa* 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 *Vimuttimaggā*, just as he had to other Abhayagirivihāra works.³² Dhammapāla's mention of the *Vimuttimaggā* and its author Upatissa (see § 5 below) also indicates that it was available in the Mahāvihāra tradition.

³² Cousins (2012: 89–91) suggests that the *Khuddasikkhā* was a rewritten version of the Abhayagirivihāra version mentioned at Khuddas-ṭ 114. A *Mahāvāṃsa* (Mhv-ṭ 134) and commentaries on it (Mhv-ṭ 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 Abhayagirivāsīn works were available in Mahāvihāra libraries. The author of Mhv-ṭ 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,³³ is of the opinion that the *Vimuttimagga* is a work of the Mahiṃsāsaka 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 Mahiṃsāsaka school, the *Vimuttimagga* therefore would also be the work of this school.³⁴ Although it is not impossible that the *Vimuttimagga* or an earlier version of it was the work of the Mahiṃsāsakas 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 *ṭīkā*s. Furthermore, in the *Samskṛtā-samskṛtaviniścaya* 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-samskṛtaviniścaya* 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:

³³ Conclusion, p. 73: *Chaṭṭhasaṅgītibhāranitthārakasaṅghasamitiyā pakāsītāyaṃ visuddhimagganidānakathā niṭṭhitā.*

³⁴ *Yasmā cassa peṭakopadesaṃ nissitabhāvo bahūsu ṭhānesu dissati, visesato pana middharūpassa atthibhāvo ca, arahato pi tassa atthibhāvo ca tam-eva nissāya dassīyati, paṭisambhidāmagga-gaṇṭhipade ca peṭaketi padassa atthavaṇṇanāyaṃ suttantapiṭakatthāya aṭṭhakathā peṭakaṃ mahiśāsakānaṃ gantho ti vaṇṇito. Tasmā eso vimuttimaggo mahiśāsakanikāyikena kato bhaveyyā ti amhākaṃ mati.*

“The meditator trains in, repeatedly practices, practices much these three trainings on that object by means of mindfulness and attention”: *imā tisso sikkhāyo tasmim ārammaṇe tāya satiyā tena manasikārena sikkhati āsevati bhāveti bahulīkarotī 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 Aṅguttara 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 *Vimuttimaggā* 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 *śleṣma*) are called *sem(i)ka* 織(離)呵. The worms that rely on sweat (P *seda*, Skt *sveda*) are called *sudika/sedika*, 隨陀離呵. The worms that rely on grease (P *meda*, Skt *meda*) are called *midika/medika*, 拜陀離呵.” 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 織(離)呵 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 *dhāraṇa*, “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” *avippaṭisāra* (400bn13, 429a23, and 435b17). Saṅghapāla was not familiar with the word *avippaṭisāra* (= Skt *vipraṭisāra*) and misinterpreted it as being based on the Sanskrit root \sqrt{sr} and having the same meaning as *apraṭisr*, “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 *iṭṭha* in Vim, not to *hita* “beneficial” of the Vism parallel: *rāgo ahitaṃ na pariccajati ... saddhā hitaṃ 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 *sparsā* “touch”.
11. The Vinaya term *ābhisamācārika/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. *Vivaṭṭati* “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 *ālodayamāno*, “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 **pāḷiko*), “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 *avīcikaṃ*, “without interval” was translated as “*Avīci* hell”, 阿毘地獄 (449b07). The adverb *asāṅkhārena*, “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 *saṃsāra*” or “it does not overcome/suppress *saṃsāra*”, 非伏生死 (408a23), is a reinterpretation of the difficult compound *na sasāṅkhāra-niggayha-vāritavata*, “not blocked and checked by forceful suppression” as *na saṃsāra-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 saṅṭhiti*, “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 *avisāhaṭṭa-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 *attabhāva-vatthu* “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 Tipiṭaka.

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 *Vimuttimaggā* 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 *Vimuttimaggā* was composed in India because Chapter 3 of the *Vimuttimaggā* 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 14th 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.³⁵ Moreover, Bapat (1937: liv) says that the *Vimuttimaggā* 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: xxxviii) rejects the first argument on the grounds that the *Vimuttimaggā* 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 *Vimuttimaggā* 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."

³⁵ 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 9th century Gupta script, was found in Nepal; see von Hinüber 1991.

Both in the Chinese and in the Tibetan translations of the *Vimuttimaggā*, 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 *Vimuttimaggā* in the Tibetan translation of the *Saṃskṛtā-saṃskṛtaviniścaya*, 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 *Saṃskṛtāsaṃskṛtaviniścaya*, however, was composed around the 12th 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 Vaibhāṣikas 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 Tripiṭaka 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 *Saṃskṛtā-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 *Vimuktimārgadhutaḡaṇanirdeśa*, and some in the quotations in the Tibetan translation of the *Saṃskṛtāsaṃskṛtaviniścaya*. 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 *Vimuktimārgadhutaḡaṇanirdeśa*, a relatively short text mainly dealing with practice rather than theory, only contains one doctrinal alteration. According to the Chinese *Vimuttimaggā* 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 Abhayagirivihāravāsins according to Ācariya Dhammapāla in the Vism-mhṭ; see § 1 and § 5 idea 6, and Ch. 3 fn. 85. The Tibetan translation of the *Vimuktimārgadhutaḡaṇanirdeśa*, 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 *Vimuttimaggā* (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 *Samṣkṛtāsamṣkṛtaviniścaya* contains several doctrinal alterations. Since the idea of material torpor is integral to the doctrine of the author of the *Vimuttimaggā*, an alteration to this idea in the Tibetan text will be taken up first. According to the Chinese translation of the *Vimuttimaggā*, 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.³⁶

³⁶ See Ch. 12 § 61, 63, 64, 67. See S III 83: *Sukhino vata arahanto, ... asmimāno samucchinnno* Spk II 281: *Asmimāno samucchinnnoti navavidho asmimāno arahattamaggena samucchinnno*. S III 128: *Imesu khvāhaṃ, ... pañcasu upādānakkhandhesu na kiñci attamaṃ vā ataniyaṃ vā samanupassāmi, na camhi arahamaṃ khñāsavo; api ca me, āvuso, pañcasu upādānakkhandhesu ’asmī’ ti adhigataṃ, ayamahamasmī ti na ca samanupassāmi 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 clingings 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 clingings are abandoned by the path of stream-entry. The clinging to sense-pleasures is abandoned by the path of arahantship.”³⁷ It cannot be correct that *attavādupādāna* is abandoned at arahantship since *attavāda* is equivalent to *sakkāyadiṭṭhi*, which is abandoned as one of the first three fetters at stream-entry.³⁸ 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*,³⁹ and due to assuming that *attavāda* includes *asmimāna*.

³⁷ See A IV 381: *So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā ... uddhamsoto hoti akaniṭṭhagāmī*. S V 61: *Sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso, kāmacchando, byāpādo, imāni kho ... pañcorambhāgiyāni saṃyojanāni*. It 95: *Kāmayogavisamyutto ... bhavayogayutto anāgāmi hoti anāgantā itthattaṃ*. Patis I 73: *Anāgāmi maggena anusahagataṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ, anusahagato kāmarāgānusayo, paṭighānusayo, attano cittaṃ upakkilesā sammā samucchinnā honti*.

³⁸ See Dhs 212 Dhs 212, Vibh 374f.: *Yo kāmesu kāmacchando ..., idaṃ vuccati kāmupādānaṃ ... Tattha katamaṃ attavādupādānaṃ? Idha assutavā puthujjano ... rūpaṃ attato samanupassati, ... viññāṇasmim vā attānaṃ. Yā evarūpā diṭṭhi ... vipariyāsaggāho ... and M I 40: anekavihitā diṭṭhiyo 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 *satkāyadrṣṭi* dependent on *śīlavratopādāna*: *tadāsrītā ca satkāyadrṣṭiḥ ātmavādopādānam*. In the *Abhidharmakośabhāṣya* (III.27, 140|15–17) *ātmavāda* is said to be *ātmadrṣṭi*, “the (wrong) view of a self” and *asmimāna* of the *prthagjana*. *Ātmadrṣṭi* is equated to *satkāyadrṣṭi* in a later chapter (V.7, 281|20).

³⁹ 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-mḥ II 329: *Taṇhā kāmupādānaṃ-ti pana vibhāgassa akaraṇe sabbā pi taṇhā kāmupādānaṃ, karaṇe pi vā kāmarāgato aññā pi taṇhā daḷhabhāvaṃ pattā kāmupādānaṃ-ti tassa arahattamaggavajjhataṃ vuttā*. Cf. Vism XVII 242: *kāmupādānaṃ ... saṅkhepato taṇhādaḷhattaṃ vuccati ... Sesupādānattayaṃ pana saṅkhepato diṭṭhimattam-eva*. Vism XVII.245/p.570, As 386: *Imāni pana upādānāni kilesapaṭipāṭiyā pi āharitum vaṭṭati maggapaṭipāṭiyā pi. Kilesapaṭipāṭiyā kāmupādānaṃ catūhi maggehi pahīyati, sesāni tīni sotāpattimaggena. Maggapaṭipāṭiyā sotāpattimaggena diṭṭhupādānādīni pahīyanti, catūhi maggehi kāmupādānaṃ-ti*. Vism XVII.245: *Diṭṭhupādānādīni cettha paṭhamam pahīyanti sotāpattimaggavajjhataṃ. Kāmupādānaṃ pacchā arahattamaggavajjhataṃ 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 *Vimuttimaggā* 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 *Vimuttimaggā* contains sections on the method of inclusion (*saṅgha*), 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

The Niddesa 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: *anāgāmmimaggam bhāvento pi anusahagata kāme samucchadato parivajjeti, arahattamaggam bhāvento pi sabbena sabbam sabbathā sabbam asesam nissesam samucchadato kāme parivajjeti*. As 385: *Yo kāmesu kāmacchandoti ethā pi vatthukāmāva anavasesato kāmā ti adhippetā. Tasmā vatthukāmesu kāmacchando idha kāmupādānan-ti anāgāmino pi tam siddham hoti. Pañcakāmaguṇavattuko panassa kāmarāgova natthīti*. Iti-a II 19: *Tattha kāmāsavo anāgāmmimaggena pahīyati, bhavāsavo avijjāsavo ca arahattamaggena. Kāmupādānaṃ viya kāmāsavo pi aggammagavajjhoti ca vadanti*. Iti-a II 122: *Sabbe pariccaje kāmeti dibbādibhede sabbe pi kāme vatthukāme ca kilesakāme ca pariccajeyya. Kilesakāme anāgāmmimaggena 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 tappaṭibaddhachandarāgappahānena veditabbo, tena tesam anāgāmmimaggo 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.⁴⁰

It also disagrees with the definition of *nāma* in the Nikāyas.⁴¹ 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.⁴² However,

⁴⁰ Dhāt 14: *Viññāṇapaccayā nāmarūpaṃ catūhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitaṃ. ... Moh 326: Paṭiccasamuppādesu nāmarūpaṃ viññāṇavajjitehi catūhi khandhehi, ekādasahi āyatanadhātūhi ca saṅgahitaṃ. Vibh 136: Vedanākkhandho, saññākkhandho, saṅkhārakkhandho — idaṃ vuccati nāmaṃ. Vibh 149: Vedanākkhandho, saññākkhandho, saṅkhārakkhandho — idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇa-hetukaṃ. 153: ... idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ. Vism XVII.203–204/p.562: Nāmarūpapaccayā saḷāyatanapade: Nāmaṃ khandhattayaṃ rūpaṃ, ... Yañhetam saḷāyatanasseva paccayabhūtaṃ nāmarūpaṃ, tatha nāman-ti vedanādikkhandhattayaṃ ... M-a IV 78: Phassoti phuṭṭho, bhikkhave, vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti ti (S IV 68) vacanato phasso tiṇṇaṃ khandhānaṃ paññāpanāya hetu ceva paccayo ca. Viññāṇakkhandhassa ti etha paṭisandhiviññāṇena tāva saddhiṃ gabbhaseyyakānaṃ uparimāparicchēdena samatimsa rūpāni sampayuttā ca tayo khandhā uppajjanti, tam nāmarūpaṃ paṭisandhiviññāṇassa paññāpanāya hetu ceva paccayo ca. Cakkhudvāre cakkhupasādo ceva rūpārammaṇaṃ-ca rūpaṃ, sampayuttā tayo khandhā nāmaṃ. Tam nāmarūpaṃ cakkhuvīññāṇassa paññāpanāya hetu ceva paccayo ca. ... Paṭis-a III 573: Nāmañca ti idha vedanādayo tayo khandhā. Viññāṇaṃca ti paṭisandhiviññāṇaṃ.*

Cf. S III 53–55: ... catasso viññāṇaṭṭhitiyo ... Rūpupayaṃ ... vedanupayaṃ ... saññupayaṃ ... saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya. Yo, bhikkhave, evaṃ vadeyya ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatim vā gatim vā cutim vā upapattim vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmīti, netaṃ thānaṃ vijjati. Cf. D III 228. S III 9–10: Rūpadhātu ... vedanādhātu ... saññādhātu ... saṅkhārādhātu kho, gahapati, viññāṇassa oko. Saṅkhārādhātu-rāgavinibandhañ-ca pana viññāṇaṃ okasārī ti vuccati.

⁴¹ This definition divides the formations aggregate into intention, contact and attention. M I 52, S II 3: *Vedanā, saññā, cetanā, phasso, manasikāro — idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāya rūpaṃ. Idaṃ vuccati rūpaṃ. Iti idañ-ca nāmaṃ, idañ-ca rūpaṃ. Idaṃ vuccati, bhikkhave, nāmarūpaṃ.* 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.

⁴² See Ñānamoli 1996 I: 207. Vibh-a 169: *Suttantasmīhi tatha katamaṃ nāmaṃ? Vedanā saññā cetanā phasso manasikāro ti vuttaṃ. Idha vedanākkhandho saññākkhandho saṅkhārakkhandho ti. Tattha hi yam-pi cakkhuvīññāṇapaccayā nāmaṃ uppajjati, uppannañ-ca cittassa ṭhīti arūpīnaṃ dhammānaṃ āyūti evaṃ aññadhammasannissayena aggaheta-bbato pākataṃ, tam dassento cetanāphassamanasikāravasena saṅkhārakkhandhaṃ ti dhā bhinditvā dvīhi khandhehi saddhiṃ desesi. Idha pana tatha vuttañ-ca avuttañ-ca sabbam nāmaṃ saṅgaṇhanto tayo khandhā — vedanākkhandho saññākkhandho saṅkhārakkhandho*

in contexts where the conditionality of *nāmarūpa* is not discussed, abhidhamma texts include all five aggregates into name-and-matter,⁴³ and so does the *Vimuttimaggā* in its section on the contemplation of the four elements at Ch. 8 § 174. Thus the text of the quotation in the *Saṃskṛtāsaṃskṛtaviniścaya* 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 Nidānasamyukta⁴⁴ in the *Arthaviniścayasūtra*,⁴⁵ and also in the Abhidharmakośa and its *bhāṣya*,⁴⁶ *nāma* is

— *ti āha. Kiṃ pana ime tayo khandhāva nāmaṃ, viññānaṃ nāmaṃ nāma na hotī ti? No na hoti. Tasmim̐ pana viññāṇe gayhamāne nāmaviññāṇassa ca paccayaviññāṇassa cā ti dvinnaṃ viññāṇānaṃ sahabhāvo āpajjati. Tasmā viññāṇaṃ paccayaṭṭhāne ṭhapetvā paccayanibbattaṃ nāmaṃ dassetuṃ tayova khandhā vuttāti.*

⁴³ 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, saḷāyatanaṭṭhāne ca na kassaci vuttattā aparipuṇṇaekaṅgayutto ekādasāṅgikavāro 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 nāmaṃ 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, saṅkhārakkhandho — idaṃ vuccati viññāṇapaccayā nāmaṃ. Nāmapaccayā phassoti. Tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho — idaṃ vuccati nāmaṃ.* In a list of miscellaneous dhammas, the *Dhammasaṅgaṇī* also includes all four immaterial aggregates in *nāma*. Dhs 226, § 1316: *Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, asaṅkhatā ca dhātu — idaṃ vuccati nāmaṃ.*

⁴⁴ Nidānasamyukta 16.7: *Catvāro ’rūpiṇaḥ skandhāḥ / vedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandho vijñānaskandhaḥ.* (From the Nidānasamyutta manuscript found in Turfan, edited by C.B. Tripāṭhī, as on GRETIL.)

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.

⁴⁵ *Arthaviniścayasūtra* 5.4: *Tatra kataman-nāma? Catvāro ’rūpiṇaḥ skandhāḥ || Katame catvāraḥ? Vedanā-skandhaḥ | saṃjñā-skandhaḥ | saṃskāra-skandhaḥ | vijñāna-skandhaḥ | Idam nāma ||*

⁴⁶ 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”, *vijñānasahabhavaś catvāraḥ skandhā nāmarūpam*. 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”, *vijñānapūrvakaṃ punas tasyāṃ tasyāṃ gatau nāmarūpaṃ jāyate pañcaskandhakaṃ 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 (*phalasangāpatti*) 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”.

paripākātkrameṇa śaḍāyatanam tato viśayasamprāptau satyāṃ 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 *Samgītisūtra*.

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 *Samskṛtāsamskṛtaviniścaya* 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 unincorporated 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 (*attabhāvavattū*), the quotation in Sav (194b) does, but in quite a different way than the Pāli texts do. In the *Peṭaka* (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 (*nissaraṇīya*) 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 *ṣaḍ nihsaraṇīyā 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 *nissaraṇa* = Sanskrit *nihsaraṇa* 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 *ṣaḍ saṃrañjanīyā dharmāḥ*, which are kinds of virtuous conduct and right view that lead to harmony in the Saṅgha, and correspond to the six *sāraṇīyā dhammā*, 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*.⁴⁷ Similarly, *saraṇīya* in *nissaraṇīya* in the *Vimuttimaggā* was understood as **saṃ-ranyaniya* > Skt *saṃ-rañjanīya* / BHS *saṃ-rañjanīya*. Another way to explain the anomaly is that the *Vimuttimaggā* 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-*

⁴⁷ 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 *sammodanīyaṃ kathāṃ sāraṇīyaṃ vītisāretvā*. The *Mahāvastu* instead has *saṃmodanīyāṃ kathāṃ saṃmodayitvā sārāyaṇīyāṃ kathāṃ vītisārayitvā/vyatisārayitvā* (3.47, 3.60, etc.), and in verse *sārāyaṇīm kathāṃ kṛtvā* (2.199). Although the Pāli commentaries explain *sāraṇīya* as “to be remembered” (e.g., A-a II 103: *athabyañjanam-adhuratāya suciram-pi kālaṃ sāretuṃ niranataraṃ pavattetuṃ araharūpato saritabbabhāvato ca sāraṇīyaṃ*), the context of small talk preceding the main talk, which was what was remembered, and the association with *sammodanīya* could support the sense of *saṃrañjanīya*, and that *sāraṇīya* is based on the root $\sqrt{raṇ}$ “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 dhammā* 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, sabbasāṅkhāresu 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 **anatta-saññā* and Sanskrit **anarthasaññā*. The Pāli word *anatta*, “without self”, was understood as *anatta* 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/atthakāma* (e.g., Cp-a 202: *Atthakāmo ti attano atthakāmo, ... attakāmo tipī pāḷi*), here, in between the perceptions of impermanence and foulness, the meaning cannot be *anatta*. 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 *pāṇa* or Sanskrit *prāṇa*, “creature”, which is due to a misunderstanding of Pāli *pahāna* or Sanskrit *prahāṇa* “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 *sabbasāṅkhāresu 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.⁴⁸ Since the list was not part of the original *Vimuttimaggā*, 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

⁴⁸ There is a 14th 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.⁴⁹ 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 *Samgūtisūtra* 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* = *seyathīdam*, (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 *Paṭisambhidāmagga*, 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 *Madhyavyūtpatti*.⁵⁰ Assuming that

⁴⁹ D III 291, A V 105: *Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhirata-saññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirohasaññā* In the Jñānaprasthāna, 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 -, maraṇa-, pahāna-, virāga-, nirodha-*. For the different versions of the ten perceptions see Chödrön/Lamotte 2001 Ch. XXXVII.

⁵⁰ 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 *Vimuttimaggā* 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.⁵¹ Daśabalaśrīmitra, however, writes that the quotations are from the scripture of the Sthavira and Āryasthavira suggesting that he used a Theravāda text of the *Vimuttimaggā*, 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;⁵² see Skilling 1993: 154–155. Since there is no mention of the school affiliation of the *Vimuttimaggā* in the Chinese translation or in the Tibetan translation of the *Dhutagaṇa-*

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.

⁵¹ 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.”

⁵² 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 Tambapannī 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 *Vimuttimaggā* 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 period⁵³ — 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 *Vimuttimaggā*.⁵⁴

Since the changes were made by someone unfamiliar with Theravāda terminology such as *attabhāvavattu* 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”, *padaparāmṛṣṭa*; in 10 § 47 *indriyānaṃ pasāda* “sensitivity of the sense-faculties” as “no sensitivity of the sense-faculties”; in 10 § 52 *kaṭattā vā pana kammaṃ*, “or action formerly done” as “formerly done or action”; in 10 § 70, in a context of various wrong views, *sassatadiṭṭhi* (Skt *śaśvatadrṣṭi*) “eternalist view” as “all suffering” (Skt *sarva-duḥkha*); in 12 § 25 *padhānaṭṭhena* “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 *Vimuktimārgadhutagaṇanirdeśa* also contains wrong translations. The Tibetan translators made some mistakes due to lack

⁵³ 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 Vikramaśīla 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 17th 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 14th century Tibetan scholar Bu Ston in his account of the Third Council.

⁵⁴ Tāranātha relates that in the 8th century the Sri Lankan bhikkhu Jayabhadra, a paṇḍita versed in the Śrāvaka Piṭakas, went to Magadha, studied at the university of Vikramaśīla 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 *Vimuttimaggā* show that they cannot be regarded as entirely accurate representations of the original *Vimuttimaggā* text. Consequently, quotations

from other texts in the Tibetan translation of *Samskṛtāsamskṛtaviniścaya* 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 *Vimuttimaggā* 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-robres-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-robres-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 *Vimuttimaggā*: 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 *Vimuttimaggā* 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 Saṃghabhadra of Buddhaghosa’s commentary on the Vinaya Piṭaka, the *Samantapāsādikā Vinayaṭṭhakathā* or “Vinaya Commentary that is Entirely

Pleasing/Clear”.⁵⁵ Only the parts that were of interest to Chinese monastics were translated by Saṃghabhadra 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, Ñāṇatusita 2014–2015; on the types of changes in Chinese translations of Buddhist texts in general, see Toru 2006, Ñāṇatusita 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 *Peṭakopadesa* and *Nettipakaraṇa* are attributed to Mahākaccāyana in their conclusions. The names of the authors of the Paṭisambhidāmagga, Niddesa, Buddhavaṃsa, Parivāra,⁵⁶ and

⁵⁵ Some passages found in the *Vimuttimagga* and *Visuddhimagga* are also found in the *Samantapāsādikā*, 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).

⁵⁶ 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

Milindapañhā 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 *Dīpavaṃsa*, 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-vaṃsa*, books, as a rule, were written by one man, and his authorship was openly acknowledged”. The *Dīpavaṃsa*, the first text known to be composed in Sri Lanka,⁵⁷ is said to be composed not long after 350 CE, when its account abruptly ends during the early reign of King Mahāsenā; see von Hinüber 1996: 89, § 183. If this is taken as a measure, the *Vimuttimaggā* 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.

(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 vicakkhaṇo* 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 *Ṭīkā*-s it is an epithet of Mahāpaduma Thera and Sumana Thera. Sp-ṭ I 149: *Pupphanāmoti mahāpadumatthero*. Vmv I 32: *Pupphanāmoti sumanatthero*; *Pupphanāmoti ettha mahāpadumatthero sumanatthero ca nāttabboti dvikkhattuṃ pupphanāmo ti vuttaṃ*.

⁵⁷ The Parivāra — an appendix to the Vinaya and a kind of abstract or digest of it — is probably a Sri Lankan compilation. Like the *Dīpavaṃsa* 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 *Dīpavaṃsa*. 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 1st 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 1st 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 Sīhaḷa 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”: *pubbācariyamaggañca pucchitvā taḥiṃ taḥiṃ*. The *pubbācariyā* or “former teachers” are the compilers/composers of the *aṭṭhakathā*; 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.⁵⁸ 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 1st and 4th century CE — and the Parivāra (Vin V 192), composed between the 1st and 4th 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 *Nettipakaraṇa*. 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.

⁵⁸ 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 3rd and 2nd century BCE, newer strata could have been added until the 1st century BCE when the Tipiṭaka and *aṭṭhakathā* 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 1st century BCE to 1st 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 Sīhaḷa 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 *porāṇācariyā*) 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 3rd 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 2nd century CE; see Cousins 2012: 75–76, 83. The *Samantapāsādikā* indicates that the formal split of the Abhayagirivihāra and Mahāvihāra into different fraternities (*nikāya*) occurred only during the reign of King Mahāsenā (circa 277–304 CE); see Cousins 2012: 83–84, cf. p. 76, and see Appendix IV. However, *Vimuttimaggā* 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 Mahāsenā (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 1st 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 Kuṭakaṇṇa 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 Ñāṇamoli 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 Parivāra⁵⁹ but also the major portion of the Sinhalese Commentaries came to be put into definite shape” and that references to events “later than the 1st 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 3rd century BCE to the 1st 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 3rd or 4th 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 Vetullavāda, i.e., the Mahāyāna (see Appendix IV), it seems unlikely that a rather orthodox Śrāvakayāna work such as the *Vimuttimaggā* 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 *Vimuttimaggā* 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 1st century

⁵⁹ This text possibly was composed later; see Introduction fn. 56.

or early 2nd 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 2nd century, this century could also be a possible date for the composition of the *Vimuttimaggā*.

Bapat suggests that the *Vimuttimaggā* 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 *Vimuttimaggā* 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 *Vimuttimaggā* text: one chapter was translated into Tibetan as an independent text in the 9th century, and large sections of the chapters from the section on wisdom were translated into Tibetan as quotations in the translation of the compendium *Samskṛtāsamskṛtaviniścaya*, probably dating from the 12th century. This indicates that the *Vimuttimaggā* 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 12th 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 (*ṭīkā*) on the *Vimuttimaggā*, just as there is a *ṭīkā* on the *Visuddhimaggā*, the *Visuddhimaggamahāṭīkā*. The *Mahāvamsaṭīkā* mentions that the Abhayagirivihāra had its own commentaries (Mhv-ṭ 125, 134, 155, etc.). It is likely that sub-commentaries were also composed by Abhayagiri authors and a *ṭīkā* on an important text such as the *Vimuttimaggā* could have been among them. Possibly there also existed a *sannē*, a word-by-word translation into Sinhala, as exists for the *Visuddhimaggā*.

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 **Suttanettipada* and **Nettipada-sutta*, which perhaps is a version of the *Nettipakarāṇa*; 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*, *Nettipakarāṇa*, 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 *Samantapāsādikā* (Sp 74) lists several apocryphal suttantas, i.e., “not placed

into [the Tipiṭaka] at the three Councils” (*tisso saṅgītiyo anāruḷhe*), such as the Kulumbasutta or Kulumpasutta, that are mentioned in commentaries; see von Hinüber 201/§ 437.⁶⁰

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,⁶¹ the *Niddesa* less so.⁶² 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.’”

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

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

⁶² 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 caparaṃ*, *aparaṃ* or *api ca*.⁶³

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 *gzhan dag tu yang gsungs pa* and *gzhan 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 *Vimuttimaggā*, while the combination 復次說 is used only twice and in a different sense.⁶⁴

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”⁶⁵ (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 “一” 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 *Vimuttimaggā*; see § 4.5 & Ch. 6 fn. 14.

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

⁶⁴ 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.

⁶⁵ In the second *Abhidharmakośabhāṣya* translation at T 1558: 02c16 & 03a08, 有說 corresponds to *ity apare*, “others (say): ...” in the Sanskrit and to *gzhan dag na re*, “others say: ...” in the Tibetan translation. It corresponds to *kecid āhuḥ* “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 *Vimuttimaggā* 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 (*phalasangāpatti*) shows that he was possibly aware of the ideas and standpoints held by the Mahāvihāra. The primary explanation in the *Vimuttimaggā* (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 times⁶⁶ 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*,

⁶⁶ 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 *Sīhaḷaṭṭhakathā* “commentary of the Sīhaḷas” 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 *aṭṭhakatha-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 *Vimuttimaggā* are Theravāda texts such as the *Paṭisambhidāmagga*, *Peṭakopadesa*, and presumably also commentaries on the Tipiṭaka, it is unlikely that the *Vimuttimaggā* was conceived and composed by Upatissa without any exterior textual influence or inspiration. Possibly the *Vimuttimaggā* 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 *Vimuttimaggā* 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, Dhammajoti 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 Dhammajoti 2016: 243.

Although the aim of the practice described in the *Vimuttimaggā* 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 Rāṣṭrapālapariprechā 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 *Vimuttimaggā* 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 *dhutaṅgas* as such at the same time that the Mahāyāna is beginning to appear in India. It may well be that the Theravādin commentators begin to acknowledge the *dhutaṅgas* 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 *Vimuttimaggā* ..., and the *Visuddhimaggā*, 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 1st or early 2nd century inscription records that King Vasabha (reigned circa 65–109), the founder of the first Lambakanna dynasty, supported or constructed the Sudassana-padhānaghara or “Beautiful Meditation Hall”, near a group of eleven caves at the Abhayagirivihāra complex.⁶⁷ 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 Mahāvamsa 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 *Vimuttimaggā* 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 2nd 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

⁶⁷ 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 *pamsukūlika* or “rag robe-wearer” ascetics that flourished in the 9th and 10th 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., *aśubha*, *ānāpānasmṛti*, *dhātuprayoga*, *skandha-*, *āyatana-* and *pratītyasamutpāda-parīkṣā*, 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 Buddhābhaddra 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 Āśvaghosa, 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 (*dhātuprabhedā*) 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 Buddhahadra 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 (*stṭhiti-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 systemativeness, 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 **Abhidharmamahāvibhāśāsāstra* ... , a fundamental treatise of the Sarvāstivādin school compiled around the middle of the 2nd 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 *Yogācārabhūmi* 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 *Śrāvaka bhūmi* text in relation to those of the *Vimuttimaggā*, 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 (*liṅga*). 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 (*manaskāra-bhāvanā*) 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 *Vimuttimaggā* (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 Kaṇiṣka and was possibly a contemporary of Aśvaghoṣa in the 2nd 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 Śrāvakayāna 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 Śrāvakayāna 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 *Vimuttimaggā* 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-dhyāna-sūtra*, similar incongruous Mahāyānist elements are found, possibly introduced to please Chinese Mahāyānists; 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.")⁶⁸

⁶⁸ 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 *prthagjana*), 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 (*śramana-phala*), 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 (*abhiññā*), 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 vimokṣasamukhāni*).

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 (*aśubhasaṃjñā*) 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, *nirvāṇa*. 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, *kṣānti*, 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 Dhammajoti 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 *Vimuttimaggā*. 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 *Vimuttimaggā*, in which Upatissa maintains a close connection to abhidhammic and exegetical Pāli texts such as its predecessor the *Paṭisambhidāmagga*.

A possible link between the *Vimuttimaggā* 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".⁶⁹ 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*)⁷⁰ 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 Aṅguttara 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"),

⁶⁹ 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: *Ayaṃ puggalo ti ānāpānassatibhāvanam anuyutto yogāvacaro va*. Abhidh-av 121: *Sammā va paṭipannassa, yuttayogassa bhikkhuno; ... ,yogāvacarabhikkhu so*. Vism-mḥ II 4: *Ādibhūtaṃ yogakammaṃ ādikammaṃ, taṃ etassa atthī ti ādikammiko, pubbe akataparicayo bhāvanam anuyūñjanto. Tenāha yogāvacaro ti*.

⁷⁰ 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 vāsadhuram-eva pūrisati, na ganthadhuraṃ. Saṅghamajjhe vasanto pana dve dhurāni pūretvā arahattaṃ pāpunissati, vinayapītake ca pāmokkho bhavissati*. However, Pp-mḥ (42) explains it as "it is *vāsadhura* due to the inhabitation/infusion cultivation (*vāsanā-bhāvanā*) of the mind with wholesome states", *kusaladhammehi cittassa vāsanābhāvanā vāsadhuraṃ*.

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” (*gāmaṅvāsin*) 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 yogācāra 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 paracanonical *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* & *yogācāra* is also found in two Sanskrit works, i.e., the *Śrāvakabhūmi* section of the *Yogācārabhūmi* 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 unconditioned⁷¹ (see Horner 1969: xviii, xl–xlii; Skilling 1998: 90–96). The *Vimuttimaggā* also uses the term 初禪人 corresponding to *ādikammika yogāvacara* or “beginner meditator”, in the *Visuddhimaggā* and the *aṭṭhakathā*. It is found in the *Abhidharmakośabhāṣya* (VI.9) and *Śrāvakabhūmi* as *ādikarmika yogācāra* (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 *Vimuttimaggā*, 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 *Vimuttimaggā* it says that torpor

⁷¹ 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 Dhammajoti 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 sabhāvaparissuddhā pubbevāsītavāsanā 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 diṭṭhiyā suppaṭividdhesu pañcānisamsā pāṭikañkhā. ... No ce devabhūto pāpuṇāti, tena dhammārāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti. ... Yaṃ samparāye paccekabodhiṃ pāpuṇāti, ayaṃ vāsanā*. See also the origin-story verses to the *Pārāyanavagga*, Sn 1015: *Jhāyī jhānaratā dhīrā, pubbavāsanavāsītā*. Sn-a II 583: *Pubbavāsanavāsītā 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 *Vimuttimaggā*.

The unusual term *attabhāvavattu* 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 *Vimuttimaggā*, 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 Dhammajoti 2009: 18–22.

Deleanu (1997: 37–38) points out another significant connection between Sarvāstivāda meditation texts and the *Vimuttimaggā*: “The fact that the *Vimuttimaggā* 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 Mūlasarvāstivādinaya. 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 **Garbhāvakraṅtisūtra* 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 *Visuddhimaggā*.

A final possible link between the *Vimuttimaggā* and the yogācāra movement within the Sarvāstivāda school could be the inclusion in the *Vimuttimaggā* of a lengthy discussion of and rejection of gradual realization (*anupubbābhisamaya*) of the paths, fruits and truths, and the acceptance of simultaneous comprehension (*ekābhisamaya*), which is based on the Anupubbābhisamayakathā in the Kathāvattu (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 *Paṭisambhidāmaggā* “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 Kathāvattu” (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 Peṭ 134–35). The *Vimuttimaggā*, however, is not rooted in the same period and is a later work than the *Paṭisambhidāmagga* and *Peṭakopadesa*. 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 *Visuddhimaggā* (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 *Vimuttimaggā* and *yogācāra* works, no definite conclusions can be drawn with regard to their influence on the *Vimuttimaggā*. 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 *Vimuttimaggā* 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-mahāvibhāṣā*; see Buswell and Jaini 1996: 117–118, Dhammajoti 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 *Vimuttimaggā* 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 Dhammajoti 2009b: 440–453) it was probably taken from the *Peṭakopadesa* or *Nettipakaraṇa*; see ch. 12 fn. 152). In the same passage at ch. 12 § 47, the plane of the trainee (*sekkhabhūmi*) and the plane of the non-trainee (*asekkhabhūmi*) are described, but these could also have been taken from the *Peṭaka*.

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

In the *Visuddhimaggā* 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 Dakkhiṇavihāravāsins; 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 *Vimuttimaggā* (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 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 *Vimuttimaggā*. 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.⁷²

1. The *Vimuttimaggā* lists 26 kinds of dependent matter (*upādārūpa*) at Ch. 11 § 5, but the *Visuddhimaggā* (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 (*rūpāvācāra*) at Ch. 11 § 11/446c21. (6) Torpor is mentioned as one of the nine kinds of matter that are not-clung-to (*anupādiṇṇa-rūpa*) in the sense of not being produced through the result of

⁷² See Bapat 1937: xxxvii–xlii; 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 (*nippahanna*) 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*.⁷³ In the Vim there is some explanation of *middha(-rūpa)* at

⁷³ Vism XIV.71/p.450: *Aṭṭhakathāyam pana balarūpaṃ sambhavarūpaṃ jātirūpaṃ rogarūpaṃ, ekaccānaṃ matena middharūpan ti evaṃ aññāni pi rūpāni āharitvā, addhā muni’ si sambuddho, natthi nīvaraṇā tavā ti (= Sn 546) ādīni vatvā middharūpaṃ tāva natthi yevā ti paṭikkhittam. Itaresu rogarūpaṃ jaratāniccatāggahaṇena gahitam-eva, jātirūpaṃ upacayasantatiggahaṇena, sambhavarūpaṃ āpodhātuggahaṇena, balarūpaṃ vāyodhātuggahaṇena gahitam-eva. Vism-mhṭ II 104: Ekaccānan-ti abhayagirivāsinaṃ. Paṭikkhittan-ti ettha evaṃ paṭikkhepo veditabbo, middhaṃ rūpaṃ-eva na hoti nīvaraṇesu desitattā. Yassa hi nīvaraṇesu desanā, taṃ na rūpaṃ yathā kāmaccando. Siyā panetaṃ duvidhaṃ middhaṃ rūpaṃ, arūpañcāti. ... (This long discussion is translated in Cousins, 2012: 101f.). As 339–40: ... chabbīsatisaṅkhyāṃ veditabbaṃ. Ito aññaṃ rūpaṃ nāma natthi. Keci pana middharūpaṃ nāma atthī ti vadanti. Te addhā ... nāma natthīti paṭisedhetabbā. Apare balarūpena saddhiṃ sattavīsati, sambhavarūpena saddhiṃ aṭṭhavīsati, jātirūpena saddhiṃ ekūnatimsati, rogarūpena saddhiṃ samatimsati rūpānīti vadanti. Tepi tesam visum abhāvaṃ dassetvā paṭikkhipitabbā. Vāyodhātuyā hi gahitāya balarūpaṃ gahitam-eva, ... upacayasantaṭṭhi jātirūpaṃ ... As 377–83 has the lengthiest refutation: ... Yam yebhuyyena sekkhaputhujanānaṃ niddāya pubbabhāga-aparabhāgesu uppajjati taṃ arahattamaggena samucchijjati. Khīṇāsavaṇaṃ pana karajakāyassa dubbalabhāvena bhavaṅgotaraṇaṃ hoti, tasmim asammisse vattamāne te supanti, sā nesaṃ niddā nāma hoti. Tenāha bhagavā, abhijānāmi kho panāhaṃ, aggivessana, gimhānaṃ pacchime māse catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā ti (= M I 249). Evarūpo panāyaṃ karajakāyassa dubbalabhāvo na maggavajjho, upādinnakepi anupādinnakepi labbhati. ... Abhidh-av 72: ... sabbam eva idaṃ rūpaṃ samodhānato paṭhavīdhātu ... vāyodhātu, cakkhāyatanaṃ ... jaratā aniccatā ti aṭṭhavīsatividhaṃ hoti; ito aññaṃ rūpaṃ nāma natthi. Keci pana middhavādino middharūpaṃ nāma atthī ti vadanti, te addhā ... tavā ti ca, thīna-middha-nīvaraṇaṃ nīvaraṇaṃ c’eva avijjānīvaraṇena nīvaraṇa-sampayuttaṃ ti sampayutta-vacanato ca; mahāpakaraṇe Paṭṭhāne nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati na purejāta-paccayā ti ca; arūpe pi kāmaccando-nīvaraṇaṃ paṭicca thīna-middha-uddhacca-kukkuccāvijjā-nīvaraṇāni ti. Evaṃ ādhīhī virūjjhanato arūpaṃ eva middhan-ti paṭikkhipitabbā. Moh 79: Keci pana middharūpaṃ balarūpaṃ sambhavarūpaṃ jātirūpaṃ rogarūpaṃ-iti imānīpi pañca gahetvā tetimsa rūpāni hotī ti vadanti, te tesam abhāvaṃ, antogadhabhāvañ-ca vatvā paṭikkhipitabbā. Imesu hi middhaṃ rūpaṃ-eva na hoti arūpadhammattā nīvaraṇānaṃ. Middheneva hi pacalāyikākārena rūpappavatti hoti, balarūpaṃ pana vāyodhātuyā antogadhaṃ taṃsabhāvattā, sambhavarūpaṃ āpodhātuyā, jātirūpaṃ upacayasantaṭṭsu, rogarūpañ-ca jaratāniccatāsu pavisati sappaccaya samuṭṭharūpavikārabhadesu rogabyapadesato ti sabbam rūpaṃ aṭṭhavīsatividhaṃ-eva hoti. Abhidh-av-pt II 157: Keci ti abhayagirivāsino. Middharūpassa vadanatīlā, 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 *Ṭīkās*. 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.”⁷⁴ Elsewhere the *Peṭaka* says: “Although bodily unwieldiness is torpor, it nevertheless is not an intrinsic affliction (*sabhāvakilesa*). Thus, viscosity of mind and bodily unwieldiness 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”.⁷⁵ 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.⁷⁶ There is no mention at all of *middharūpa* or anything related to it in the *Nettipakaraṇa*, indicating that it is more closely connected to the Mahāvihāra than the *Peṭakopadesa* (see § 6) and *Milindapañhā*.

ettesan-ti middhavādino. Middharūpaṃ nāmā ti utucittāhārasena tisamuṭṭhānaṃ middhaṃ nāma rūpaṃ. ... Kathaṃ paṭikkhipitabbā ti āha munīsī ti ādi. Natthi nīvaraṇā ti sotāpattimaggena vicikicchānīvaraṇassa, ... arahattamaggena thīnamiddhanīvaraṇānañ-ca pahīnattā. Ayañ-h’ ettha adhippāyo yadi middhaṃ rūpaṃ siyā, appahātabbaṃ bhaveyya. ... Cf. Abhidh-s 108: Tathā hi pālīyaṃ (= Dhs 205) ... Tattha katamaṃ middhaṃ? Yā kāyassa akallatā akammaññātātyādinā imesaṃ niddeso pavatto. Nanu ca kāyassā ti vacanato rūpakāyassa pi akammaññatā middhan-ti tassa rūpabhāvo pi āpajjati ti? Nāpajjati, tattha tattha ācariyehi ānūtakāraṇavasenevassa paṭikkhittatā. Tathā hi middhavādimatappaṭikkhepanatthaṃ tesam vādanikkhepappubbakaṃ aṭṭhakathādīsū bahudhā vitthāren-ti ācariyā.

⁷⁴ Peṭ 161: *Atthi pana arahato kāyakilesamiddhañ-ca okkamati na ca taṃ nīvaraṇaṃ, tassa thīnamiddhaṃ nīvaraṇan-ti na ekaṃsena.*

⁷⁵ Peṭ 158: *Yā pana kāyassa akammaniyatā kiñcāpi taṃ middhaṃ no tu sabhāvakilesatāya kilesa, iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayaṃ pakkhopakilesa na tu sabhāvakilesa. ... cattāri nīvaraṇāni sabhāvakilesā thīnamiddhaṃ nīvaraṇapakkhopakilesa.*

⁷⁶ Mil 253: *Dasayime, mahārāja, kāyānugatā dhammā bhava bhava kāyaṃ anudhāvanti anuparivattanti. Katame dasa? Sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo middhaṃ jarā byādhi maraṇaṃ, 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 *Paṭi-sambhidāmagga* 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 *Vimuttimaggā*”; 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 *īkā* (Vism-mhṭ I 103). See fn. 451 and § 4.1, and Bapat 1937: xxxviiiif. & 1964: xxviiiif. & 77; Cousins 2012: 100; Anālayo 2009a: 623, 2009b: 3, 6–8.

The *Vimuttimaggā*’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 paṇīto 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 Abhayagirivāsins; 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”⁷⁷ (11 § 21/447c24). Cousins says: “If this is not the equivalent of *virati*,

⁷⁷ 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 *Abhidhammāvātāra* and attributed to the Abhayagirivāsins in its *īkā*. 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*.⁷⁸ (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 sīlaṃ, veramaṇī sīlaṃ, cetanā sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīlaṃ*. 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 vacanamattaṃ 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

⁷⁸ Abhidh-av p. 22: *Lakkhaṇādito pana etā tisso pi viratiyo kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā, kāyaduccaritādivatthuto saṅkocanarasā, akiriya-paccupaṭṭhānā, saddhāhiriottappa-appicchatādiguṇapadaṭṭhānā. Keci pana imāsu ekekaṃ niyataṃ viratiṃ icchanti*. Abhidh-av-ṭ I 311: *Kecī ti Abhayagirivāsino. Imāsū ti imāsu tīsu viratīsu. Ekekaṃ niyataṃ viratiṃ icchantī ti aññaṃ ekaṃ catutthaniyataviratiṃ 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 Paṭis-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,⁷⁹ 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

⁷⁹ Vism XXIII.11/p.700, Paṭis-a I 268: *Ye pana vadanti sotāpanno phalasangāhāpattim samāpajjissāmī ti vipassanaṃ paṭṭhapetvā sakadāgāmī hoti. Sakadāgāmī ca anāgāmī ti, te vattabbā: evaṃ sati anāgāmī arahā bhavissati, arahā paccekabuddho, paccekabuddho ca buddho. Tasmā na kiñci etaṃ, pāḷivaseneva ca paṭikkhitan-ti pi na gahetabbaṃ. Idam-eva pana gahetabbaṃ: sekkhassā-pi phalam-eva uppajjati, na maggo. Phalañcassa sace anena paṭhamajjhāniko maggo adhigato hoti. Paṭhamajjhānikam-eva uppajjati. Sace dutiyādāsu aññatarajjhāniko, dutiyādāsu aññatarajjhānikamevāti. Evaṃ tāvassā samāpajjanaṃ hoti. Ud-a 34: Ye pana vadanti sotāpanno attano phalasangāhāpattim samāpajjissāmīti vipassanaṃ vadhetvā sakadāgāmī hoti ... sambuddhoti āpajjeyya, tasmā yathābhīnivesaṃ yathājjhāsayaṃ vipassanā atthaṃ 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 maggaphalavipassanāya āloḷetvā 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 (*lakkaṇa*) of the wind element (8 § 164/439b09, 8 § 170/440a02). The Vism-mḥṭ (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-aṭṭhakathā* (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 evaṃ vadeyya*). The subcommentary (Vism-mḥṭ 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 *ṭīkā*; 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-mḥṭ 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 (*udayabbayañāṇa*) at 12 § 11, it is said: “one cannot obtain understanding (*avabodha*) by way of the moment (*khaṇato, khaṇavasena*)” (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”.⁸⁰ Oddly, in Paṭis-a (I 254) this statement appears without any attribution, i.e., it is presented as a Mahāvihāra tenet.⁸¹ 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).⁸² 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

⁸⁰ Vism-mhṭ II 421, Abhidh-av-pt II 330: *Ettha ca keci tāva āhu arūpakkhandhānaṃ udayabbayadassanaṃ addhāsantativaseneva, na khaṇavasenā ti. Tesam matena khaṇato udayabbayadassanam-eva na siyā.*

⁸¹ Paṭis-a I 254f.: ... *arūpakkhandhānaṃ udayabbayadassanaṃ addhāsantativasena, na khaṇavasena.*

⁸² Paṭis-a I 255: *Keci panāhu catudhā paccayato udayabbayadassane atītādivibhāgaṃ anāmasitvāva sabbasāmaññavasena avijjādīhi udeṭi ti uppajjamānabhāvamattaṃ gaṇhāti, na uppādaṃ. Avijjādinirodhā nirujjati ti anuppajjamānabhāvamattaṃ gaṇhāti, na bhaṅgaṃ. Khaṇato udayabbayadassane paccuppannānaṃ uppādaṃ bhaṅgaṃ gaṇhāti ti. Vism-mhṭ II 421, Abhidh-av-pt II 330: *Apare panāhu paccayato udayabbayadassane atītādivibhāgaṃ anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāsambhavaṃ (Abhidh-av-pt: vedanāya sambhavaṃ) labbhamānataṃ passati, na uppādaṃ. Avijjādi-abhāve ca tassā asambhavaṃ alabbhamānataṃ passati, na bhaṅgaṃ. Khaṇato udayabbayadassane paccuppannānaṃ uppādaṃ, bhaṅgaṃ-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.”⁸³

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

⁸³ Vism-mhṭ II 421, Abhidh-av-ṭ II 330: *Ettha ca keci tāva āhu arūpakkhandhānaṃ udayabbayadassanaṃ addhāsantativaseneva, na khaṇavasenā ti. Tesāṃ matena khaṇato udayabbayadassanaṃ-eva na siyā. Apare panāhu paccayato udayabbayadassane atītādivibhāgaṃ anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāsambhavaṃ* (Abhidh-av-ṭ: *vedanāya sambhavaṃ labbhamānataṃ passati, na uppādaṃ. Avijjādi-abhāve ca tassā asambhavaṃ alabbhamānataṃ passati, na bhaṅgaṃ. Khaṇato udayabbayadassane paccuppanānaṃ uppādaṃ, bhaṅgañ-ca passatī ti, taṃ yuttaṃ. Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle nāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā upaṭṭhahantī ti. Ayañ-hi paṭhamaṃ paccayato udayabbayaṃ manasi karonto avijjādike paccayadhamme vissajjtvā udayabbayavante khandhe gahetvā tesāṃ paccayato udayabbayadassanamukhena khaṇato pi udayabbayaṃ manasi karoti. Tassa yadā nāṇaṃ tikkhaṃ visadaṃ hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajantā, bhijjantā ca hutvā upaṭṭhahanti.*

way of condition (*paccayato*).⁸⁴ 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*).⁸⁵ However, according to the Paṭis-a, only the rise and fall of the aggregate of matter (*rūpakkhanda*) 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.187–88,⁸⁶ 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 *dharmas* that have the same or a similar origin; and *khaṇa* to the momentary arising, presence and dissolution of material and immaterial *dharmas*; 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-mhṭ; 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 *Vimutti-magga*. 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

⁸⁴ Cf. Moh 403: ... *Nirodho nirodhasaccanti? Tadaṅganirodhādayo, khaṇikanirodho ca nirodhova, na nirodhasaccam*. ... Cf. Ps II 11: *Samudayañcā ti ādisu dve diṭṭhīnaṃ samudayā khaṇikasamudayo paccayasamudayo ca. Khaṇikasamudayo diṭṭhīnaṃ nibbatti. Paccayasamudayo aṭṭha ṭhānāni, seyyathidaṃ, khandhāpi diṭṭhiṭṭhānaṃ, avijjāpi, ...*

⁸⁵ Vism XX.99–100/p.631: 726. *Yañ-hi so avijjādisamudayā khandhānaṃ samudayaṃ, avijjādinirodhā ca khandhānaṃ nirodhaṃ passati, idamassa paccayato udayabbayadassanaṃ. Yaṃ pana nibbattilakkhaṇavipariṇāmalakkhaṇāni passanto khandhānaṃ udayabbayaṃ passati, idamassa khaṇato udayabbayadassanaṃ, uppattikkhaṇe yeva hi nibbattilakkhaṇaṃ. Bhaṅgakkhaṇe ca vipariṇāmalakkhaṇaṃ. Iccassevaṃ paccayato ceva khaṇato ca dvedhā udayabbayaṃ passato paccayato udayadassanaṃ samudayasaccam pākaṭaṃ hoti janakāvabodhato. Khaṇato udayadassanaṃ dukkhasaccam pākaṭaṃ hoti jātidukkhāvabodhato. Paccayato vayadassanaṃ nirodhasaccam pākaṭaṃ hoti paccayānuppādena paccayavataṃ anuppādāvabodhato. Khaṇato vayadassanaṃ dukkhasaccam-eva pākaṭaṃ hoti maraṇadukkhāvabodhato. Yañcassa udayabbayadassanaṃ, maggovāyaṃ lokikoti maggasaccam pākaṭaṃ hoti tatra sammohavighātato.*

⁸⁶ Vism XIV.187–88: *Tattha addhāvasena tāva ekassa ekasmiṃ bhve paṭisandhito pubbe atītaṃ, cutito uddhaṃ anāgataṃ, ubhinnaṃ antare paccuppannaṃ. Santativasena sabhāgaekatuṭṭhasamūṭṭhānaṃ ekāhārasamūṭṭhānaṃ-ca pubbāpariyavasena vattamānaṃ-pi paccuppannaṃ, ... Khaṇavasena uppādādikkhaṇattayapariyāpannaṃ paccuppannaṃ, tato pubbe anāgataṃ, pacchā atītaṃ.*

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*, *ṭhiti*, and *bhaṅga* to apply to both material and immaterial *dhammas*. His understanding is therefore different from that of Ācariya Ānanda, the author of the *Abhidhammamūlaṭṭhā*, 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 *Paṭisambhidamaggaganṭhipada* 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’.”⁸⁷

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

⁸⁷ Paṭis-sn, Sinhalese ed. § 50, *Udayabbayañāṇaniddesa: Arūpānaṃ atilahuparivattittā khaṇavasena dassanaṃ paṭisedheti na khaṇavasena ti*.

[to seeing] rise and fall in such a small moment” and can only do so “by way of duration and continuity.”⁸⁸

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 Ñāṇamoli 1964: 399–402.⁸⁹ 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 *tipeṭaka/tipiṭaka* and therefore did not transliterate it, differing from what he did with other unfamiliar texts and persons such as the 涅槃履波陀脩多羅, *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:⁹⁰ “As is said in the *Peṭaka*: ‘One-pointedness of mind (or, concentration)⁹¹ 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’.”⁹² 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. Ñāṇamoli (1964: xxix–xxx) disagrees with this: “... this can be ruled out since

⁸⁸ *Paramatthadīpanī* p.440f.: *Khaṇavasenā ti rūpārūpadhamānaṃ āyuparimāṇasankhātassa khaṇassa vasena. Ettha ca khaṇavasena sammasanam nāma sabbaññubuddhānaṃ eva visayo siyā, na sāvakānaṃ. Na hi te evaṃ parittake khaṇe uppādaṃ vā nirodhaṃ vā sampāpūṇitum sakkontī ti. Tasmā addhāsantivasena sammasanam eva idhādhippetan ti daṭṭhabbaṃ.*

⁸⁹ 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.

⁹⁰ Vism IV.86/p.141, Sp I 143, Paṭis-a I 181, Nidd-a 127, As 165: *Tathā hi samādhi kāmaccchandassa paṭipakkho, pīti vyāpādassa, vitakko thīnamiddhassa, sukhaṃ uddhaccakukuccassa, vicāro vicikicchāyā ti peṭake vuttaṃ.* Cf. Vism-mhṭ I 165, Sp-ṭ I 358.

⁹¹ 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 *cittassekaggatā* are said to be synonymous in commentarial Pāli works; see Spk II 385: *samādhin-ti cितtekkaggatā*; Sp VII 1365: *Samādhīti cितtekkaggatā*; Sv II 537: *cितtekkaggatā samādhi*; Peṭ 143: *Yā cितtekkaggatā, ayaṃ samādhi.*

⁹² 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 Ñānamoli points out ... it is not found in the *Peṭakopadesa*. ... The *Gaṇṭhipada*, however, provides the positive information that this *Peṭaka* is a book of the Mahiṃsāsakas, an *aṭṭhakathā* made for the purpose of the *Suttantapiṭaka*.⁹³ 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 *Vimuttimaggā* 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 *Vimuttimaggā*.⁹⁴

⁹³ The Pāli passage in *Paṭisambhidāmaggaṅgaṇṭhipadathavaṇṇanā*, edited by Ariyavaṃsa, Colombo 1967 p. 106, is *Suttantapiṭakatthāya kataṭṭhakathā peṭakam mahiṃsakānaṃ gantho*: “The *Peṭaka* is a book of the Mahiṃsāsakas, an *aṭṭhakathā* made for the purpose of the *Suttantapiṭaka*.” It is also found in the Burmese (p. 140) and Thai edition (I 331) of Paṭis-gp.

⁹⁴ Ñānamoli (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: *Aniccalakkhaṇaṃ tava udayabbayānaṃ amanasikārā santatiyā paṭicchannattā na upaṭṭhāti. ... Peṭ 128: Tattha niccasaññādhimuttassa aparāparaṃ cittaṃ paṇāmento satimappaccavekkhato aniccasaññā 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 *Nettipakaraṇa* and also in his other commentaries. The anonymous author of the *Paṭisambhidāmaggaṅḥipada* does not mention the author of the *Peṭaka*. Therefore, the text was possibly not available to him in the 9th or 10th 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 *Ṭīkās* state that the author is Mahākaccāyana but do not touch upon the school affiliation of the *Peṭaka*, suggesting that the *ṭīkā* authors took the *Peṭaka* to be a Mahāvihāra work. In the *Visuddhimaggaṃahāṭīkā* (6th or 8–9th 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* (12–13th 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-ṭīkā* (6th or 8–9th century), in relation to another passage, explains *Peṭaka* as *Peṭakopadesa*, which it elsewhere explains as a manual that is a commentary on the *piṭakas*.⁹⁵

The Chinese Canon the 陰持入經 or *Yinchi rujing* (T 15 no. 603) — translated by An Shigao in the 3rd century CE — corresponds to most of the sixth chapter of the *Peṭakopadesa*; see Zacchetti 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 Zacchetti 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 Zacchetti 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 Ñānamoli notes, are unlike anything in it; see Ñānamoli 1964: 400. Dhammapāla likely had access to the *Peṭaka* in South India,⁹⁶ while in Sri Lanka possibly only the successor *Netti* was used in the Mahāvihāra. Except for the above-mentioned passage on the opposites of

⁹⁵ Vism-mhṭ, Sp-ṭ I 358, I 165: *Mahākaccānattherena desitā piṭakānaṃ saṃvaṇṇanā peṭakaṃ, tasmim peṭake*. Nett-ṭ 18: *Peṭaketi peṭakopadeso*. Nett-ṭ 122: *Piṭakānaṃ atthakathanānaṃ peṭakaṃ, so eva upadesoti peṭakopadeso, upadesabhūtā pariyattisaṃvaṇṇanā ti attho*. Vmv I 72: *Peṭaketi mahākaccāyanattherena kataṃ nettipakaraṇanayānusāripakaraṇaṃ, taṃ pana piṭakānaṃ peṭakan-ti vuttaṃ, tasmim-ti attho*. Sp-ṭ I 358, Vism-mhṭ I 165: *Mahākaccānattherena desitā piṭakānaṃ saṃvaṇṇanā peṭakaṃ, tasmim peṭake*. Nett-ṭ 18: *Peṭaketi peṭakopadeso*. Nett-ṭ 122: *Piṭakānaṃ atthakathanānaṃ peṭakaṃ, so eva upadesoti peṭakopadeso, upadesabhūtā pariyattisaṃvaṇṇanā ti attho*.

⁹⁶ Dhammapāla does not use the word *sīhaḷa* in his commentaries; see Kieffer-Pülz 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 Ñāṇamoli (1977: liii-liv), he is heavily indebted to the *Netti*'s method.

The *Nettipakaraṇa* is possibly a revised version of the *Peṭakopadesa*,⁹⁷ 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 Ñāṇamoli 1962: xxvi) indicating that it was composed as a text that was to be transmitted orally. The *Nettipakaraṇa* 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 Ñāṇamoli 1964: xii) or was its response to it (see Appendix III § 11), and likewise the *Mahāvamsa* superseded the *Dīpavamsa*. 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 Ñāṇamoli 1977: xvi. Similarly, while the *Mahāvamsa* has a commentary, the earlier *Dīpavamsa* does not, therefore the *Dīpavamsa* contains many corruptions, just like the *Peṭakopadesa*.⁹⁸

⁹⁷ See Ñāṇamoli 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.

⁹⁸ There are two references to a lost *Dīpavamsaṭṭhakathā* in the *Vamsaṭṭhappakāsinī* (p. 411 & 683; see Malalasekera 1935: lxviii) but the *Dīpavamsa* itself is not referred to by name in Mhv-ṭ, nor is it referred to in the old part of the *Mahāvamsa*. The only quotation from and reference to the *Dīpavamsa* is in the 12th 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 Dhammakitti in the 13th 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 *Nettipakarāṇa* 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 *attabhāvavavathu*, 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 *Nettipakarāṇa* in the *Vimuttimaggā*. 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 *Nettipakarāṇa*, 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. *dharmapada*). This fits the statement

The 22 *bhāṇavāra* 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 *Sāsanavaṃsa*. 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 *Dīpavaṃsaṭṭhakathā* in Mhv-ṭ is about bhikkhunīs; see Malalasekera 1935: lxviii, 411.) It is also possible that since the *Porāṇā*, i.e., the *Sīhaḷa-aṭṭhakathā*, 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 *Dīpavaṃsa* and according to Frasc (2004) there are Burmese manuscripts that are considerably different.

in the introductory verses of the *Nettipakaraṇa* that it is “an investigation [of the meaning] of the nine kinds [of factors of the Teaching beginning with] Suttanta” (*navavidhasuttantapariyeṭṭhī*, Nett 1). Dhammapāla explains this as “An investigation of the Teaching beginning with the Sutta; an investigation of the meaning is the meaning” (*suttādivasena navaṅgassa sāsanaṣṣa 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 atthasamvaṇṇanā 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”: *Buddhaguṇānussatiyā ajjhāvutthañcassa sarīrampi cetiyagharamiva pūjārahaṃ 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”.⁹⁹

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”: *vicārānaṃ kammaṃ jeṭṭhānaṃ saṃvāraṇā*, but the Chinese has “the action of exploring is resolving upon the jhānas”, 觀行受持於禪, corresponding to *vicārānaṃ kammaṃ jhānaṃ/jhānāni adhiṭṭhānaṃ*, which makes better sense than the Pāli.

7 The modern fabrication of a Pāli text of the *Vimuttimaggā*

In 1963, a Sinhala script edition of the “Pāli text of the *Vimuttimaggā*” 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 Monastery¹⁰⁰ 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 *Visuddhimaggā* and used it to fill gaps, but did not clearly mark where they did so.

Both Bapat (1972) and Endo (1983)¹⁰¹ have shown that this text is a fabrication that mainly consists of Pāli passages copied from Bapat’s *Vimuttimaggā and Visuddhimaggā: 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*,¹⁰² the *Vimuttimaggā* 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 *Vimuttimaggā* was rejected by

⁹⁹ *Tattha bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati, majjhindriyassa bhagavā adhicittasikkhāya paññāpayati, mudindriyassa bhagavā adhisīlasikkhāya paññāpayati.*

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

¹⁰¹ See also Janakābhivamsa 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.

¹⁰² 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.

Janakābhivamsa Sayādaw (1966) and there is no report that the *Asgiriye 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-18th 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 13th century forest-dwelling tradition of the Dimbulagala forest monastery near Polonnaruva and in the 18th century presented itself as a forest-dwelling (*vanavāsi*) meditation tradition in contrast to the village-dwelling, worldly Malwatta tradition. In the mid-18th 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 Uddānaṃ* (= *Amatākaravaṇṇanā*) and the *Mahānuvara Asgiri Aranyavaṃśāgata Vidarśanā 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-18th 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 Dhammakāya tradition. The fabrication of the “*Vimuttimagga Pāḷi*”, 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 18th 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 Uddānaṃ*, 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 18th 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 *Vimuttimaggā*, *Visuddhimaggā*, other non-canonical and commentarial Pāli texts,¹⁰³ 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 *Vimuttimaggā*”. However, the *Amatākaravaṇṇanā* is not a summary of the *Vimuttimaggā* 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 *Vimuttimaggā*. Ratanajoti and Ratanapāla also “corrected” the grammar of the *Amatākaravaṇṇanā* 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 Aranyavaṃśāgata 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 *Vimuttimaggā* came to China

The exact way the *Vimuttimaggā* 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 Lanka¹⁰⁴ around 410–411 and brought to China. Although Faxian’s biography

¹⁰³ 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*, *Nettipakaraṇa*, *Milindapañhā* and *Parivāra* contain *uddāna*.

¹⁰⁴ 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*,

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 Gunavarman, 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 (摩訶毘舍羅, 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).¹⁰⁵ Saṃghabhadra 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: xlix–l, Ñānatusita 2014–15. According to its epilogue (Sp 1415), the *Samantapāsādikā* was written by Buddhaghosa in the 20th and 21st 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 *Vimuttimaggā* 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-aṭṭhakathā* 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, Saṃghabhadra also worked in Guangzhou. In the earliest surviving Chinese Buddhist Tripiṭaka 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 Chronicle¹⁰⁶ that was compiled and translated by Kivkara, 吉迦夜, and Tan Yao, 曇曜, 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.

¹⁰⁵ 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 Vinaya-aṭṭhakathā*; see Ñānatusita 2014–2015, Part III § 1 & 3; Bapat 1970: l–liii.

¹⁰⁶ 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 4th century onwards, when the King of Sri Lanka¹⁰⁷ sent the monk 曇摩撮 (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.¹⁰⁸ In 429 and 432, the “foreign” captain Nandi brought bhikkhunis 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–ixxxiii. Along with these and other unrecorded missions¹⁰⁹ 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:

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

¹⁰⁸ 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.

¹⁰⁹ 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 *Samantapāsādikā* is recorded in the earliest catalogue, the *Chu sanzang jiji*. Quoting from an earlier record, it says that Bhikṣuṇī 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: 13.¹¹⁰ It is odd that Jingxiu was particularly interested in Saṃghabhadra’s work, which contains very little of the commentary on the bhikṣuṇī rules,¹¹¹ 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 *Vimuttimaggā* 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),¹¹² 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

¹¹⁰ 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.

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

¹¹² 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.¹¹³ 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 *Vimuttimaggā*, 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 “Tīpīṭaka 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.

¹¹³ 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 5th to 7th centuries CE, and at the Chao Phraya river basin in Thailand (about 750 km away), dating from the 6th to 8th 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 5th 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”.¹¹⁴ 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.¹¹⁵ 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 Qí-jiàn 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 Yǒng-míng Era (永明, 492 CE) it was translated in orderly words,¹¹⁶ [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-pratītyasamutpādaḥ*, lost) and the Sūtra of the Householder Sudatta (**Sudatta-gr̥hpati 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.¹¹⁷

Guṇavṛddhi was very generous towards others. South-sea merchants who were returning 10000 li¹¹⁸ [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 Dhamma.¹¹⁹ He established the

¹¹⁴ 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.

¹¹⁵ 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.

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

¹¹⁷ 及其宣流世咸稱美.

¹¹⁸ A li, 里, is nowadays 500 metres, but in Huī Jiāo’s time it was about 415 metres.

¹¹⁹ 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 Dynasty¹²⁰ 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 Emperor¹²¹ 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* (= *Vimuttimaggā*) and others all together ten works of thirty-three fascicles.¹²² [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,¹²³ 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 passages in parenthesis in the Taishō and in italics below) which was composed in 518–19, shortly after the *Vimuttimaggā* had been translated. This biography says that Mandra translated eleven works together with Saṅghapāla, but in the “Further Biographies of Eminent Monks”, translated below,¹²⁴ 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-prajñāpāramitā-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

¹²⁰ 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.

¹²¹ 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.

¹²² 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.

¹²³ 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.

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

Mandṛa 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-prajñāpāramitā-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 Mandṛa — [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 Huī-chāo, the Head of the Saṅgha (僧正), to continue the translation and properly finish it. (See the Bǎo-chàng Catalogue.)¹²⁵ **Mayūra-rāja-dhāraṇī-sūtra*, in two fascicles (...),¹²⁶ **Mañjuśrī-paripṛcchā-sūtra* in two fascicles. (In the seventeenth year [518 CE] ...); **Sarva-buddha-ṽṣayāvātāra-jñānalokālamkāra-sūtra*, in 1 fascicle. (...), **Bodhisattva-piṭaka-sūtra*, in one fascicle. (...); **Mañjuśrī-nirdeśa-prajñāpāramitā-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].)¹²⁷ The **Aśoka-rāja-avadāna*, 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.¹²⁸ The Funan Śramaṇa Saṅghapāla of the Right Contemplation

¹²⁵ 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.”

¹²⁶ As above, there are details about the texts in parenthesis.

¹²⁷ 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.

¹²⁸ 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 Tripiṭaka Saṅghapāla, 三藏僧伽婆羅, or Tripiṭaka 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-paripṛcchā-sūtra*, T 468; 4. 度一切諸佛境界智嚴經, **Sarva-buddha-ṽṣayāvātāra-jñānalokālamkāra-sūtra*, T 358 (translated by “Tripiṭaka 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-prajñāpāramitā-sūtra* (cf. **Saptaśatikāprajñāpāramitāsūtra*); 7. 舍利弗陀羅尼經, **Śāriputra-dhāraṇī-sūtra*

Monastery: [his name means in the] language of Liáng “Saṃgha nourisher” and also “Saṃgha 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 learnt¹²⁹ the Vinaya-piṭaka. Hearing of the country of Qí,¹³⁰ 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.¹³¹

(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* (= *Vimuttimaggā*), T 1648; and 11. 阿育王傳, **Aśokarājāvadāna*. (This work is lost, the 阿育王傳 at T 2042 is the earlier 4th 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-kāyasvabhāva-avikalpa-sūtra*, and 文殊師利說般若波羅蜜經, **Mañjuśrī-nirdeśa-prajñāpāramitā-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 “Tripiṭaka 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 Tripiṭaka 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 yakḥhas” (?), X 183; see X 183: 839c06. **Aṣṭāviṃśati-yakṣasenānaṃ mahāsenāpātinaṃ-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 *yakḥhas* who protect the country in the ten directions. Cf. the *Āṭānāṭiyasutta* of the *Dīgha Nikāya*, esp. D III 193 & 204.

¹²⁹ 習 means to learn by rote.

¹³⁰ 齊國. The Southern Chinese Qí dynasty lasted from 479 to 502. This suggests that Saṅghapāla arrived in China before the fall of the Qí 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.

¹³¹ 求那跋陀羅 = Gu-na-ba-da-ra. Guṇabhadra (394–468) was 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 Saṃyukta Āgama and Laṅkāvatāra Sūtra, also with the help of Bǎo-chàng, 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 Vaipulya¹³² from Bhadra. [Endowed with] wide learning and great penetration,¹³³ he was conversant with the languages and scripts of several countries.¹³⁴ 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 5th year of the Tiān Jiān Era (天監, 506 CE), he was appointed¹³⁵ 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.]¹³⁶ The Emperor ordered the śramaṇas Bǎo-chàng, Huì-chāo, Sēng-zhì, Fǎ-yūn and Yuān-yùn¹³⁷ 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,¹³⁸ [the city of] the chief army commander, asked him a question: “Dharma teacher, [why] should one eat vegetables [and] fish?”¹³⁹ [Saṅghapāla] answered: “When one is ill and eats vegetables, then one recovers.” Furthermore, he asked: “What about [the food] today?”

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

¹³² Vaipulya here likely refers to the great Mahāyāna sūtras such as the Aṣṭasāhasrikā-prajñāpāramitā.

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

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

¹³⁵ 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.

¹³⁶ 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.

¹³⁷ Bǎo-chàng (= Ratna-ghosa, 寶唱, ?–516), Huì-chāo (= Buddhi-vikrama, 慧超, 475–526) Sēng-zhì (= Saṃgha-jñāna, 僧智) Fǎ-yūn (= Dharma-megha, 法雲, 467–529) and Yuān-yùn (= ?-megha, 袁曇). See the entries on 寶唱, 慧超, and 法雲 in DDB.

¹³⁸ 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).”

¹³⁹ 菜食為當鮭食. Variant reading: 為當菜食鮭食.

[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 續高僧傳 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-7th 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.¹⁴⁰ 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] Qí dynasty, when Buddhism declined, Pāla, pure of body and of mind, withdrew from the outside world. In the seclusion

¹⁴⁰ 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-éo 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 (Kuaṇḍinya) Jayavarman (闍邪跋摩, 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 Kuaṇḍinya Jayavarman (憍陳如闍邪跋摩) 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 5th 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,¹⁴¹ 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.¹⁴² [The emperor] ordered the śramaṇas Bǎo-chàng, Huì-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.¹⁴³ 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 dynasty¹⁴⁴ 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).¹⁴⁵ With a great gift¹⁴⁶ of Buddhist Sanskrit

¹⁴¹ 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.

¹⁴² 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”.

¹⁴³ 華質有序不墜譯宗。

¹⁴⁴ 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).

¹⁴⁵ 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.

¹⁴⁶ 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-kāyasvabhāva-sūtra*, and the **Mañjuśrī-prajñāpāramitā-sūtra*.¹⁴⁷ 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* texts¹⁴⁸ 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 *Vimuttimaggā* 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 (*dhāraṇī*) and two are other types of texts. The *Vimuttimaggā* 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.¹⁴⁹ 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.

¹⁴⁷ 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-kāyasvabhāva-avikalpa-sūtra* (2 fcs.) and 文殊師利說般若波羅蜜經, *Mañjuśrī-nirdeśa-prajñāpāramitā-sūtra* (2 fcs.).

¹⁴⁸ 文, also "words" see 為齊文 above.

¹⁴⁹ 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.¹⁵⁰ 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]: Saṃgha-nourisher/protector (僧養, *sēng-yǎng*, = *saṃgha-pāla* or *-poṣa*) and also Saṃgha-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 “Saṃgha-nourisher”. Bagchi says that the other translation *Seng-k’ai* for *Samghavarman* is simply due to a confusion.¹⁵¹

¹⁵⁰ See Willems 1998: xvii.

¹⁵¹ “Son nom est transcrit *Seng-kia-p’o-lo* que Nanjio 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 *Tchongyang* (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.¹⁵² Less commonly, they can also correspond to *bala*, *bāla*.¹⁵³ 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, *yǎng*) 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, *yǎng*, 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.

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

¹⁵³ 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.¹⁵⁴ 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 *Vimuttimaggā*, 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 Buddhahadra 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 *Vimuttimaggā*; see § 4.9. The chapter on the ascetic practices (*dhutaḅaḅa*) 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 *Dhutaḅaḅaniddesa* 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, Huì-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 續高僧傳 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

¹⁵⁴ 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.¹⁵⁵

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 *Vimuttimaggā* 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 *Vimuttimaggā*. 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 expediences, 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 *Vimuttimaggā* 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.¹⁵⁶ 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 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. 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 *Vimuttimaggā* is far superior to the partial Chinese translation of the *Samantapāsādikā*, 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

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

¹⁵⁶ 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 *Samantapāsādikā* 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: xlix, lxi–lxii, and Ñāṇatusita 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 *Vimuttimaggā* in other works in the Chinese Tripiṭaka

In various works of the Chinese Tripiṭaka (as contained in the CBETA’s digitized Taishō edition), there are quotations of and references to the *Vimuttimaggā*, 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 *Vimuttimaggā* 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 (*dhutaḅa*) 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 mindfulnesses of the nature of the body are wisdom. Why are they taught as mindfulness? ... The PtF teaches [them] as mindfulness. ...”; T 1851: 778b10–11. See PtF Ch. 8 § 119 (432c16): “The practice of mindfulness of the nature of the body, that which is mindfulness ... is called mindfulness 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* (7th 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 7th 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*, 諂曲, 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*, “Tripiṭaka 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 Tripiṭaka. There may also be passages copied from the *Vimuttimaggā* without attribution. The *Yi-jào-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 *Vimuttimaggā* and contains binomes and character sequences¹⁵⁷ that are

¹⁵⁷ T 1648: 416b09–20: 懈怠者謂心懶墮, 睡眠者謂身悶重欲得寤寐, 眠有三種, 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 *Vimuttimaggā* and then copied the passage in an adapted form into his work.¹⁵⁸

The quotations and references from the *Vimuttimaggā* in various works dating from the 6th 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 *Vimuttimaggā* 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 *Vimuttimaggā*, 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., *dutiyaññānakathā* (Vism IV.139/p. 155). An absence of headings is not unusual in Chinese translations, for example, the Chinese Saṃyuktāgama has no headings at the beginning of the *saṃyuktas*.

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

T 1529: 286b11–18: 懈怠者謂心懶墮故, 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。

¹⁵⁸ On passages copied from earlier Chinese translations into later ones, see Nāṇatusita 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 "... *niṭṭhitam*": "... 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 13th 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 pathamo 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 chapters¹⁵⁹ 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.

¹⁵⁹ 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 Tripiṭaka edition as digitally available in the CBETA Chinese Electronic Tripiṭaka Collection of the Chinese Buddhist Electronic Text Association (CBETA), Taipei. The Taishō Tripiṭaka edition (1924–1934) is mostly based on the second Korean edition or Tripiṭaka Koreana from the thirteenth century, although other editions have been used to collate it. In the Taishō edition of the Chinese translation of the *Vimuttimaggā*, four other Tripiṭaka 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 1601.¹⁶⁰

Unlike some other Taishō editions of texts such as the Chinese translation of the *Samantapāsādikā* (T 1462), the Chinese *Vimuttimaggā* translation was unfortunately not compared with any of the Japanese manuscripts older than the Tripiṭaka Koreana. These Japanese manuscripts were researched and digitized by the International College for Postgraduate Buddhist Studies (ICPBS).¹⁶¹ In the Zhenyuan Catalogue (貞元錄) numbering system as used by the ICPBS, the *Vimuttimaggā* is listed as no. 1088.¹⁶²

According to the database on the ICPBS website, there is no *Vimuttimaggā* 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 8th 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 13th 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.¹⁶³ Unfortunately, since copies of these texts can only be viewed at the Library of the ICPBS in Japan, they have not been consulted.

¹⁶⁰ See Huimin 2005.

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

¹⁶² See 日本現存八種一切經対照目録 (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).

¹⁶³ See the International College for Postgraduate Buddhist Studies (ICPBS) Database (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 *Vimuttimaggā* 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.¹⁶⁴ 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 *Vimuttimaggā*, 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 *ānisaṃsa*, “benefit”; and the binome 煩惱, usually corresponding to *kilesa*, “affliction”,¹⁶⁵ also covers other Pāli terms such as *upadhi*, “acquisition”, and *āmisā*, “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”,

¹⁶⁴ 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”.

¹⁶⁵ 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., Paṭi-a I 133: *Kilesenti upatāpentī, vibādhenti vā ti kilesā*. ditto 325: *Kilesoti kilissanam, ditto 270: Cittaṃ kilissatī ti vipassanānikantisankhātena lobhakilesena cittaṃ kilissati, tāpīyati bādhīyati ti attho*. J-a IV 253: *Tattha saṅkamāno kilesoti ... evaṃ dubbhāsitaṃ saṅkamāno kilissati kilamati*. Nidd-a II 347: *Kilesanīye na kilissatī ti upatapanīyasmim vatthusmim na upatappati*. Ud-a 208: ... *taṃ niddahantā viya vibādhenti, tena vuttaṃ tayome, bhikkhave, aggī rāgaggi, dosaggi, mohaggīti; yato te cittaṃ 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 *lakṣhaṇa* “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*¹⁶⁶ 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 *Vimuttimaggā*; see § 4.2. A comparison of the lists of items that are found in both the Pāli and Tibetan parallels of

¹⁶⁶ 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 *Vimuttimaggā* 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.¹⁶⁷ Perhaps this also accounts for passages in the *Vimuttimaggā* sometimes being less detailed and more summary in style than the parallel passages in the *Visuddhimaggā*.¹⁶⁸ 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 expedencies 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 *Visuddhimaggā* (VI.85) links ten types of person to the ten types of perception of the foul, the *Vimuttimaggā* (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 *Vimuttimaggā*, this is the only obvious occurrence of a passage that was probably not translated by Saṅghapāla.

¹⁶⁷ 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 7th was not translated. The introduction of the list of benefits of *buddhānussati* says that there are 18 benefits, but only 13 are listed.

¹⁶⁸ 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 abridgments 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 supernatural 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 *Vimuttimaggā* was difficult to read and understand even in its original language. Modern Pāli scholars consider the commentarial Pāli of its Mahāvihāra successor, the *Visuddhimaggā*, with its peculiar idioms, style, etc., to be difficult to understand.¹⁶⁹ 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 *Vimuttimaggā*, 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 *Vimuttimaggā*, the “punctuation” or division of clauses added by the Taishō editors is frequently incorrect and can be misleading.¹⁷⁰

Given all these difficulties, it is essential to compare obscure passages and phrases in the *Vimuttimaggā* 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.¹⁷¹ Fortunately, some obscure passages in the

¹⁶⁹ Malalasekera 1928: 85: “... *Visuddhimaggā* ... 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.

¹⁷⁰ 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 作者於意門轉意。識者速心 should be 作者於意門轉。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.

¹⁷¹ 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 *caṇḍālas* or outcasts, which Kheminda disagrees with (see PoF xxxix). Bapat (1937: xlvi–xlvi): “Upatissa says that if a mendicant sees a *caṇḍāla* 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] *caṇḍālas*, or when [a legal act of] overturning the bowl (*pattanikkujjana*, 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 *caṇḍāla* house could be that *caṇḍālas* 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 *caṇḍālas* 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 Freedom¹

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

Translated into Liáng by Tipiṭaka Saṅghapāla of Funan.²

¹ 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.

² 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!¹
[399c]

1 Preface

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

To those who³ are free from the many [worldly] encumbrances, who have obtained seclusion from [worldly] attachments, who are accomplished in the mind partaking of distinction,⁴ who fear birth, ageing and death, who desire goodness, who desire freedom,⁵ 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!

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

² D II 123; A II 2; A IV 105; Kv 115: *Sīlaṃ samādhi paññā ca vimutti ca anuttarā / anubuddhā ime dhammā gotamena yasassinā*.

³ 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: *Sudullabhaṃ labhivāna, pabbajjaṃ jinasāsane; / Sīlādisaṅgahaṃ khemaṃ, ujuṃ maggaṃ visuddhiyā. / Yathābhūtaṃ ajānantā, suddhikāmāpi ye idha; / Visuddhiṃ nādhigacchanti, vāyamantāpi yogino. ... Visuddhimaggaṃ bhāsissam, taṃ me sakkacca bhāsato; / Visuddhikāmā sabbe pi, nisāmayatha sādharo ti*.

⁴ 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 *Visuddhimagga* parallel has *upacāravahāni*, “bringing about threshold concentration”.

⁵ 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*).⁶ “Concentration” (*samādhi*) means undistractedness (*avikkhepa*).⁷ “Wisdom” (*paññā*) means understanding (知覺, *pañānana*?). “Freedom” (*vimutti*) means detachment (*visaṃyoga*).⁸ “Unexcelled” (*anuttara*) means without contaminations (*anāsava*). “Understood” (*anubuddha*) means attained to knowledge. “These states” means the four noble states (*ariya-dhamma*).⁹ “Gotama” means [the Buddha’s] family name. “Illustrious one” (*yasassin*) means honoured by the world.¹⁰ 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 (*samuccheda*), freedom through tranquillizing (*paṭippassaddha*), and freedom through escaping (*nissaraṇa*).

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”.

⁶ See Ch. 2 § 2–3. Cf. Sv I 63: *Sīlavisuddhiyā saṃvaralakkhaṇaṃ. Cittavisuddhiyā avikkhepalakkhaṇaṃ. Dīṭṭhivisuddhiyā dassanalakkhaṇaṃ.*

⁷ 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 samādhi*. Paṭis-a I 310: *Cittassa ekaggatā avikkhepoti ekagassa bhāvo ekaggatā, nānārammaṇe na vikkhipati tena cittaṅgaṃ avikkhepo, cittassa ekaggatāsaṅkhātō avikkhepoti attho. Samādhīti ekārammaṇe samaṅ ādhīyati tena cittaṅgaṃ samādhi nāmā ti attho*. Paṭis I 49, etc.: *avikkhepaṭṭhena samādhi*. Peṭ 183: *Yo tattha avikkhepo, ayaṃ samādhi*. Dhs 11: *Yā tasmim̐ samaye cittassa ṭhiti ... avikkhepo avisāhaṭamānasatā ... idaṃ tasmim̐ samaye samādhindriyaṃ hoti*. As 131: *Uddhaccasaṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti avikkhepo*. Paṭis-a I 36: *vikkhipati tena cittaṅgaṃ vikkhepo, uddhaccasetaṃ nāmaṃ. Na vikkhepo avikkhepo, uddhaccapaṭipakkhassa samādhissetaṃ nāmaṃ*.

⁸ 離縛. Cf. Th-a II 206: ... *sabbehi kilesehi sabbehi bhavēhi suṭṭhu vimutto visaṃyutto amhī ti*.

⁹ Cf. D II 122: *Catunnaṃ ... dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañ-ca. ... Ariyassa ... sīlassa ananubodhā ... Ariyassa ... samādhissa ... Ariyāya ... paññāya ... Ariyāya ... vimuttiyā ... tumhākañ-ca*. Peṭ 16: *Ariyassa sīlassa samādhino paññāya vimuttiyā. Tattha yo imesaṃ catunnaṃ dhammānaṃ ananubodhā appaṭivedhā, ayaṃ samudayo*.

¹⁰ 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”.¹¹

This path to freedom is for the attainment of freedom. This path of practice¹² 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 upon¹³ [the path to] freedom or wrongly enters upon [the path to] freedom. He is like a blind man who travels

¹¹ Cf. Sv II 246, Spk III 209, Ps IV 168: ... *Tattha aṭṭha samāpattiyo sayam vikkhambhitehi nīvaraṇādīhi vimuttattā vikkhambhanavimuttī ti saṅkhyam gacchanti. Aniccānupassanādikā sattānupassanā sayam tassa tassa paccanīkaṅgavasena pariccattāhi nīcasanīādīhi vimuttattā tadaṅgavimuttī ti saṅkhyam gacchanti. Cattāro ariyamaggā sayam samucchinnehi kilesehi vimuttattā samucchadavimuttī ti saṅkhyam gacchanti. Cattāri sāmāññaphalāni maggānubhāvena kilēsānaṃ paṭippassaddhante uppannattā paṭippassaddhivimuttī ti saṅkhyam gacchanti. Nibbānaṃ sabbakilesehi nissajattā apagatattā dūre ʔhitattā nissaraṇavimuttī ti saṅkhyam gacchati.* Cf. Paṭis I 27: *pañca pahānāni: vikkhambhanappahānaṃ, tadaṅgappahānaṃ, samucchadappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānaṃ. Vikkhambhanappahānañ-ca nīvaraṇānaṃ paṭhamam jhānaṃ bhāvayato; tadaṅgappahānañ-ca diṭṭhigatānaṃ nibbedhabhāgiyam samādhim bhāvayato; samucchadappahānañ-ca lokuttaram khayagāmi-maggaṃ bhāvayato; paṭippassaddhippahānañ-ca phalakkhaṇe; nissaraṇappahānañ-ca nirodho nibbānaṃ.* See also the 5 kinds of *viveka* at Ch. 8 § 15.

¹² 具足道, *paṭipadāmagga?* Cf. Nidd-a I 107: *Maggakkhāyīti paṭipadāmaggakkhāyī.* Paṭis-a III 584: ... *etesam catunnaṃ paṭipadānaṃ maggānaṃ ekena vā, paṭipadāmaggena arahattappattaṃ byākarotī ti ...* Cf. 道具足: way, practice, *paṭipadā*, at T 1648: 402b13.

¹³ The meanings of 伏 are “to submit, yield, accept, concede, acknowledge, follow, accord with, go along with”. A corresponding Sanskrit word is *samāruḍha*, 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 *samāruhati* is also used in the context of “entering upon” or “embarking upon” a path, e.g., J-a V 387: *ariyamaggaṃ samāruha.* Th-a II 2: *vipassanāmaggaṃ samārūho.* MI 76–77: ... *tañ-ca maggaṃ samārūho, yathākāyassa bhedaṃ paraṃ maraṇā sugatiṃ 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.”¹⁴ 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.”¹⁵ Therefore I teach [the path to] freedom.

¹⁴ Cf. D II 37, M I 168, S I 105–6: *Santi sattā apparajakkhajātikā; assavaṇatā dhammassa parihāyanti.*

¹⁵ 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/AI 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, ajjhatañ-ca yoniso manasikāro. Tattha katamo parato ghoso? Yā parato desanā ovādo anusāsani saccakathā saccānulomo. Cattāri saccāni ... imesaṃ catunnaṃ saccānaṃ yā desanā sandassanā ... pakāsana: ayaṃ vuccati saccānulomo ghosoti. Tattha katamo ajjhataṃ yoniso manasikāro? Ajjhataṃ yoniso manasikāro nāma yo yathādesite dhamme bahiddhā ārammaṇaṃ anabhinīharitvā yoniso manasikāro, ayaṃ vuccati yoniso manasikāro. ... Parato ghosena yā uppajjati paññā — ayaṃ vuccati sutamayī paññā. Yā ajjhataṃ yoniso manasikārena uppajjati paññā — ayaṃ vuccati cintāmayī paññā ti. (Peṭ 1). Nett-a 55: *Tattha paratoti na attato, aññato satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato, desanāpaccayā ti attho. A-a II 157: Parato ca ghosoti parassa santikā saddhammasavanaṃ. Cf. Th-a II 198 on Th 470: Sa ve ghosena vuyhatī ti so paraneyyabuddhiko bālo ghosena paresaṃ vacanena vuyhati niyyati Sn 701: Buddhoti ghosam yadi parato sunāsi.**

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

Quotations of the Sutta passage in two *ṭīkā*s (in CS) include *ajjhataṃ*: Sp-ṭ III 16, Ps-ṭ II 139: ... *dve’me ... paccayā sammādiṭṭhiyā uppādāya parato ca ghoso ajjhatañ-ca yoniso-manasikāro ti. Cf. Mp II 263, It-a II 147: Tattha bāhiraṃ sappurisūpanissayo saddhammasavanañ-ca, ajjhattikaṃ pana yoniso manasikāro dhammānudhammapaṭipatti ca. Nett-ṭ 27: Paramparāyā ti etena ajjhataṃ yonisomanasikāro viya na paratoghoso āsannakāraṇaṃ dhammādhigamassa dhammassa paccattaṃ vedanīyattā ti dasseti.*

Ud-a, quoting the AN/MN passage, has *paccattaṃ* instead of *ajjhataṃ*, which is also used in the Netti and Nett-a. Ud-a 107: *Dve’me ... hetū dve paccayā sammādiṭṭhiyā uppādāya parato ca ghoso, paccattañ-ca yoniso manasikāro ti. Nett 8: Parato ghosā sutamayī paññā. Paccattasamuṭṭhitā yoniso manasikārā cintāmayī paññā. Nett-a 55: Paccattasamuṭṭhitā ti paccattaṃ tassa tassa attani sambhūtā. Yonisomanasikārā ti tesam tesam dhammānaṃ sabhāvapariggaṇhanādīnā 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 sappāyadhammassavanaṃ. Yoniso ca manasikāro ti attano upāya-manasikāro. (Ps-ṭ II 270: upāyamanasikāro ti kusalahammappavattiyā kāraṇabhūto*

To him who has not [yet] entered upon [the path to] freedom, I teach [the path to] freedom to arouse disenchantment in him.¹⁶ 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].¹⁷ Alternatively, the aggregate of virtue is the accumulation of the diverse qualities of virtue.¹⁸

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

The reading with *ajjhattaṃ* is supported by the Ekottarāgama parallel of the AN 2.11.9: *dve hetū dvau pratyayau samyag-dṛṣṭer utpādāya / parataś ca ghoṣa adhyātmaṃ ca yoniśo manasikāraḥ*; EĀ 28.3, C.B. Tripāthī ed., as on GRETEL.

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-śāstra/Satyasiddhi-śāstra*: T 1646: 247c13–14: 以二因緣正見得生, 一從他聞, 二自正念. The Vim, Peṭ, Ud-a, EĀ, MĀ (and the quotation at Paṭis-a II 438) all have *dve hetū*, “two causes”, before *dve paccayā*, “two conditions”.

¹⁶ Perhaps 厭離 corresponds to *saṃvega* “urgency” here (see DDB s.v. 厭離 & 厭離心), but at 456c18 it corresponds to *nibbidā*. Elsewhere in Vim *saṃvega* = 厭患.

¹⁷ M I 301: *Tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā silakkhandhe saṅgahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammā-samādhi ime dhammā samādhiikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā ti*. Cf. Peṭ 115, Nett 90. Cf. S I 103: *silam samādhi paññaṅ ca / maggaṃ bodhāya bhāvayaṃ / patto’ smi paramaṃ suddhiṃ*.

¹⁸ *Sīla-guṇa-gaṇa?* Untraced. Cf. A III 15: *Sīlakkhandhaṃ paripūretvā samādhiikkhandhaṃ paripūressatī ti thānametaṃ vijjati. Samādhiikkhandhaṃ paripūretvā paññākkhandhaṃ paripūressatī ti thānametaṃ 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.¹⁹

Furthermore,²⁰ 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.²¹

Q. What is “the training in virtue”?

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

¹⁹ Cf. AI 235: *Tisso imā ... sikkhā. ... Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. ... Idha ... bhikkhu sīlavā hoti ... samādāya sikkhati sikkhāpadesu. Ayaṃ vuccati ... adhisīlasikkhā. ... Idha ... bhikkhu vivicceva kāmehi ... catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati ... adhicittasikkhā. ... Idha ... bhikkhu idaṃ dukkhaṇ-ti yathābhūtaṃ pajānāti ... Ayaṃ vuccati ... adhipaññāsikkhā.* Spk I 27: *Adhisīlañ-ca nāma sīle sati hoti, ... Sabbam pi vā lokiyasīlaṃ sīlam eva, lokuttaraṃ adhisīlaṃ. Cittapaññāsu pi eseva ñāyo ti.* Cf. Mp II 345f., Nidd-a 102, Sp I 244. Paṭi I 46: *... Yo tattha saṃvaraṭṭho, ayaṃ adhisīlasikkhā. Yo tattha avikkhepaṭṭho, ayaṃ adhicittasikkhā. Yo tattha dassanaṭṭho, ayaṃ adhipaññāsikkhā.* Sp V 993: *Adhisīle ti pātimokkhasīle. Adhicitte ti lokiyasamādhībhāvanāya. Adhipaññāya ti lokuttaramaggabhāvanāya.*

²⁰ 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’aparaṃ, aparaṃ, api ca, atha vā*.

²¹ See Spk I 27 in Ch. 1 fn. 19.

²² 有相 = *visesabhāgiya*. Elsewhere in *Vim visesa* = 勝相, 勝, and 相. Cf. Vism I.25: *hānabhāgiya-ṭhitibhāgiya-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”.²³

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”.²⁴

at Ch. 1 fn. 25. There are two main explanations of *bhāgiya* in the commentaries. One is *koṭṭhāsa* “share” or “portion” or “consisting of”. The other is *saṃvattanaka* “conducive to” and “beneficial” *hita*. Related senses of this are given by *sampayutta*, *saḥita*, 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, tassa bhāgo koṭṭhāso vāsanābhāgo, tassa hitan-ti vāsanābhāgiyaṃ, suttaṃ. Nibbijhanaṃ lobhakkhandhādīnaṃ padālanāṃ nibbedho, tassa bhāgoti sesaṃ purimasadisam-eva*. Cf. Sv III 1055: *Hānabhāgiyoti apāyagāmparihānāya saṃvattanako. Visesabhāgiyoti visesagāmvisesāya saṃvattanako*. Nett-a 268: *saṃkilesa-bhāgiyan-ti saṃkilesakoṭṭhāsasahitaṃ*. Paṭi-a I 122: *Nibbedhabhāgiyaṃ samādhin-ti vipassanāsaṃpayuttaṃ samādhim*. Spk III 149: *nibbedhabhāgiyan-ti nibbijhana-koṭṭhāsiyaṃ*. Vism-mḥt I 114: *Nibbedhabhāgiyatā ti saccānaṃ nibbijhanapakkhikatā vipassanāya saṃvattatī ti attho*.

There is also an explanation in the *Abhidharmakośabhāṣya*: “Penetrating (*vidha*) is in the sense of distinguishing (*vibhāga*). *Nir-vedhaḥ* 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-bhāgiyāni*) because they are favorable to it by being its inducer.” (Adapted from Dhammajoti 2016: 445). *Abhidh-k-bh VI.19/346|03–06: Nirvedhabhāgiyāni ko’rthaḥ? Vidha-vibhāge, niścito vedho nirvedhaḥ āryamārgas-tena vicikitsā-prahāṇāt satyānāṃ ca vibhajanād idaṃ duḥkham ayaṃ yāvāt mārga iti. Tasya bhāgo darśanamārgaikadeśaḥ. Tasya āvḥakatvena hitatvān nirvedhabhāgiyāni*.

²³ 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*.”

²⁴ Cf. Vibh 325: *Rūpāvacarārūpāvacarasamāpattiṃ samāpajjantassa yā uppajjati paññā ... ayaṃ vuccati adhicitte paññā*. Sv 1003: *Samāpannā aṭṭha samāpattiyo pi adhicittam-eva*. Mp II 345: *Kāmāvacaracittam pana cittaṃ nāma, taṃ upādāya rūpāvacaraṃ adhicittam nāma, tam-pi upādāya arūpāvacaraṃ adhicittam nāma. Apica sabbam-pi lokiyacittam citta-eva, lokuttaram adhicittam*.

Furthermore, the concentration partaking of distinction²⁵ is “the training in mind”.

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

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

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

Knowledge in conformity with the truths (*saccānulomika-nāṇa*) and knowledge of the path (*magga-nāṇa*) — 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.²⁷

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”.²⁸

²⁵ *Visesabhāgiya-samādhī*. Vism III.22: ... *atthi samādhī hānabhāgiyo, atthi ʔhitibhāgiyo, atthi visesabhāgiyo, atthi nibbedhabhāgiyo. Tattha paccanīkasamudācārasena hānabhāgiyatā, ... uparivisesādhigamavasena visesabhāgiyatā, ...* Peṭ 35: *Tassa rāgānugate suññamānassa paṭhamam ʔhānam saṃkilissati, sace puna uttari vāyāmato ʔhānavodānagate mānase visesabhāgiyam paṭipadam anuyuñjijati. ...* Ps IV 60: ... *upacārena me ʔhānam visesabhāgiyam bhaveyya, tiṭṭhatu visesabhāgiyatā, nibbedhabhāgiyam nam karissāmī ti vipassanam vaḍḍhetvā arahattam sacchikaroti.*

²⁶ Cf. Paṭi I 27: *tadaṅgappahānañ-ca diṭṭhigatānam nibbedhabhāgiyam samādhim bhāvayato.* Paṭi-a I 122: *Nibbedhabhāgiyam samādhin-ti vipassanāsampayuttam samādhim.* Ps II 87: *Tattha adhicittamanuyuttenā ti dasakusalakammam pathavasena uppannam cittam cittam-eva, vipassanāpādaka-aṭṭhasamāpatticittam tato cittato adhikam cittan-ti adhicittam.* Sv III 1003: *aṭṭha samāpattiyo cittam, vipassanāpādakajjhānam adhicittam.* Mp II 364: *adhicittam samathavipassanācittam eva.* Nidd-a I 120; Sp I 244: *Vipassanāpādakam aṭṭhasamāpatticittam pana adhicittan ti vuccati. Tañ hi adhisīlam viya sīlānam sabbalokiyacittānam adhikañ ceva uttamañ ca, buddhuppāde yeva ca hoti, na vinā buddhuppādā. Tato pi ca maggaphalacittam eva adhicittam, tam pana idha anadhippetam.*

²⁷ Cf. Nett 101: *Tattha bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati, majjhindriyassa bhagavā adhicittasikkhāya paññāpayati, mudindriyassa bhagavā adhisīlasikkhāya paññāpayati.*

²⁸ 學可學學增上學學無學名學。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 ʔhito tato uttari sikkhitabbābhāvato khīṇāsavo asekkho ti vuccati.* Spk III 273: *Satta hi sekhā sikkhitabbābhāvā sekhā nāma, khīṇāsavā sikkhitabbābhāvā asekhā nāma, tathāgatā asikkhitabbā asekkhā 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 (*diṭṭhi*).

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*)²⁹ [— 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”.³⁰

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

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

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.

tesaṃ sikkhitabbakiccan-ti sikkhitabbābhāvā na vuttaṃ. Pp-a 188: Maggasamaṅgino maggakkhaṇe, phalasamaṅgino ca phalakkhaṇe, adhisīlasikkhādīkā tisso pi sikkhā sikkhantiyevā ti sekkhā. Arahatā pana arahattaphalakkhaṇe tisso sikkhā sikkhitā. ...

²⁹ Paṭis-a I 106: *Sīlavisuddhīti suparisuddhapātīmokkhasaṃvarādicatubbidhaṃ sīlaṃ dussīlyamalavisodhanato. Paṭis-a I 127: Sīlavisuddhīti visuddhiṃ pāpetuṃ samatthaṃ catupārisuddhisīlaṃ. Tañ-hi dussīlyamalaṃ visodheti.*

³⁰ Paṭis-a I 127: *Cittavisuddhīti vipassanāya padaṭṭhānabhūtā paguṇā aṭṭha samāpattiyo. Tā hi kāmaccandādicittamalaṃ visodhenti. Diṭṭhivisuddhīti sappaccayanāmarūpadassanaṃ. Tañ-hi sattadiṭṭhimalaṃ visodheti. Cf. Paṭis-a I 106. A I 61: Samatho ... bhāvito kamatthamanubhoti? Cittaṃ bhāvīyati. Cittaṃ bhāvitaṃ ...? Yo rāgo so pahīyati. Vipassanā ...? Paññā bhāvīyati. Paññā ...? Yā avijjā sā pahīyati.*

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

³² M I 150: *Evam-eva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, ... nānadassana-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”.³³

“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*).³⁴

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

³³ Cf. Vism VII.69/p.213: *Sakalo pi sāsanaḍhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaḥalehi majjhekalyāṇo, nibbānena pariyoṣānakalyāṇo*. Cf. Th-a I 13: *Sīlena ca tesam paṭipattiyā ādikalyāṇatā dassitā, ... sabbapāpassa 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 √*st* and having the same meaning as *apratist* “not going back”. Elsewhere in Vim 不退 corresponds to *avippaṭisāra* (at 401a05) and perhaps 不退 is a corruption of 不悔. At 429a23 and 435b17 there is the same mistranslation.

³⁴ Cf. Ps-ṭ II 235: *Paccattaṃ yeva ñāṇan-ti aparappaccayaṃ attani yeva ñāṇaṃ. Taṃ pana attapaccakkaṃ hotī ti āha paccakkañāṇanti*. Cf. A V 312: *Sīlavato ... sīlasampannassa na cetanāya karaṇīyaṃ — avippaṭisāro me uppajjatū ti. Dhammatā esā ... yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati. ... Dhammatā esā ... yaṃ viratto vimuttiñāṇadassanaṃ sacchikaroti*. Cf. A V 2: *... Dhammatā esā ... yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati. ... avippaṭisārissa, ... pamuditassa ... pūṭimanassa ... passaddhakāyassa ... sukhino... samāhitassa ... yathābhūtaṃ jānato passato ... nibbinassa ... virattassa na cetanāya karaṇīyaṃ, vimuttiñāṇadassanaṃ sacchikaromī ti. ... Paṭis I 46: ... Evarūpāni sīlāni cittassa avippaṭisārāya ... pāmojjāya ... pūṭiyā ... passaddhiyā ... somanassāya ... āsevanāya saṃvattanti ... nibbānāya saṃvattanti*. Nett 66: *Passaddhakāyo sukkaṃ vediyati, ... vimuttasmiṃ vimuttam itī [v.l. vimuttamhīti] ñāṇaṃ hoti, khīṇā jātī, ...* Cf. Peṭ 110: *... Yāva vimuttitamiti ñāṇadassanaṃ 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.³⁵ 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*).³⁶ 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.³⁷ 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.³⁸ Thus, avoiding the two extremes, one achieves the middle way.

³⁵ M I 454: *Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ āsevitabbaṃ bhāvetabbaṃ bahulikātabbaṃ na bhāyitabbaṃ etassa sukhasā ti vadāmi.*

³⁶ Cf. S IV 330, V 421, Vin I 10, M III 230, Paṭi II 146: *Dve'me ... antā pabbajitena na sevittabā: yo cāyaṃ kāmesu kāmasukhallikānuyogo ..., yo cāyaṃ attakilamathānuyogo ... Ete te ... ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā... Vism I.11: *Sīlena ca kāmasukhallikānuyogasaṅkhātassa antassa vajjanaṃ pakāsitaṃ hoti, samādhinā attakilamathānuyogasaṅkhātassa, paññāya majjhimāya paṭipattiyā sevanaṃ pakāsitaṃ hoti.* Cf. Vibh-a 122: *... vipassanāyānena kāmasukhallikānuyogaṃ, samathayānena attakilamathānuyogaṃ-ti antadvayaṃ parivajjetvā majjhimapaṭipadaṃ paṭipanno ... It-a II 37: *yathā ca te antadvayarahitāya sīlasamādhipaññākkhandhasahagatāya majjhimāya paṭipadāya nibbānaṃ gatā adhigatā.* Vjb 403 Be: *... kilamathaṃ gamupeti mūlho; / Yo majjhimaṃ paṭipadaṃ paramaṃ upeti, / so khippam-eva labhate paramaṃ vimokkhan-ti.***

³⁷ 於無過樂情生欣樂. Cf. Sv I 183: *Anavajjasukhan-ti anavajjaṃ aninditaṃ kusalaṃ sīlapadaṭṭhānehi avipparisārapāmojjapītipassaddhidhammehi pariggahitaṃ kāyika-cetasikasukhaṃ paṭisaṃvedeti.*

³⁸ 於正覺樂深懷愛樂. Cf. Dh 269, Dh 205, J-a III 197: *Pavivekarasaṃ pivaṃ, rasaṃ upasamassa ... dhammapītirasaṃ pivaṃ.* Sn-a I 299: *Dhammapītiraso ti ariyadhammato anapetāya nibbānasaṅkhāte dhamme uppannāya pītiyā rasattā tadeva.* It-a I 14: *Tathā saccādhīṭṭhānasamudāgamena cassa nekkhammasukhappatti, cāgādhīṭṭhānasamudāgamena pavivekasukhappatti, upasamādhīṭṭhānasamudāgamena upasamasukhappatti, paññādhīṭṭhānasamudāgamena 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.³⁹

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.⁴⁰

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

⁴⁰ Cf. A IV 381: *... idh'ekacco puggalo sīlesu paripūrakārī hoti samādhismiṃ mattasokārī paññāya mattasokārī. So tiṇṇaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti. ... sīlesu paripūrakārī hoti, samādhismiṃ na paripūrakārī paññāya na paripūrakārī. So tiṇṇaṃ saṃyojanaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti. ... sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī paññāya na paripūrakārī hoti. So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā ... akaniṭṭhagāmī*. Cf. A I 232f. *... sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya mattaso kārī. So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi. Taṃ kissa hetu? Na hi me'ttha, bhikkhave, abhabbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu. So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. ... Pp 37: Katamo ca puggalo sīlesu paripūrakārī, samādhismiṃ mattasokārī, paññāya mattasokārī? Sotāpanna-sakadāgāmīno ... Katamo ca puggalo sīlesu ca paripūrakārī, samādhismiṃca 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 (*paccupaṭṭhāna*)? 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”.¹

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.²

¹ Cf. Dhṛp 66–67, S I 57: *Caranti bālā dummedhā, amitteneva attanā; / Karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalaṃ. ...*

² Vism I.17–18/p.7; Paṭis-a I 218: *Tattha cetanā sīlaṃ nāma pāṇātipātādīhi vā viramantassa vattapaṭipattiṃ vā pūrentassa cetanā. ... Iti ayaṃ pañcavidho pi saṃvaro, yā ca pāpabhīrukānaṃ kulaputtānaṃ sampattavatthuto virati, sabbametaṃ saṃvarasīlan-ti veditabbaṃ. Avītikkamo sīlan-ti samādinnaśīlassa kāyikavācasiko avītikkamo.*

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

³ Cf. *Paṭis-a I 226*: *Pahīyate anena pāṇātipātādipaṭipakkho, pajahati vā taṃ paṭipakkhanti pahānaṃ. Kiṃ taṃ? Sabbe pi kusalā khandhā. Aññe pana ācariyā nekkhammādīsu pi veramaṇī sīlan-ti vacanamattaṃ gahetvā sabbakusalesu pi niyatayevāpanakabhūtā virati nāma atthī ti vadanti, na tathā idhā ti.*

⁴ 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-hetaṃ paṭisambhidāyaṃ: pañca sīlāni pāṇātipātassa pahānaṃ sīlaṃ, veramaṇī sīlaṃ, cetanā sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīlaṃ. Adinnādānassa, kāmesumicchācārassa, musāvādassa, piṣuṇāya vācāya, pharusāya vācāya, saṃphappalāpassa, abhijjhāya, byāpādassa, micchādīṭṭhiyā, nekkhammena kāmacchandaṃ, abyāpādena byāpādassa, ālokaśāññāya thīnamiddhassa, avikkhepena uddhaccassa, dhammavavatthānena vicikicchāya, ṇāṇena avijjāya, pāmojjena aratīyā, paṭhamena jhānena nīvaraṇānaṃ, dutiyena jhānena vitakkavicārānaṃ, tatiyena jhānena pīṭīyā, catutthena jhānena sukhadukkhānaṃ, ākāśānañcāyatanaśāññāya rūpaśāññāya paṭighaśāññāya nānattaśāññāya, viññānañcāyatanaśāññāya ākāśānañcāyatanaśāññāya, ākiñcaññāyatanaśāññāya viññānañcāyatanaśāññāya, nevaśāññānaśāññāyatanaśāññāya pāṭiyā ākiñcaññāyatanaśāññāya, aniccānupassanāya nīcāśāññāya, dukkhānupassanāya sukhaśāññāya, anattānupassanāya attaśāññāya, nibbidānupassanāya nandīyā, virāgānupassanāya rāgassa, nirodhānupassanāya samudāyassa, paṭinissaggānupassanāya ādānassa, khayānupassanāya ghaṇaśāññāya, vayānupassanāya āyūhanassa, vipariṇāmanupassanāya dhuvaśāññāya, animittānupassanāya nimittassa, appanīhitānupassanāya paṇidhiyā, suññatānupassanāya abhinivesassa, adhipaṇṇādhammavipassanāya sārādānābhinivesassa, yathābhūtañādaṇḍānaṃ sammohābhinivesassa, ādīnāvānupassanāya ālayābhinivesassa, paṭisaṅkhānupassanāya appaṭisaṅkhāya, vivaṭṭānupassanāya saññogābhinivesassa, sotāpattimaggena diṭṭhekaṭṭhānaṃ kilesānaṃ, sakadāgāmaggena oḷārikānaṃ kilesānaṃ, anāgāmaggena aṇusahagatānaṃ kilesānaṃ, arahattamaggena sabbakilesānaṃ pahānaṃ sīlaṃ, veramaṇī, cetanā, saṃvaro, avītikkamo sīlaṃ. Evarūpāni sīlāni cittassa avipāṭisārāya saṃvattanti, ... nibbānāya saṃvattanti ti.*

⁵ Both *Saṅghapāla* and *Daśabalaśrīmitra* misunderstood this difficult passage, which contains unmarked abridgements. *Saṅghapāla* misunderstood *arahattamaggena sabbakilesānaṃ pahānaṃ sīlaṃ, veramaṇī sīlaṃ, cetanā sīlaṃ, ...* as *arahattamaggena sabbakilesānaṃ pahānaṃ, [taṃ] sīlaṃ viramati [dus-] sīlaṃ, cetanā sīlaṃ, etc.* Probably he wondered why *sīlaṃ* 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*

from⁶ [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.⁷ ... [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*.⁸ ... 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

pahānaṃ sīlaṃ, pāṇātipātā veramaṇī sīlaṃ, pāṇātipātassa paṭipakkhacetaṇā sīlaṃ, pāṇātipātassa saṃvaro sīlaṃ, pāṇātipātassa avītikkamo sīlaṃ-ti yojanā kātābbā.

The passage at Paṭi I 45–46 is *pañca sīlāni pāṇātipātassa pahānaṃ sīlaṃ, veramaṇī sīlaṃ, cetanā sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīlaṃ*. (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 4th item and both leave out *avītikkama*. Cf. Netṭi-a 187: *Saṃyamato veraṃ na cīyaṭi ti pāṇātipātā veramaṇiyā sattānaṃ abhayaḍānaṃ vadati. ... Tena ca sīlasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Evaṃ so samathe ṭhito ... ariyamaggena sabbe pi pāpake akusale dhamme jahāti. ... p. 189: ... evaṃ sabbassa akusalassa, so tato āramati, iminā saṃyamena veraṃ na cīyati. Saṃyamo nāma sīlaṃ. Taṃ catubbidhaṃ: cetanā sīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīlanti. ... Vibh-a 331: Tadetaṃ saṃyamanavasena saṃyamo, saṃvaraṇavasena saṃvaro. Ubhayenā pi sīlasaṃyamo ceva sīlasaṃvaro ca kathito. Vacanattho panettha saṃyameti vītikkamavipphandanaṃ, puggalaṃ vā saṃyameti, vītikkamavasena tassa vipphandituṃ na deṭṭi ti saṃyamo. Vītikkamassa pavesanadvāraṃ saṃvarati pidahaṭṭi tipī saṃvaro. Paṭi-a I 219: Idāni yasmā cetanācetasikā saṃvarāvītikkamā yeva honti na visuṃ, tasmā saṃvarāvītikkame yeva yāva arahattamaggā sādharmaṇakkamena yojento pāṇātipātaṃ saṃvaraṭṭhena sīlaṃ, avītikkamaṭṭhena sīlaṃ-ti ādim-āha. Pāṇātipātā veramaṇi ādayo hi yasmā attano attano paccanikaṃ saṃvaranti, taṃ na vītikkaman-ti ca, tasmā saṃvaraṇato avītikkamanato ca saṃvaraṭṭhena sīlaṃ avītikkamaṭṭhena sīlaṃ nāma hoti. Cf. Ch. 2 fn. 62.*

⁶ 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 *daśīlya-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.

⁷ Just as with the Pāli, the Chinese text abridges from here on.

⁸ 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.⁹ ... the abandoning of delight by the contemplation of disadvantage.¹⁰ ... 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.]¹¹ ... 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.¹² ... 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 adherence¹³ 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.¹⁴ ... 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

⁹ The Taishō edition includes: “The abandoning of the perception of the beautiful by the contemplation of the foul” = *asubhasaññāya asubhasaññāṃ*, 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.

¹⁰ *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”.

¹¹ 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*.

¹² 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 *vipariṇāmānupassanā* 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.

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

¹⁴ *Paṭis*-a I 133 *Saññogābhinivesan-ti kāmāyogādikaṃ kilesappavattim*. Sv-ṭ 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 (*saṃvara*).

Q. What is “non-restraint”?

A. It is violating the law (*dhamma*).¹⁵

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*).¹⁶

These three kinds [of violating the law] are non-restraint.¹⁷

This is called “the characteristic of virtue”.

¹⁵ 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”.

¹⁶ Cf. J-a VI 293: *Samvutindriyoti pihitachalindriyo rañño vā aṅgapaccaṅgāni orodhe vāssa na olokeyya*. Mp I 315: *Indriyesu guttadvārānan-ti chasu indriyesu pihitadvārānaṃ*. Mp III 269: *Asaṃvutehi indriyehīti manacchaṭṭhehi indriyehi apihitehi agopitehi*.

¹⁷ 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 (*ānisaṃsa*) 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”.¹⁸

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.¹⁹ It is the fragrance that pervades universally.²⁰ It is like a shadow following the body. It is like an umbrella that provides cover.²¹ It is the noble lineage. It is the matchless training. It is the path to a good destination (*sugati*).²²

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.²³ 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

¹⁸ A V 1: *Avippaṭṭisārattḥāni kho ānanda kusalāni sīlāni avippaṭṭisārānisaṃsāni*.

¹⁹ 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 sucikamassa, sadā sampajjate vataṃ; idheva sināhi brāhmaṇa, sabbabhūtesu karoḥi khemataṃ*. Cf. Th 613: *Tiṭṭhañ ca sabbabuddhānaṃ tasmā sīlaṃ visodhaye*.

²⁰ Cf. Spk I 205: ... *mahākkhīṇāsavassa sīlagandhaṃ chadevaloke ajjhottharivā brahmalokaṃ upagataṃ ghāyamānassa etaṃ ahoṣi*. Dhṃ 54: *Na pupphagandho paṭivātameti, na candanaṃ tagaramallikā; / Satañ-ca gandho paṭivātameti, sabbā disā sappuriso pavāyati*. Dhṃ 55. ... *gandhajātānaṃ, sīlagandho anuttaro*. Dhṃ-a I 422: ... *sappuriso sīlagandhena sabbāpi disā ajjhottharivāva gacchati*. Vism I.158/p.58: ... *Avighātī disā sabbā, sīlagandho pavāyati*.

²¹ Mil 415: *Yathā pi chattaṃ vipulaṃ, ... Vātātaṃ nivāreti, ... Tatheva buddhaputtopi, sīlachattadharo suci; / Kilesavūṭṭhiṃ vāreti, santāpatividdhaggayo ti*. Cf. Th 303: *Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahati*.

²² Cf. MN 12.35ff.

²³ 善莊嚴. Cf. Th 614: *Sīlaṃ ābharaṇaṃ seṭṭhaṃ*. Sv II 63: *sīlasadisō alaṅkāro natthi*.

mental aspirations due to purity.²⁴ Even when he dies, he will not be confused.²⁵ He enters upon [the path to] freedom with agreeable exertion.²⁶

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*);²⁷ and the meaning of being connected with the state of pain and pleasure.²⁸

Furthermore, it has the meaning of [being like a] head (*sira*), the meaning of coolness (*sītala*), and the meaning of security (*siva*).²⁹

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”.³⁰

²⁴ Cf. S IV 302: *Sace paṇidahissati anāgatamaddhānaṃ rājā assaṃ cakkavattī ti, tassa kho ayaṃ ijjhissati, sīlavato cetopaṇidhi visuddhattā dhammiko dhammikaṃ phalaṃ anupassatī ti.* D III 258–59: *Taṅ-ca kho sīlavato vadāmi no dussīlassa. Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.*

²⁵ D II 86: *Sīlavā sīlasampanno asammūlho kālakālaṃ karoti.*

²⁶ 成伏解脫樂方便。Cf. 可愛方便, “agreeable exertion/application”, *iṭṭhappayoga*, T 1648: 410a14.

²⁷ 自性義。Cf. Sn-a I 287: *Adānasīlā ti adānapakatikā.*

²⁸ 苦樂性相應義, = *sukhadukkhabhāvasampayutta*? Cf. Peṭ 132: *Idhekacco sīlaṃ parāmasati, sīlena sujjhati, sīlena nīyati, sīlena muccati, sukhaṃ vītikkamati, dukkhaṃ vītikkamati, sukhadukkhaṃ vītikkamati anupāpunāti uparimena.* Nidd-a I 121: ... *adhisevanaṭṭhena ācāraṭṭhena sīlanaṭṭhena ...* J-a II 429: *sīlan-ti ācāro.*

²⁹ See Vism I.19/p.8: *Aññe pana sirattho sīlatattho ti evam ādinā pi nayan’ ev’ ettha atthaṃ vaṇṇayanti.* Nidd-a I 121, Paṭis-a I 15: *Aññe pana adhisevanaṭṭhena ācāraṭṭhena sīlanaṭṭhena siraṭṭhena sīlataṭṭhena sivaṭṭhena sīlan-ti vaṇṇayanti.* Vism-mhṭ 27: *Aññe pana ācariyā: siraṭṭho ti yathā sirasi chinne sabbo attabhāvo vinassati, evaṃ sīle bhinne sabbhaṃ guṇasarīraṃ vinassati. Tasmā tassa uttamaṅgaṭṭho sīlaṭṭho. Siro sīsan-ti vā vattabbe niruttinayena sīlan-ti vuttan-ti adhippāyo. Sīlataṭṭho pariāhavūpasamanaṭṭho.*

³⁰ Cf. Vin I 96, Vin III 28: *Seyyathā pi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvituṃ, evam-eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo ...* M II 258, S II 271: *Maraṇañhetam ... ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati; maraṇamattañhetam, sunakkhatta, dukkhaṃ yaṃ aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpajjati.*

Q. Why is it said that virtue has the meaning of “coolness”?

A. Just as applying supremely cooling sandalwood³¹ 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”.³²

Q. What is the difference [between virtue and observance (*vata*)]?³³

A. The practising of observances, the undertaking of energy (*virīya-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”.³⁴

³¹ 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.

³² J-a II 429: *Sohaṃ sīlaṃ samādhissaṃ, loke anumataṃ sivaṃ ... Anumataṃ sivan-ti khemaṃ nibbhayan-ti evaṃ paṇḍitehi sampaticchitaṃ.*

³³ *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.

³⁴ 行何差別者，修行精進受持頭陀，是行非戒亦名行，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 (*samādāna*) 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: *Sīlavatāni ti atthi sīlañceva vatañ-ca, atthi vataṃ na sīlaṃ. Katamaṃ sīlañceva vatañca? Idha bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ... samādāya sikkhati sikkhāpadesu. Yo tattha saṃyamo saṃvaro avūtikamo, idaṃ sīlaṃ. Yaṃ samādānaṃ taṃ vataṃ. Saṃvaraṭṭhena sīlaṃ; samādānaṭṭhena vataṃ, idaṃ vuccati sīlañceva vatañ-ca. Katamaṃ vataṃ, na sīlaṃ? Atṭha dhutaṅgāni — ārañṇikaṅgaṃ, ... yathāsanthatikaṅgaṃ, idaṃ vuccati vataṃ, na sīlaṃ. Viriyasamādānaṃ-pi vuccati vataṃ, na sīlaṃ. Kāmaṃ taco ca nhāru ca atṭhi ca avasissatu ... bhavissatī ti, cittaṃ paggaṇhāti padahati. Evarūpaṃ viriyasamādānaṃ —*

Q. How many [kinds of] virtue are there?

A. There are three kinds of virtue: wholesome virtue, unwholesome virtue, and indeterminate (*abyākata*) virtue.³⁵

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.³⁶

Q. What is unwholesome virtue?³⁷

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.³⁸

idaṃ vuccati vataṃ, na sīlaṃ. Cf. Sn-a II 520, Nidd-a I 194: Tattha sīlavatānīti pātimokkhādīni sīlāni āraññikādīni dhutaṅgavatāni ca. Mp II 334: sīlabbatan-ti sīlañceva vatañ-ca.

³⁵ Paṭis I 44: *Kati sīlānī ti? Tīṇi sīlāni, kusalasīlaṃ, akusalasīlaṃ, abyākatasīlaṃ. Cf. Vism I.38.*

³⁶ Cf. As 63, Abhidh-av 2: *anavajjasukhavipākakalakkhaṇaṃ, akusalaviddhamsanarasam, vodānapaccupaṭṭhānaṃ, yonisomanasikārapadaṭṭhānaṃ. Vajjapaṭipakkhattā vā anavajjalakkhaṇam-eva kusalaṃ, vodānabhāvarasaṃ, iṭṭhavipākappaccupaṭṭhānaṃ, yathāvuttapadaṭṭhānam-eva. Abhidh-av 2: Sāvajjāniṭṭhavipākakalakkhaṇamakusalaṃ. Tad ubhayaviparītalakkhaṇamabyākataṃ, avipākārahaṃ vā. Kv-a 181: Tattha anavajjam-pi kusalaṃ iṭṭhavipākampi. Anavajjam nāma kilesavippayuttaṃ. ... Iṭṭhavipākam nāma āyatim upapattipavattesu iṭṭhaphalanipphādakaṃ puññaṃ. Cf. A I 190: ime dhammā kusalā, ime dhammā anavajjā, ... ime dhammā samattā samādinā hitāya sukhāya saṃvattantī ti. A IV 88, It 15: Mā bhikkhave puññānaṃ bhāyittha. Sukhassetam ... adhvacaṇaṃ iṭṭhassa kantassa piyassa manāpassa yadidaṃ puññāni.*

³⁷ *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”.

³⁸ Paṭis I 44: *Kiṃ samuṭṭhānaṃ sīlan-ti kusalacittasamuṭṭhānaṃ kusalasīlaṃ, akusalacittasamuṭṭhānaṃ akusalasīlaṃ, abyākatacittasamuṭṭhānaṃ abyākatasīlaṃ.*

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*),³⁹ (2) anger (*āghāta*),⁴⁰ (3) besmirching (*makkha*), (4) spite (*paḷāsa*),⁴¹ (5) selfishness (*macchhariya*), (6) jealousy (*issā*), (7) deceit (*māyā*), (8) craftiness (*sāṭheyya*), (9) malice (*upanāha*),⁴² (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-diṭṭhi*), (24) impatience (*akkhanti*), (25) non-faith (*asaddhā*), (26) consciencelessness (*ahiri*), (27) shamelessness (*anottappa*), (28) indulgence in flavours,⁴³ (29) intimacy (*saṃsagga*), (30) closeness to women, (31) not respecting the teacher and the training,⁴⁴ (32) non-restraint of the sense-faculties,

³⁹ Cf. M I 36f: *Sa kho so ... bhikkhu kodho cittassa upakkilesa ti ... upanāho ... makkho ... paḷāso ... issā ... macchhariyaṃ ... māyā ... sāṭheyyaṃ ... thambho ... sarambho ... māno ... atimāno ... mado ... pamādo ...* M I 42: *Pare kodhanā ..., mayamettha akkodhanā bhavissamā ti sallekho karaṇīyo. ... upanāhī ... anupanāhī ... makkhī ... amakkhī ... paḷāsī ... apaḷāsī ... issukī ... anissukī ... maccharī ... amaccharī ... saṭhā ... asaṭhā ... māyāvī ... amāyāvī ... thaddhā ... atthaddhā ... atimānī ... anatimānī ... dubbacā ... suvacā ... pāpamittā ... kalyāṇamittā ... pamattā ... appamattā ... assaddhā ... saddhā ... ahirikā ... hirimanā ... anottāpī ... ottāpī ... appassutā ... bahussutā ... kusītā ... āraddhavīriyā ... muṭṭhasatī ... upaṭṭhitassatī ... duppaññā ... paññāsampannā ... sandiṭṭhiparāmāsī ādhānaggāhī duppaṭṭhinissaggī ... asandiṭṭhiparāmāsī anādhānaggāhī suppaṭṭhinissaggī bhavissamā ti sallekho karaṇīyo.*

⁴⁰ The character 惱 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*.

⁴¹ The text has 熱 which corresponds to *tapa* or *pariḷāha*, “heat”. M I 36f & 42, see above have *paḷāsa*, “spite” here. Apparently Saṅghapāla misunderstood *paḷāsa* as *pariḷāha*.

⁴² Probably *thambha*, “obstinacy”, of the Pāli parallels was misunderstood.

⁴³ 營身口味, lit. “concern of the body and mouth [with] flavours” = *rasagedha* or *rasesu gedha*?

⁴⁴ D III 280: *Katame cha dhammā hānabhāgiyā? Cha agāravā. Idhāvuso, bhikkhu sathari agāravo viharati appatisso. Dhamme ... saṅghe ... sikkhāya ... appamāde... paṭisanthāre*

(33) non-moderation with regard to food (*bhojane amattaññutā*),⁴⁵ (34) being indolent in the first and last watches of the night, not practising meditation (*jhāna*) and recitation.⁴⁶ 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*).⁴⁷

agāravo viharati appatisso. A IV 122–24: *Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṃ agāravo appamāde pi so agāravo*. M II 246: *Yo so, ānanda, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāravo viharati appatisso, dhammepi ... saṅghepi ... sikkhāyapi na paripūrakārī hoti*. Cf. A III 330.

⁴⁵ Cf. Dh 7: ... *indriyesu asaṃvutaṃ; bhojanamhi cāmattaññuṃ, kusītaṃ hīnavīriyaṃ ...*

⁴⁶ Cf. M I 273: *Rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādam accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa ... parisodhessāmā ti, evañ-hi vo ... sikkhitabbaṃ.*

⁴⁷ 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 yaṃ bhagavatā idaṃ kattabban-ti paññattasikkhāpadapūraṇaṃ, taṃ cārittaṃ. Yaṃ idaṃ na kattabban-ti paṭikkhittassa akaraṇaṃ, taṃ vārittaṃ. Tatrāyaṃ vacanatto. Caran-ti tasmim sīlesu paripūrakāritāya pavattantī ti cārittaṃ. Vārittaṃ tāyan-ti rakkhanti tena ti vārittaṃ. Tattha saddhāvīriyasādhanam cārittaṃ, saddhāsatisādhanam* vārittaṃ. *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 sādhetabbaṃ. Na hi asaddho, kusīto ca vattapaṭipattiṃ 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.⁴⁸

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.⁴⁹

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”.⁵⁰

⁴⁸ 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 *Vism* parallel; see preceding note.

⁴⁹ 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 saṃvarasīlañ-ca pahānasīlañ-ca*, *Nett-a* 110: *Pahānasīlan-ti tad-angappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaranappahānan-ti pañcappahānāni. Tesu nissaranappahānavajjānaṃ pahānānaṃ vasena pahānasīlaṃ vedītabbaṃ*. Sv-ṭ II 340: ... *sabbaso ekadesena ca tadantogadhabhāvato tadeva padhānasīlaṃ nāmā ti āha uttama-jetṭhaka-sīlasaṃvarāyāti*. Cf. *A* II 16: *Samvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhañappadhānaṃ*.

⁵⁰ Cf. Sv II 425: *Evaṃsīlā ti maggasīlena phalasīlena lokiyalokuttarasīlena evaṃsīlā*. Ud-a 151: *Yathāvidhā te bhagavanto maggasīlena phalasīlena sabbenapi lokiyalokuttarasīlena ...*

Due to being endowed with mundane virtue, there is accomplishment of a [superior] existence (*bhavasampatti*).⁵¹ 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”.⁵²

15 Two kinds of virtue: 5

Furthermore, there are two kinds of virtue: virtue with limitation (*pariyanta*) and virtue without limitation.⁵³

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.

⁵¹ Cf. *Vism* I.29/p.12: ... *yaṃ imināhaṃ sīlena devo vā bhavissāmi devaṅṅataro vā ti evaṃ bhavasampattiṃ ākaṅkhamānena pavattitaṃ,*

⁵² Read 所說, *desita*, or 所制, *paññatta*, instead of 所斷, *pahātabba*. Cf. *Paṭis* I 42: *Anupasampannānaṃ pariyantasikkhāpadānaṃ, idaṃ pariyantapārisuddhisīlaṃ. ... Upasampannānaṃ apariyantasikkhāpadānaṃ, idaṃ apariyantapārisuddhisīlaṃ.* Cf. *Paṭis*-a I 202: ... *upasampannasīle patto anupasampannasīlassa avasānasabbhāvato vā pariyanto avasānaṃ assā atthīti pariyantā. ... Anupasampannānaṃ-ti anavasesasamādānavasena sīlasampadāya bhusaṃ sampannā ti upasampannā, na upasampannā anupasampannā. Tesāṃ anupasampannānaṃ.*

⁵³ Cf. *Paṭis* I 43–44: *Atthi sīlaṃ pariyantaṃ, atthi sīlaṃ apariyantaṃ. ... Atthi sīlaṃ lābhapariyantaṃ, atthi sīlaṃ yasapariyantaṃ, atthi sīlaṃ nātipariyantaṃ, atthi sīlaṃ aṅgapariyantaṃ, atthi sīlaṃ sīla jīvitapariyantaṃ. ... Idh’ ekacco lābhahetu lābhapaccayā lābhakāraṇā yathāsamādiṇṇaṃ sikkhāpadaṃ vītikkamati — idaṃ taṃ sīlaṃ lābhapariyantaṃ. ... aṅgahetu aṅgapaccayā aṅgakāraṇā yathā samādiṇṇaṃ sikkhāpadaṃ vītikkamāya cittaṃ pi na uppādeti kiṃ so vītikkamissati, idaṃ taṃ sīlaṃ no aṅgapariyantaṃ. ... jīvitapaccayā jīvitakāraṇā yathāsamādiṇṇaṃ sikkhāpadaṃ vītikkamāya cittaṃ pi na uppādeti, kiṃ so vītikkamissati: idaṃ taṃ sīlaṃ na jīvitapariyantaṃ.*

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*)⁵⁴ 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.⁵⁵

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.⁵⁶

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”.

⁵⁴ “Precepts and observances” is explained in Ch. 12 § 26/p.457c24.

⁵⁵ Vism I.29/p.12: ... *dve nissayā taṅhānissayo ca diṭṭhinissayo ca. Tattha yaṃ imināhaṃ sīlena devo vā bhavissāmi devaññataro vā ti evaṃ bhavasampattiṃ ākaṅkhamānena pavattitaṃ, idaṃ taṅhānissitaṃ. Yaṃ sīlena suddhī ti evaṃ suddhidiṭṭhiyā pavattitaṃ, idaṃ diṭṭhinissitaṃ. Yaṃ pana lokuttaraṃ lokiyañ-ca tasseva sambhārabhūtaṃ, idaṃ anissitaṃ-ti evaṃ nissitānissitavasena duvidhaṃ. Cf. Vism I.32: Tattha lokiyaṃ bhavavisesāvahaṃ hoti bhavanissaraṇassa ca sambhāro.*

⁵⁶ Cf. Vism I.27: ... *Maggabrahmacariyassa ādibhāvabhūtan-ti ādibrahmacariyakam, ājīvaṭṭhamakasīlassetaṃ adhivacanaṃ. ... Yāni vā sikkhāpadāni khuddānukhuddakāni ti vuttāni, idaṃ ābhisamācārikasīlaṃ. Sesam ādibrahmacariyakam.*

The virtue of the other training rules⁵⁷ is called “virtue of the minor [training-rules]”.⁵⁸

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.⁵⁹

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 Paccekabuddhas.

⁵⁷ 有餘學戒, *avasesa or sāvasesa sikkhāpada*? Cf. Mp II 348: *Khuddānukhuddakānīti cattāri pārājikāni t̥hapetvā sesasikkhāpadāni. ... Ādibrahmacariyakānīti maggabrahmacariyassa ādibhūtāni cattāri mahāsīlasikkhāpadāni.* Cf. Sn-a I 343: *Evaṃ bhagavā āyasmantaṃ rāhulaṃ ājīvapārisuddhisīle samādapetvā idāni avasesasīle samathavipassanāsu ca samādapetuṃ saṃvuto pātimokkhasmin-ti ādim-āha.*

⁵⁸ 輕戒, lit, “minor virtue” or “minor precepts”, however, presumably it is identical to 學微細戒, “minor training rules”.

⁵⁹ Cf. A I 231ff: *Adhisīlasikkhā, adhicittasikkhā adhipaññāsikkhā: imā kho ... tisso sikkhā, yatthetaṃ sabbaṃ samodhānaṃ gacchati. ... Idha pana ... bhikkhu sīlesu paripūrakārī hoti samādhimim̐ paripūrakārī paññāya paripūrakārī, so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi. Taṃ kissa hetu? Na hi mettha ... abhabbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvasīlo ca hoti t̥hitasīlo 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 (*āpāṇa-koṭika*).

[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 life⁶⁰ 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,⁶¹ 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”.⁶²

⁶⁰ 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: *kālaparicchedam katvā samādinnaṃ sīlaṃ kālapariyantam; yāvajīvam samādiyitvā āpāṇakoṭikanti*.

⁶¹ 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.

⁶² Cf. *Vism* I.17–18/p.7, *Paṭis-a* I 218 (abridged in *Nidd-a* I 122, *Vibh-a* 330): *Tattha cetaṇā sīlaṃ nāma pāṇātipātādīhi vā viramantassa vattapaṭipattiṃ vā pūrentassa cetaṇā. Cetasikaṃ sīlaṃ nāma pāṇātipātādīhi viramantassa virati. Api ca cetaṇā sīlaṃ nāma pāṇātipātādīhi pajahantassa sattakammaphacetanā. Cetasikaṃ sīlaṃ nāma abhijjhaṃ pahāya vigatābhijjhena cetasā viharatī ti ādinā nayena saṃyuttamahāvagge vuttā anabhijjhābyāpādasammādiṭṭhi-dhammā. Saṃvaro sīlan-ti ettha pañcavidhena saṃvaro veditabbo pātimokkhasaṃvaro. ... yā ca pāpabhūrukānaṃ kulaputtānaṃ sampattavathuto virati, sabbametaṃ saṃvarasīlan-ti veditabbaṃ. Avītikkamo sīlan-ti samādinnaṃ sīlassa 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 (*paṭippassaddha-sīla*).⁶³

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].⁶⁴

The virtue of the good worldlying that is the requisite for entering upon the path (*magga-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.⁶⁵

saṃvarasīlam, avītikamasīlan-ti idam-eva nipariyāyato sīlam. Cetanāsīlam, cetasikam sīlan-ti pariyaṃyato sīlan-ti veditabbam. Vibh-mṭ 177: Avītikkananaviratibhāvato ti avītikka-samādānabhūtā viratī ti katvā vārittasīlam patvā viratī eva padhānan-ti cetanāsīlassa pi pariyaṃyatā vuttā. See also Ch. 2 fn. 5.

⁶³ Paṭis I 42, Vism I.25/p.11: *Sattannaṃ sekkhānaṃ — idaṃ aparāmaṭṭhapārisuddhisīlam. ... Tathāgatasāvakaṇaṃ khīṇāsavānaṃ paccekabuddhānaṃ tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ — idaṃ paṭippassaddhipārisuddhisīlam. Vism I.35/p.14: Tatiyattike yaṃ dukesu nissitan-ti vuttam, taṃ taṇhādīṭṭhīhi parāmaṭṭhattā parāmaṭṭham. Puthujjanakalyāṇakassa maggasambhārahūtāṃ sekkhānaṃ-ca maggasampayuttaṃ aparāmaṭṭham. Sekkhāsekkhānaṃ phalasampayuttaṃ paṭippassaddhan-ti evaṃ parāmaṭṭhādivasena tividham. Vism I.137/p.48: Sekkhānaṃ pana sīlam diṭṭhivasena aparāmaṭṭhattā, puthujjanānaṃ vā pana rāgavasena aparāmaṭṭhasīlam aparāmaṭṭha-pārisuddhīti veditabbam. Vism I.139/p.49: Arahantādīnaṃ pana sīlam sabbadarathappaṭippassaddhiyā parisuddhattā paṭippassaddhipārisuddhīti veditabbam. Cf. A II 56–7: ariyasāvako ariyakantehi sīlehi samannāgato hoti akkhaṇḍehi ... aparāmaṭṭhehi samādhisaṃvattanikehi.*

⁶⁴ 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 yaṃ dukesu nissitan-ti vuttam*), this refers to the explanation of “dependent virtue”, 有依戒 = *sanissitasīla*, 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.

⁶⁵ Cf. AI 147, D III 220: *Tīṇi ādhipateyyāni attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ. Vism I.34/p.14: ... attano ananurūpaṃ pajahitukāmena attagarunā attanigāravena pavattitaṃ attādhipateyyaṃ. Lokāpavādaṃ pariharitukāmena lokagarunā loke gāravena pavattitaṃ lokādhipateyyaṃ. Dhammamahattaṃ 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*).⁶⁶

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 remorse⁶⁷ and for the benefit of others — this is called “virtue that is desireless”.

pavattitaṃ dhammādhigateyyanti. Sv III 1005: Ādhigateyyesu adhipatito āgataṃ ādhigateyyaṃ. Ettakomhi sīlena samādhinā paññāya vimuttiyā, na me etaṃ patirūpan-ti evaṃ attānaṃ adhipattiṃ jeṭṭhakaṃ katvā pāpassa akaraṇaṃ attādhigateyyaṃ nāma. Lokaṃ adhipatiṃ katvā akaraṇaṃ lokādhigateyyaṃ nāma. Lokuttaradhammaṃ adhipatiṃ katvā akaraṇaṃ dhammādhigateyyaṃ nāma. Cf. Mp II 243. Cf. 447c28 自身依 = attādhigateyya, and 447c29 世依 = lokādhigateyya.

⁶⁶ Not in Vism. Cf. Nidd I 41: *visamāya pañidhiyā hetu visamaṃ na careyya. Cf. Nett-a 154: Tathā sīlesu paripūrakārino khantibahulassa uppannaṃ dukkhaṃ aratiñca abhibhūyya viharato sañkhārānaṃ dukkhatā vibhūtā hotī ti dukkhānupassanā sīlappadhānā ti āha appañihitavimokkhamukhaṃ sīlakkhandho ti.*

⁶⁷ 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.⁶⁸

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 deliberately⁶⁹ 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*).⁷⁰

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.

⁶⁸ Cf. Vism I.36/p.14: *Yaṃ āpattiṃ anāpajjantena pūritaṃ, āpajjitvā vā puna katapaṭikammaṃ, taṃ visuddhaṃ. Āpattiṃ āpanassa akatapaṭikammaṃ avisuddhaṃ. Vatthumhi vā āpattiyā vā ajjhācāre vā vematikassa sīlaṃ vematikasīlaṃ nāma. Tattha yoginā avisuddhasīlaṃ visodhetabbaṃ, vematike vatthujjhācāraṃ akatvā vimati paṭivinetabbā iccassa phāsu bhavissatī ti. Cf. Vism-mhṭ I 35: Katapaṭikammaṃ-ti vuṭṭhānadesanāhi yathādhammaṃ katapaṭikāraṃ. ...*

⁶⁹ The text literally has ... due to oneself”, “... on one’s own”, 自故犯。At 402a27 知而故犯 is used.

⁷⁰ Cf. Vism I.37/p.14: *catūhi ariyamaggehi tīhi ca sāmāññaphalehi sampayuttaṃ sīlaṃ sekkhaṃ. Arahattaphalasampayuttaṃ asekkhaṃ. Sesaṃ nevasekkhanāsekkhan-ti evaṃ sekkhādivasena tividhaṃ.*

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*).⁷¹

What is “virtue due to fear”? There is a person who through fear of blame⁷² 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.⁷³

28 Three kinds of virtue: 8

Furthermore, there are three kinds of virtue: inferior (*hīna*), middling (*majjhima*), and superior (*paṇīta*).⁷⁴

What is “inferior virtue”? [Virtue] held on to (*paramatṭha*) 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”.

⁷¹ Not found in the *Visuddhimagga* and other Pāli texts.

⁷² 畏罪, could also mean “fear of offence” or “fear of fault”. Cf. 畏於細罪, “[seeing] fear in tiny faults”, *aṇumattesu vajjesu bhayadassāvī*, 402b22.

⁷³ The cow and dog observances were ascetic practices consisting of imitating the behaviour of cows and dogs; see M I 388–9: *So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ ... kāyassa bhedaṃ parammaraṇāṃ gunnaṃ saḥavyataṃ uppajjati. Sace kho panassa evaṃ diṭṭhi hoti: iminā ’haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti sāssa hoti micchādiṭṭhi. Micchādiṭṭhikassa kho ahaṃ seniya dvinnamaṃ gatīnaṃ aññataramaṃ gatīmaṃ vadāmi: nirayaṃ vā tiracchānayaṇiṃ vā. ...*

⁷⁴ 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*).⁷⁵

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 peace⁷⁶ — this is called “virtue partaking of stability”. [402b]

What is [virtue] “partaking of distinction”? When someone is accomplished in 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*).⁷⁷

⁷⁵ For this classification, see A III 427, Vism I.39/p.15 and Vism-mḥṭ I 36.

⁷⁶ 寂見, *santi-dassana* or *upasama-dassana*. “Peace” refers to nibbāna. 寂見 is not found elsewhere in Vim.

⁷⁷ Cf. D III 125: ... *upāsakā gihī odātavaśanā brahmacārino*. A III 296: ... *bhagavato sāvīkā gihī odātavaśanā 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 (*sāmaṇera-sāmaṇerī-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”.⁷⁸

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*),⁷⁹ and virtue due to former causes (*pubbahetuka-sīla*).⁸⁰

What is “natural virtue”? The virtue of Uttarakuru⁸¹ — 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 womb⁸² — this is called “virtue that is an essential quality”.

⁷⁸ Cf. Vism I.40/p.15: ... *Bhikkhuniyo ārabha paññattasikkhāpadāni, yāni ca tāsāṃ bhikkhūnaṃ paññattito rakkhitabbāni, idaṃ bhikkhunisīlaṃ. Sāmaṇerasāmaṇerīnaṃ dasasīlāni anupasampanna-sīlaṃ. Upāsaka-upāsikānaṃ niccasīlavasena pañcasikkhāpadāni, sati vā ussāhe dasa, uposathaṅgavasena aṭṭhā ti idaṃ gahaṭṭhasīlan-ti ...*

⁷⁹ 法志戒. *Dhammatā* means “in accordance with the Dhamma”, “general rule”, or “natural”.

⁸⁰ Cf. Vism I.41/p.15: ... *uttarakurukānaṃ manussānaṃ avītikkamo pakatisīlaṃ. Kuladesapāsaṅḍānaṃ attano attano mariyādācārittaṃ ācārasīlaṃ. Dhammatā esā, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti na bodhisattamātu purisesu mānasaṃ uppajji kāmaguṇūpasamhitānaṃ evaṃ vuttaṃ bodhisattamātusīlaṃ dhammatāsīlaṃ. Mahākassapādīnaṃ pana suddhasattānaṃ, bodhisattassa ca tāsu tāsu jātīsu sīlaṃ pubbahetukasīlanti.*

⁸¹ Uttarakuru is a happy realm where people live free from possessiveness and ownership; see D III 199, A IV 396.

⁸² Cf. M III 120: *Yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipatā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā 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.⁸³

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.⁸⁴

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 (*virīya*) and not real undertaking of virtue, [therefore] they are called “right effort”.⁸⁵

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.

⁸³ In accordance with the following text and variant readings, read 戒集戒滅戒滅道具足戒. Cf. M II 25–27: *Ime akusalā sīlā ...; itosamuṭṭhānā akusalā sīlā ...; idha akusalā sīlā aparisesā nirujjhanti ...; evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti Evaṃ paṭipanno kho ... kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.*

⁸⁴ Cf. Paṭis I 44: *Kiṃ samuṭṭhānaṃ sīlanti: kusalcittasamuṭṭhānaṃ kusalasīlaṃ, akusalacittasamuṭṭhānaṃ akusalasīlaṃ ...* Paṭis-a I 219: *Yasmā pana cetanādibhedassa sīlassa sampayuttacittaṃ samuṭṭhānaṃ, tasmā kusalcittasamuṭṭhānaṃ kusalasīlan-ti-ādim-āha.*

⁸⁵ 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.⁸⁶

“Here”: [means] in this Master’s teaching (*satthu-sāsana*).⁸⁷

“Bhikkhu”: [means] the good worldlyling (*kalyāṇa-puthujjana*), and furthermore the trainee (*sekha*), and the non-trainee who is unshakable.⁸⁸

“*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*”.⁸⁹

“Restraint”: non-transgression through bodily and verbal action.

“Restrained”: endowed with the *Pātimokkha* restraint.⁹⁰

“Dwells”: self-controlled in the four postures.⁹¹

35 Conduct

“Is endowed with [proper] conduct and resort” (*ācāragocara-sampanna*). [Herein,] there is [proper] conduct (*ācāra*) and there is misconduct (*anācāra*).⁹²

⁸⁶ D I 63–70, M I 33, etc.: *Idha ... bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, ...*

⁸⁷ Cf. Vibh § 509: *Idhā ti imissā diṭṭhiyā ... imasmiṃ satthusāsane.*

⁸⁸ “Unshakable” = *akuppa* or *añenjadhamma*, and qualifies *asekha*. Cf. Vibh § 510. *Bhikkhū ti samaññāya bhikkhu ... bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhu, ... sekkho bhikkhu, asekkho bhikkhu, nevasekkhanāsekkho bhikkhu, ... samaggena saṅghena ñatticatutthena kammaena akuppena ṭhānārahena upasampanno bhikkhu.*

⁸⁹ Vibh 245, § 511, Nidd II 365: *Pātimokkhan-ti sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mokhaṃ pamokhaṃ (= Be. Ee.: mukhaṃ pamukhaṃ) kusalānaṃ dhammānaṃ samāpattiyā. Cf. Vin I 102: Pātimokkhan-ti ādimetaṃ mukhametaṃ pamukhametaṃ kusalānaṃ dhammānaṃ. Tena vuccati pātimokkhan-ti.*

⁹⁰ Cf. Vibh § 511: *Saṃvaro ti: kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo. Saṃvuto ti: iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Cf. Vism I.43/p.16: Pātimokkham-eva saṃvaro pātimokkhasaṃvaro.*

⁹¹ Vibh § 512, *Viharatī ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati viharatī ti.*

⁹² 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”.⁹³

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”.⁹⁴

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,⁹⁵ 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”.⁹⁶

⁹³ Cf. Vibh 246: *Idhe’ekacco veḷudānena vā ... aññataraññatarena buddhapaṭikuṭṭhena micchā ajīvena jīvitam kappeti: ayaṃ vuccati anācāro*. Cf. Th 937, 938: *Mattikam telaṃ cuṇṇaṃ ca udakāsanabhojanam, gihīnam upanāmenti ākaṅkhitā bahutaram, ...*

⁹⁴ *Kāyika anācāra*. See Nidd I 228–9: *... Idhe’ekacco saṅghagato acittikāarakato therānaṃ bhikkhūnaṃ anupāhanānaṃ caṅkamantānaṃ sa-upāhana caṅkamati, ... tattha pi sahasā pavisati kumārakassa pi siraṃ parāmasati*.

⁹⁵ 拍肩而語, lit. “he speaks striking the shoulders”. This is a mistranslation of *bāhāvikkhepako pi bhanati* “he talks waving his arms”.

⁹⁶ *Vācasika anācāra*. Cf. Nidd I 230: *Idhe’ekacco saṅghagato acittikāarakato there bhikkhū anāpuccham vā anajjhīṭṭho vā ārāmagatānaṃ bhikkhūnaṃ dhammaṃ bhanati, ... Idhe’ekacco antaragharam pavīṭṭho itthiṃ vā kumāriṃ vā evam-āha: itthamṇāme itthamgotte kiṃ athi? ...*

All immorality (*dussīlya*) is misconduct.⁹⁷

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.⁹⁸ 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,⁹⁹ and are extremely detestable. This is called “improper resort”.¹⁰⁰

⁹⁷ Vism I.44/p.17: *Sabbam-pi dussīlyaṃ 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.

⁹⁸ 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 *ābhisamācārika*, “what is related to the basic discipline” or “the minor rules” indicates that Saṅghapāla misunderstood *samācārika* in *ābhisamācārika* 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-mḥ 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 asaṃsaṭṭho* “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 ālokiteṇa vilokiteṇa samiñjiteṇa pasāriteṇa okkhittacakkhu iriyāpathasampanno indriyesu guttadvāro bhojane mattaññū jāgariyamanuyutto satisampajāññena samannāgato appiccho santuṭṭho āraddhavīriyo ābhisamācārikesu sakkaccakārī garucittikārabahulo viharati, ayaṃ vuccati ācāro*. Ud-a 225, It-a II 129: *Apica yo bhikkhu sathari sagāravo sappatisso sabrahmacārīsu sagāravo sappatisso ... viharati, ayaṃ vuccati ācārasampanno*.

⁹⁹ *Catuparisā*. The four assemblies are bhikkhu, bhikkhu, bhikkhunī, upāsakas (laymen) and upāsikās (laywomen).

¹⁰⁰ Cf. Vibh 247, Vism I.45: *Idh’edacco vesiyāgocaro vā hoti, ... ayaṃ 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.¹⁰¹

“[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.¹⁰² Depending on these qualities, a man hears what he has not yet heard and what has been heard is furthered, he overcomes doubt, straightens 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.¹⁰³ This is called “resort as protection”.

Q. What is “resort as a tether”?

¹⁰¹ 販賣女色行處, lit. “a place where female beauty (*itthirūpa*) is sold”. Untraced.

¹⁰² Cf. Vism I.49/p.19: *Dasakathāvattugūṇasamannāgato kalyāṇamitto, yaṃ nissāya assutaṃ suṇāti, sutam pariyoḍapeti, kaṅkham vitarati, diṭṭhiṃ ujum karoti, cittaṃ pasādeti. Yassa vā pana anusikkhamāno saddhāya vaḍḍhati, sīlena, sutena, cāgena, paññāya vaḍḍhati, ayaṃ vuccati upanissayagocaro.* Cf. A IV 357: ... *kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā.*

¹⁰³ Vism I.50/p.19: *Idha bhikkhu antaragharaṃ pavittṭho vīthiṃ paṭipanno okkhittacakkhu ... na disāvidisaṃ pekkhamāno gacchati, ayaṃ 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”.¹⁰⁴

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”¹⁰⁵ 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].¹⁰⁶

“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”.

¹⁰⁴ Vism I.50/p.19: *Cattāro satipaṭṭhānā yatha cittaṃ upanibandhati. Vuttañhetam bhagavatā: Ko ca ... bhikkhuno gocaro sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā ti* (= S V 148), *ayaṃ vuccati upanibandhagocaro*. Probably the four *satipaṭṭhānā* were lost from the Chinese translation during transmission.

¹⁰⁵ 我於所學畢故敢造。 Cf. Vibh-a 343: *Yo pi bhikkhu sabbalahukaṃ dukkaṭadubbhāsitamattaṃ paṭhamapārājikasadisam katvā daṭṭhum sakkoti — ayaṃ aṇumattāni vajjāni vajjato bhayato passati nāmā ti veditabbo*.

¹⁰⁶ 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, pāṭidesanīyāpattikkhandho, dukkaṭāpattikkhandho, dubbhāsītāpattikkhandho*. Cf. Vjb 72: *Sattahi āpattikkhandhehi saṃvaro saṃvaravinayo paññattisikkhāpadam-eva*. Ud-a 253: *Sattannaṃ āpattikkhandhānaṃ avitikkamalakkhaṇo saṃvaro*.

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.¹⁰⁷

Q. What is wrong livelihood?

A. Deceiving, fawning, hinting, bullying, and pursuing gain with gain.¹⁰⁸

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.¹⁰⁹

(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”.¹¹⁰

¹⁰⁷ Cf. Vism I.42/p.16: *Yā pana ājīvahetupaññattānaṃ channaṃ sikkhāpadānaṃ vītikkamassa, kuhanā lapanā nemittikatā nippesikatā lābhena lābhaṃ nijigīsanatā ti evamādīnañ-ca pāpadhamānaṃ vasena pavattā micchājīvā virati, idaṃ ājīvapārisuddhisīlaṃ. Vin V 99: Ājīvavipattipaccayā cha āpattiyo āpajjati ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati, āpatti pārājikassa; ...*

¹⁰⁸ See Nidd II 495: *Cīvaraṃ labhitvā piṇḍapātaṃ labhitvā na kuhanāya, na lapanāya, na nemittikatāya, na nippesikatāya, na lābhena lābhaṃ nijigīsanatāya, na dārudānena ...*

¹⁰⁹ This might be a free translation of a passage found in Vism I.68/p.24: *Ito paraṃ yasmā paccayapaṭisevanasāmantaajappanairiyāpathasannissitavasena mahāniddese tividhaṃ kuhanavattu āgataṃ. Tasmā tividhampetaṃ dassetuṃ paccayapaṭisevanasaṅkhātena vā ti evamādi āraddhaṃ. Tattha cīvarādīhi nimantitassa tadatthikasappa sato pāpicchataṃ nissāya paṭikkhipanena, te ca gahapatike attani suppatiṭṭhitasaddhe ñatvā puna tesam aho ayyo appiccho na kiñci paṭigggaṇhituṃ icchati, suladdhaṃ vata no assa sace appamattakam-pi kiñci paṭigggaṇheyyā ti nānāvidhehi upāyehi pañitāni cīvarādīni upanentānaṃ tadanuggahakāmatam yeva āvikatvā paṭigggaṇheyaṃ ca tato pabhuti api sakaṭabhārehi upanāmanahetubhūtaṃ vimhāpanaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavattūti veditabbaṃ. ... Cf. Vibh 352, Vism I.61/p.23: *Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paccayapaṭisevanasaṅkhātena vā sāmantaajappitena vā iriyāpathassa vā aṭṭhapanā ... kuhittataṃ, ayaṃ vuccati kuhanā. See also Nidd I 224–225 quoted in Vism I.68–70/p.24–26.**

¹¹⁰ 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 katamaṃ iriyāpathasaṅkhātaṃ kuhanavattu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo evaṃ maṃ jano sambhāvesatī*

- (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]”.¹¹¹

“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.¹¹² 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 lābhaṃ 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

ti gamanaṃ saṅṭhapeti, sayanaṃ saṅṭhapeti, pañidhāya gacchati, ... seyyaṃ kappeti, samāhito viya gacchati, ... seyyaṃ kappeti, āpāthakajjhāyīva hoti. ...

¹¹¹ 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 I.69/p.26: *Katamaṃ sāmantajappanasāṅkhātamaṃ kuhanavattthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo evaṃ maṃ jano sambhāveṣṣati ti ariyadhammasannissitaṃ vācaṃ bhāsati yo evarūpaṃ cīvaraṃ dhāreti, so samaṇo mahesakko ti bhaṇati; ... Atha vā ... kuhakakuhako lapakalapako mukhasambhāvito ayaṃ samaṇo imāsaṃ evarūpānaṃ santānaṃ vihārasamāpattīnaṃ lābhī ti tādisaṃ gambhīraṃ gūlhaṃ nipuṇaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaṃyuttaṃ kathaṃ katheti. ...* Vism I.78: *Sāmantajappā ti samīpaṃ katvā jappanaṃ*. Vism-mḥṭ I 54: *Aññaṃ viya katvā attano samīpe bhaṇanaṃ sāmantajappitaṃ*.

¹¹² 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 I.77: *Nemittakatāniddese nimittan-ti yaṅkiñci paresaṃ paccaḍānasaṃyojanakaṃ kāyavacīkammaṃ*.

flowers [etc.]; or to peddle [goods] as a travelling merchant; or to support army officers [by making predictions]; or to sharpen weapons.¹¹³ 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” (*indriyaśamvara-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.].¹¹⁴ 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;¹¹⁵ (5) through restraint like that shown by Nanda;¹¹⁶ (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.

¹¹³ The exact meaning of some of these items in the text is unclear. See Nidd II 495: ... *na lābhena lābhaṃ nijigīsanaṭṭāya, na dārudānena, na veḷudānena, na pattadānena, na pupphadānena, na phaladānena, na sinānadānena, na cuṇṇadānena, na mattikādānena, na dantakaṭṭhadānena, na mukhodakadānena, na cātukamyatāya, na muggasūpyatāya, na pārībhaṭṭatāya, na piṭṭhamaddikatāya, na vatthuvijjāya, na tiracchānavijjāya, na aṅgavijjāya, na nakkhattavijjāya, na dūtagamanena, na paṇṇagamanena, na jaṅghapesanikena, na vejjakammena, na piṇḍapaṭiṇḍakena, na dānānuppādānena dhammena samena laddhā labhivā adhigantvā vinditvā paṭilabhivāti — annañ-ca laddhā vasanañ-ca kāle.* Cf. the list of wrong livelihoods at D I 9.

¹¹⁴ ... 煩惱相著及受持不犯。 Cf. Vism I.54/p.20: *Na nimittaggāhīti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ na gaṇhāti, diṭṭhamatte yeva saṅṅhāti.* Vism I.60/p.22: *rūpādīsū kilesānubandhanimittādiggāhaparivajjanalakkhaṇaṃ indriyaśamvarasīlan-ti vedittabbaṃ.* D I 70: ... *bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaṅgāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, ...*

¹¹⁵ Cf. S III 143: *Careyyādittasīso va patthayaṃ accutaṃ padaṃ.* A II 93: *Seyyathā pi ... ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ-ca ... sampajaññañ-ca kareyya; evam-evaṃ kho ... tena puggalena tesam yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ... karaṇīyaṃ.*

¹¹⁶ Nanda was the disciple foremost in sense-restraint; see A I 25: *Etad aggaṃ ... indriyesu-gutta-dvārānaṃ yadidaṃ 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”.¹¹⁷

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,¹¹⁸ 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,¹¹⁹ 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].¹²⁰

¹¹⁷ This has been translated in accordance with the terms used in the explanations and the Pāli parallel. M I 9: *Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati neva davāya ... phāsuvihāro cāti.*

¹¹⁸ 如穀須膏。 Cf. Vism I.91/p32: *akkhabbhañjanamiva ca sākaṭiko kāyassa ṭhitatthaṃ yāpanatthañcesa piṇḍapātaṃ paṭisevati.*

¹¹⁹ S II 98. Also Th 445: *Uppajje ce rase taṅhā puttamaṃsūpamaṃ saro.*

¹²⁰ See Vism I.93/p.33: *... bhesajjamiva gilāno. ... Sappāyaparimitabhōjanena tassā paccayaṃ vināsento taṃ purāṇañ-ca vedanaṃ paṭihāṅkhāmi ...*

“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 (*paṭisaṅkhā*), namely, the reflection on what is to be abandoned (*pahātabba*), the reflection on support (*paccaya*), the reflection on subsistence, and the reflection on moderation.¹²¹

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 (*paṭisevana*)].¹²²

¹²¹ This passage cannot be traced in Pāli texts.

¹²² 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 (*paṭisevana*).

- (1) Avoiding the two extremes, one attains the middle way (*majjhima-paṭipadā*). 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.¹²³
- (3) One reflects: “Robes are [just] for preventing exposure to wind, cold, heat, mosquitoes, gadflies, and ants, and for concealing the private parts”.¹²⁴ Thus, the reflection on the [middle] way is [the reflection on] using. One also reflects that medicines are just for [curing] diseases.¹²⁵

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.¹²⁶

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.¹²⁷

Q. What is “use as theft”?

A. Use [of requisites] by an immoral person (*dussīla*).

¹²³ The text literally has “remaining/other reflection on middle way is to be developed”, 餘中具足觀應當修行。

¹²⁴ M I 10: ... *paṭisaṅkhā yoniso cīvaram paṭisevati yāvadeva sītassa paṭighātāya, ... yāvadeva hirikopīnappaṭicchādanattham*. The Pāli has “creeping animals” (*sarīsapā*) or “snakes” instead of “ants”.

¹²⁵ M I 10: *Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram paṭisevati ... abyābajjihaparamatāya*.

¹²⁶ AV 87–88: *Parapaṭibaddhā me jīvīkā ti pabbajitena abhiṅgam paccavekkhitabbam*.

¹²⁷ Spk II 199: *Cattāro hi paribhogā theyyaparibhogo iṅaparibhogo dāyajjaparibhogo sāmīparibhogo-ti. Tattha dussīlassa saṅghamajjhe nisīditvā bhuñjantassā-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.¹²⁸

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,¹²⁹ 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

¹²⁸ 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*.

¹²⁹ Cf. *Vism* I.98/p.36: *Evametasmim catubbidhe sīle saddhāya pātimokkhasaṃvaro sampādetabbo. Saddhāsādhano hi so, sāvakaṃvīṇāyāṭṭattā sikkhāpadapaññattiyā. Vism* I.10/p.36: *Yathā ca pātimokkhasaṃvaro saddhāya, evaṃ satiyā indriyasaṃvaro sampādetabbo. Satisādhano hi so, satiyā adhiṭṭhitānaṃ indriyānaṃ abhijjhādīhi ananvāssavanīyato. Vism* I.111/p.40: *Yathā pana indriyasaṃvaro satiyā, tathā vīriyena ājīvapārisuddhi sampādetabbā. Vīriyasādhanaṃ hi sā, sammāradhāvīriyassa micchājīvappahānasambhavato. Vism* I.123/p.43: *Yathā ca vīriyena ājīvapārisuddhi, tathā paccayasannissitasīlaṃ paññāya sampādetabbam. Paññāsādhanaṃ hi taṃ, paññavato paccayesu ādīnavānisamsadassanasamatthabhāvato.*

mindfulness;¹³⁰ 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.¹³¹

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".¹³²

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.

¹³⁰ 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 pātimokkhasaṃvaro saddhāya, evaṃ satiyā indriyasamvaro sampādetabbo. Satisādhano hi so, satiyā adhiṭṭhitānaṃ indriyānaṃ abhijjhādīhi ananvāssavaṇīyato*. Vism I.111/p.40: *Yathā ca vīriyena ājīvapārisuddhi, tathā paccayasannissitasīlaṃ paññāya sampādetabbam. Paññāsādhanaṃ hi taṃ, paññavato paccayesu ādīnavānisaṃsadassanasamatthabhāvato*.

The character 深 in 深信, etc, usually corresponds to *gambhīra*, "deep", but it here could correspond to *atīva* "very much" or *uḷāra* "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".

¹³¹ The text is cryptic: 不為壽命而斷諸事安者所作得身口業威儀.

¹³² S II 99: *Kabaḷīkāre, bhikkhave, āhāre pariññāte pañcakāmaguṇiko rāgo pariññāto hoti*.

46 Purity of virtue and its characteristic

Q. How to give rise to purity of virtue?¹³³

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 ordained¹³⁴ 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*).¹³⁵ This is what is taught by the former teachers.¹³⁶

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,¹³⁷ 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.¹³⁸ Due to the purity of virtue, he is doing every bodily and verbal action that ought to be done.

¹³³ Read 令戒清淨 in accordance with 400c03–04 and 404a20.

¹³⁴ Read 具足 instead of 具.

¹³⁵ 勝法, *aggadhamma*, *uttamadhamma* see Ch. 8 fn. 539. Cf. A III 433: *Chahi ... dhammehi samannāgato bhikkhu bhabbo aggaṃ dhammaṃ arahattaṃ sacchikātum. ... Nidd II 313: Sekkhā aggadhammaṃ arahattaṃ patthenti. Th-a I 206: Aggadhammo-ti aggo uttamo navavidhalokuttaro dhammo suṭṭhu aviparītaṃ desito paveditoti.*

¹³⁶ This passage cannot be traced in Pāli texts.

¹³⁷ See above 403a16–b08 and also Ch. 2 fn. 163.

¹³⁸ *Vism I.126/p.44: Saṃvarasuddhi nāma indriyasamvarasīlaṃ. Tañ-hi na puna evaṃ karissāmī ti cittādhiṭṭhānasamvareneva sujjanato samvarasuddhī ti vuccati. ... Paccavekkhaṇasuddhi nāma paccayasannissitasīlaṃ. Tañ-hi vuttappakārena paccavekkhaṇena sujjanato 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,¹³⁹ 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?¹⁴⁰

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.¹⁴¹ 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.¹⁴² 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

¹³⁹ 成相應及諸煩惱不起退悔。The text is corrupt or is mistranslation. Cf. Paṭis II 23, 243: *sabbakīlesasamvaraṭṭhena sīlavisuddhi*. Paṭis-a I 210: *Sīlavisuddhiyā samvaralakkaṇaṃ*.

¹⁴⁰ Read 幾因以是戒住 as at 400c04.

¹⁴¹ The assemblies of noblemen, brahmins, householders, and ascetics, or bhikkhus, bhikkhunīs, upāsakas (laymen), and upāsikās (laywomen). Cf. D II 85: *Puna ca paraṃ gahapatayo dussīlo sīlavipanno yaṃ yad eva parisam upasaṅkamati yadi khattiya-parisam yadi brāhmaṇa-parisam yadi gahapati-parisam yadi samaṇa-parisam, avisārado upasaṅkamati maṅkubhūto*.

¹⁴² Or “He arouses much resentment in his relatives and friends”, 於其親友多起嫌怨。

the Noble [Dhamma], as an outcaste (*caṇḍāla*) has no desire for the throne.¹⁴³ 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].¹⁴⁴ At the time of death, he is confused and he will go to a bad destination.¹⁴⁵

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.¹⁴⁶ 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;¹⁴⁷ 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.

¹⁴³ Vism I.154/p.54: *Nirāso saddhamme caṇḍālakumārako viya rajje.*

¹⁴⁴ 如糞火生不如。Perhaps “He is like a dung fire. [His] rebirth [will be] inferior”.

¹⁴⁵ D II 85: ... *dussīlo sīlavipanno sammūlho kālaṅkaroti. Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. ... kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ...*

¹⁴⁶ 若變此惡成戒功德, lit. “If [he/one] changes, this/these bad [qualities] become good qualities.”

¹⁴⁷ Vism I.98/p.36: *Kikī va aṇḍaṃ camariva vāladhi, piyaṃ va puttaṃ nayaṇaṃ va ekakaṃ, tath’eva sīlaṃ anurakkhamānakā, supesalā hotha sadā sagaravā.* Khp-a 237, Sn-a I 193: *Yathā ca kikī sakuṇikā aṇḍaṃ, camarī migo vāladhiṃ, ekaputtikā nārī piyaṃ ekaputtakaṃ, ekanayano puriso taṃ ekanayanañ-ca rakkhati, tathā ativiya appamatto attano sīlakkhandhaṃ rakkhati.* J-a III 375: ... *kikī vā aṇḍaṃ viya, camarī vā vāladhiṃ viya, mātā piyaputtaṃ viya, ekacakkhuko puriso cakkhuṃ viya rakkhati, tasmim tasmim yeva khaṇe uppanakilesaṃ niggaṇhāti.* Cf. Ap 61, v. 16. Cf. Sn-a I 317: *Kikī sakuṇikā ākāsapaṭanabhayena 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

Asceticism¹

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 (*dhutaṅga*). Why? The meditator should undertake the ascetic qualities² for various reasons: for fewness of wishes, for contentment, for effacement,³

¹ 頭陀品第三, lit. “Asceticism, Chapter Three”. In the Tibetan translation this chapter is called *sbyangs pa'i yon tan bstan pa*, = dhutaṅganiddeśa, “Exposition of the Ascetic Qualities”. In the *Visuddhimagga* it is called Dhutaṅganiddeśa, “Exposition of the Factors of Asceticism”. An English translation of the Tibetan translation of the chapter is found in Appendix I.

² 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 appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, te guṇe sampādetuṃ yasmā samādinnaśīlena yoginā dhutaṅgasamādānaṃ kātabbaṃ. Evañhissa pāpicchatāsantuṭṭhitāsallekhapavivekāpacayavīriyārambhasubharatādiguṇasālilavikkhālitamaḷaṃ sīlañceva suparisuddhaṃ bhavissati, vatāni ca sampajjissanti. Iti anavajjasīlabbatagaṇaparissuddhasabbasamācāro porāṇe ariyavamsattaye paṭiṭṭhāya catutthassa bhāvanārāmatāsāṅkhātassa ariyavaṃsassa adhiḡamāraho bhavissati.*

Cf. *Vism* III.83: *Dhutadhammā veditabbā ti appicchatā, santuṭṭhitā, sallekhatā, pavivekatā, idamatthitā ti ime dhutaṅgacetaṇāya parivārakā pañca dhammā appicchatam yeva nissāyā ti-ādivacanato dhutadhammā nāma. Cf. Bv-a 49–50: Dhutaṅge ti ettha kilesadhunanato dhammo dhuto nāma, dhutaṅgo nāma dhutadhammo. Katamo pana dhutadhammo nāma? Appicchatā, ..., idamaṭṭhikatā ti ime dhutaṅgacetaṇāya parivārabhūtā pañca dhammā appicchatam yeva nissāyā ti ādivacanato dhutadhammā nāma. Atha vā kilese dhunanato nānaṃ dhutaṃ nāma, tasmim dhutaṅge. Cf. Th-a III 143: Dhutaṅge ti kilesānaṃ dhutena guṇena āraññakādibhāvena apekkhitagaṅge. Karaṇatthe vā etaṃ bhummavacanaṃ. Vin III 15: Acirūpasampanno ca paṇāyasmā sudinno evarūpe dhutaṅge samādāyavattati, āraññiko hoti piṇḍapātiko paṃsukūliko sapadānacāriko. Mil 352: Kim dhutaṅgavarasamādiyanenā ti? Aṭṭhavīsati kho panime, mahārāja, dhutaṅgagaṇā yathābhuccagaṇā, yehi guṇehi dhutaṅgāni sabbabuddhānaṃ pihayitāni patthitāni. Katame aṭṭhavīsati? Idha, mahārāja, dhutaṅgaṃ suddhājīvaṃ ... sabbadukkhakkhayaḡamaṇaṃ, ime ... patthitāni. Ye kho te, mahārāja, dhutaṅge sammā upasevanti, te aṭṭhārasahi guṇehi samupetā bhavanti. Katamehi aṭṭhārasahi? Ācāro tesam suvisuddho hoti, ...*

³ 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 *saṃlikhita* 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,⁴ for the arousal of energy, for having few duties, for being easy to support,⁵ for dwelling in concentration, and for the abandoning of greed.⁶ [They are] the protection of wholesome virtue (*kusala-sīla*). They are the accessories of concentration. They are the ancient lineage of the noble ones (*ariyavaṃsa*). 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*).⁷

Two qualities are connected with robes, namely, the state⁸ of the rag-robe-wearer (*paṃsukūlikatta*) and the state of the three-robres-wearer (*tecīvarikatta*). Five qualities are connected with food, namely, the state of the almsfood-gatherer (*piṇḍapātīkatta*), the state of the uninterrupted-alms-round-goer (*sapadānacārikatta*), the state of the one-sitting-eater (*ekāsanīkatta*), 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 (*āraññīkatta*), the state of the tree root

⁴ 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 bsnnyungs 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*.

⁵ 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*.

⁶ Cf. M I 13: *Tañhi tassa ... bhikkhuno dīgharattaṃ appicchatāya santuṭṭhiyā sallekhāya subharatāya vīriyārambhāya saṃvattissati*. Vin III 171: *Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutatāya pāsādikatāya apacayāya vīriyārambhāya saṃvattanti*. (Also Vin I 305.) Vism II.1/p.59: *appicchatāsantuṭṭhitā-sallekhapavivekāpacayavīriyārambhasubharatādiguṇasalilavikkhālītamalaṃ ... porāṇe ariyavaṃsattaye patiṭṭhāya ...*

⁷ Of these thirteen, eleven are mentioned at A III 219–20, the other two (rag robes & three-robres) 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.

⁸ 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 (*rukkhamūlikatta*), 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*).⁹

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.¹⁰

Q. What is the undertaking of the state of the rag-robe-wearer?

A. The rejection of [robe-] offerings by householders.¹¹

Q. What is the undertaking of the state of the rag-robe-wearer?

A. The rejection of extra robes.¹²

⁹ 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: *Cīvarapaṭisaṃyuttāni dhutaṅgāni nāma paṃsukūlikaṅgaṇ- ceva tecīvarikaṅgaṇ-ca. ... Piṇḍapātapaṭisaṃyuttāni pana pañca dhutaṅgāni piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsānikaṅgaṃ, pattapiṇḍikaṅgaṃ, khalupacchābhattikaṅgan-ti. ... Senāsanapaṭisaṃyuttāni pana pañca dhutaṅgāni ārañṇikaṅgaṃ, rukkhamūlikaṅgaṃ, abbhokāsikaṅgaṃ, sosānikaṅgaṃ, yathāsanthatikaṅgan-ti. ... Gilānapaccayo pana piṇḍapāte yeva pavitṭho. ... Nesajjikaṅgaṃ bhāvanārāma-ariyavaṃsaṃ bhajati. Vuttam-pi cetam: pañca senāsane vuttā, pañca āhāranissitā; / Eko vīriyasammutto, dve ca cīvaranissitā ti. Sn-a I 342: Cīvare taṅhaṃ mākāsīti maṃ bhagavā āhā ti cīvarapaṭisaṃyuttāni dve dhutaṅgāni samādiyi paṃsukūlikaṅgaṇ-ca, tecīvarikaṅgaṇ-ca. ... piṇḍapātapaṭisaṃyuttāni pañca dhutaṅgāni samādiyi piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsānikaṅgaṃ, pattapiṇḍikaṅgaṃ, khalupacchābhattikaṅgan-ti. ... senāsanapaṭisaṃyuttāni cha dhutaṅgāni samādiyi ārañṇikaṅgaṃ, abbhokāsikaṅgaṃ, rukkhamūlikaṅgaṃ, yathāsanthatikaṅgaṃ, sosānikaṅgaṃ, nesajjikaṅgan-ti.*

¹⁰ 答性能受持是謂為性. This is an explanation of the suffix *-tta* of *paṃsukūlikatta*, 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*)*bhāvatā*) of the factor of the refuse-robe-wearer is the state of the refuse robe wearer”.

Cf. Mp II 39: *Yadidaṃ ārañṇikkattan-ti yo esa ārañṇikabhāvo. ... Sesapadesupi ese va nayo.* Cf. *Kaccāyanabyākaraṇa* § 360 (Be p.194): *Paṃsukūlikassa bhāvo paṃsukūlikattaṃ.* A I 38: *Addhamidaṃ ... lābhānaṃ yadidaṃ ārañṇikkattaṃ ... piṇḍapātikkattaṃ ... paṃsukūlikattaṃ ... tecīvarikkattaṃ ...* M I 213: ... *bhikkhu attanā ca ārañṇiko hoti ārañṇikkattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikkattassa ca vaṇṇavādī, ...*

¹¹ Vism II.14/p.63: *Paṃsukūlikaṅgaṃ tāva gahapatidānacīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmī ti.* Th-a 54: *Gahapatīcīvaraṃ paṭikkhipitvā paṃsukūlikaṅgasamādānena paṃsukūlikaṅgaṃ.* Cf. Sp I 206, V 1140.

¹² Vism II.23/p.64: ... *tecīvarikaṅgaṃ catutthakacīvaraṃ paṭikkhipāmi, ...*

Q. What is the undertaking of the state of the almsfood-gatherer?

A. The rejection of others' invitations.¹³

Q. What is the undertaking of the state of the uninterrupted alms-round goer?

A. The rejection of skipping [houses] while begging [for alms].¹⁴

Q. What is the undertaking of the state of the one-sitting-eater?

A. The not sitting down [to eat] a second time.¹⁵

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.¹⁶

Q. What is the undertaking of the state of the wilderness dweller?

A. The abandonment of dwelling inside a village.¹⁷

Q. What is the undertaking of the state of the tree-root-dweller?

A. The rejection of dwelling in a house.¹⁸

Q. What is the undertaking of the state of the open-air-dweller?

A. The rejection of dwelling in any covered place.¹⁹

¹³ Vism II.27/p.66: *Piṇḍapātikaṅgam-pi atirekalābhaṃ paṭikkhipāmi*, ... Th-a III 53: *Saṅghabhataṃ paṭikkhipitvā piṇḍapātikaṅgasamādānena piṇḍapātiko*.

¹⁴ Vism II.31/p.67: ... *loluppacāraṃ paṭikkhipāmi*, Sn-a I 118: *Sapadānacārīti avokkammacārī anupubbacārī, gharapaṭipāṭiṃ achaḍḍetvā aḍḍhakulañ-ca daliddakulañ-ca nīrantaraṃ piṇḍāya pavisaṃānoti attho*. Sn-a I 174: *Sapadānan-ti anugharaṃ. Bhagavā hi sabbajanānuggahatthāya āhārasantuṭṭhiyā ca uccaṇīcakuḷaṃ avokkamma piṇḍāya carati*.

¹⁵ Vism II.35/p.69: *Ekāsānikaṅgam-pi nānāsanaḥojanaṃ paṭikkhipāmi* ...

¹⁶ Vism II.43/p.71: *Khalupacchābhattikaṅgam-pi atirittabhojanaṃ paṭikkhipāmi* ...

¹⁷ Vism II.47/p.71: *Ārañṇikaṅgam-pi gāmantasenāsaṇaṃ paṭikkhipāmi* ...

¹⁸ 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: *Rukkhamūlikaṅgam-pi channaṃ paṭikkhipāmi* ... Th-a III 53: *Channavāsaṃ paṭikkhipitvā rukkhamūlikaṅgasamādānena rukkhamūliko*.

¹⁹ Vism II.60/p.75: *Abbhokāsikaṅgam-pi channañ-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.²⁰

Q. What is the undertaking of the state of the user-of-any-dwelling?

A. The rejection of greed for lodgings.²¹

Q. What is the undertaking of the sitter?

A. The rejection of lying down [to sleep].²²

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 use²³ 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 (*diṭṭhadhammasukhavihāra*). 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.²⁴

²⁰ Vism II.64/p.76: *Sosānikaṅgam-pi na susānaṃ paṭikkhipāmi, ...*

²¹ Vism II.69/p.78: *Yathāsanthatikaṅgam-pi senāsanaloluppaṃ paṭikkhipāmi ...*

²² Vism II.73/p.78: *Nesajjikaṅgam-pi seyyaṃ paṭikkhipāmi, ...*

²³ 足用常用, lit. "enough use, continuous use". Cf. Vism II.21/p.64: *paṃsukūlacāvaraṃ nissāya pabbajjā ti vacanato nissayānurūpaṭipattisabbhāvo, paṭhame ariyavaṃse paṭiṭṭhānaṃ, ārakkhadukkhābhāvo, aparāyattavuttitā, corabhayena abhayatā, paribhogataṇhāya abhāvo, samaṇasārūppaparikkhāratā, appāni ceva sulabhāni ca tāni ca anavajjānī ti bhagavatā saṃvaṇṇitapaccayatā, pāsādikatā, appicchatādīnaṃ phalanipphatti, sammāpaṭipattiyā anubrāhanāṃ, pacchimāya janatāya diṭṭhānugati āpādanan-ti.*

²⁴ Cf. A III 219: *... vaṇṇitaṃ buddhehi buddhasāvakehi ārañṇiko hoti.* S II 202: *Attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañ-ca janataṃ anukampamāno appeva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyyūṃ. Ye kira te ahesuṃ buddhānu-buddhasāvake te dīgharattaṃ ārañṇikā ceva ahesuṃ ārañṇikattassa ca vaṇṇavādino...*

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-robres-wearer

Q. How is the state of the three-robres-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-robres-wearer, [one resolves]: “From today onwards I reject extra robes and undertake the state of the three-robres-wearer.”

Q. What are the benefits of undertaking of the state of the three-robres-wearer?

A. It is a practice of good men;²⁵ 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?

²⁵ 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,²⁶ 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.²⁷ 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].²⁸

²⁶ The Tibetan has “one comes under the influence/sway of another”, *gzhan gyi dbang du gyur pa*.

²⁷ Cf. Sn 42: *Cātuddiso appaṭiḅho ca hoti, santussamāno itarītarena*; For the benefits, cf. Vism II.29/p.67. Cf. Spk II 171: *Piṅḅapātiko pana na akālacārī hoti, na turitacāraṃ gacchati, na parivatteti, apalibuddho va gacchati, tattha ca na bahusaṃsayo hoti*.

²⁸ 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.²⁹

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],³⁰ and people look at one with reverence. It is a practice of good men. It is an act of effacement.³¹

Q. What is uninterrupted alms-round? Who undertakes it? How is it broken?

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.

²⁹ 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.

³⁰ Cf. *S* II 197: *Candūpamā*, ..., *kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ, niccanavakā kulesu appagabbhā*.

³¹ Cf. *Vism* II.33/p.68: *kulesu niccanavakatā, candūpamatā, kulamaccherappahānaṃ, samānukampitā, kulūpakādīnavābhāvo, avhānānabhinandanā, abhihārena anattikātā, appicchātādīnaṃ anulomavuttitīti*.

A. When a bhikkhu enters a village, he begs for food beginning at the last house [of the village] and continues to the first one³² [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.]³³

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”.³⁴

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.³⁵

³² 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: *Sapadānacāriko ti loluppacāraṃ paṭikkhipitvā sapadānacārikadhutaṅgavasena sapadānacāriko hoti; gharapaṭipāṭiyā bhikkhāya pavisati.* Sp-ṭ II 6: *taṇhāvasena gharapaṭipāṭiṃ atikkamitvā bhikkhāya caraṇaṃ, taṃ paṭikkhipitvā ti attho. Tenāha gharapaṭipāṭiyā bhikkhāya pavisatī ti.* Sn-a I 118: *Sapadānacārī ti avokkammacārī anupubbacārī, gharapaṭipāṭiṃ achaḍḍetvā aḍḍhakulañ-ca daliddakulañ-ca nīrantaraṃ piṇḍāya pavisamāno ti attho.*

³³ 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.

³⁴ 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.

³⁵ Moved here from 405b04; see Ch. 3 fn. 38.

Q. Who undertakes eating at one sitting?³⁶ 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.³⁷

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”.³⁸

8 Food-limiter

Q. How is the state of the food-limiter undertaken?³⁹

³⁶ 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.

³⁷ Cf. Vism II.36/p.69: ... *Ayañ-hi bhojanapariyantiko nāma hoti. Muduko yāva āsanā na vuṭṭhāti tāva bhuñjītuṃ labhati. So hi udakapariyantiko vā hoti yāva pattadhovanam na gañhāti tāva bhuñjanato, āsanapariyantiko vā yāva na vuṭṭhāti tāva bhuñjanato.*

³⁸ 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.

³⁹ The Chinese and Tibetan translations 節量食 and *zas chog pa pa* do not correspond to the *pattapiṇḍika*, “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 *dhutagaṇas*. 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 saṃtuṣṭi* 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.⁴⁰ 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 abandones 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.

Cf. Sv III 778: ... *catunnaṃ pañcannaṃ ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojanamattaññuno pi. Teneva vuttaṃ: Cattāro pañca ālope, abhutvā udakaṃ pive; / Alaṃ phāsuvihārāya, pahitattassa bhikkhuno ti.* (Th 983). Vibh-a 323: *Bhojane mattaññūti idamassa santosādiguṇaparidīpanaṃ.* Nidd-a I 65: *Bhojane mattaññūtāyā ti paṭiggahaṇādīsu pamāṇayuttatāya. Alaṃsātakādīṃ muñcitvā mitabhōjanatāya.* Paṭis-a 652: *Bhojane mattaññutan-ti paccavekkhitaparibhogavasena bhojane pamāṇaññubhāvaṃ.* Spk III 23–27: *Bhojane mattaññū-ti bhojanamhi pamāṇaññū. Tattha dve pamāṇāni paṭiggahaṇapamāṇā- ca paribhogapamāṇāṇ-ca. ... Tattha paribhogapamāṇaṃ paccavekkhaṇapayojanaṃ, idamatthiyaṃ bhojanaṃ bhuñjāmī ti pana paccavekkhitaparibhogasseva payojanattā paribhogapamāṇaṃ yeva nāma, taṃ idha adhippetāṃ. Teneva paṭisaṅkhā yoniso ti ādim-āha, itaram-pi pana vaṭṭati yeva.*

In correspondence tables of the *Mahāvvyutpatti*, etc, 節量食 is wrongly matched to Skt *nāmantika/nāmatika*, “wearing a felt/woollen garment” (e.g., in *Mahāvvyutpatti*, 翻譯名義大集, Taipei 2011: “... *nāmatika (nāmantika)* ... 節量食 ... ‘*phying ba pa* ...”). Presumably a list of *dhutaṅga* 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 *dhutaṅga* in Pāli works. Perhaps it is the wearing of a refuse-robe made of coarse hemp, *sāṇa paṃsukūla*; see S II 20.

⁴⁰ Cf. D III 255: *Tassa evaṃ hoti ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā pañitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācītaṃ maññe, handāhaṃ nipajjāmīti. So nipajjati na vīriyaṃ ārabhati ...* Vism XIV.145/p.465: *Kāyassa lahubhāvo kāyalahutā. ... Tā kāyacittagarubhāvavūpasamala kkaṇā, ...* Vism XIV.64/p.448: ... *rūpassa lahutā, rūpānaṃ garubhāvavinodanarasā ...*

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.⁴¹ 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.”

⁴¹ Cf. Spk II 170: ... *diṭṭhadhammasukhavihāro nāma ārañṇikasēva labbhati, no gāmantavāsino. Gāmantasmīṇhi vasanto dāraśaddaṃ suṇāti, asappāyarūpāni passati, asappāye sadde suṇāti, tenassa anabhirati uppajjati. Ārañṇiko pana gāvutaṃ vā aḍḍhayajanaṃ vā atikkamivā arañṇaṃ ajjhogāhetvā vasanto dīpibyaḅghasīhādīnaṃ sadde suṇāti, yesaṃ savanapaccayā amānusikāsavanarati 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.⁴² One sees [good friends endowed with] the qualities of the ten topics of discussion;⁴³ [enjoyment of] the supreme beauty [of nature]; deities and humans are pleased; one does not delight in socializing (*saṃsagga*); one delights in attaining the pleasure of seclusion; it is congenial to meditation-practice (*yoga*) due to little sound [in the wilderness];⁴⁴ it is a practice of good men; and it is an act of effacement.⁴⁵

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-lengths⁴⁶ — taking four forearm-lengths of an average man [as a bow-length] — outside the village wall and

⁴² 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 asappāyarūpādayo cittaṃ na vikkhipanti*.

⁴³ Cf. *Vism* I.49/p.19: *Dasakathāvatthugūṇasamannāgato kalyāṇamitto ... A V 129: Dasayimāni ... kathāvatthūni. Appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇa-dassanakathāti. A V 15: Kathaṅ-ca ... senāsanaṃ pañcaṅgasamannāgataṃ hoti? Idha ... senāsanaṃ nātīduraṃ hoti nāccāsannaṃ gamanāgamanasampannaṃ divā appākiṇṇaṃ rattim appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapaṣarīsapasamphassaṃ; tasmim kho pana senāsane viharantassa appakasirena uppajjanti cīvarapīṇḍapātase nāsanagīlānapaccayabhesajjaparikkhārā; tasmim kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātīkādharā; te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇḥati idaṃ, bhante, kathaṃ, imassa ko attho'ti; tassa te āyasmanto avivaṭṭaṇṇeva vīvaranti anuttānīkataṅ-ca uttāniṃ karonti anekavīhitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti*.

⁴⁴ Cf. *M* III 13: ... *veḷuvanaṃ ramaṇīyaṇṇeva appasaddaṅ-ca appanigghosaṅ-ca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasārappaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi. Jhāyino ceva bhavanto jhānasīlino ca. A IV 87: Sagahaṭṭhapabbajitehi kho ahaṃ ... saṃsaggaṃ na vaṇṇayāmi. Yāni ca kho tāni senāsanaṇi appasaddāni appanigghosaṇi vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni tathārūpehi senāsanehi saṃsaggaṃ vaṇṇayāmi ti. Cf. Sn 340: Mitte bhajassu kalyāṇe, pantaṅ-ca sayanāsanaṃ; / vivittaṃ appanigghosaṃ, mattaṅṇū hohi bhojane. Cf. Th 577, Vin I 38, D III 37, A V 15. Vibh 251: Appasaddan-ti santike cepi ... dūre cepi senāsanaṃ hoti, taṅ-ca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. ...*

⁴⁵ *A* III 219: *yvāyaṃ ārañṇiko appicchataṃ yeva nissāya santuṭṭhiṃ yeva nissāya sallekhaṃ yeva nissāya pavivekaṃ yeva nissāya idamatthitaṃ-yeva nissāya ārañṇiko hoti, ayaṃ imesaṃ pañcannaṃ ārañṇikānaṃ aggo ...*

⁴⁶ 五百弓内. *Vism* II.49/p.72: *Arañṇaṃ pana vinayapariyāye tāva ṭhapetvā gāmaṅ-ca gāmūpacārāṅ-ca sabbametaṃ arañṇan-ti (Vin III 46) vuttaṃ. Abhidhammapariyāye nikkhamitvā bahi indakhīlā, sabbametaṃ arañṇan-ti (Vibh 251) vuttaṃ. Imasmim pana suttantikapariyāye ārañṇakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchimān-ti (Vin IV 183) idaṃ lakkhaṇaṃ. Taṃ āropitena 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 place⁴⁷ 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];⁴⁸ no interaction with the world; avoidance of delight in work;

paṭhamaleḍḍupātato paṭṭhāya yāva vihāraparikkhepā minivā vavatthapetabbaṃ. Kkh 81: Tattha ārañṇakānī-ti sabbapacchimāni āropitena ācariyadhanunā gāmassa indakhīlato paṭṭhāya pañcadhanusatappamāṇe padese katasenāsanāni. Sace pana aparikkhitto gāmo hoti, parikkhepārahaṭṭhānato paṭṭhāya minetabbaṃ. ... Kkh-pt 36: ārañṇakasenāsanassa āsannagharassa dutiyaleḍḍupātato 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.

⁴⁷ Vism II.56/p.74: *Rukkhāmūlikaṅgam-pi channaṃ paṭikkhipāmi ... Th-a III 53: Channavāsaṃ paṭikkhipivā ...*

⁴⁸ 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 依樂可愛, 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 lodgings⁴⁹ 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,⁵⁰ 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.

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: *rukhamūlasenāsanaṃ nissāya pabbajjā ti vacanato nissayānurūpa-paṭipatti-sabbhāvo, appāni ceva sulabhāni ca tāni ca anavajjānīti bhagavatā saṃvaṇṇitapaccayatā, abhiṅgaṃ taruṇaṇṇavikāradassanena aniccasaññāsamuṭṭhāpanatā, senāsanamaccherakammārāmatānaṃ abhāvo, devatāhi saḥavāsītā, appicchatādīnaṃ anulomavuttiṭṭhāti.*

⁴⁹ 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 paṭikkhipāmi*. Compare the “Who undertakes ... broken?” section below, which is in accordance with the Tibetan and Vism.

⁵⁰ Sn 39: *Migo araññamhi yathā abaddho yen’ icchakaṃ 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 (*saṃvega*); not fearing what is fearful; seeing the [true] nature⁵¹ 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.⁵²

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].⁵³ He should not fall into deep sleep.⁵⁴ He should not eat fish,

⁵¹ 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”.

⁵² Cf. Vism II.66/p.77. Cf. A III 268: *Asuci, duggandhā, sappātibhayā, vālānaṃ amanussānaṃ āvāso, bahuno janassa ārodanā — ime kho ... pañca ādīnavā sivathikāya*.

⁵³ Cf. 424c26 and 425a29. Vism VI.26/p.182: *Paṭivātānuvātāñ-ca pahātappaṃ. Paṭivāte ṭhitassa hi kuṇapagandhena ubbālhasa cittaṃ vidhāvati. Anuvāte ṭhitassa sace tattha adhvathā amanussā honti, te kujjhivā anattaṃ karonti*.

⁵⁴ 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 down⁵⁵ 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.⁵⁶ 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;⁵⁷ 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?

⁵⁵ 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.

⁵⁶ 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).

⁵⁷ 寂靜, *samatha*, *santi*, or *viveka*, but here would correspond to *paṭisallāna*, 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 of⁵⁸ sloth, torpor, and idleness and seeing the benefits of the state of the sitter [one resolves]: “From today onwards I reject lying down to sleep⁵⁹ 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*);⁶⁰ dispelling selfishness (*macchera*) on account of the body; dispassion for the pleasure of reclining;⁶¹ 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”.

⁵⁸ 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*, *vasaṃ gacchati*, etc. Probably Saṅghapāla misunderstood *vasa-gata* as (*ā*)*vāsa-gata*.

⁵⁹ 昏臥, 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.

⁶⁰ 生念處. Cf. the eight grounds of laziness, 八懶處, at Ch. 11 § 21/448a15–16.

⁶¹ 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: ... *seyyasukhaṃ passasukhaṃ middhasukhaṃ amuyutto viharatī ti vuttassa cetaso vinibandhassa upacchedanaṃ, sabbakammaṭṭhānānuयोगasappāyatā, pāsādikairiyāpathatā, vīriyārambhānukūlatā, sammāpaṭipattiyā anubrūhananti*.

16 Expediencies

Q. What are the expediencies⁶² regarding the state of the rag-robe-wearer?⁶³

A. If, as an expediency, one accepts robes made of hemp, cotton, silk, and wool, etc.,⁶⁴ 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-robes-wearer?

A. The extra robe-cloth that can be stored for ten days at most,⁶⁵ the month's-expectation robe-cloth,⁶⁶ the *kaṭhina* robe,⁶⁷ extraordinary robe,⁶⁸

⁶² 方便 = *upāya*; Tibetan *skabs phye ba* = *skabs*, “time, occasion, opportunity” + *phyé 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]”?

⁶³ 云何離糞掃衣, lit. “what is exempt from refuse-robes” but the answer, in the Tibetan, and the questions to the other *dhutaṅgas* (406a21, etc) indicate that it should be 云何糞掃衣方便.

⁶⁴ *homa, kappāsa, koseyya, kambala*. Cf. *Vin* I 58: *Pamsukūlacīvaraṃ nissāya pabbajjā, tattha te yāvajjvaṃ ussāho karaṇīyo; atirekalābho khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅgaṃ*.

⁶⁵ 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: *Niṭṭhitacīvarasmīṃ bhikkhunā ubbhata-smīṃ kathine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ*. “Extra robe” is any robe (-material) that is not determined or assigned. *Vin* III 196: *Atirekacīvaraṃ nāma anadhiṭṭhitaṃ avikappitaṃ*.

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.

⁶⁶ 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 (*māsaparamaṃ*) when there is the expectation (*paccāsāya*) that enough cloth will be obtained within that month to finish making the robe.

Vin III 199: *Niṭṭhitacīvarasmīṃ bhikkhunā ubbhata-smīṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyya, ... no cassa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ unassa pāripūriyā satiyā paccāsāya. ...*

⁶⁷ 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: *Yāvadatthacīvaran-ti yāvattakena cīvarena attho, tāvattakaṃ anadhiṭṭhitaṃ avikappitaṃ kappissatī ti attho*.

⁶⁸ 長衣 = *atirekacīvara*, “extra-robe” but this type was already mentioned. Probably this is due to a misunderstanding of *acceka* of *acceka-cīvara*, “urgent/extraordinary robe” as *atireka*.

sheets for protecting the lodging (*paccattharaṇa?*), cloth for covering sores (*kaṇḍupaṭicchādi*), handkerchiefs (*mukhapuñchana*), and the rains bathing cloth (*vassikasāṭhika*), which are undetermined and unassigned:⁶⁹ if one [accepts these] as an expediency, one does not break the state of the three-rob-wearer.

Q. What are the expediciencies 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*),⁷⁰ one does not break the state of the almsfood-gatherer. However, if one sees the disadvantage of these, one should reject them too.⁷¹

Q. What are the expediciencies regarding the state of the uninterrupted alms-round goer?

A. When there is an elephant or horse, etc.,⁷² at the gate [of a house], or when there is a quarrel or something shameful [happening], etc., — when one sees such

An *accekaṭṭhāra* 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 *accekaṭṭhāra*, see Vin III 260: *Dasāhānāgataṃ kattikatamāsikapuṇṇamaṃ bhikkhuno paneva accekaṭṭhāraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. Tato ce uttari nikkhipeyya, nissaggiyaṃ pācittiyaṃ.*

⁶⁹ These are all types of allowable extra robes that can be temporarily used by a *teṭṭhāra* if they are not determined or assigned (*anadhīṭṭhitaṃ avikappitaṃ*; 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 *dhutagaṇa*. 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 ... ticīvaraṃ adhiṭṭhātum na vikappetum; vassikasāṭhikaṃ vassānaṃ cātumāsāṃ adhiṭṭhātum, tato paraṃ vikappetum; nisīdanaṃ ... paccattharaṇaṃ adhiṭṭhātum na vikappetum; kaṇḍuppaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum; mukhapuñchanacoḷaṃ ... parikkhāraḷaṃ adhiṭṭhātum na vikappetunti.*

⁷⁰ Vin I 95: *Piṇḍiyālopabhogaṃ nissāya pabbajjā. Tattha te yāvajīvaṃ ussāho karaṇīyo. Atirekalābho saṅghabhattaṃ, uddesabhattaṃ, nimantaṇaṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ. Vin IV 75: niccabhattaṃ salākabhattaṃ ... Vism II.27/p.66: Tena pana piṇḍapātīkena saṅghabhattaṃ, uddesabhattaṃ, nimantaṇabhattaṃ, ... vihārabhattaṃ, dhurabhattaṃ, vāraḷabhattaṃ-ti etāni cuddasa bhattāni na sādītābāni. Sace pana saṅghabhattaṃ gaṇhathati ādinā nayena avatvā amhākaṃ gehe saṅgho bhikkhaṃ gaṇhātu, tumhepi bhikkhaṃ gaṇhathā ti vatvā dinnāni honti, tāni sādītum vaṭṭanti.*

⁷¹ 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.

⁷² Cf. M I 10: *... paṭisaṅkhā yoniso caṇḍaṃ hathiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ ...*

[things] and others, one can avoid [that house].⁷³ When one sees [a house of] outcastes (*caṇḍāla*),⁷⁴ or when [a legal act of] overturning the alms-bowl [is in effect],⁷⁵ or when there is [a house of] a family of trainees,⁷⁶ or when one accompanies one's preceptor, one's teacher, or a visiting bhikkhu [on alms-round] — when for such and other expedencies one skips [a house], one does not break the state of the uninterrupted alms-round goer.

Q. What are the expedencies 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 up⁷⁷ as

⁷³ Cf. Vism II.31/p.67: *Tena pana sapadānacārikena gāmadvāre thatvā parissayābhāvo sallakkhetabbo. Yassā racchāya vā gāme vā parissayo hoti, taṃ pahāya aññattha caritum vaṭṭati.*

⁷⁴ 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: *chavachaddakacaṇḍālā* and Nidd-a II 293: *caṇḍālo ti chavacaṇḍālo*. They were said to eat meat of dogs and thrown away food; see Thī 509: *Kāhinti khu taṃ kāmā, chātā sunakhaṃ va caṇḍālā*; J-a V 450: *chavakasamasadisan-ti sunakha-mamsa-khāda-caṇḍālena samam sadisam*; J-a IV 380: ... *sapāko ti sapāko caṇḍālo* ... (*sapāka* = Skt *śvapāka* “dog-cooker”); Ap-a 335: *sunakhocchīṭṭhabhattabhuñjanakacaṇḍālakule jāto ti*.

⁷⁵ 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 pattam nikkujjeyya Katamehi aṭṭhahi? Bhikkhūnaṃ alābhāya ... anattāya ... avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti, buddhassa ... dhammassa ... saṅghassa avaṇṇaṃ bhāsati. Anujānāmi ... imehi aṭṭhahaṅgehi samannāgatassa upāsakassa pattam nikkujjitum. Evañ-ca pana ... nikkujjitabbo. Byattena bhikkhunā paṭibālena saṅgho nāpetabbo: Sunātu me, bhante, saṅgho. ... Yadi saṅghassa pattakallaṃ, saṅgho vadḍhassa licchavissa pattam nikkujjeyya, asambhogam saṅghena kareyya. Esā ñatti.*

⁷⁶ 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 sekkhasammatāni kulāni, yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantiṭṭo agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhujeyya vā, paṭidesetabbaṃ tena bhikkhunā...* Cf. Vin II 208: *agocarō pucchitabbo, sekkhasammatāni kulāni pucchitabbāni.*

⁷⁷ 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, utṭhāya vattaṃ kātuṃ vaṭṭati.*

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 expediences. [406b]

Q. What are the expediences 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 (*pavāraṇā*), when oneself is ill, or looking after one who is ill,⁷⁸ 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 expediences 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 expediences [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 expediences. Yet certain ones say that when one [lies down] as an expediency to pour [medicine] into the nose,⁷⁹ 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.⁸⁰ As is taught in the Abhidhamma: “There are eight kinds of asceticism.”⁸¹

⁷⁸ Cf. Vism II.52/p.72–73.

⁷⁹ No such expedience is mentioned in Pāli texts. It refers to the “nose treatment” or *nathukamma* 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.

⁸⁰ Cf. 412a29: “The six persons may through analysis be reduced to three.”

⁸¹ Nidd I 66: *Aṭṭha dhutaṅgāni: ārañṇikaṅgaṃ, piṇḍapātikaṅgaṃ, paṃsukūlikaṅgaṃ, tecivarikaṅgaṃ, sapadānacārikaṅgaṃ, khalupacchābhattikaṅgaṃ, nesajjikaṅgaṃ, yathā-santhatikaṅgaṃ — idaṃ vuccati vatam, na sīlaṃ.*

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.⁸²

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?”⁸³

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 Buddha⁸⁴ — this is called “factors of asceticism”.

⁸² I.e., all three receive food. The Tibetan version has a different explanation here; see Appendix I.

⁸³ S II 281: *Kadāhaṃ nandaṃ passeyyaṃ, āraññaṃ paṃsukūlikaṃ; / aññātuñchena yāpentaṃ, 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 yāpentaṃ*, “sustaining himself by scraps of strangers”.

⁸⁴ 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 (*paṭipatti*).” (Translation by Ñāṇamoli 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.⁸⁵

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’.”⁸⁶

bhikkhuno aṅgāni, kilesadhunanato vā dhutan-ti laddhavohāraṃ nāṇaṃ aṅgaṃ 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 *dhutaṅga* are included (see Ch. 2 § 6).

⁸⁵ *Navattabba* means that the *dhutaṅgas* cannot be spoken of in terms of the Dhammasaṅgaṇī’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 6th 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 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: xxxviii f; 1964: xxviii f and Mori 1988: 6.

Cf. *Vism* II.78f: *Tatha kusallattikato ti sabbāneva hi dhutaṅgāni sekkhaputhujanakhñāsavānaṃ vasena siyā kusalāni, siyā abyākatāni, natthi dhutaṅgaṃ akusalanti. Yo pana vadēyya pāpiccho icchāpakato ārañṇiko hotī ti (A III 219) ādivacanato akusalam-pi dhutaṅgan-ti. So vattabbo na mayaṃ akusalacittena arañṇe na vasatī ti vadāma. Yassa hi arañṇe nivāso, so ārañṇiko. So ca pāpiccho vā bhavēyya appiccho vā, imāni pana tena tena samādāneṇa dhutakilesattā dhutassa bhikkhuno aṅgāni, kilesadhunanato vā dhutan-ti laddhavohāraṃ nāṇaṃ aṅgametesan-ti dhutaṅgāni. ... Yesam-pi kusallattikavinimuttaṃ dhutaṅgaṃ, tesam atthato dhutaṅgam-eva natthi. Asantaṃ kassa dhunanato dhutaṅgaṃ nāma bhavissati. Dhutaṅgaṃ samādāya vattatī ti vacanavirodho pi ca nesaṃ āpajjati, tasmā taṃ na gahetabban-ti ayaṃ tāva kusallattikato vaṇṇanā. Vism-mhṭ I 103: Akusalam-pi dhutaṅgan-ti akusalacittēnā pi dhutaṅgasevanā atthī ti adhippāyo. Taṃ na yuttaṃ, yena akusalacittena pabbaji-tassa ārañṇikattaṃ, taṃ dhutaṅgaṃ nāma na hoti. Kasmā? Lakkhaṇābhāvato. Yaṃ hidam kilesānaṃ dhunanato dhutassa puggalassa, nāṇassa, cetanāya vā aṅgattaṃ, na taṃ akusaladhammesu sambhavati. ... Yesan-ti abhayagirivāsike sandhāyāha, te hi dhutaṅgaṃ nāma paññattī ti vadanti. Tathā sati tassa paramatthato avijjānānattā kilesānaṃ dhunanaṭṭho pi na siyā, samādātabbatā cā ti tesam vacanaṃ pālīyā virujjhatī ti dassetuṃ kusallattikavinimuttan-ti ādi vuttaṃ. ... 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.

⁸⁶ A III 219: *appicchataṃ yeva nissāya santuṭṭhiṃ yeva nissāya sallekhaṃ yeva nissāya pavivekaṃ yeva nissāya idamatthitaṃ yeva nissāya paṃsukuliko hoti, ayaṃ imesaṃ pañcannaṃ paṃsukulikānaṃ aggo ... Cf. Vism II.84/p.81: Dhutadhammā veditabbā ti appicchatā, ..., idamatthitā ti ime dhutaṅgacetanāya parivārakā pañca dhammā appicchataṃ 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.⁸⁷

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*).⁸⁸

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]⁸⁹ becomes heedful. If he is heedful, greed is arrested.

ādivacanato dhutadhammā nāma, tatha appicchatā ca santuṭṭhitā ca alobho. Sallekhatā 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 etesaṃ vuttī ti sallekhavuttino.

Śaṅghapāla didn't understand *idamatthitā/idamatthikatā/idamaṭṭhikatā*: “‘this-is-sufficient’-ess”, “‘this-is-enough-for-the-purpose’-ness” and instead translated it as “freedom” (*-matthitā > *-muttitā/muktatva?*). The Tibetan translator understood it properly. See Th 984: *Kappiyaṃ taṃ ce chādeti, cīvaraṃ idamatthikaṃ; alaṃ phāsuvihārāya, pahitattassa bhikkhuno.* Th-a III 99: *Idamatthikan-ti idaṃ payojanatthaṃ satthārā vuttapayojanatthaṃ yāvadeva sītādipaṭighātanatthañ-ceva hirīkopīnapaṭicchādanatthañ-cā ti attho. Etena kāyaparihāriyaṃ cīvaraṃ tatha itarītarasantosañ-ca vadati.*

⁸⁷ Cf. Vism II.84/p.81: *Tattha ca alobhena paṭikkhepavatthūsu lobhaṃ, amohena tesveva ādīnavapaṭicchādakaṃ mohaṃ dhunāti.* The Tibetan version has this at the end of this “two states” section.

⁸⁸ Cf. Vism II.84: ... *amohena tesveva ādīnavapaṭicchādakaṃ mohaṃ dhunāti. Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhānuyogaṃ, amohena dhutaṅgesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti.* Mp-ṭ 151: *Paṭikkhepavatthūsūti dhutaṅgasevanāya paṭikkhipitabbavatthūsu pahātabbavatthūsu.* Vism-mhṭ 105: *Paṭikkhepavatthūsū ti gahapaticīvarādīsū tehi tehi dhutaṅgehi paṭikkhipitabbavatthūsu. ... Tesveva vā ti paṭikkhepavatthūsu eva.*

⁸⁹ 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 (*dukkhapaṭipadā*) 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.⁹⁰

It is also said:⁹¹ “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.”⁹²

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*).⁹³

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 sallekhaṃ vihāro ca. Dukkhaṭipadañ-ca nissāya rāgo vūpasammati. Sallekhaṃ nissāya appamattassa moho pahīyati*. Cf. Nett-a 87: ... *tibbakilesa rāgacaritoti adhippeto. Tassa dukkhāya paṭipadāya bhāvanā samijjhati. Yassa ca dukkhāya paṭipadāya bhāvanā samijjhati, tassa garutarā asubhadesanā sappāyā, ...*

⁹⁰ 痰, *mkhris pa, pitta*. Cf. Ps III 57: *Tassa hi pittajararogo bhavissati. Tenassa uñhodakaṃ pivituṃ vā hatthapādādidhovanatthāya vā gattaparisiñcanatthāya vā upanetuṃ na vaṭṭati, rogo balavataro hoti. Sītodakaṃ vaṭṭati, rogaṃ vūpasameti*. Mil 135: *Pittaṃ, mahārāja, kuppamānaṃ tividhena kuppanti sītena uñhena visamabhojanena*.

⁹¹ 復說, see Introduction § 4.8. Tibetan: *gzhan dag na re*, “others say”. The Tibetan probably corresponds to *apare vadanti* because it ends with the quotation marker *zhes zer ro*.

⁹² Vism II.86/p.81: *Āraññikaṅgarukkhāmūlikaṅgapaṭisevanā vā ettha dosacaritassā-pi sappāyā. Tattha hissa asaṅghaṭṭiyamānassa viharato doso pi vūpasammatī ti ayam dhutādīnaṃ vibhāgato vaṇṇanā*.

⁹³ The rainy season lasts four months, three of which have to be spent in a covered dwelling place. See Vin I 137: *Anujānāmi ... vassāne vassaṃ upagantun-ti*. Vin I 152f.: *Tena kho pana samayena bhikkhū rukkhasusire vassaṃ upagacchanti. ... rukkhaviṭabhiyā vassaṃ upagacchanti. ... ajjhokāse vassaṃ upagacchanti. ... asenāsaniṅkā vassaṃ upagacchanti. Sītenapi kilamanti, uñhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ. Na ... asenāsanikena vassaṃ upagantabbaṃ. Yo upagaccheyya, āpatti dukkaṭassā ti*.

Q. Who is ascetic and who is a proponent of the kinds of asceticism?⁹⁴

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.⁹⁵

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.⁹⁶

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.

⁹⁴ 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”.

⁹⁵ Vism II.80–81: *Kassa dhutaṅgasevanā sappāyā ti vedītabbaṃ. Tattha dhuto ti dhutakilesa vā puggalo kilesadhunano vā dhammo. Dhutavādo ti ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto ceva dhutavādo ca. Tattha yo dhutaṅgena attano kilese dhuni, paraṃ pana dhutaṅgena na ovadati, nānūsāsati bākulatthero viya, ayaṃ dhuto na dhutavādo. Yathāha, tayidaṃ āyasmā bākulo dhuto na dhutavādo ti. Yo pana na dhutaṅgena attano kilese dhuni, kevalaṃ aññe dhutaṅgena ovadati anusāsati upanandatthero viya, ayaṃ na dhuto dhutavādo. Yathāha, tayidaṃ āyasmā upanando sakyaputto na dhuto dhutavādo ti. Yo ubhayavipanno lāḷudāyī viya, ayaṃ neva dhuto na dhutavādo. Yathāha, tayidaṃ āyasmā lāḷudāyī neva dhuto na dhutavādo ti. Yo pana ubhayasampanno dhammasenāpati viya, ayaṃ dhuto cevadhutavādo ca. Yathāha, tayidaṃ āyasmā sārīputto dhuto ceva dhutavādo cā ti.*

⁹⁶ Cf. Th-a II 246: *Arahattaṃ pana patvā sayam-pi sabbe dhutaṅgadhamme samādāya vattati, aññepi tadatthāya samādāpeti.*

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.⁹⁷

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.

⁹⁷ 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 dhutaṅgaṃ suddhājīvaṃ sukhaphalaṃ anavajjaṃ na para-dukkhāpanaṃ abhayaṃ ... sabbadukkhakkhayaagamanāṃ ...*

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?¹

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?² 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”.³

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.⁴

¹ 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。

² In the text the obstacles are put before the benefits. However, in the explanation below they come afterwards.

³ Paṭis-a I 230: *Samādhīti ekārammaṇe samaṃ ādhīyati tena citta-ti samādhī nāmā ti attho.*

⁴ 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 nivāstho neṅgate sopamā smṛitāyogīno yatachittasya yuñjato yogam ātmanah*. On this simile and its use in Tibetan Buddhism, see Wayman 1955. Cf. As 118: ... *ayaṃ cittassekaggatāsankhāto samādhī nāma ... nivāte dīpaccīnaṃ thiti viya cetaso thitī ti daṭṭhabbo*. *Vism* XIV.139: *samādhānamattam-eva vā etaṃ cittassā ti samādhī ... nivāte ...* Cf. Sv I 42: *nivāte padīpasikhā viya niccalā sannisinnāva ahoṣi.*

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’.”⁵ [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 ṭhiti*) is its characteristic; the removing of opposition (*paccanīka*) is its essential function,⁶ calm (*samatha*, *viveka*) is its manifestation;⁷ the freedom of mind due to the fading away of greed (*rāga-virāgā-cetovimutti*) is its footing.⁸

4 Undertaking of concentration

Q. Who undertakes concentration?

⁵ Vibh 217, Dhs §11, Paṭis I 191, Nidd I 365: *Yā cittassa ṭhiti saṅghiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭa-mānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi: ayaṃ vuccati samādhi*. Cf. Peṭ 122. As elsewhere in translations of similar lists of synonyms, some terms and phrases were not translated accurately. Instead of *cittassa ṭhiti saṅghiti*, “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.

⁶ Paṭis-a I 237: *Appanāvīthiyañ-hi samādhi paccanīkadhammavigamena santattā*. Cf. Mp II 363: [*Samādhi*] *santo ti ādisu paccanīkalesavūpasamena santo*.

⁷ Cf. Vism III.4: *avikkhepalakkhaṇo samādhi, vikkhepaviddhamsanaraso, avikampana-paccupaṭṭhāno. Sukhino cittaṃ samādhiyatī ti vacanato pana sukhassa padaṭṭhānaṃ*.

⁸ 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? Cittaṃ bhāvīyati. Cittaṃ bhāvitaṃ kimatthamanubhoti? Yo rāgo so pahīyati. ... Rāgupakkiliṭṭhaṃ vā ... cittaṃ 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. Phalasaṃādhissetaṃ nāmaṃ. Nett-ṭ 40: Sīlakkhandho, samādhikkhandho ca samathassa padaṭṭhānaṃ, paññākkhandho vipassanāya padaṭṭhānaṃ. Samatho rāgavirāgacetovimuttiyā padaṭṭhānaṃ, vipassanā avijjāvirāgapaññāvimuttiyā padaṭṭhānaṃ-ti*. Peṭ 173: *Sīlañ-ca cāgo ca rāgavirāgāya cetovimuttiyā padaṭṭhānaṃ*. Cf. Peṭ 10: *Dvemā vimuttiyo, rāgavirāgā ca cetovimutti; avijjāvirāgā ca paññāvimutti — ayaṃ nirodho*. Cf. Paṭis-a 588: *Rāgavirāgā ti rāgassa virāgo samatikkamo etissā atthī ti rāgavirāgā*. Nett-a 51: *Tattha rañjanaṭṭhena rāgo. So virajjati etāyā ti rāgavirāgā, tāya rāgavirāgāya, rāgappahāyikāyā ti attho*. 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,⁹ 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;¹⁰ the one who evenly [balances the faculties of] energy [and concentration, and faith and wisdom] with mindfulness,¹¹ 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].¹²

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’.”¹³

⁹ I take 等 here to correspond to *samatta*, “evenness” or *samaṃ* “evenly” rather than to “etcetera” or a demarcator of the plural since 心心數 are not followed by 等 elsewhere in *Vimuttimaggā*.

¹⁰ 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 etaṃ satiyā adhivacanaṃ*.

¹¹ I.e., the four faculties of mindfulness, faith, energy, and wisdom, which together with concentration are the five faculties, *indriya*.

¹² 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 ... nimittaṃ ujum karoti, hāsamuppādeti vijjhissāmī ti, evam-eva kho, mahārāja, yoginā yogāvacarena ... sati upaṭṭhapetabbā, hāsamuppādetabbaṃ sabbakilese ñāṇanārācena vijjhissāmī ti. ... Puna caparaṃ, mahārāja, issāso ālakam pariharati vaṅkajimhakuṭtila-nārācassa ujukaraṇāya. Evam-eva kho, mahārāja, yoginā yogāvacarena imasmiṃ kāye satipaṭṭhāna-ālakam pariharitabbaṃ vaṅkajimhakuṭtilacittassa ujukaraṇāya. Cf. Dhṃ 33: Phandanam capalam cittam, ... ujum karoti medhāvī, usukāro va tejanam.*

¹³ This passage on the meaning of *samādhī* rather belongs to § 2. Cf. Paṭis I 49: *pariggahaṭṭhena samādhī, parivāraṭṭhena samādhī, paripūraṭṭhena samādhī, ekaggaṭṭhena samādhī, avikkhepaṭṭhena samādhī, avisāraṭṭhena samādhī, anāvilaṭṭhena samādhī. Cf. Nidd-a 57: Sahajātāni sammā ādhīyati ṭhapaṭī ti samādhī. So pāmokkhalakkhaṇo avikkhepalakkhaṇo vā, sahajātānaṃ dhammānaṃ ārammaṇe sampiṇḍanaraso nhāniyacūṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno, ñānapaccupaṭṭhāno vā. Samāhito yathābhūtaṃ pajānāti passatī ti hi vuttaṃ. Ps I 83–4: Samādhānato samādhī. So avikkhepalakkhaṇo, avisāralakkhaṇo vā, cittacetasikānaṃ sampiṇḍanaraso, cittaṭṭhitipaccupaṭṭhāno.*

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.¹⁵

“Liberation” is the eight liberations, namely: “One who is percipient of forms internally, sees forms externally”, etc.¹⁶

“Concentration” is the three kinds of concentration, namely: “[Concentration] with thinking and exploring”, etc.¹⁷

“Attainment” is the nine successive attainments.¹⁸

6 Causes of concentration

Q. What are [the causes] of [concentration]?¹⁹

A. Jhāna, liberation, [concentration,] and attainment are due to meditating on the object, due to meditating [that burns up] opposition,²⁰ due to mental rapture and

¹⁴ 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.

¹⁵ Vibh 342: *Jhānan-ti. Cattāri jhānāni: paṭhamam jhānaṃ, ... catuttham jhānaṃ. Samādhī ti.*

¹⁶ Vibh 342: *Vimokkho ti.: aṭṭha vimokkhā — rūpī rūpāni passati — ayam paṭhamo vimokkho. ... Cf. D II 70f.; A IV 306: Ajjhataṃ rūpasāññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.*

¹⁷ Vibh 342: *Samādhī ti: tayo samādhī — savitakkasavicāro samādhī, avitakkavicāramatto samādhī, avitakka-avicāro samādhī.*

¹⁸ The four material and four immaterial concentration attainments plus the attainment of cessation. Vibh 343: *Samāpattī ti. Nava anupubbavihārasamāpattiyo — paṭhamajjhāna-samāpatti, ... saññāvedayitanirodhasamāpatti.* Cf. A IV 410.

¹⁹ 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 禪解脫定正受何差別, “What are the differences between jhāna, liberation, concentration, and attainment?”

²⁰ 思惟怨。Cf. 思惟對治 at 416a27. = (*upa*)*nijjhāyati* + *paṭipakkha/paccanīka*. A mistranslation of *paccanīkajhāpana*, “burning up opposition”, due to *jhāpana* being taken in the same sense as *upanijjhāna*. Cf. Vism IV.119/p.150: *Ārammaṇūpanijjhānato paccanīkajhāpanato vā jhānaṃ. Vism-mht I 175: Pathavikaṣiṇasaṅkhātassa attano attano ārammaṇassa rūpaṃ viya cakkhunā upanijjhāyanato. Paccanīkajhāpanato ti nīvaraṇādīnaṃ paccanīkadhamānaṃ 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.²¹

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 (*diṭṭhadhammasukhavihāra*); 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.²² 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”.²³ As the Buddha said to the bhikkhus: “At first, Nigaṇṭhas, not moving my body nor speaking a word, [sitting] silently for seven days and seven nights I dwelt experiencing only pleasure.”²⁴

pathavīkaṣiṇādi ārammaṇaṃ upaniṃjhāyanti ti ārammaṇūpaniṃjhāna-ti saṅkhyāṃ gatā. Vipassanāmaggaṃ paṇāsaṃ lakkhaṇūpaniṃjhānaṃ nāma. ... Tasmā ārammaṇūpaniṃjhānato ca lakkhaṇūpaniṃjhānato ca paccanīkaṃ jhāpanato ca jhāna-ti veditabbaṃ.

²¹ This is related to a passage in Paṭis I 49: *anāvilaṭṭhena samādhi, aniṅjanaṭṭhena samādhi, vimuttaṭṭhena samādhi, ekattupaṭṭhānavasena cittaṃ tṭhitattā samādhi, samaṃ esaṭi ti samādhi, ... samaṃ jhātattā samādhi, visamaṃ jhāpitattā samādhi, samo ca hito ca sukho cā ti samādhi.*

²² Cf. Paṭis-a I 297: ... *diṭṭheva dhamme paccakkhe attabhāve sukho vihāro diṭṭhadhammasukhavihāro.* Mṃ II 119: *diṭṭhadhammasukhavihāra-ti lokīyalokuttaraṃ phāsuvihāraṃ.* Ps I 161: ... *rūpāvacaraṃ jhānānametaṃ adhivacanaṃ. Tāni hi appetvā nisinnā jhāyino imasmiṃ yeva attabhāve asaṃkiliṭṭhaṃ nekkhammasukhaṃ vindanti, tasmā diṭṭhadhammasukhavihārānī ti vuccanti.* Cf. Dhṃ 205. *Pavivekaraṃ pitvā, rasaṃ upasamassa ca; niddaro hoti nippāpo, dhammapīrasaṃ pivāṃ.*

²³ Untraced. Cf. D I 73, A III 21, V 2, Paṭis I 85, etc. ... *pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.* ...

²⁴ Cf. M I 94, Kv 458: *Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniṅjamāno kāyena abhāsamāno vācaṃ, satta rattindivāni ekantasukhaṃ paṭisaṃvedī 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,²⁵ he is in a state of ease (*phāsu-bhāva*).²⁶ Therefore, the Fortunate One taught: “Bhikkhus, you should develop [concentration of mind]. Dependent upon [concentration of] mind everything is known as it really is.”²⁷

“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.²⁸ 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*).²⁹

“Accomplishment of a [superior] existence”:³⁰ One who has attained concentration, who has not yet become a non-trainee (*asekha*), and does not fall

paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī. Ud-a 32: Vimuttisukhapaṭisaṃvedī ti vimuttisukhaṃ phalasamāpattisukhaṃ paṭisaṃvediyamāno nisinno hotī ti attho.

The first part of this quotation, 我先作尼乾, literally means: “I at first/before do/practice *nigaṇṭha*” suggesting that the Buddha sat for seven days like this as a *nigaṇṭha*, which is a misunderstanding of the quotation from the Majjhima Nikāya.

²⁵ Cf. Paṭi I 101: *Kathaṃ sabbadhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā samasīsaṭṭhe ñāṇaṃ? Sabbadhammāna-ti — pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, kusalā dhammā, ... Sammā samucchedeṭi nekkhammena kāmacchandaṃ sammā samucchindati. ...*

²⁶ Cf. Dh 373–74: *Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno / Amānusi rati hoti, sammā dhammaṃ vipassato. Yato yato sammasati, khandhānaṃ udayabbayaṃ; / Labhaṭī pīṭipāmojjaṃ, amataṃ taṃ vijānataṃ.*

²⁷ 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, bhāvētha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? Rūpassa ... viññāssa samudayañ-ca atthaṅgamañ-ca.*

²⁸ For the five; see Chapter 9.

²⁹ Cf. D I 77: *So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneṅjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavhiṭtaṃ iddhividhaṃ paccanubhoti eko pi hutvā bahudhā hoti, ...*

³⁰ While the Vism parallel has *bhavavisesa*, the Vim has *bhavasampatti*. Cf. Vism I.29: *Tattha yaṃ imināhaṃ sīlena devo vā bhavissāmi devaññātaro vā ti evaṃ bhavasampattiṃ ākaṅkhamāna pāvattitaṃ, idaṃ taṇhānissitaṃ. Cf. Vism XI.123/p.372: Ye aparihīnajjhānā brahmaloke nibbattissāmā ti brahmalokūpapattiṃ patthentā apatthayamānā vā pi puthujjanā samādhito na parihīyanti, 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.³¹

Q. How many are the requisites (*parikkhāra*) of concentration?³²

A. There are seven, namely: virtue, contentment with the requisites (*parikkhāra*),³³ guarding of the sense-faculties, moderation in food, not sleeping

bhavavisesānisamsā hoti. Tenāha bhagavā paṭhamaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti. Brahmaṃpārisajjānaṃ devānaṃ sahaḃyatamaṃ upapajjanti ti ādi (= Vibh 424, cf. A II 126).

³¹ Cf. Paṭis I 162: *Katamāni aṭṭha paripante nāṇāni, aṭṭha ca upakāre nāṇāni? Kāmacchando samādhissa paripantho, nekkhamaṃ samādhissa upakāraṃ. Byāpādo ... abyāpādo ... Thinamiddhaṃ ... ālokaṣaṇṇā ... Uddhaccaṃ ... avikkhepo ... Vicikicchā ... dhammavavattānaṃ ... Avijjā ... nāṇaṃ ... Arati ... pāmojjaṃ ... Sabbe pi akusalā dhammā samādhissa paripanthā, sabbe pi kusalā dhammā samādhissa upakārā. Cf. Vism I.140: ... nekkhammena kāmacchandassa, ... pāmojjena aratiyā, paṭhamena jhānena nīvaraṇānaṃ ...*

³² Cf. M I 301: *cattāro sammappadhānā samādhiparikkhārā. D II 216: satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā. Katame satta? Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati.*

A IV 40: Sattime ... samādhiparikkhārā. Katame satta? Sammādiṭṭhi, ... sammāsati. Yā kho ... imehi sattaṃgehi cittassekaggatā parikkhatā, ayaṃ vuccati ... ariyo sammāsamādhi sa-upaniso iti pi saparikkhāro iti pī ti. Mṃ IV 28: samādhiparikkhārā ti maggasamādhissa sambhārā.

³³ Cf. A V 24: ... bhikkhu santuṭṭho hoti itaritaracīvarapiṇḍapātasenāsanagilānapaccayabhesa jjaṃparikkhārena. Cf. A II 143, III 134, 434, IV 233.

in the first and last watches of the night,³⁴ 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.³⁵

[The concentration] that is attained with the noble [paths and] fruits³⁶ is called “supramundane concentration”; the other [concentration] is called “mundane concentration”.

Mundane concentration is subject to contaminations, is subject to fetters, ties,³⁷ torrents, yokes, hindrances, subject to holding, to clinging, and to affliction.³⁸ 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.

³⁴ 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: *Jāgariyaṃ anuyuttā bhavissāma, ... Rattiyā paṭhamam yāmaṃ caṅkamaṇa ... parisodhessāma. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa ... parisodhessāma ti.* The 7 requisites are given at M I 273–75: ... *hirottappenamha samannāgatā, parisuddho no kāyasamācāro ... vacīsamācāro ... manosamācāro, ... ājīvo, indriyesumha guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā, satisampajaññaṇa samannāgatā; ... vivittaṃ senāsanaṃ bhajati ... abhijjhāya cittaṃ parisodheti; ... vicikicchāya cittaṃ parisodheti. ... paṭhamam jhānaṃ upasampajja viharati.* Cf. Vibh 243–44: ... *samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro, bhojane mattaññū, pubbarattāpararattaṃ jāgariyānuyogamanuyutto, sātaccam sampajānakārī hoti, ... So vivittaṃ senāsanaṃ bhajati ... paṭhamam jhānaṃ upasampajja viharatī*

³⁵ Paṭis I 48. Cf. Nett 77.

³⁶ 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 maggasīlena phalasīlena sabbenapi lokiyalokuttarasīlena, maggasamādhinā phalasamādhinā sabbenapi lokiyalokuttara-samādhinā, maggapaññāya phalapaññāya sabbāyapi lokiyalokuttarapaññāya*

³⁷ The text puts what corresponds to *ganthaniyaṃ* before *saṃyojaniyaṃ*, 有結有縛, but at 447b07 it follows the same *saṃyojaniyaṃ ganthaniyaṃ*, 有縛有結, order as in the Pāli.

³⁸ See Dhs 584: *lokiyaṃ, sāsavaṃ, saṃyojaniyaṃ, ganthaniyaṃ, oghaniyaṃ, yoganiyaṃ, nīvaraṇiyaṃ, parāmaññaṃ, upādāniyaṃ, saṃkilesikaṃ.* 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 *vipassanāññāna* 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 (*appaṇā-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”.³⁹

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.⁴⁰

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.⁴¹

³⁹ See also the description of these two kinds at Ch. 8 § 11. Cf. *Vism* III.6: ... *catudhātu-vavathhānassā ti imesaṃ vasena laddhacitttekaggatā, yā ca appanāsamādhīnaṃ pubbabhāge ekaggatā, ayaṃ upacārasamādhi. Paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa anantarapaccayena paccayo ti ādivacanato pana yā parikammānantarā ekaggatā, ayaṃ appanāsamādhī ti. Cf. Sp* II 429: *Tassevaṃ anuyuttassa viharato idāni appanā uppajjissatī ti bhavaṅgaṃ vicchindivā nimittārammaṇaṃ manodvārāvajjanaṃ uppajjati. Tasmīṃca niruddhe tadevārammaṇaṃ gahetvā cattāri pañca vā javanāni, yesaṃ paṭhamam parikammaṃ, dutiyaṃ upacāram, tatiyaṃ anulomaṃ, catutthaṃ gotrabhu, pañcamaṃ appanācittam. Paṭhamam vā parikammañ-ceva upacārañ-ca, dutiyaṃ anulomaṃ, tatiyaṃ gotrabhu, catutthaṃ appanācittan-ti vuccati.*

⁴⁰ *Paṭis* I 48, D III 219: *Tayo samādhi. Savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi. Cf. M* III 162: *Handa dānāhaṃ tividhena samādhim bhāvēmi ti’ So kho ahaṃ, anuruddhā, savitakkam-pi savicāram samādhim bhāvesiṃ, ... Ps* IV 206: *Avitakkam-pi vicāramattan-ti pañcakanaye dutiyañ-jhānasamādhim. Avitakkam-pi avicāran-ti catukkanayepi pañcakanaye pi jhānattayasamādhim.*

⁴¹ Cf. *Vism* III.12. Cf. *M* III 206: *Handa dānāhaṃ tividhena samādhim bhāvēmi ti. So kho ahaṃ, ... sappītikam-pi samādhim bhāvesiṃ, nippītikam-pi samādhim bhāvesiṃ, sātasaḥagatam-pi samādhim bhāvesiṃ, upekkhāsahagatam-pi samādhim bhāvesiṃ. Ps* IV 209: *Sappītikam-ti dukatikajjhānasamādhim. Nippītikam-ti dukajjhānasamādhim.*

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 attainments⁴² 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”.⁴³

Sātasahagatan-ti tikacatukkajjhānasamādhim. Upekkhāsahagatan-ti catukkanaye catutthajjhānasamādhim pañcakanaye pañcamajjhānasamādhim.

⁴² 色無色定 could also be translated as “material and immaterial concentrations”, *rūpārūpasamādhī*, however, these are not listed as two kinds of concentration above. The term *rūpārūpasamādhī* is only found once in Pāli texts (in Nett-a), *ārūpasamādhī* thrice (Nett-a, Abhidh-s, Sv-t) and *rūpasamādhī* not at all. The terms *rūpārūpasamāpatti*, *rūpasamāpatti*, and *arūpasamāpatti/ārūpasamāpatti* are commonly found in Pāli. The character 定 corresponding to *samāpatti* is identical with the one corresponding to *samādhī*; see Ch. 4 fn. 52.

⁴³ Paṭṭh I 157: *Vipākābyākatāni kiriyābyākatāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ cīttasamuṭṭhānānañ-ca rūpānaṃ 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: *Sīlaṃ panettha khīṇāsavasīlam-eva, ... jhānāni pi kiriyajjhānāneva kathitāni-ti veditabbāni*. Paṭis-a I 301: *Tatrūpapaṇassā ti vipākavasena brahmaloke upapaṇassa paṭisandhibhavaṅgacutivasena vattamānāni cattāri vipākajjhānāni. Rūpārūpāvacarajjhānasamāpattīsu kiriyābyākatāni na vuttāni. Kiñcāpi na vuttāni, atha kho kusalehi samānapavattitā kusalesu vuttesu 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 cp. Dhs §§ 1280–85 = Vibh 421, where the terms *samāpaṇassa*, *upapaṇassa* and *diṭṭhadhamma-sukhavihārin* correspond to the same distinction. The notion of *kiriya* 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*).⁴⁴

Any practice (*paṭipadā*), undertaking (*samādāna*) of practice — this is called “concentration of [the sphere of] sense-pleasures”.⁴⁵

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.⁴⁶

⁴⁴ Vism III.23/p.88: *kāmāvacaro samādhi, rūpāvacaro samādhi, arūpāvacaro samādhi, apariyāpanno samādhīti evaṃ cattāro samādhī*.

⁴⁵ 彼彼行正受行. 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, adhiṭṭhāna, saṅṭhapeti, upasampadā, upasampajja*. Perhaps this passage is related to Vism III.15: *Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati, tāva pavattā samādhībhāvanā paṭipadā ti vuccati*. Paṭis-a II 474: *Paṭipadāvisuddhi nāma sasambhāriko upacāro*.

⁴⁶ A II 149: *Dukkhāpaṭipadā dandhābhiññā, dukkhāpaṭipadā khippābhiññā, sukhāpaṭipadā dandhābhiññā, sukhāpaṭipadā khippābhiññā. Katamā ca ... dukkhā paṭipadā dandhābhiññā? Idha ... ekacco pakatiyāpi tibbarāgajātiko ... tibbadosajātiko ... tibbamohajātiko hoti, abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Tassimāni pañcindriyāni mudāni pātubhavanti — saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. ...*

[Herein,] there are these four kinds of men: those with strong afflictions; those with weak afflictions;⁴⁷ those with dull faculties, and those with swift faculties.⁴⁸ [407c]

A man of strong afflictions and dull faculties gains concentration with painful practice and slow direct knowledge.⁴⁹

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.

⁴⁷ The text literally has “thick/dense defilements” 密煩惱 and “thin/sparse/few defilements” 者疎煩. The character 密 corresponds to *ghana*.

⁴⁸ 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 jhānaṃ pāpuṇāti, tassa taṃ jhānaṃ dukkhaṃ paṭipadam dandhābhiññān-ti vuccati. Sesesu pi eseva nayo. Cf. Peṭ 243: Tattha ye diṭṭhacaritā sattā, ... te cetasikena dukkhena anajjhositā. Tena vuccati sukhā paṭipadā ti. Ye pana taṇhācaritā sattā, te kāmesu ajjhositā, ... te piyarūpaṃ dukkhena paṭinissajjanti. Tena vuccati dukkhā paṭipadā ti. Iti ime sabbasattā dvīsu paṭipadāsu samosaraṇaṃ gacchanti dukkhāyañ-ca sukhāyañ-ca. Tattha ye diṭṭhacaritā sattā, te dvidhā mudindriyā ca tikkhindriyā ca. Tattha ye diṭṭhacaritā sattā tikkhindriyā sukkena paṭinissajjanti, khippañ-ca abhisamenti, tena vuccati khippābhiññā sukhā paṭipadā ti. Tattha ye diṭṭhacaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te sukkena paṭinissajjanti, dandhañ-ca abhisamenti. Tena vuccati sukhā paṭipadā dandhābhiññā ti. Tattha taṇhācaritā sattā dvidhā tikkhindriyā ca mudindriyā ca. Tattha ye taṇhācaritā sattā tikkhindriyā dukkhena paṭinissajjanti, khippañ-ca abhisamenti. Tena vuccati dukkhā paṭipadā khippābhiññā ti. Tattha ye taṇhācaritā sattā mudindriyā paṭhamaṃ tikkhindriyaṃ upādāya dandhataraṃ abhisamenti, te dukkhena paṭinissajjanti, dandhañ-ca abhisamenti. Tena vuccati dukkhā paṭipadā dandhābhiññā ti.*

⁴⁹ Cf. Vism III.19/p.87: *Iti imāsu paṭipadā abhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya ca abhiññāya samādhiṃ pāpuṇāti, tassa so samādhi dukkhāpaṭipado dandhābhiññā 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 increased⁵⁰ — 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”.

⁵⁰ Read 事 ”object”, instead of 定 ”concentration” since the next answers all have 事. The characters 精進 usually correspond to *virīya* but here might correspond to *sūra*, “powerful, strong”. Perhaps Saṅghapāla interpreted *vaḍḍhita* “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 *kaṣiṇa*. Vibh 332: ... *cattāri ārammaṇāni: parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā. ... Samādhissa na nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā ... sammādiṭṭhi: ayaṃ vuccati parittā parittārammaṇā paññā. ... na nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā ... parittā appamāṇārammaṇā paññā. ... nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā ... appamāṇā parittārammaṇā paññā. ... nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā ... appamāṇā appamāṇārammaṇā paññā. Vibh-a 419: *Ārammaṇaṃ thokaṃ pharantassā ti paritte suppatte vā sarāvamatte vā ārammaṇe parikammaṃ katvā tattheva appanaṃ patvā taṃ avaḍḍhitaṃ thokaṃ-eva ārammaṇaṃ pharantassā ti attho. ... Avaḍḍhitārammaṇapaṭipakkhato ca vaḍḍhitārammaṇaṃ vipulaṃ-ti vuttaṃ. Paṭis-a I 298: *Cattāri ārammaṇāni ti (Paṭis I 84) parittaṃ parittārammaṇaṃ, ... appamāṇaṃ appamāṇārammaṇaṃ-ti ... Kaṣiṇādi ārammaṇānaṃ avavatthāpetabbato ārammaṇavantaṇi jhānāni vuttāni ti vedittabbāni. Vism III.20: *Tattha yo samādhī appaḍḍhaṃ uparijānassa paccayo bhavituṃ na sakkoti, ayaṃ paritto. Yo pana avaḍḍhite ārammaṇe pavatto, ayaṃ parittārammaṇo. Yo paḍḍhite ārammaṇe pavatto, ayaṃ appamāṇārammaṇo. ... Vism-mhṭ I 113: *Appaḍḍhaṃ ti na subhāvito vasibhāvam apāpito. ... Avaḍḍhite ti ekaṅguladvaṅgulamattam-pi na vaḍḍhite yathāupaṭṭhite ārammaṇe. Ekaṅgulamattam-pi hi vaḍḍhitaṃ appamāṇamevā ti vadanti. ... iminā yathā paḍḍhaṃ pi uparijānassa paccayo bhavituṃ asakkonto samādhī paritto yeva hoti, na appamāṇo. M III 161: *yasmiṃ kho me samaye paritto samādhī hoti, parittaṃ me tasmīṃ samaye cakkhu hoti. Sohaṃ parittena cakkhunā parittaṃ-eva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi. Yasmiṃ pana me samaye appamāṇo samādhī hoti, appamāṇaṃ m’etasmiṃ 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 (*virīya*); concentration due to mind (*citta*); and concentration due to examination (*vīmaṃsa*).⁵¹

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 attainment⁵² of great compassion (*mahākaruṇā-samāpatti*) and the attainment of the double miracle (*yamaka-pāṭihāriya*) are concentrations that Buddhas attain but not disciples.⁵³

The fruition attainments of the trainee (*sekhiya-phala-samāpatti*) are concentrations that disciples attain but not Buddhas.

The nine successive attainments (*anupubba-samāpatti*)⁵⁴ and the fruition attainment of the non-trainee are concentrations that both Buddhas and disciples attain.

⁵¹ These are the four *iddhipāda* or “bases of supernormal power”; see explanation at 441c.

⁵² 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 paṭipāṭiyā aṭṭhannaṃ samāpattīnaṃ samādhī ti pi nāmaṃ samāpattī ti pi. Kasmā? Cittekaggaṭāsabbhāvato. Nirodhasamāpattiyā tadabbhāvato na samādhī ti nāmaṃ.*

⁵³ These are two of the six knowledges not shared by disciples, but particular to Buddhas; see Paṭi I 3, 125.

⁵⁴ 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*)⁵⁵ 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.⁵⁶

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 attainments⁵⁷ 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*.⁵⁸

sometimes found; e.g., Peṭ 136: *Tattha katamāyo nava anupubbasamāpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca.*

⁵⁵ The concentration that causes rebirth among the deities who are beings without perception (*asaññasattā devā*); see D I 28, Sv I 118.

⁵⁶ LC: “This passage is an expansion of the 10th 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*.

⁵⁷ 一切果定及事定. 果定 = *phalasamādhī* or *phalasamāpatti*. Cf. Mp-ṭ II 48: *phalasamādhī ti catūsu pi ariyaphalesu samādhī* & Sv III 1007: *Idha phalasamāpattijhānāni, khīṇāsavassa aparabhāge nibbattitajhānāni ca kathitāni*. 事定 = *kiriyasamādhī* or *kiriyasamāpatti*. Only the latter is found in Pāli works (Paṭṭh I 147: *Arahā maggaṃ upanissāya anuppannaṃ kiriyasamāpattiṃ uppādeti, uppannaṃ samāpajjati, saṅkhāre aniccato dukkhato anattato vipassati*), but 事定 is given as a concentration at 407b25. Since the plural is used, *samāpatti* makes more sense here.

⁵⁸ See Vibh 263: *Cattāri jhānāni paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ 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*”.⁵⁹

rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi ... paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmīṃ samaye pañcaṅgikaṃ jhānaṃ hoti — vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. ...

⁵⁹ 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 yasmīṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi ... paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmīṃ samaye pañcaṅgikaṃ jhānaṃ hoti, vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati paṭhamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā. Idha bhikkhu ... avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja ... caturaṅgikaṃ jhānaṃ hoti, vicāro, pīti, sukhaṃ, cittassekaggatā. ... Idha ... vitakkavicārānaṃ vūpasamā ... tatiyaṃ jhānaṃ ... tivaṅgikaṃ jhānaṃ hoti, pīti, sukhaṃ, cittassekaggatā. ... Idha ... pītiyā ca virāgā ... catutthaṃ jhānaṃ ...*

Q. Why are four and five jhānas taught?

A. Because two [kinds of] men are taken into account,⁶⁰ 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.⁶¹ 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.⁶²

Furthermore, there are five kinds of concentration, namely, the five-factored right concentration:⁶³ pervading with rapture (*pharaṇa*), pervading with pleasure, pervading of mind, pervading with light and the reviewing-sign.⁶⁴

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”.⁶⁵

duvaṅgikaṃ jhānaṃ hoti, sukhaṃ, cittassekaggatā. ... Idha ... sukhaṃ ca pahānā ... pañcamaṃ jhānaṃ ... duvaṅgikaṃ jhānaṃ hoti, upekkhā, cittassekaggatā. Idam vuccati pañcamaṃ jhānaṃ. Cf. Dhs § 176ff, Vism III. 21 & 25/p.88.

⁶⁰ 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.”

⁶¹ 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 ...”

⁶² As 178: *Sannisinnadevaparīsāya kira ekaccānaṃ devānaṃ vitakko eva oḷārikato upaṭṭhāsi, vicārapūṭisukhacittsekaggatā santato. Tesaṃ sappāyavasena satthā caturaṅgikaṃ avitakkam vicāramattaṃ dutiyajjhānaṃ nāma bhājesi.*

⁶³ Read 正定 instead of 正受, as at 408a21.

⁶⁴ Instead of 觀想 read 觀相.

⁶⁵ Cf. Vibh 334 § 804. *Tattha katamo pañcaṅgiko sammāsamādhi? Pīṭipharaṇatā, sukhaparaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇānimittam. Dvīsu jhānesu paññā pīṭipharaṇatā. Tīsu jhānesu paññā sukhaparaṇatā. Paracitte ñānaṃ cetopharaṇatā.*

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 (*nirāmisā*).”
- (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.”⁶⁶
- (5) The personal knowledge arises: “I mindfully enter upon this concentration and mindfully emerge from it.”⁶⁷

Furthermore, when analysing the meditation subjects (*kammaṭṭhāna*), analysing the objects (*ārammaṇa*) 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.

Dibbacakkhu ālokapharaṇatā Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇaṃ paccavekkhaṇānimittaṃ. Cf. Vibh-a 420f, Paṭis I 48, Paṭis-a I 125f, D III 277, Sv 1059, Nett 89.

⁶⁶ 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 sasāṅkhāra-niggayha-vāritavata* (“not blocked and checked by forceful suppression”; Bodhi 2000: 117 and 371 n. 88) as *na samsāra-niggayha*.

The 4th 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.

⁶⁷ Vibh 334 § 804, A III 24, D III 278: *Ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko ti paccattaññeva ñāṇaṃ uppajjati. Ayaṃ samādhi ariyo nirāmisō ti akāpurisasevito ti ... santo pañīto paṭippassaddhaladdho ekodibhāvādhigato na sasāṅkhāraṇiggayha-vāritagato ti So kho pañāhaṃ imaṃ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti paccattaññeva ñāṇaṃ uppajjati. Ayaṃ pañcañāṇiko sammāsamādhi. Evaṃ pañcavidhena ñāṇavatthu.*

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 concentration¹ 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*)”.² 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 chief³ 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

¹ 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 varasamāpattīyo, aṭṭha deti narāsabho, ...*

² 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 kalyānamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Aparipakkāya Meghiya cetovimuttīyā ayaṃ paṭhamo dhammo aparipakkāya saṃvattati.*

³ The binome 商主 can correspond to *śreṣṭhin* (Pāli: *seṭṭhi*) “guild chief”, “eminent merchant” or *sārthavāha* (Pāli: *sattavāha*) “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.⁴ 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”.⁵ Therefore, one should search for a good person,⁶ 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.⁷ 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.⁸

Q. What is “loveable”?

⁴ 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.

⁵ 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 Saṃyukta 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 brahmacariyaṃ yad idaṃ kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavākatā*. Cf. A IV 351–52: ... *bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavāko. Sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ paṭhamā upanisā bhāvanāya.*

⁶ Sn-a I 331: ... *tasmā have sappurisaṃ bhajetha. Kīdisaṃ sappurisaṃ bhajetha? Medhāvinañceva bahussutañ-ca, paññāsampattiyā ca medhāvinaṃ vuttappakārasutadvayena ca bahussutaṃ*.

⁷ 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.

⁸ A IV 32: *Sattahi bhikkhave dhammehi samannāgato bhikkhu mitto sevitaṭṭho ... Piyo hoti manāpo ca, garu ca, bhāvanīyo ca, vattā ca, vacanakkhamo ca, gambhīrañ ca kathaṃ kattā hoti, no ca aṭṭhāne niyojati*. 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”.⁹

“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”.¹⁰

“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*, *lakkhana*) 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”.¹¹ [408c]

⁹ Nett-a 250: *Vattā ti kālena vakkhāmī ti ādipañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ ullumpanabhāve ṭhatvā vattā*. Spk I 123: *Vattā ti odhunavattā. Bhikkhūnaṃ ajjhācāraṃ disvā ajja kathessāmi, sve kathessāmi ti kathāvavattānaṃ na karoti, tasmiṃ tasmiṃ yeva ṭhāne ovadati anusāsatī ti attho*. Spk II 241: *Vattā ti pare yadicchakaṃ vadati yeva*. Cp-a 288: ... *codako pāpagarahī vattā* ...

¹⁰ The text is cryptic. Cf. Nett-a 250: *Vacanakkhamo ti dhammaṃ saṃvaṇṇento parehi asaṃhīro hutvā tesam pucchāvacanakkhamatāya vacanakkhamo*. Spk I 123: *Vacanakkhamoti vacanaṃ khamati. Eko hi parassa ovādaṃ deti, sayam pana aññena ovadiyamāno kujjhati*. ... Mp IV 24: *Vacanakkhamoti vacanaṃ khamati, dinnam ovādaṃ karoti*.

¹¹ The text is cryptic. For the sign of the defilements, *kilesanimitta*, see Ch. 11 § 9/p.454c04. Cf. Cp-a 288: ... *sutasampattiyā sattānaṃ hitasukhāvahaṃ gambhīraṃ dhammakathaṃ kattā hoti, cāgasampattiyā appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho, vīriyasampattiyā āradhāvīriyo hoti sattānaṃ hitapaṭṭipattiyam, satisampattiyā upaṭṭhitasati hoti anavajja-dhammesu, samādhisampattiyā avikkhitto hoti samāhitacitto, paññāsampattiyā aviparītaṃ pajānāti, so satiyā kusalākusalānaṃ dhammānaṃ gatiyo samanvesamāno paññāya sattānaṃ hitāhitam yathābhūtaṃ jānitvā samādhinā tattha ekaggacitto hutvā vīriyena ahitā satte nisedhetvā hite niyojati*. Nett-a 251: *Gambhīraṃ-ca kathaṃ kattā ti saccapaṭicca-samuppādādim, aññaṃ vā gambhīrakathaṃ kattā*. Mp IV 24: *Gambhīraṃ-ti guyhaṃ rahassaṃ jhānanissitam vipassanāmaggaṃ phalaṃ nibbānanissitam*. Abhidh-av-pt II 215: *Gambhīraṃ-ca kathaṃ kattā ti tiracchānakathaṃ akathetvā dasakathāvattupāṭisaṃyuttam gambhīraṃ-eva kathaṃ kattā*.

“Not committed to unsuitable conditions” means that he avoids and does not live in unsuitable conditions (*aṭṭhāna*) such as families, dwelling places, building work, groups [of students], recitation, and writing.¹² 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.”

¹² Ten obstructions, *pālibodha*, are given at *Vism* III.29/p.90: *Āvāso ca kulaṃ lābho, gaṇo kammañ-ca pañcamaṃ; / Addhānaṃ 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 caṭṭhāne niyojako ti dhammavinayādiṃ adhammavinayādivasena avatvā dhammavinayādivaseneva dīpanato na ca aṭṭhāne niyojako*. *Abhidh-av-ṭṭ* II 215: *No caṭṭhāne niyojakoti appavattitabbaṭṭhānabhūte 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.¹³ 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.¹⁴

“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.¹⁵

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 (*saṅghāṭi*) and places it on top of his shoulder.

¹³ 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., Dh-p-a II 111: ... *kalyāṇamittā ceva sappurisā ca, te bhajetha payirupāsethāti*; Th-a II 109 on Th 264: *Pāpamitte vivajjetvā, bhajeyyuttamapuggalam; Ovāde cassa tiṭṭheyya, patthento acalam sukham. ... Tattha pāpamitteti akalyāṇamitte asappurise hīnavīriye. ... Bhajeyyuttamapuggalan-ti sappurisaṃ paṇḍitaṃ kalyāṇamittaṃ ovādānusāsanaṅgahaṇavasena seveyya*. Th-a III 61: ... *tādise sappurise kalyāṇamitte bhajantu sevantu*.

¹⁴ This section is often unclear as to whom is being referred to, etc., and it appears to be corrupt. See next footnote.

¹⁵ 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.¹⁶ 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],¹⁷ 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.¹⁸

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.¹⁹

¹⁶ 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.

¹⁷ 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.

¹⁸ Vin II 208: ... *saṅghassa katikasaṅṭhānaṃ pucchitabbam: kaṃ kālaṃ pavisitabbam, ...?*

¹⁹ 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,²⁰ 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,²¹ 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:²² [409b]

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 daharataro hoti, pattacīvara-paṭiggahaṇādīni na sādītabbāni*.

²⁰ 若欲教人先取覺坐禪人先已行法。The text is cryptic.

²¹ This refers to duties such as giving the robes, bowl, etc, as part of the duties towards the preceptor, *upajjhāyavatta*, at Vin II 222.

²² 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 temperament¹ 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*),²
11. faith and intelligence temperament (*saddhā-buddhi-carita*),

¹ 行 = *carita* or *cariya*, which can also be translated as “behaviour” or “disposition”.

² Cf. Peṭ 140: *Tattha yāni cha puggalamūlāni tesam nikkhipetvā rāgacarito, dosacarito, mohacarito, rāgadosacarito, rāgamohacarito, dosamohacarito, samabhāgacarito,* Peṭ 144: *Tattha rāgadosamohasamabhāgacaritassa puggalassa visesabhāgiyaṃ jhānaṃ hoti,* Vism III.74/p.101 mentions (and rejects) this classification with the in-equal-parts types (*samabhāga*): *Keci pana rāgādīnaṃ saṃsaggasannipātavasena aparā pi catasso, tathā saddhādīnan-ti imāhi aṭṭhahi saddhiṃ cuddasa icchanti.* This *Śrāvakahūmi* (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 saptānāṃ pudgalānāṃ vyavasthānam / yo 'yaṃ rāgotsadaḥ pudgalaḥ sa rāgacaritaḥ / yo dveṣotsadaḥ sa dveṣacaritaḥ / yo mohotsadaḥ sa mohacaritaḥ / yo mānotsadaḥ sa mānacaritaḥ / yo vitarkotsadaḥ sa vitarkacaritaḥ / yaḥ samaprāptaḥ sa samabhāgacaritaḥ / 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.³ [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”⁴.

³ The text is cryptic. The end of the next section is similar. Cf. *Vism* III.74/p.101: *Evam pana bhede vuccamāne rāgādīnaṃ saddhādīhi pi saṃsaggaṃ katvā anekā cariyā honti, tasmā saṅkhepena chaḷeva cariyā veditabbā. Cariyā, pakati, ussannatā ti atthato ekaṃ.* *Vism* III.78/p.102: *Apare taṅhāmānadiṭṭhivasena aparā pi tisso cariyā vadanti. Tattha taṅhā rāgo yeva, māno ca taṃsampayutto ti tadubhayaṃ rāgacariyaṃ nātivattati. Mohanidānattā ca diṭṭhiyā diṭṭhicariyā mohacariyaṃ-eva anupatati.*

⁴ See preceding footnote.

When his greed is constantly active and greed is predominant (*adhika*) — this is called a “greed temperament”.⁵

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.⁶

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.⁷

Furthermore, in three ways greed and faith are a unity: in the sense of mind (*citta*) of liking,⁸ in the sense of seeking for qualities (*guṇa*), and in the sense of non-shunning.

⁵ Cf. Nett-a 273: *Rāgacarito ti rāgasahitaṃ caritaṃ etassā ti rāgacarito. Rāgena vā carito pavattito rāgacarito, rāgajjhāsayo rāgādhiko ti attho. Esa nayo sesesu pi.*

⁶ *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.

⁷ 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 sabhāgatālakḥhanam-idha āsannaggahaṇaṃ. Yathā hi akusalapakkhe rāgo siniddho nātūlūkho, evaṃ kusalapakkhe saddhā.*

⁸ 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;⁹ 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.¹⁰ 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*).¹¹

Q. How are the person with a delusion temperament and the person with a thinking temperament a unity?

⁹ 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”.

¹⁰ Vism III.75/p.102: *Tattha yasmā rāgacaritassa kusalappavattisamaye saddhā balavatī hoti, rāgassa āsannaguṇattā. Yathā hi akusalapakkhe rāgo siniddho nātilūkho, evaṃ kusalapakkhe saddhā. Yathā rāgo vatthukāme pariyesati, evaṃ saddhā sīlādiguṇe. Yathā rāgo ahitaṃ na pariccajati, evaṃ saddhā hitaṃ 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*”.

¹¹ Vism III.76/p.102: *Yasmā pana dosacaritassa kusalappavattisamaye paññā balavatī hoti, dosassa āsannaguṇattā. Yathā hi akusalapakkhe doso nissineho na ārammaṇaṃ allīyati, evaṃ kusalapakkhe paññā. Yathā ca doso abhūtaṃ-pi dosam-eva pariyesati, evaṃ paññā bhūtaṃ dosam-eva. Yathā doso sattaparivajjanākārena pavattati, evaṃ paññā saṅkhāraparivajjanākārena, tasmā dosacaritassa buddhicarito 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.¹²

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.¹³

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.

¹² 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.

¹³ Vism III.77/p.102: *Yasmā pana mohacaritassa anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyamamānassa yebhuyyena antarāyakarā vitakkā uppajjanti, mohassa āsannalakkhaṇattā. Yathā hi moho paribhāyatāya anavaṭṭhito, evaṃ vitakko nānappakāravittakkaṇatāya. Yathā ca moho aparīyogāhaṇatāya cañcalo. Tathā vitakko lahuparikappanātāya, 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 (*mūlakileśa*): 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.¹⁴

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,¹⁵ and so one who is reborn here after passing away from a hell or from a *nāga* birth.

¹⁴ Cf. Vism III.80/p.102: *Tatra purimā tāva tisso cariyā pubbāciṇṇanidānā dhātudosa-nidānā cā ti ekacce vadanti. Pubbe kira iṭṭhappayogasubhakammabahulo rāgacarito hoti; saggā vā cavitvā idhūpapanno. Pubbe chedanavadhabandhanaverakammabahulo dosacarito hoti; nirayanāga yonīhi vā cavitvā idhūpapanno. Pubbe majjapānabahulo sutaparipucchāvihīno ca mohacarito hoti, tiracchānāyoniyā va cavitvā idhūpapanno ti.* Vism-mhṭ 123: *Ekacce ti upatissattheraṃ sandhāyāha. Tena hi vimuttimamme tathā vuttaṃ.* Cf. Mori 1988: 6–7.

¹⁵ 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 learning¹⁶ 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 bile¹⁷ in predominance is a person with a hate temperament. One who has wind in temperament.”

Thus, the humours are the causes [of the temperaments].¹⁸

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.¹⁹

Channamativassati, vivaṭaṃ nātivassati ... Sn 235: Kiñcāpi so kammaṃ karoti pāpakam, kāyena vācā uda cetasā vā; abhabbo so tassa paṭicchadāya, abhabbatā diṭṭhapadassa vuttā; ...

¹⁶ Read 離開 instead of 離間.

¹⁷ Read 膽 instead of 膽.

¹⁸ Cf. *Vism III.81/p.103: Dvinnaṃ pana dhātūnaṃ ussannattā puggalo mohacarito hoti pathavīdhātuyā ca āpodhātuyā ca. Itarāsaṃ dvinnaṃ ussannattā dosacarito. Sabbāsaṃ samattā pana rāgacaritoti. Dosesu ca semhādhiko rāgacarito hoti, vātādhiko mohacarito; semhādhiko vā mohacarita, vātādhiko rāgacaritoti. Evaṃ dhātudosanidānā ti vadanti.*

¹⁹ 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.²⁰ 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.²¹ 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.²²

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 greed²³ — these are the five.

²⁰ Read 如 instead of 知.

²¹ 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.

²² Cf. Vism III.95/p.106: *Dassanādito ti rāgacarito īsakam-pi manoramaṃ rūpaṃ disvā vimhayaajāto viya ciraṃ oloketi, paritte pi guṇe sajjati, bhūtam-pi dosaṃ na gaṇhāti, pakkamanto pi amuñcitukāmo va hutvā sāpekkho pakkamati. Dosacarito īsakam-pi amanoramaṃ rūpaṃ disvā kilantarūpo viya na ciraṃ oloketi, paritte pi dose paṭihaññati, bhūtam-pi guṇaṃ na gaṇhāti, pakkamanto pi muñcitukāmo va hutvā anapekkho pakkamati. Mohacarito yaṃ kiñci rūpaṃ disvā parapaccayiko hoti, paraṃ nindantaṃ sutvā nindati, pasamsantaṃ sutvā pasamsati, sayāṃ pana aññānupekkhāya upekkhako va hoti. Esa nayo saddasavanādīsu pi. Saddhācaritādayo pana tesāṃyevānusārena veditabbā, taṃsabhāgattā ti.*

²³ 嫉慳幻諂欲 = *issā, macchariya, māyā, sāṭṭheyya, rāga*. Cf. Vism III.95/p.106–107: *Dhammappavattito cevā ti rāgacaritassa ca māyā, sāṭṭheyyaṃ, māno, pāpicchatā,*

In a person with a hate temperament, five afflictions occur a lot: anger, malice, besmirching, spite, and hatred²⁴ — 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.²⁵

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.²⁶

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.²⁷

Thus, it can be known “through gait”.

mahicchatā, asantuṭṭhitā, siṅgaṃ, cāpalyan-ti evamādayo dhammā bahulaṃ pavattanti. Dosacaritassa kodho ...

²⁴ 念恨覆惱瞋 = *kodha, upanāha, makkha, paḷāsa, dosa*.

²⁵ 懶懈怠疑悔無明 = *ālāsa, thīna, vicikicchā, kukkucca, avijjā*.

²⁶ 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.

²⁷ 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, saṅikaṃ pādaṃ nikkhipati, samaṃ nikkhipati, samaṃ uddharati, ukkuṭṭikañcassa padaṃ hoti. Dosacarito pādagehi khaṇanto viya gacchati, sahasā pādaṃ nikkhipati, sahasā uddharati, anukaḍḍhitañcassa padaṃ hoti. Mohacarito paribyākulāya gatiyā gacchati, chambhito viya padaṃ nikkhipati, chambhito viya uddharati, sahasānupīḷitañcassa padaṃ 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,²⁸ and sweeps unhurriedly. Not scattering²⁹ 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 jumbling³⁰ [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 incompletely³¹ and with a scattered mind.

Thus, it can be known “through work”.³²

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.

²⁸ 平身, lit. “with even body”, *samakāya*, *samarūpa*.

²⁹ Read 不散 instead of 不知.

³⁰ 看, lit. “to look at”. Saṅghapāla misunderstood *āḷolayamāno* as *ālokyamāno*.

³¹ Or “unsuccessfully”, 不成.

³² Cf. *Vism* III.91–92/p/105: *Kiccā ti sammajjanādīsū ca kiccesu rāgacarito sādhukaṃ sammajjanīṃ gahetvā ataramāno vālikaṃ avippakiranto sinduvāarakusumasantharamiva santharanto suddhaṃ samaṃ sammajjati. Dosacarito gāḷhaṃ sammajjanīṃ gahetvā taramānarūpo ubhato vālikaṃ ussārento kharena saddena asuddhaṃ visamaṃ sammajjati. Mohacarito sithilaṃ sammajjanīṃ gahetvā samparivattakaṃ āḷolayamāno asuddhaṃ visamaṃ sammajjati. Yathā sammajjane, evaṃ cīvaradhovanarajanādīsūpi sabbakiccesu nipunamadhurasamasakkacakārī rāgacarito. Gāḷhathaddhavisamakārī dosacarito. Anipuṇ abyākulavisamāparicchinnakārī 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”.³³

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.

³³ Cf. *Vism* III.89/p/105: *Rāgacarito ca ataramāno samaṃ seyyaṃ paññāpetvā saṇikaṃ nipajjivā aṅgapaccaṅgāni samodhāya pāsādikena ākārena sayati, vuṭṭhāpiyamāno ca sīghaṃ avuṭṭhāya saṅkito viya saṇikaṃ paṭivacaṇaṃ deti. Dosacarito taramāno yathā vā tathā vā seyyaṃ paññāpetvā pakkhittakāyo bhākuṭiṃ katvā sayati, vuṭṭhāpiyamāno ca sīghaṃ vuṭṭhāya kupito viya paṭivacaṇaṃ deti. Mohacarito dussañṭhānaṃ seyyaṃ paññāpetvā vikkhittakāyo bahulaṃ adhomukho sayati, vuṭṭhāpiyamāno ca huṅkāraṃ karonto dandhaṃ 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;³⁴ 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].³⁵

³⁴ 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 thānaṃ vā caṅkamo vā vaṭṭati*. The posture of the *mohacarita* is 行處 "walking-place" instead of 行脚處. Saṅghapāla misunderstood *caṅkama* 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 vaṭṭati*. ... *Mohacaritassa ... iriyāpathesu caṅkamo vaṭṭati*.

³⁵ 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.³⁶ One with a hate temperament has many humours and is not afflicted by passion.³⁷ One with a delusion temperament has many humours and does not remove passion.

One with a greed temperament delights in forms (*rūpa, vaṇṇa*). One with a hate temperament delights in dispute. One with a delusion temperament delights in indolence.

³⁶ 斷無染, lit. “removes dispassion/without passion”, which does not make sense.

³⁷ 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*)¹ and he should also teach the two associated meditation subjects.²

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;³ (11–20) the ten perceptions of

¹ 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” *aṭṭhatimsa kammaṭṭhāna* or “38 meditation objects”, *aṭṭhatimsārammaṇa*. Therefore the enumeration with 38 is certainly not particular to the *Vimuttimaggā*; 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, kasiṇuggahāṭimākāsakasiṇe paricchinnākāsakasiṇañ-ca antogadham katvā pāḷiyam pathavīkasiṇādīnaṃ rūpajjhānārammaṇānaṃ aṭṭhannaṃ yeva kasiṇānaṃ sarūpato vuttattā ākāsakasiṇam ālokakasiṇañ-ca vajjetvā aṭṭhatimsārammaṇesū ti pāḷiyam āgatanayeneva vuttaṃ. Aṭṭhakathānāyena pana ākāsakasiṇe ālokakasiṇe ca visum gahite cattāḷisaṃ yeva kammaṭṭhānāni*. *Cf. *Vism* X.8. *Vism*-mḥ I 197 has *ākāsakasiṇa* instead of *kasiṇuggahāṭim-ākāsakasiṇa*.

² Cf. Sv-ṭ 21: *Kammaṭṭhānāni sabbāni ti pāḷiyam āgatāni aṭṭhatimsa, aṭṭhakathāyaṃ dve ti niravasesāni yogakamassa bhāvanāya pavattiṭṭhānāni*.

³ A I 41 lists *paṭhavī, āpo, tejo, vāyo, nīla, pīta, lohita, odāta, ākāsa, viññāna*. 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-smear, the perception of the maggot-infested, and the perception of the skeleton;⁴ (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 (*upāsamānussati*); (31–34) the four immeasurables (*appamāṇāni*)⁵ — loving kindness, compassion, appreciative gladness, equanimity;⁶ (35) the defining of the four elements (*dhātu-vavatthāna*); (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.⁷

4 Jhāna

Q. How [should the differences be known] through *jhāna* (*jhānato*)?

A. Ten meditation subjects are connected to the threshold-*jhāna* (*upacāra-jhāna*);⁸ eleven meditation subjects are connected to the first *jhāna*; three meditation subjects are connected to the threefold *jhāna* (*tikajjhānika*);

⁴ Paṭis I 49: *Dasa samādhi*: ... *uddhumātakasaññāvasena* ... *vinīlakasaññāvasena* ... *vipubbakasaññāvasena*... *vicchiddakasaññāvasena* ... *vikkhāyitakasaññāvasena* ... *vikkhittakasaññāvasena*... *hatavikkhittakasaññāvasena*... *lohitakasaññāvasena* ... *puḷavakasaññāvasena* ... *aṭṭhikasāññāvasena cittaṣṭa ekaggatā avikkhepo samādhi*.

⁵ 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.

⁶ Cf. D III 223–4: *Catasso appamaññāyo: Mettā, karuṇā, muditā, upekkhā*. A I 39, Sn 73.

⁷ Cf. Vism III.103ff/p.110ff.

⁸ 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*]”.⁹

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*?¹⁰

A. Loving-kindness, compassion, and appreciative gladness.

Q. Which meditation subject is connected to the fourfold *jhāna*?

A. Equanimity.¹¹

⁹ Cf. *Vism* III.106/p.111: *Upacārappanāvahato ti thapetvā kāyagatāsatiñca ānāpānassatiñca avasesā aṭṭha anussatiyo, āhāre paṭikūlasaṅṅā, catudhātuvavatthānan-ti imāneva hettha dasakammaṭṭhānāni upacāravahāni*. *Pm-vn* v.924: *Dve ca saṅṅāvavatthānā, aṭṭhānussatiyoti ca; / Sesā dasa pavuccanti, upacārasamādhikā*.

¹⁰ See *Dhs* § 251–62 and *Vibh* p. 277ff & 283.

¹¹ 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 saddhiṃ dasa kasiṇā catukkajjhānikā honti. Kāyagatāsatiyā saddhiṃ dasa asubhā paṭhamajjhānikā. Purimā tayo brahmavihārā tikajjhānikā. Catutthabrahmavihāro cattāro ca āruppā catutthajjhānikā ti evaṃ jhānappabhedato*. *Vism-mhṭ* I 130: *Catukkajjhānikā ti catubbi dharūpāvacarajjhānavanto, tesam ārammanabhūtā ti attho. Catukkanayavasena cetam vuttam. Tikacatukkajjhānikesū ti tikajjhānikesū purimesu brahmavihāresu, catukkajjhānikesū ānāpānakasiṇesu*. *Abhidh-s* 60: ... *Tatthā pi dasa kasiṇāni ānāpānañ-ca pañcakajjhānikāni. Dasa asubhā kāyagatāsati ca paṭhamajjhānikā. Mettādayo tayo catukkajjhānikā. Upekkhā pañcamajjhānikā ti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. Cattāro pana āruppā āruppajjhānikāti*. *Abhidh-s-ṭ* 261: *Pañcapi jhānāni etesam-atthi, tattha niyuttāni ti vā pañcakajjhānikāni*. ... *Abhidh-av* 817–19: *Appanāyāvahesvettha, kasiṇāni dasāpi ca; Ānāpānasati ceva, catukkajjhānikā ime. Asubhāni dasa cettha, tathā kāyagatāsati; Ekādasa ime dhammā, paṭhamajjhānikā siyūṃ. Adibrahmavihārāti, tikajjhānavahā tayo; Catutthā pi ca āruppā, catutthajjhānikā matā*. *Abhidh-av-pt* II 221: *Evaṃ upacārappanāvahato dassetvā idāni jhānappabhedato dassetuṃ appanāyāvahesū ti ādivuttam. 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,¹² 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,¹³ the other eight totalities and the other thirty meditation subjects are not for transcending matter.

Furthermore, three meditation subjects are for transcending the object (*ārammaṇa*): 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.

ti catukkanayavasena catubbidharūpāvacarajjhānavanto, tesam eekasseva ārammaṇabhūtā ti attho. Pañcakanayavasena pana pañcakajjhānikā ti veditabbā. Paṭhamajjhānikā ti paṭhamajjhānasseva ārammaṇabhūtā, ... Tikajjhānavahā ti catukkanayena tikajjhānavahā, pañcakanayena pana catukkajjhānavahā, ... so upekkhābhāvanāvasena catutthajjhāniko. Tatthā pi mettādivasena paṭiladdhajjhānacatukkassevetam appeti, netarassa. Kasmā? Mettādīnam nissandattā. Yathā hi kasiṇānam nissandā āruppā, yathā ca samathavipassanānissandā nirodhasamāpatti, evaṃ mettādīnissandā upekkhā.

¹² 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” (*paricchedākāsakaṣiṇa*). The latter can produce the four and five jhānas; see Ch. 8 § 59.

¹³ That is, the space totality and consciousness totality; see preceding note.

6 Extending

Q. How through extending (*vaḍḍhanato*)?

A. Fourteen meditation subjects should be extended, namely, the ten totalities and the four immeasurables.¹⁴ 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*).¹⁵ 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.¹⁶

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.

¹⁴ According to the Mahāvihāra school the sign of the immeasurables should not be extended. See Ps IV 200: *Ettha hi appamāṇā ti vuttānaṃ brahmavihārānaṃ nimittaṃ na vaḍḍhati*. Vism III.113/p.112: ... *Brahmavihārā sattārammaṇā, tesaṃ nimittaṃ vaḍḍhayato sattarāsiyeva vaḍḍheyya, na ca tena attho atthi, tasmā tam-pi na vaḍḍhetabbaṃ. Yaṃ pana vuttaṃ mettāsahagatena cetasā ekaṃ disaṃ pharivā ti ādi, taṃ pariggahavaseneva vuttaṃ. Ekāvāsadvi āvāsādinā hi anukkamena ekissā disāya satte pariggahetvā bhāvento ekaṃ disaṃ pharivā ti vutto. Na nimittaṃ vaḍḍhento. Paṭibhāganimittam-eva cettha natthi. Yadaṃ vaḍḍheyya, paritta-appamāṇārammaṇatāpettha pariggahavaseneva veditabbā.*

¹⁵ 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” (*kasiṇuggahāṭimākāsakasiṇa*, 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 ākāsakasiṇaṃ sesā nava kasiṇā āruppānaṃ paccayā honti, dasa kasiṇā abhiññānaṃ, ... sabbāni pi sukhavihāravipassanābhavasampattīnan-ti evaṃ paccayato.*

¹⁶ A IV 426: *iti kho bhikkhave yāvataṃ 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.¹⁷ 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.¹⁸

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.¹⁹

Q. Which five are not to be spoken of as having a counterpart object or an existent object?

A. The four immeasurables and the base of nothingness.²⁰

¹⁷ 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.

¹⁸ Paḷim-pṭ II 380: 3137. *Tattha tesu kammaṭṭhānesu dasa kasiṇā ca dasa asubhā ca kāyagatāsati, ānāpānasati ti ime bāvīsati kammaṭṭhānāni paṭibhāgārammaṇānīti yojanā*. This *ṭīkā* 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.

¹⁹ 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.

²⁰ The four immeasurables and the base of nothingness have a concept (*paññatti*) as object. See Vism-mhṭ I 407: ... *sabbaso ākiṇcaññāyatanadhammārammaṇatāya jhānassa ākiṇcaññaṃ ākiṇcaññan-ti manasikāre ākiṇcaññāyatanatā vā siyā, abhāvārammaṇatā vā*. Ps II 353: ... *appamāṇā cetovimutti bhūmantarato mahaggaṭā eva hoti rūpāvacarā; ārammaṇato satta paññatti-ārammaṇā. Ākiṇcaññā bhūmantarato mahaggaṭā arūpāvacarā; ārammaṇato na vattabbārammaṇā*. Moh 375: *Pathavīkasiṇādisamāpattiyo paramatthato avijjamāne paññattārammaṇe pavattattā viparītañānan-ti pavattā viparīta-kathā. ... Sammutivisayam-pi ñānaṃ bhūtārammaṇamevā ti pavattā sammutiñānakathā*. Abhidh-av-pṭ II 202: *Nimitta-ggahaṇena bahiddhā pathavīmaṇḍalādikaṃ, ajjhattikañ-ca bhāvanāvisesaṃ upādāya paññāpiyamānaṃ kasiṇanimittādikaṃ dasseti. Abhāva-ggahaṇena bhāvanābalena appavattanasabhāvaṃ ākāsānañcāyatanajhānaṃ upādāya pavattaṃ ākiṇcaññāyatanajhānārammaṇaṃ abhāvapaññattiṃ dasseti. Nirodha-ggahaṇena bhāvanābalena niruddhaṃ nevasaññānāsaññāyatanam nissāya paññattaṃ nirodhapaññattiṃ dasseti*.

Furthermore, two meditation subjects have an internally developed²¹ 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 or²² 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.

²¹ 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. *ajjhattikañ-ca bhāvanāvisesaṃ upādāya paññāpiyamānaṃ*, etc., in *Abhidh-av-ṭṭ* quoted in the preceding footnote.

²² 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 specialness²³ (*visesato*)?

A. Because the eight totalities²⁴ and the four immaterial attainments are called “special, existent objects”,²⁵ because the eight totalities are called “special attainments”, and because the fourth jhāna attains a special plane²⁶ (*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,²⁷ 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 faultless²⁸ 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.

²³ The character 勝 corresponds to the Pāli noun *visesa*, “distinction, difference, eminence, special”, and its adjective *visiṭṭha*, “special, distinguished, distinct”.

²⁴ The ten totalities minus the space totality and consciousness totality, see above “through jhāna” section.

²⁵ 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 ...”

²⁶ 彼第四禪得勝地故. Perhaps “... because the fourth jhāna is the attainment of a special plane...”

²⁷ 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”.

²⁸ 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,²⁹ 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.³⁰ 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,³¹ 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.³²

²⁹ 不生於天上, lit. “not reborn in heaven”. *Vism* III.118/p.113 has *devesu*: “... among the deities”; so *Vin-vn* 3140.

³⁰ *Rūpabhava/rūpaloka*. According to *Vism* III.118/p.113 they do not occur in the *brahmaloka*.

³¹ 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”.

³² 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”, *vīmaṃsā*. 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 nutriment. *Vism* III.119/p.114: *Gahaṇato ti diṭṭhaphuṭṭhasutaggahaṇatopettha vinicchayo veditabbo. Tatra ṭhapetvā vāyokasiṇaṃ sesā nava kasiṇā, dasa asubhā ti imāni ekūnavāsati diṭṭhena gahetabbāni. Pubbabhāge cakkhunā oloketvā nimittaṃ nesaṃ gahetabban-ti attho. Kāyagatāsatiyaṃ tacapañcakaṃ diṭṭhena, sesaṃ sutenā ti evaṃ tassā ārammaṇaṃ*

Furthermore, five meditation subjects are not to be practised by the beginner meditator, namely, the immaterial [attainments] and equanimity. The other thirty-three³³ [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.³⁴

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.

diṭṭhasutena gahetabbaṃ. Ānāpānassati phuṭṭhena, vāyokasiṇaṃ diṭṭhaphuṭṭhena, sesāni aṭṭhārasa sutena gahetabbāni. Upekkhābrahmavihāro, cattāro āruppā ti imāni cettha na ādikammikena gahetabbāni. Sesāni pañcatimsa gahetabbānīti evaṃ gahaṇato.

³³ 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.

³⁴ *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.³⁵

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,³⁶ 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.³⁷

³⁵ 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: *katamānurūpaprayogātā (ca) | saced rāgacarito'śubhāyāṃ cittamupanibaghnāti | dveṣacarito maitryāṃ, yāvadvitarkacarita ānāpānasamrtau, samabhāgacaritaḥ mandarajakaḥ punaḥ yatrā lambane priyārohātā bhavati | tena prayujyate | iyamanurūpaprayogātā.*

³⁶ 以時聞法以恭敬法, or "... , by respecting the Dhamma" but see Ps II 89: *Garūsaṃvāso uddeso, uddiṭṭhaparipucchanam; | Kālena dhammassavanaṃ, ṭhānāṭṭhānavinichayo; | pañca dhammūpanissāya, mohadhātu pahīyati ti. Ime pañca dhammā upanissitabbā. Garuṃ upanissāya viharanto ... Kālena dhammasavanaṭṭhānaṃ gantvā sakkaccaṃ dhammaṃ suṇantassā-pi tesu tesu ṭhānesu attho pākaṭo hoti, evampissa moho pahīyati. ...*

³⁷ 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 asubhakathaṃ katheti; dosacaritassa ... mettābhāvanam ācikkhati; mohacaritassa ... uddese paripucchāya kālena dhammassavane kālena dhammasācchāya garusaṃvāse niveseti; vitakkacaritassa ... ānāpānasatiṃ ācikkhati; saddhācaritassa ... pasādanīyaṃ nimittaṃ ācikkhati buddhasubodhiṃ dhammasudhammataṃ saṅghasuppaṭipattiṃ sīlāni ca attano; ñāṇacaritassa ... ācikkhati vipassanānimittaṃ aniccākāraṃ dukkhākāraṃ anattākāraṃ.* Cf. Sv III 1053: *Satthā tesam cariyavasena rāgacaritassa asubhakammaṭṭhānaṃ deti. Dosacaritassa mettākammaṭṭhānaṃ. Mohacaritassa uddeso paripucchā kālena dhammassavanaṃ, kālena dhammasācchā, idaṃ tuyhaṃ sappāyan-ti ācikkhati. Vitakkacaritassa ānāpānasatikammaṭṭhānaṃ deti. Saddhācaritassa pasādanīyasuttante buddhasubodhiṃ dhammasudhammataṃ saṅghasuppaṭipattiṃca pakāseti. Ñāṇacaritassa aniccatādiपाṭisaṃyutte gambhīre suttante katheti.* Khp-a 232, Sn-a I 193: *Tatra sudaṃ bhagavā rāgacaritānaṃ saviññānaka-aviññānakavasena ekādasavidhaṃ asubhakammaṭṭhānaṃ, dosacaritānaṃ catubbidhaṃ mettādikammaṭṭhānaṃ, mohacaritānaṃ maraṇassatikammaṭṭhānādīni, vitakkacaritānaṃ ānāpānasatipathavikasīṇādīni, saddhācaritānaṃ buddhānussatikammaṭṭhānādīni, buddhicaritānaṃ catudhātu-vavatthānādīni ti.* Nett 24: *bhagavā rāgacaritassa puggalassa asubhaṃ 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?³⁸

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.³⁹ 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.⁴⁰ 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.⁴¹

dosacaritassa ... mettam ... , mohacaritassa ... paṭiccasamuppādam ... 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 *Peṭaka* (Peṭ 144). The combinatorial method is of course characteristic of the *Peṭaka*. 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”.

³⁸ 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.

³⁹ Supposedly the eight *anussati*, starting with *buddhānussati*.

⁴⁰ 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.

⁴¹ 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.⁴²

As *indriya* here refers to the spiritual faculties (see Nett 100–101), *anindriya* would refer to the commoner (*puthujjana*). In the *Indriyasamyutta* (S V 202) it is stated that the only the eight *ariyapuggalas* have attained the five *indriya*, with the *saddhānuserin* in the weakest degree, but the *puthujjana* not at all: ... *tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyāya paṭipanno hoti. Yassa kho ... imāni pañcindriyāni sabbena sabbam sabbathā sabbam natthi, tamahaṃ bāhiro puthujjanapakkhe ṭhito`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”.

⁴² 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 9th 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]¹**A. Earth Totality****1 Introduction**

Q. What is the earth totality?² 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”.³ The undistracted dwelling of the mind [on it] — this

¹ 行門, *carāṇa/cariyā/kamma(ṭṭhāna) + mukha*: “gate(s) to the practice(s)”, “entrance(s) into the practice”, and “ways to the practice”. 行 corresponds to several Pāli terms.

² The binome 一切 corresponds to *kaṣiṇāyatana*: “totality-base”. In Pāli texts the *kaṣiṇāyatana* 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”.

³ Paṭis I 48: *Aṭṭha samādhī pathavīkaṣiṇavasena cittassa ekaggatā avikkhepo samādhī, āpokasiṇavasena...* Paṭis-a I 128: *Dasa kaṣiṇāyatanāni ti: Pathavīkaṣiṇameko sañjānā ti uddham adho tiriyaṃ advayaṃ appamāṇaṃ, ... viññāṇakaṣiṇameko sañjānā ti ... appamāṇan-ti* (D III 268, M II 14, A V 46, 60) *evaṃ vuttāni dasa. Etāni hi sakalapharaṇaṭṭhena kaṣiṇāni, tadārammaṇānaṃ dhammānaṃ khettaṭṭhena adhiṭṭhānaṭṭhena vā āyatanāni*. Paṭis-a I 80: *Kaṣiṇan-ti sakalapharaṇavasena kaṣiṇamaṇḍalam-pi tasmim upaṭṭhitanimittam-pi tadārammaṇaṃ jhānam-pi vuccati*. Sv 1047: *... sakalaṭṭhena kaṣiṇāni*. ... Cf. Sv-pt III 344f. As 167/Vism IV.119: *Pathavīkaṣiṇan ti ettha pathavīmaṇḍalam pi sakalaṭṭhena pathavīkaṣiṇan ti vuccati. Taṃ nissāya paṭiladdhaṃ nimittam pi. Pathavīkaṣiṇanimitte paṭiladdhajjhānam pi. Tattha imasmim atthe jhānaṃ pathavīkaṣiṇan ti vedittabbaṃ*. Mp II 276: *Pathavīkaṣiṇaṃ bhāveti ti ettha pana sakalaṭṭhena kaṣiṇaṃ, pathavī eva kaṣiṇaṃ pathavīkaṣiṇaṃ. Parikkamma pathaviyā pi uggahanimittassā pi paṭibhāganimittassā pi taṃ nimittaṃ ārammaṇaṃ katvā uppanna-jjhānassā-pi etaṃ adhivacanaṃ. Idha pana pathavīkaṣiṇārammaṇaṃ jhānaṃ adhippetam. Taṃ hesa bhāveti*. Nett-a 153: *Pathavīkaṣiṇan ti kataparikkammaṃ pathavīmaṇḍalam pi, tatthapavattaṃ uggahapaṭibhāganimittampi, tasmim nimitte uppannajjhānam pi vuccati*. Cf. Vism V.38–39/p.176f.: *Appamāṇan-ti idaṃ tassa tassa pharaṇa-appamāṇavasena vuttaṃ. Tañ-hi cetasā pharanto sakalam-eva pharati, na ayamassa ādi, idaṃ majjhan-ti pamāṇaṃ ganhātī ti*.

is called “practice”. Being well resolved on the perception of earth⁴ is its characteristic. Non-abandoning [of the perception of earth] is its essential function. Undivided attention is its footing.⁵

Q. What are its benefits?

A. Twelve are its benefits,⁶ 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;⁷ (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.

⁴ 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*] *svādhīṭṭhitā*, “[the mind is] well steadied/resolved”, (樂著 corresponds to *tadadhimuttatā* elsewhere), cf. Paṭis II 38: *Idhekacco ajjhataṃ paccattaṃ nīlanimittaṃ manasikaroti, nīlasaññaṃ paṭilabhati. So taṃ nimittaṃ suggahitaṃ karoti, sūpadhāritaṃ upadhāreti, svāvathitaṃ 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 pasīdati santiṭṭhati adhimuccati*: “His mind leaps into that very element-object and becomes confident, steady, and resolved in it”. Cf. M III 105: ... *pathavīsāññaṃ paṭicca manasikaroti ekattaṃ. Tassa pathavīsāññaṃ cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati*. Ps IV 153: *Pathavīsāññaṃ paṭicca manasikaroti ekattan-ti kasiṇapathaviyaṃ yeva paṭicca sambhūtaṃ ekaṃ saññaṃ manasikaroti*.

⁵ 意無異念為處, lit.: “the mind (*mano*) without different recollection/thought (*sati*) as/for/to object/place (*vattu, thāna*)”. 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 disānudisāsū advayaṃ. * Idam pana ekassa aññabhāva-anupagamanatthaṃ vuttaṃ. Yathā hi udakaṃ pavīṭṭhassa sabbadisāsū udakaṃ-eva hoti na aññaṃ, evam-eva pathavīkasiṇaṃ pathavīkasiṇam-eva hoti, natthi tassa aññakasiṇa-sambhedo ti*. (* These 2 words are only in Ps). Spk-ṭ II 206: *Advayan-ti dvayatārahitaṃ, vaṇṇameva accī ti gahetvā accim vā vaṇṇo evā ti tesam ekattaṃ passanto viya yathātakkitaṃ attānaṃ rūpan-ti, yathādiṭṭhaṃ vā rūpaṃ attā ti gahetvā tesam ekattaṃ passanto daṭṭhabbo*.

⁶ 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 pathaviṃ niminitvā padasā gamaṇaṃ, thānanisajjādikappaṇaṃ vā, paritta-appamāṇanayena abhibhāyatanapaṭilābho ti evam ādīni ijhanti*.

⁷ 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: *Paṭhamaṃ jhānaṃ yathicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati; āvajjanāya dandhāyitattaṃ natthī ti — āvajjanavasī. ...*

Q. What is the meaning of “totality” (*kaṣiṇa*)?

A. It means pervading all over.⁸

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,⁹
This watching, dependent upon the earth,
Gives rise to rapture [that fills the] mind.¹⁰

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 (*salakkhaṇa*) and prepared earth.¹¹

⁸ Cf. Ps IV 148: *Kaṣiṇapharaṇaṃ nāma lokadhātusahasṣe kaṣiṇapattharaṇaṃ*. Paṭis-a I 80: *Kaṣiṇan-ti sakalapharaṇavasena kaṣiṇamaṇḍalam-pi ...*

⁹ 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: *kevalaṃ aṭṭhisaññāya aphaṛi pathaviṃ imaṃ*: “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.

¹⁰ Not traced. This refers to pervading rapture or *pharaṇāpīti*, see Ch. 8 § 20. Cf. Paṭis-a II 450: *Tattha pathavīkaṣiṇan-ti pathavīmaṇḍalaṃ nissāya uppāditā paṭibhāganimitta-saṅkhātā sakalapharaṇavasena pathavīkaṣiṇaṃ*: “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: *Buddhaṃ appameyyaṃ anussara pasanno pītiyā phuṭasarīro hohisi satatāṃ udaggo*.

¹¹ 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”, *salakkhaṇa*, 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 *salakkhaṇa*, 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,¹² and red colour. Why? If he contemplates the specific characteristic of earth, then he does not give rise to the counterpart sign.¹³ 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.¹⁴

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 earth¹⁵ — this is called “non-prepared earth”.

Cf. Vism IV.84: *tena salakkhaṇasaṅkhepato bhāvetabbaṃ. Kathaṃ? Vīṣatiyā koṭṭhāsesu thaddhalakkhaṇaṃ pathaviḍhātū ti vavatthapetabbaṃ.* (Cf. XI.85.) Vism IV.29: *na vaṇṇaṃ paccavekkhitabbaṃ na lakkhaṇaṃ manasikātabbaṃ ...* Vism-mhṭ I 145 (on Vism IV.29): *Na vaṇṇo paccavekkhitabbo ti yo tattha pathavīkasine aruṇavaṇṇo, so na cintetabbo. Cakkhuvīññāṇena pana gahaṇaṃ na sakkā nivāretuṃ. Tenevettha na oloketabbo ti avatvā paccavekkhaṇaggahaṇaṃ kataṃ. Na lakkhaṇaṃ manasikātabban-ti yaṃ tattha pathaviḍhātuyā thaddhalakkhaṇaṃ, taṃ na manasi kātabbaṃ. Disvā gahetabbattā vaṇṇaṃ amuñcivā ti vatvā pi vaṇṇavasena’ettha ābhogo na kātabbo, so pana vaṇṇo nissayagatiko kātabbo ti dassento āha nissayasavaṇṇaṃ katvā ti. Nissayena samānākārasannissito so vaṇṇo tāya pathaviyā samānagatikaṃ katvā, vaṇṇena saheva pathavī ti manasi kātabban-ti attho.* (See Ñānamoli’s translation in PoP, IV. 29 fn. 8.) Cf. Vism IV.24ff.

¹² 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 *nīlakaṣiṇa*.

¹³ 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.

¹⁴ 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.

¹⁵ 當今起心是名地想. The characters 地想 could mean “sign of earth”, as 想 and 相 are often confused in Vim.

The meditator with previous practice,¹⁶ whether he is in pleasure or in pain,¹⁷ promptly sees the counterpart-sign of earth [in non-prepared earth] and dwells without falling back.

The beginner meditator¹⁸ grasps the sign in a disc made of prepared earth. He should not watch non-prepared earth.

¹⁶ 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. Paṭi-a 653 (on Paṭi 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 *kaṣiṇa*, 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 *kaṣiṇa* ...” : *Tattha yena atītabhave pi sāsane vā isipabbajjāya vā pabbajitvā pathavīkaṣiṇe catukkapañcakajjhānāni nibbattitapubbāni, evarūpassa puññavato upanissayasampannassa akatāya pathaviyā kasitaṭṭhāne vā khalamaṇḍale vā nimittaṃ uppajjati ... Yo panevaṃ akatādhikāro hoti, ... kaṣiṇaṃ kātappaṃ*.

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: *Abhāvitabhāvāno jhānābhīññāsu akatādhikāro. Tattha upanissayarahito pī ti keci. Ādibhūtaṃ yogakammaṃ ādikammaṃ, taṃ etassa atthī ti ādikammiko, pubbe akataparicayo bhāvanaṃ anuyuñjanto. Tenāha yogāvacaro ti*

¹⁷ 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.

¹⁸ The text is corrupt here, 新學初禪, “one who is new and trains for the first jhāna”, should read 新坐禪人或 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 (*kuṭi*), in a rock-abode (*lena*), or at the root of a tree. It should not be in a dim, dark place without sunlight,¹⁹ 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.²⁰ It should be as large as a rice-sifter or a plate²¹ and should be circular, square, triangular, or rectangular. The former teachers²² 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,²³ and the benefit (*ānisaṃsa*) of renunciation (*nekkhamma*).

¹⁹ 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)。

²⁰ 以異色界其外, could perhaps also mean “... edged with another colour or element”. 色界 = “colour element (*dhātu*) / boundary (*sīmā*)”。

²¹ Supposedly 搔牢, *sao-lao* is a transliteration of *sarāva*. At 414b11 the size is said to be a span and four fingerwidths wide, *vidatthi-caturaṅgula*, which is about 30 cm/12 in; see Ch. 8 fn. 79.

²² 本師 = *pubbācāriyā*. Cf. 427b01.

²³ 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.²⁴

(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.²⁵

(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.* Mṛ III 411: *na yathābhūtam sammappaññāya sudiṭṭho hoti ti vatthukāmakilesakāmesu ādīnavo na yathāsabhāvato jhānapaññāya sudiṭṭho hoti.*

²⁴ The first 11 similes are at A III 97: *Appassādā, āvuso, kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhīyyo. Aṭṭhisankhalūpamā kāmā ... Maṃsapesūpamā ... 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 vuccanti, bandhanan-ti pi vuccanti.*

Cf. Ps II 103 on M I 132: *Aṭṭhikaṅkalūpamā ti ādīsu aṭṭhikaṅkalūpamā appassādaṭṭhena. Maṃsapesūpamā bahusādhāraṇaṭṭhena. Tiṇukkūpamā anudhanaṭṭhena. Aṅgārakāsūpamā mahābhūtāpanaṭṭhena. Supinakūpamā ittarapaccupaṭṭhānaṭṭhena. Yācitakūpamā tāvakālikaṭṭhena. Rukkhaphalūpamā sabbaṅgapaccāṅgalibhañjana-aṭṭhena. Asisūnūpamā adhikuṭṭanaṭṭhena. Sattisūlūpamā vinivijjanaṭṭhena. Sappasirūpamā sāsaṅkasappaṭibhayaṭṭhena.* Nidd-a I 31–32: *Tattha aṭṭhikaṅkalūpamā kāmā ti sunikkantaṃ nikkantaṃ nimmamsaṃ lohitamakkhitaṃ aṭṭhikaṅkalaṃ upamā etesaṃ kāmānaṃ-ti aṭṭhikaṅkalūpamā kāmā. Appassādaṭṭhena ti appaṃ parittaṃ sukhasādāṃ ādīnavo ettha bhīyyo ti dassanaṭṭhena. ... Gijjhādīhi sādharāṇaṃ maṃsapesi upamā etesan-ti maṃsapesūpamā. Bahūnaṃ sādharāṇaṭṭhena bahusādhāraṇā. Adittaṃ tiṇukkaṃ upamā etesan-ti tiṇukkūpamā. Anudhanaṭṭhena ti hatthādijhāpanaṭṭhena. Sādhikaporisappamānā vītaccikānaṃ vītadhūmānaṃ aṅgārānaṃ pūrā aṅgārakāsu upamā etesan-ti aṅgārakāsūpamā. Mahāpariḷāhaṭṭhena ti mahantaparitāpanaṭṭhena. Ārāmarāmaṇeyyādikaṃ supinaṃ upamā etesan-ti supinakūpamā. Ittarapaccupaṭṭhānaṭṭhena ti appatvā, na upagantvā tiṭṭhanaṭṭhena. Yācitena laddhaṃ yānādibhaṇḍaṃ upamā etesan-ti yācitakūpamā. Tāvakālikaṭṭhena ti anibandhanaṭṭhena. Sampannaphalarukkhō upamā etesan-ti rukkhaphalūpamā. Sambhañjanaparibhañjanaṭṭhena ti sākābhāñjanaṭṭhena ceva samantato bhañjivā rukkhapātanaṭṭhena ca. Asi ca sūnā ca upamā etesan-ti asisūnūpamā. Adhikuṭṭanaṭṭhena ti chindanaṭṭhena. Sattisūlaṃ upamā etesan-ti sattisūlūpamā. Vinivijjanaṭṭhena ti nipatetvā gamanaṭṭhena. Bhayajanaṭṭhena sappasiraṃ upamā etesan-ti sappasirūpamā. Sappaṭibhayaṭṭhena ti saha abhimukhe bhayaṭṭhena. Dukkhaṇaṇaṃ aggikkhandhaṃ upamā etesan-ti aggikkhandhūpamā. Mahābhūtāpanaṭṭhena ti mahanta-abhitāpakāyapīḷā-uppādanaṭṭhena ti kāmāṃ parivajjetī ti.*

²⁵ 大小故 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.²⁶
- (14) Sense-pleasures are blinding because they prevent vision.²⁷
- (15) Sense-pleasures are hindrances because they obstruct wholesome states.²⁸
- (16) Sense-pleasures are deluding because they cause the loss of right mindfulness.²⁹
- (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”.³⁰

²⁶ M II 261: *Aniccā ... kāmā tucchā musā mosadhammā. Māyākatame taṃ ... bālālāpanaṃ. Cf. Ps IV 56: Mosadhammā ti nassanasabhāvā, khettaṃ viya vatthu viya hiraññasuvaṇṇaṃ viya ca na paññāyittha, katipāheneva supinake diṭṭhā viya nassanti na paññāyanti, tena vuttaṃ mosadhammā ti. Māyākatametaṅga-ti yathā māyāya udakaṃ maṇi ti katvā dassitaṃ, badaripaṇṇaṃ kahāpaṇo ti katvā dassitaṃ, aññaṃ vā pana evarūpaṃ dassanūpacāre ṭhitasseva tathā paññāyati, upacārātikkamato paṭṭhāya pākatikam-eva paññāyati. Evaṃ kāmā pi ittarapaccupaṭṭhānaṭṭhena māyākatan-ti vuttā. Yathā ca māyākāro udakādīni maṇi-ādīnaṃ vasena dassento vañceti, evaṃ kāmā pi aniccādīni niccādisabhāvaṃ dassentā vañcentī ti vañcanakaṭṭhenapi māyākatan-ti vuttā. Bālālāpanan-ti mayhaṃ putto, mayhaṃ dhītā, mayhaṃ hiraññaṃ mayhaṃ suvaṇṇan-ti evaṃ bālānaṃ lāpanato bālālāpanaṃ.*

²⁷ Lit “are without seeing”. Cf. Nett-a 124: *Upadhibandhano bālo, tamasā parivārito ti tassa pana bālassa tathā dassane sammohatamasā parivāritattā kāmagaṇesu anādinavadassitāya kilesābhisankhārehi bandhattā.*

²⁸ Cf. Nidd-a I 62: *Kusaladhamme nīvaraṇāni ti nīvaraṇaṃ.*

²⁹ 欲者是癡失正念故。 Cf. Nidd I 26: *Yebhuyyena devamanussā pañcasu kāmagaṇesu muyhanti sammuyhanti sampamuyhanti, mūlā sammūlā sampamūlā avijjāya andhikāṭā āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitā, taṃ kāraṇā mohanā vuccanti pañca kāmagaṇā.*

³⁰ Cf. Iti-a II 170: *Paṭisoto ti kho bhikkhave nekkhammasetaṃ adhivacanan-ti ettha pabbajjā saha upacārena paṭhamajjhānaṃ vipassanāpaññā ca nibbānañ-ca nekkhammaṃ 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.³¹ One can endure suffering and abides in pleasure; one is not forgetful (*asammosa*, *satimuṭṭha*); one obtains much good, a plane of great fruit;³² one is fit to receive gifts and one benefits two grounds (*vatthu*, *khetta*).³³ 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.³⁴ 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 nekkhammaṃ nāma. Vuttañhetam: Pabbajjā paṭhamam jhānaṃ, nibbānañ-ca vipassanā; / Sabbe pi kusalā dhammā, nekkhamman-ti pavuccare ti. Paṭis -a I 329. Nekkhamman-ti paṭhamajjhānasamādhī, paṭhamajjhānaṃ vā, sabbe eva vā kusalā dhammā nekkhammaṃ. It-a II 41: Nekkhamman-ti paṭhamajjhānaṃ. Vibh 86: Nekkhammapaṭisaṃyutto takko vitakko ... pe ... sammāsaṅkappo, ayaṃ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu. Ps II 82: Nekkhamman-ti ca kāmehi nissaṭaṃ sabbakusalam, ekadhamme saṅgayhamāne nibbānaṃ-eva. Cp-a 315: ... aṭṭhikaṅkalūpamāti ādinā ca nayena ādinavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisaṃsaṃ passantena nekkhammapaviveka-upasamasukhādīsū ninnapoṇapabbhāracittena nekkhammapāramiyaṃ paṭipajjitabbaṃ. Yasmā pana nekkhammaṃ pabbajjāmūlakam, tasmā pabbajjā tāva anuṭṭhātabbā. Mp II 152: Nekkhammasukhan-ti nekkhammaṃ vuccati pabbajjā, taṃ ārabha uppajjanakasukhaṃ. Nidd-a II 134: nekkhammasukhan-ti pabbajjāsukhaṃ. Th-a II 192: Nekkhammaṃ daṭṭhu khemato ti kāmehi bhavēhi ca nikkhantabhāvato nekkhammaṃ, pabbajjaṃ, nibbānañ-ca, khemato, anupaddavato, daṭṭhu, disvā. Cf. Mp IV 203. Nidd II (on Sn 426): Nekkhamman ti sammāpaṭipadaṃ ... ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañ-ca nibbānagāminiñca paṭipadaṃ ...

³¹ 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.”

³² 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”.

³³ The giver and oneself, the receiver? Cf. A II 80: *Atthi bhikkhave dakkhiṇā dāyakato c'eva visujjhati paṭiggāhakato ca.*

³⁴ Paṭis-a III 702: *Kāmacchandassa nekkhammaṃ nekkhamman-ti.* Paṭis I 27; II 244; D III 275; It 61: *nekkhamman ti kāmānaṃ etaṃ nissaraṇaṃ, yadidaṃ nekkhammaṃ.* A III 245: *Idha bhikkhave bhikkhuno kāmānaṃ manasikaroto kāmesu cittaṃ na pakkhandaṭṭi, nappasāḍaṭṭi na santiṭṭhataṭṭi na vimuccati, nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ ... vimuccati. Tassa taṃ cittaṃ sukataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ suvisamyaṭṭaṃ kāmehi, ye ca kāmapaccayā uppajjanti āsavā vighātapariḷhā, mutto so tehi, na so taṃ vedanaṃ vediyati. Idam akkhātaṃ kāmānaṃ nissaraṇaṃ.*

Sense-pleasures are coarse (*oḷārika*); renunciation is refined (*sukhuma*).³⁵ 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*);³⁶ renunciation is not defective. [413b] Sense-pleasures have a disagreeable result (*aniṭṭhaphala*);³⁷ 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*),³⁸ 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."

³⁵ 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 (*śānta-*) 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 audārikalakṣaṇaṃ pratisaṃvedayate, prathame ca dhyāne śāntalakṣaṇam. ... yā eṣu kāmeṣu bahvādīnavatā yāvad vahūpasargatā, ayam audārikārthaḥ ...*; Deleanu 2006: 319.

³⁶ 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-doṣa*. Cf. *sadosattā* at A I 112 and the wordplay *dosadosa*, "the defect of anger" at Dh 357 = *doṣadoṣa* at Patna Dhammapada 153 and *dveṣadoṣa* at Udānavarga 16.17. Cf. Ps III 447: *yatheva hi tiṇakattṭhupādānaṃ paṭicca jalamāno aggi dhūmachārikaṅgārānaṃ atthitāya sadoso hoti, evam-evam pañca kāmagaṇe paṭicca uppannā pīti jātījarābyādhimaraṇa-sokādīnaṃ atthitāya sadosā*.

³⁷ 非可愛果 and 可愛果, *Aniṭṭhaphala* and *iṭṭhaphala*. Lit. "disagreeable fruition and agreeable fruition". Cf. Kv 434: *Sīlaṃ acetasikanti? Āmantā. Aniṭṭhaphalanti? Na hevaṃ vattabbe ...pe... nanu iṭṭhaphalanti? Āmantā. Hañci iṭṭhaphalam, no ca vata re vattabbe sīlaṃ acetasikanti. Saddhā iṭṭhaphalā ...*

³⁸ 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 length³⁹ 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 appearance⁴⁰ 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.⁴¹ In this manner should he watch it. Why? If he opens his eyes

³⁹ 如軛如尋遠, “a yoke length, a fathom length (= 1.8 m.)”. 軛 = *yuga*, a yoke, about four *hattha* or cubits / forearm-lengths. At 403a06 尋仞 corresponds to *yugamatta*, a “yoke length”.

⁴⁰ The character 形 can mean appearance, shape, figure, body and in Vim corresponds to *sañhāna*, *kāya*, *vaṇṇa*, *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 cittaṃ thapetvā ambu, udakaṃ, vāri, salīlan-ti ādīsu āponāmesu pākāṭanāmasaseneva āpo āpo ti bhāvetabbaṃ*.); Vism V.13/p.173: “... he should attend to it as ‘blue, blue’ ...” (*nīlaṃ nīlan-ti manasikāro pavattetabbo*).

⁴¹ Vism IV.28–29: *Ati-ummīlayato hi cakkhu kilamati, maṅḍalañ-ca ativihūtaṃ hoti, tenassa nimittaṃ nuppajjati. Atimandaṃ ummīlayato maṅḍalamavibhūtaṃ hoti, cittañ-ca līnaṃ hoti, evaṃ-pi nimittaṃ nuppajjati. Tasmā ādāsatale mukhanimittadassinā viya samenākārena cakkhūni ummīletvā nimittaṃ gañhantena bhāvetabbaṃ. Na vaṇṇo paccavekkhitabbo, na lakkhaṇaṃ manasikātabbaṃ. ...* Vism-mhṭ I 145: *Samena ākārenā ti ati-ummīlaya*

too wide, they will become weary, seeing the nature (*sabhāva*) of the disc too clearly,⁴² 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 (*paṭibimba*) 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.⁴³ [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.⁴⁴

atimandālocanāni vajjetvā nāti-ummīlananātimandālocanasankhātena samena ālocanākārena.

⁴² Vim 413b–16: 曼陀羅自性現見自性, lit. “disc’s nature seeing nature”. Vism IV.28 has *maṇḍalaṃ ativibhūtaṃ hoti*: “the disc is too bright/mighty”, which Vism-mhṭ I 145 explains as: *Ativibhūtaṃ hoti attano sabhāvāvibhāvato. Tathā ca vaṇṇato vā lakkhaṇato vā upaṭiṭṭheyya*: “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 *sabhāvāvibhāvato*.

⁴³ Spk II 308: *Mukhanimittan-ti mukhapaṭibimbaṃ. Tañ-hi parisuddhaṃ ādāsamaṇḍalaṃ paṭicca paññāyati. ... ādāsaṃ pana nissāya nibhāsarūpaṃ nāma taṃ paññāyati ti vadanti.* Vism-mhṭ I 145: *Ādāsatale mukhanimittadassinā viyā ti yathā ādāsatale mukhanimittadassī puriso na tattha atigāḷhaṃ ummīlati, nāpi atimandaṃ, na ādāsatalassa vaṇṇaṃ paccavekkhati, nāpi lakkhaṇaṃ manasi karoti. Atha kho samena ākārena olokeno attano mukhanimittam-eva passati, evam-eva ayam-pi pathavīkasiṇaṃ samena ākārena olokeno nimittaggaḥaṇappasuto yeva hoti, tena vuttaṃ samena ākārenā ti ādi.*

⁴⁴ 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 paricchedaṃ kātuṃ jānāti, disāpharaṇaṃ kātuṃ jānāti, vaḍḍhetuṃ jānāti. ... Paṭis-gp 126: “Demarcating: cutting off all around what is not part of the edge, ...”* *Paricchedan-ti visabhāga-lekhāya parito chindanaṃ, nimittārammaṇassa vā vaḍḍhanakālaṃ aṅganādi pacchedaṃ 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].⁴⁵

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 over⁴⁶ without deficiency,⁴⁷ 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?⁴⁸

A. There are four kinds of distraction to be abandoned: (1) overly exerted energy; [413c] (2) overly lax energy; (3) elation; and (4) depression.⁴⁹

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.

⁴⁵ ... 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, *disāpharaṇa* — 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 tasmim tasmim disābhāge kaṣiṇapharaṇavasena evaṃ phuṭṭhassa kaṣiṇassa ciraṭṭhānavasena ca samādhissa gocaresu chekabhāvo*. Cf. Ps III 260, etc.: ... *disānudiṣāsu advayaṃ Yathā hi udakaṃ pavitṭhassa sabbadisāsu udakaṃ-eva hoti na aññaṃ, evam-eva pathavīkaṣiṇaṃ pathavīkaṣiṇaṃ-eva hoti, ...* in Ch. 8 fn. 5.

⁴⁶ See 412c02–06. 遍滿, can correspond to *parippharati*, but also to *sabbāvant* “everywhere” or “all over”.

⁴⁷ 無虧。Variant reading = 無戲, “without merriment” (*hāsa*). The character 虧 is not used elsewhere in Vim. Cf. Abhidh-s 258: *Tappaṭibhāgaṃ vaṇṇādikaṣiṇadosarahitaṃ nimittaṃ upacārappanānaṃ ārammanattā ti paṭibhāganimittaṃ*.

⁴⁸ 亂 = Tibetan *yeng ba* = *vikkhepa*, Skt *vikṣepa*: “distraction”, or “dissipation”, “scattering”, or “disturbance”. Paṭis-a II 470: *Vikkhipati anena cittaṃ-ti vikkhepo*. Cf. Khp-a 69–70: *anupubbato, nātisighato, nātisaṇikato, vikkhepappahānato, paṇṇattisamatikkamanato, anupubbamuñcanato, lakkaṇato, tayo ca suttantā ti evaṃ dasavidhaṃ manasikāraḥkosallaṃ vuttaṃ*.

⁴⁹ 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.⁵⁰

“Elation” (*uppīla?*): 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.⁵¹

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.⁵²

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.

⁵⁰ A III 375: *Accāraddhavīriyaṃ uddhaccāya saṃvattati atilīnavīriyaṃ kosajjāya saṃvattati. Tasṃā ti ha tvaṃ soṇa viriyasamataṃ adhiṭṭhaha indriyānañ ca samataṃ paṭivijjha tatha ca nimittaṃ gaṇhātī ti.* Vism IV.72: ... *eko bhikkhu uppanne nimitte sīgham-eva appanaṃ pāpuṇissāmīti gālhaṃ vīriyaṃ karoti, tassa cittaṃ accāraddhavīriyattā uddhacce patati, so na sakkoti appanaṃ pāpuṇitum. Eko accāraddhavīriyatāya dosaṃ disvā kiṃ dānime appanāyā ti vīriyaṃ hāpeti, tassa cittaṃ atilīnavīriyattā kosajje patati, so pi na sakkoti appanaṃ pāpuṇitum.* Ps IV 208 (on M III 60): *Accāraddhavīriyan-ti mama vīriyaṃ sithilaṃ karoto duṭṭhullaṃ uppannan-ti puna vīriyaṃ paggaṇhato accāraddhavīriyaṃ udapādi. ... Atilīnavīriyan-ti mama vīriyaṃ paggaṇhato evaṃ jātan-ti puna vīriyaṃ sithilaṃ karoto atilīnavīriyaṃ udapādi.*

⁵¹ 於初戲笑言語以由欲心成高。戲笑言語 literally means “merry word/speech”. Cf. Ps IV 208: *Uppīlan-ti mayā diṭṭhabhayaṃ pakatīyā olokiyamānaṃ natthi. Adiṭṭhe kiṃ nāma bhayan-ti cintayato uppīlavīriyaṃ udapādi.*

⁵² Cf. Ps IV 208: *Duṭṭhullan-ti mayā vīriyaṃ gālhaṃ paggaḥitaṃ, tena me uppīlaṃ uppannan-ti vīriyaṃ sithilamakāsi, tato kāyadaratho kāyaduṭṭhullaṃ kāyālasīyaṃ 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.⁵³

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*)⁵⁴ 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].⁵⁵ It is not due to watching the disc with the eyes, but due to skill in attending, that the grasping-sign arises.⁵⁶ 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”?

⁵³ This sentence is not found in most editions according to a footnote in the Taishō edition.

⁵⁴ 取相. *Uggaha* has a double meaning: grasping in the sense of “taking hold of” and in the sense of “understanding/comprehending/learning”. Nāṇamoli, PoP IV.29, renders *uggaha-nimitta* as “learning sign”.

⁵⁵ 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*.

⁵⁶ 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”.⁵⁷ [414a] As the Buddha taught: “Bhikkhus, all evil unwholesome states arise with a sign.”⁵⁸ This is the meaning of “cause”.

It is also said: “The meaning of ‘perceiving’ (*sañjānana*) is the meaning of ‘sign’”.⁵⁹ As the Buddha said: “Through perceiving one will abandon.”⁶⁰ 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.”⁶¹

“Counterpart” (*paṭibhāga*) is not different in meaning.⁶²

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.

⁵⁷ Cf. Mp IV 24: *Nimittan-ti kāraṇaṃ*. Mp II 153: *sanimittā ti sakāraṇā*. Cf. Ap-a 424, Net-a 256.

⁵⁸ Mp I 32: *Subhanimittan ti rāgaṭṭhāniyaṃ ārammaṇaṃ. Sanimittā, bhikkhave, uppajjan-ti pāpakā akusalā dhammā, no animittā ti* (A I 82) *ettha nimittan ti paccayassa nāmaṃ. Adhicittam anuyuttena ... bhikkhunā pañca nimittāni kālena kālaṃ manasikātabbānī ti ettha kāraṇassa. So taṃ nimittaṃ āsevati bhāveṭī ti ettha samādhissa. Yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayō hotī ti ettha vipassanāya. Idha pana rāgaṭṭhāniyo iṭṭhārammaṇadhammo subhanimittan ti adhippeto*. Cf. D I 70.

⁵⁹ 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 sañjānanaṃ*. Ps III 38: *gihibhāvassa sañjānananimittatāya nimittā ti vuttā*. Cf. Sv II 500, Mp II 252.

⁶⁰ 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: *Aniccaaññā-hi te, rāhula, bhāvanaṃ bhāvayato yo asmimāno so pahīyissati*. Paṭis I 31: *Thinamiddhaṃ pajahato ālokasaññāvasena*. Paṭis-a I 102: *Ālokasaññā ti thīnamiddhassa paṭipakkhe ālokanimitte saññā*. Peṭ 127: *Aniccaaññāya niccaaññaṃ samugghāteṭi, ...*

⁶¹ Or “perceptual-reflection”; 如自見面像想像. The character 像 corresponds to *paṭibimbaṃ* or *bimba* in the sense of “reflected image” or “mirror image” or “image”. Cf. Ps II 67, Spk II 308: *Mukhanimittan-ti mukhapaṭibimbaṃ*. Vism-mhṭ II 355: *Mukhanimittan-ti mukhassa paṭibimbaṃ*. Vism XVIII.16/p.591: *Yathā hi cakkhumato purisassa aparisuddhe ādāse mukhanimittam olokontassa nimittam na paññāyati ...*

⁶² 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 paṭibimbavirahitaṃ*. 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,⁶³ 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,⁶⁴ bad friends,⁶⁵ and frequenting improper resorts (*agocara*). One should avoid unsuitable climate, food, and dwelling places.⁶⁶ 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 practices 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

⁶³ A IV 331: *Aṭṭhime ... dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame aṭṭha? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvārātā, bhojane amattaññūtā, saṃsaggārāmatā, papañcārāmatā.* Cf. Mp III 348: *Kammārāmo ti ādīsu āramaṇaṃ ārāmo, abhiratī ti attho. Vihāra karaṇādīmiḥi navakamme ārāmo assā ti kammārāmo. Tasmīṃ yeva kamme rato ti kammarato. Tadeva kammārāmatāṃ punappunaṃ yutto ti anuyutto. Esa nayo sabbattha. Ettha ca bhassan-ti ālāpasallāpo. Niddā ti soppaṃ. Saṅgaṇikā ti gaṇasaṅgaṇikā. Sā ekassa dutiyo hoti, dvinnāṃ hoti tatiyako ti ādinā nayena vedītabbā. Saṃsaggo ti dassanasavanasamullāpasambhogakāyasaṃsaggavasena pavatto saṃsaṭṭhabhāvo.* Cf. A III 116, 293.

⁶⁴ M I 32: ... *indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmāññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā ...* A III 70, 300: ... *indriyesu aguttadvāro, bhojane amattaññū, jāgariyaṃ ananuyutto, avipassako kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyoḡaṃ ananuyutto ...* Cf. S IV 103.

⁶⁵ Cf. A I 13: ... *pāpamittatā. Pāpamittassa ... anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī ti.* Vibh 380: *Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, dovaccassatā, pāpamittatā ime cha parihāniyā dhammā.*

⁶⁶ 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: *ettha samayo nāma utusappāyaṃ āhārasappāyaṃ senāsanasappāyaṃ puggalasappāyaṃ dhammassavanasappāyan-ti imesaṃ pañcannaṃ sappāyānaṃ paṭilābhakālo.* Sp I 291: *utusappāyaṃ bhojanasappāyaṃ puggalasappāyaṃ senāsanasappāyaṃ dhammas-savanasappāyaṃ-ca.* Paṭis-a 233: *Kallatākusalatā ti cittaphāsutāya sarīraphāsutāya āhārāphāsutāya senāsanaphāsutāya puggalaphāsutāya ca samādhissa kallatā hotī ti jānāti.*

mastery.⁶⁷ 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 object⁶⁸ 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*).⁶⁹ The states of thinking, faith, etc., are [established] immovably on the object⁷⁰ — 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”.⁷¹

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.

⁶⁷ Cf. Vism IV.50: *Nimittakosallaṃ nāma pathavīkasiṇādikassa cittekaggatānimittassa akatassa karaṇakosallaṃ, katassa ca bhāvanākosallaṃ, bhāvanāya laddhassa rakkhaṇakosallaṃ-ca, taṃ idha adhippetam.*

⁶⁸ 此事從心, lit. “this object from/following mind”.

⁶⁹ Paṭis II 170: *Kāmacchandaṃ pajahanto nekkhammaṃ bhāvetī ti: bhāvanābalaṃ. ... Nīvaraṇe pajahanto paṭhamaṃ jhānaṃ bhāvetī ti bhāvanābalaṃ*

⁷⁰ Cf. Vibh-a 313: *Samādhiyatī ti sammā ādhiyati, niccalaṃ hutvā ārammaṇe ṭhapīyati, appanāpattaṃ viya hoti.*

⁷¹ Cf. Vism IV.32/p.126: *Duvidho hi samādhi upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittaṃ samādhiyati upacārabhūmiyaṃ vā paṭilābhabhūmiyaṃ vā. Tattha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitaṃ hoti. Paṭilābhabhūmiyaṃ aṅgapātubhāvena.*

Due to the faculties⁷² 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].⁷³

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.⁷⁴ 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.⁷⁵ 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”.⁷⁶

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.⁷⁷

⁷² *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.

⁷³ Cf. *Vism* IV.33/p.126: *Dvinnam pana samādhīnam idaṃ nānākāraṇaṃ, upacāre aṅgāni na thāmajātāni honti, aṅgānaṃ athāmajātattā, yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunaṃ bhūmiyaṃ patati, evam-eva upacāre uppanne cittaṃ kālena nimittamāraṃmaṇaṃ karoti, kālena bhavaṅgamotarati. Appanāyaṃ pana aṅgāni thāmajātāni honti, tesam thāmajātattā, yathā nāma balavā puriso āsanā vuṭṭhāya divasaṃ-pi tiṭṭheyya, evam-eva appanāsamādhimhi uppanne cittaṃ sakiṃ bhavaṅgavāraṃ chīnditvā kevalam-pi rattim kevalam-pi divasaṃ tiṭṭhati, kusala javanapaṭipāṭivaseneva pavattatī ti.*

⁷⁴ *Dhp* 241, A IV 195: *Asajjhāyamalā mantā*. A V 135: *asajjhāyakiriyā bāhusaccassa paripantho*. Cf. S V 121.

⁷⁵ Cf. S V 97: *Pañcime bhikkhave nīvaraṇā andhakaraṇā acakkhukaraṇā*.

⁷⁶ 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: *Nīvaraṇavikkhambhanato paṭṭhāya gotrabhūpariyosānā kāmāvacarabhāvanā upacārabhāvanā nāma*. *Vism* XII.58/p.387: *appanācittamiva gotrabhu-anantaraṃ ekam-eva uppajjati rūpāvacaracatutthajjhānikam*.

⁷⁷ 如路近村是謂村落義一名異。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].⁷⁸

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 (*vidatthicatoraṅgula*) [wide],⁷⁹ should be extended gradually. Thus, attending and thus achieving mastery, he should gradually extend it to as large as a wheel, a canopy,⁸⁰ 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 gāmādināṃ āsannapadeso gāmūpacāro nagarūpacāro ti vuccati, evaṃ appanāya āsannattā samīpacārattā vā upacārānītipi*. *Vism-mhṭ* I 108: ... *Tathā tassa anuppattiṭṭhāna-bhūte parittajhāne upacāravohāro. Gāmādināṃ 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”.

⁷⁸ 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*, *saṃyoga* 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 appanāsamādhīnaṃ pubbabhāge ekaggatā, ayaṃ upacārasamādhī ... yā parikammānantarā ekaggatā, ayaṃ appanāsamādhī ti*. *Spk-t* II 134: *Ārammaṇe cittaṃ appetī ti appanā*.

⁷⁹ 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. *vitastī*), so the size of the disc is about 12 inches or 30 centimetres. See *Vism* IV.25/p.124: ... *vidatthicatoraṅgulavithhāraṃ vaṭṭaṃ kātabbam*. *Etadeva hi pamāṇaṃ sandhāya suppamattaṃ vā sarāvamattaṃ vā ti vuttam*.

⁸⁰ 蓋 = *chatta*, an umbrella, sunshade, or royal canopy.

the ocean as far as [he can].⁸¹ When extending it thus as far as the mind can go, he attains to excellent concentration.⁸²

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 (*adhiṭṭhāna*).

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;⁸³ (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.⁸⁴

⁸¹ Similar instructions are found in the *Cuḷasuññattasuttanta*, MN 121, at M III 105: *Seyyathā pi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vīgatavalikaṃ; evam-eva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ taṃ sabbaṃ amanasikarivā pathavīsaiññaṃ paṭicca manasikaroti ekattaṃ. Tassa pathavīsaiññaṃ cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.* Ps IV 153, Dhs-a 142: *Pathavīsaiññaṃ paṭicca manasikaroti ekattan-ti kasiṇapathaviyaṃ yeva paṭicca sambhūtaṃ ekaṃ saiññaṃ manasi karoti.* Cf. *Vism* IV.129. Compare the *Anuruddhasuttanta*, MN 127, with reference to the *mahaggata citta*: M III 146–47. *Idha ... bhikkhu yāvataṃ ekaṃ rukkhamūlaṃ ... dve vā tīṇi vā rukkhamūlāni ... ekaṃ gāmakkhetaṃ ... dve vā tīṇi vā gāmakkhettāni ... ekaṃ mahārajjamaṃ ... dve vā tīṇi vā mahārajjāni ... samuddapariyantaṃ pathaviṃ mahaggataṃ-ti pharivā adhimuccitvā viharati. Ayam-pi vuccati, gahapati, mahaggatā cetovimutti.* M-a IV 200: ... *ekarukkhamūlapamaṇaṭṭhānaṃ kasiṇanimittena otharivā tasmim kasiṇanimitte mahaggatajjhānaṃ pharivā adhimuccitvā viharati. ... Mahaggatā ti vuttānaṃ pana kasiṇajjhānaṃ nimittaṃ vaḍḍhati, ...*

⁸² 最勝定, perhaps corresponding to *aggasamādhī*, *varasamāpatti*. See Ch. 5 fn. 1.

⁸³ Cf. A III 435: *Chahi ... dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātum. ... Idha ... bhikkhu yasmim samaye cittaṃ niggaḥetabbaṃ tasmim samaye cittaṃ niggaṇhāti, yasmim samaye cittaṃ paggaḥetabbaṃ tasmim samaye cittaṃ paggaṇhāti, yasmim samaye cittaṃ sampahaṃsitabbaṃ tasmim samaye cittaṃ sampahaṃseti, yasmim samaye cittaṃ ajjupekkhitabbaṃ tasmim samaye cittaṃ ajjupekkhati, paṇitādhimuttiko ca hoti, nibbānābhīrato ca.* Nidd I 508: *Kāle paggaṇhati cittaṃ, niggaṇhati punāpare / Sampahaṃsati kālena, kāle cittaṃ samādahe. / Ajjupekkhati kālena, so yogī kālakovido ... / Līne cittaṃ paggāho, uddhataṃ viniggaho; / Nirassādagataṃ cittaṃ, sampahaṃseyya tāvade. / Sampahaṇṭhaṃ yadā cittaṃ, alīnaṃ bhavatinuddhataṃ; / Samathassa ca so kālo, ajjhataṃ ramaye mano. / Etena mevupāyena, yadā hoti samāhitaṃ; / Samāhitacittamaññāya, ajjupekkheyya tāvade. / Evaṃ kālavidū dhīro, kālaññū kālakovido; / Kālena kālaṃ cittaṃ, nimittamupalakkhayeti.*

⁸⁴ See *Vism* IV.42/p.128 and *Vibh-a* 283: *Api ca ekādasa dhammā samādhī-sambojjhaṅgassa uppādāya saṃvattanti: vatthuvisadakiriyatā, indriyasamattapaṭipādanatā, nimittakusalatā, samaye cittaṃ paggaṇatā, samaye cittaṃ niggaṇatā, samaye sampahaṃsatatā,*

- (1) What is the cleansing of the physical basis?⁸⁵ 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.⁸⁶
- (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.⁸⁷
- (3) Skill in the sign: One grasps well the mental sign, i.e., neither too hastily nor too slowly.⁸⁸ It is like a skilled carpenter who attends without haste and lets go the inked string well, and thereby marks an even, undeviating line.⁸⁹

samaye ajjupekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokkha-paccavekkhanatā, tad-adhimuttatā ti.

⁸⁵ 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 pañitabhojanasevanatā utusukhasevanatā iriyāpathasukhasevanatā majjhatapayogatā sāraddhakāyapuggalaparivajjanatā passaddhakāyapuggalasevanatā tadadhimuttatāti. Pañitāñ-hi siniddham sappāyabhojanam bhuiñjantassāpi, sītuñhesu ca utūsu thānādīsu ca iriyāpathesu sappāya-utuñca iriyāpathañ-ca 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: Vatthuvisadakiriya ti ajjhattikabāhirānam vatthūnam visadabhāvakaraṇam. Yadā hissa kesanakhalomāni dīghāni honti, sarīram vā ussannadosañceva sedamalamakkhitāñ-ca, tadā ajjhattikam vatthu avisadam hoti aparissuddham. Yadā pana cīvaram jinṇam kilīṭṭham duggandham hoti, senāsanam vā uklāpaṃ, tadā bāhiravatthu avisadam hoti aparissuddham. ... Visade pana ajjhattikabāhire vatthumhi uppannesu cittacetasikesu nānam-pi visadam hoti parisuddhāni dīpaka-pallavaṭṭitelāni nissāya uppannadīpasikhāya obhāso viya. ... Cf. Paṭis-a 233: Kallatākusalatā ti cittaphāsutāya sarīraphāsutāya āhāraphāsutāya senāsanaphāsutāya puggalaphāsutāya ca samādhissa kallatā hoti ti jānāti.*

⁸⁶ 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.

⁸⁷ 遍起諸根觀, lit. “everywhere giving rise to the faculties of contemplation”. Apparently Saṅghapāla misunderstood *samatta* “evenly” in *indriyasamattapaṭipādanam* as *samanta*, “everywhere”. The Vism has a much longer explanation, which Saṅghapāla might have summarised. Vism IV.45–49: *Indriyasamattapaṭipādanam nāma saddhādīnam indriyānam samabhāvakaraṇam. Sace hissa saddhindriyam balavam hoti itarāni mandāni, tato vīriyindriyam paggahakiccaṃ, ...* 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. Dh 94. Cf. S IV 176; M III 97; A III 28.

⁸⁸ Cf. Th-a I 192: *Tattha cittanimittassa kovido ti bhāvanācittassa nimittaggahane kusalo, imasmim samaye cittaṃ paggahetabbaṃ, imasmim sampahaṃsitabbaṃ, imasmim ajjupekkhitabban-ti evaṃ paggahanādiyogassa cittanimittassa gahane cheko.*

⁸⁹ 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 subduing⁹⁰ the mind are [both] of two kinds.

In two ways, one controls (*paggaṇhāti*) the mind: through arousing much energy (*virīya*); [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.⁹¹

In two ways, one subdues (*niggaṇhāti*) the mind: through arousing energy and through equalizing [effort] with equipoise.⁹² 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.⁹³

In two ways, one should subdue [indolence]: namely, through the reflection on the benefits [of concentration] and through the arousing of energy.

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*.

⁹⁰ The following methods are related to the *Visuddhimagga*'s fourfold scheme of exerting the mind, *paggaṇhāti*, restraining it, *niggaṇhāti*, encouraging it, *sampahaṃseti*, and being equanimous to it, *ajjhupekkhati*.

Vism IV.128: *yasmim samaye cittaṃ paggaṇhetabbaṃ tasmim samaye cittaṃ paggaṇhāti, yasmim samaye cittaṃ niggaṇhetabbaṃ tasmim samaye cittaṃ niggaṇhāti, yasmim samaye cittaṃ sampahaṃsitabbaṃ tasmim samaye cittaṃ sampahaṃseti, yasmim samaye cittaṃ ajjhupekkhitabbaṃ tasmim samaye cittaṃ ajjhupekkhati*. Mp III 413: *Yasmim samaye cittaṃ niggaṇhitabban-ti ādīsu uddhaccasamaye cittaṃ samādhinā niggaṇhetabbaṃ nāma, kosajjānupatitakāle viriyena paggaṇhetabbaṃ nāma, nirassādagatakāle samādhinā sampahaṃsitabbaṃ nāma, samappavattakāle bojjaṅgupekkhāya ajjhupekkhitabbaṃ nāma*.

⁹¹ 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 virīyaṃ gālhaṃ paggaṇhitam, tena me uppilaṃ uppanna-ti virīyaṃ sithilamakāsi, tato kāyadaratho kāyaduṭṭhullaṃ kāyālasīyaṃ udapādi. Accāraddhavīriyan-ti mama virīyaṃ sithilaṃ karoto duṭṭhullaṃ uppanna-ti puna virīyaṃ paggaṇhato accāraddhavīriyaṃ udapādi*.

⁹² 每中調適。See Ch. 8 fn. 97.

⁹³ 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;⁹⁴ 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.⁹⁵

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*).⁹⁶

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.⁹⁷

⁹⁴ Paṭis-a I 102: *Ālokaṣaṅṅā ti thīnamiddhassa paṭipakkhe ālokanimutte saṅṅā*. Mp III 357: *Ālokaṣaṅṅān-ti ālokanimutte uppannaṣaṅṅāṇaṃ*.

⁹⁵ 心生愁惱。The *Vism* parallel indicates that 愁惱, normally *soka-upāyāsa*, here corresponds to *saṃvega*, “urgency”. *Vism* IV.63/p.135: *Kathaṃ yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ, tasmīṃ samaye cittaṃ sampahaṃseti? Yadāssa paññāpayogamandatāya vā upasamasukhānadhigamena vā nirassādaṃ cittaṃ hoti, tadā naṃ aṭṭhasaṃvegavattthup accavekkhaṇena saṃvejeti. Aṭṭha saṃvegavattthūni nāma jātijarābyādhimaraṇāni cattāri, apāyadukkaṃ pañcamāṇaṃ, ... Buddhadhammasaṅghaguṇānussaraṇena cassa pasādaṃ janeti. Nidd I 371: Jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ ... duggatibhayaṃ*.

⁹⁶ Cf. *Vism* IV.32/p.126: *Dvīhākārehi cittaṃ samādhiyati upacārabhūmiyaṃ vā paṭilābhabhūmiyaṃ vā. Tattha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitaṃ hoti. Paṭilābhabhūmiyaṃ aṅgapātubhāvena*.

⁹⁷ 中方便調適故 = *payogamajjhata-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 līnuddhaccabhāvaṃ haritvā payogamajjhatte cittaṃ ṭhapeti*. Spk III 155: *Idam-pi upekkhāsambojjhaṅgaratanaṃ cittuppādaṃ līnuddhaccato mocetvā payogamajjhatte ṭhappayamānaṃ apposukkataṃ karotī ti pariñāyakaratanasādisaṃ hoti*. S-ṭ II 398: *Payogamajjhatteti vīriyasamatāya*. Paṭis-a II 475: *Samathabhāvūpāgamanena samathapaṭipannassa puna samādāne byāpāraṃ akaronṭo samathapaṭipannaṃ ajjupekkhati 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.⁹⁸

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.⁹⁹

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 (*adhiṭṭhāna* 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.¹⁰⁰ 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.¹⁰¹

⁹⁸ 威儀定. Probably this refers to a person who has sense restraint, *indriyasamvara*, or is restrained in conduct. Cf. Sn-a I 262: “concentration of postures”, *iriyāpathasamādhī*.

⁹⁹ 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 samādhigarū-samādhininna-samādhipoṇa-samādhipabbhāratā ti attho*.

¹⁰⁰ Instead of 令心得起 read 令心得受持.

¹⁰¹ This is based on Paṭi II 23–25, Vism IV.118/p.149: *Kathaṃ adhimattaṭṭhena indriyāni daṭṭhabbāni? Saddhindriyassa bhāvanāya chando uppajati — 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.¹⁰²

This is a benefit of the earth totality.¹⁰³

saddhindriyaṃ adhimattaṃ hoti. Chandavasena pāmojjaṃ uppajjati Pāmojjasvasena pīti uppajjati Passaddhivasena sukhaṃ uppajjati Sukhavasena obhāso uppajjati Obhāsavasena saṃvego uppajjati Saṃvejetvā cittaṃ samādahati Tathā samāhitaṃ cittaṃ sādhukaṃ paggaṇhā ti Tathāpaggahitaṃ cittaṃ sādhukaṃ ajjupekkhati Upekkhāvasena nānattakilesehi cittaṃ vimuccati Vimuttattā te dhammā ekarasā honti—ekarasatṭhena bhāvanāvasena saddhāvasena saddhindriyaṃ adhimattaṃ hoti. Bhāvitattā tato paṇītatare vivaṭṭanti. ... Kathaṃ adhiṭṭhānaṭṭhena indriyāni daṭṭhabbāni? Saddhindriyassa bhāvanāya chando uppajjati chandavasena saddhāvasena saddhindriyaṃ adhiṭṭhāti. ... Vism-mḥ I 319: Chando uppajjati ti bhāvanāya pubbenāparaṃ viśesaṃ āvahantiyā laddhassādattā tatha sātisayo kattukāmatālakkaṇo kusalacchando uppajjati. Chandavasenā ti tathāpavattachandassa vasena savisesaṃ bhāvanamanuyuñjantassa kammaṭṭhānaṃ vuddhiṃ phātiṃ gamentaṃ. Ps-ṭ II 487: ... chandavasenā ti kattukāmatākusalacchanda-vasena saddhādīnaṃ uppādetukāmatākārapavattassa 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. Paṭi-a III 546: *Bhāvanāvasenā ti ekarasa-bhāvanāvasena. Tato paṇītatare vivaṭṭanti ti tena kāraṇena vipassanārammaṇato paṇītatare nibbānārammaṇe vivaṭṭanānupassanāsāṅkhātena gotrabhuññāṇena chandādayo dhammā nivattanti, ...*

¹⁰² 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 vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ 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.

¹⁰³ This refrain is found after the definition of each of the four jhānas. Cf. Vibh 263: *Idha bhikkhu yasmim samaye rūpāpattiyaṃ maggaṃ bhāveti vivicceva kāmehi ... paṭhamajjhānaṃ upasampajja viharati pathavikaṣiṇaṃ, tasmim samaye pañcaṅgikaṃ jhānaṃ hoti: vitakko, vicāro, pīti, sukhaṃ, 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.¹⁰⁴

Q. What is “seclusion of the body”?

A. To be secluded from troubles one departs and dwells on a mountain or in a wilderness.¹⁰⁵

Q. What is seclusion of the mind?

A. When one attains a superior, wholesome state through purifying the mind.¹⁰⁶

Q. What is seclusion from acquisitions?

A. When one dwells free from bondage, free from birth and death.¹⁰⁷

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.¹⁰⁸

Q. What is seclusion through suspension?

A. Namely, the suspension of the hindrances through the practice of the first *jhāna*.

¹⁰⁴ Nidd I 26: *Vivekā ti tayo vivekā, kāyaviveko, cittaviveko, upadhiviveko.*

¹⁰⁵ Nidd I 26: *Katamo kāyaviveko? Idha bhikkhu vivittaṃ senāsanam bhajati araṇṇam rukkhamūlam pabbataṃ kandaraṃ giriguhaṃ susānam vanapattham abbhokāsam palālapuñjam. Kāyena vivitto viharati. So eko gacchati, eko tiṭṭhati...*

¹⁰⁶ Nidd I 27: *... cittaviveko ca parisuddhacittānam paramavodānappattānam ...* Nidd I 26: *Katamo cittaviveko? Paṭhamaṃ jhānam samāpannassa nīvaraṇehi cittaṃ vivittaṃ hoti. Duttiyaṃ jhānam ... Arahato rūpārūparāgā mānā uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā, tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimittehi cittaṃ vivittaṃ hoti.* Nidd-a 103: *Cittaviveko ti mahaggatalokuttaracittānam kilesehi suññabhāvo, tucchabhāvoti attho.* Ud-a 230: *Aṭṭha samāpattiyo pana cittaviveko nāma.*

¹⁰⁷ Nidd I 27: *Katamo upadhiviveko? Upadhi vuccanti kilesā ca khandhā ca abhisāṅkhārā ca. Upadhiviveko vuccati amataṃ nibbānam.* Cf. Sn-a I 298: *Tattha paviveko ti kilesavivekato jātattā aggaphalaṃ vuccati.*

¹⁰⁸ Paṭis II 220: *Sammādiṭṭhiyā katame pañca vivekā? Vikkhambhanaviveko tadaṅgaviveko samucchadaviveko paṭippassaddhiviveko nissaraṇaviveko. Vikkhambhanaviveko ca nīvaraṇānam paṭhamajjhānam bhāvayato, tadaṅgaviveko ca diṭṭhigatānam nibbedha-bhāgiyaṃ samādhim bhāvayato, samucchadaviveko ca lokuttaraṃ khayagāmiaggam bhāvayato, paṭippassaddhiviveko ca phalakkhaṇe, nissaraṇaviveko 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”.¹⁰⁹

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 (*visaṃyoga*) 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”.¹¹⁰

¹⁰⁹ Nidd I 1–2: *Dve kāmā, vatthukāmā ca kilesakāma 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 ... kāmacchandaniṅvaraṇaṃ ... ime vuccanti kilesakāmā.* Mp III 13: *Kāmarāgoti kāme ārabha uppannarāgo.* Cp. Vism IV.83.

¹¹⁰ Cf. Dhs 179, Vibh 208: *Tīṇi akusalamūlāni: lobho, doso, moho; tadekaṭṭhā ca kilesā; taṃsampayutto vedanākkhandho, ... viññāṇakkhandho; taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ ime dhammā akusalā.*

It is said that there are three kinds of unwholesomeness: (1) intrinsic (*sabhāva*); (2) associated (*sampayutta*); and (3) producing-condition (*janakapaccaya*).¹¹¹

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.¹¹² [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.¹¹³ What the Buddha said about sense-pleasures can also [be said] of abandoning the afflictions. The Buddha said: “Seclusion from sense-pleasures is renunciation”.¹¹⁴ Likewise: “For one who

¹¹¹ 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 samuṭṭhāpakataṃ sandhāya vuttaṃ, paccayo pana kamma-paccayo. Vuttaṃ hi kusalākusalā cetanā vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma-paccayena paccayo ti. Paṭṭh 1.1.13: Kamma-paccayo ti kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma-paccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ-ca rūpānaṃ kamma-paccayena paccayo. (Cf. Vism XVII.87/p.538.)*

¹¹² Vībḥ 256: *Vivicc’eva kāmehi vivicca akusalehi dhammehī ti: tattha katame kāmā? Chando kāmo, ... saṅkapparāgo kāmo: ime vuccanti kāmā. Tattha katame akusalā dhammā? Kāmacchando vyāpādo thīnamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā. Cf. Vism IV.87/p.141: Vivicca akusalehi dhammehī ti iminā pañcannam pi nīvaraṇānaṃ, agahitaggahaṇena pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānaṃ.*

¹¹³ Peṭ 160: *Tattha kāmacchandassa nekkhammavitakko paṭipakkho. Paṭis-a I 103: Nekkhamman-ti kāmacchandassa paṭipakkho aloho.*

¹¹⁴ D III 275; It 61; Paṭis I 27; II 244: *kāmānaṃ-etaṃ nissaraṇaṃ yad-idaṃ nekkhammaṃ. Cf. A III 245: ... nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati ... vimuccati. Tassa taṃ cittaṃ sukataṃ ... suvisamāyuttaṃ kāmehi, ye ca kāmapaccayā uppajjanti āsavā vighātapariḷhā, mutto so tehi, na so taṃ vedanaṃ vediyati. Idam akkhātaṃ kāmānaṃ nissaraṇaṃ.*

obtains the first jhāna, perception and attending connected to sense-pleasures occurs — this is a state partaking of falling back”.¹¹⁵ 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,¹¹⁶ 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*);¹¹⁷ when one gains absorption concentration,¹¹⁸ 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.¹¹⁹

¹¹⁵ Paṭi I 35: *Paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti —hānabhāgiyo dhammo*. S IV 262: *So khvāhaṃ, āvuso, viviceva kāmehi vivicca ... paṭhamaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti. ... Mā, brāhmaṇa, paṭhamaṃ jhānaṃ pamādo, paṭhame jhāne cittaṃ saṅṭhāpehi, ...* Spk III 89: *Kāmasahagatā ti pañcanīvaraṇasahagatā. Tassa hi paṭhamajjhānavuṭṭhitassa pañca nīvaraṇāni santato upaṭṭhāhimsu. Tenassa taṃ paṭhamajjhānaṃ hānabhāgiyaṃ nāma ahoṣi.*

¹¹⁶ 已得出成離欲. The character 出 could correspond to *nikkhamana*, “departing, leaving, renouncing”, *nekkhamma*, “renunciation” or *nissaraṇa*, “departure, escape”. Cf. Mp III 371: *Kāmehi nekkhammaratan-ti duvidhehi kāmehi nikkhantattā pabbajjā aṭṭha samāpattiyo cattāro ca ariyamaggā kāmehi nekkhammaṃ nāma, ...* Nidd-a I 103: *Nekkhamma-abhiratānaṃ-ti nekkhamme kāmādito nikkhante paṭhamajjhānādike abhiratānaṃ* Cf. Paṭi II 244: *Nekkhamman-ti kāmānametaṃ nissaraṇaṃ, yadidaṃ nekkhammaṃ.*

¹¹⁷ 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 kukkuccaṃ ahu vipaṭisāro: alābhā vata me* Cf. Peṭ 138: *... uddhaccaṃ samathato nivārayati, kukkuccaṃ avippaṭisārato nivārayati, vicikicchā paññāto paṭiccasamuppādato nivārayati.*

¹¹⁸ 安定 = *appanā* or *appanā-samādhī*. The Paṭisambhidāmagga parallel — see next note — instead has “definition of states”, *dhammavavatthānena*.

¹¹⁹ Cf. Paṭi I 100: *... nekkhammena kāmacchandaṃ sammā samucchindati. Abyāpādena byāpādaṃ Ālokaññāya thīnamiddhaṃ ... Avikkhepena uddhaccaṃ ... Dhammavavatthānena vicikicchaṃ ... Nāñena avijjaṃ ... Pāmojjena aratiṃ ... Paṭhamena jhānena nīvaraṇe ... arahattamaggena sabbakilese sammā samucchindati.*

As is taught in the *Peṭaka*:¹²⁰ “By fulfilling non-greed, there is seclusion from sense-pleasures. By fulfilling non-hatred and non-delusion, there is seclusion from unwholesome states”.¹²¹

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*).¹²²

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.¹²³

¹²⁰ On the *Peṭaka* or *Peṭakopadesa*; see Introduction § 6.

¹²¹ Peṭ 141: *Tattha alohassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa pāripūriyā amohassa pāripūriyā ca vivitto hoti pāpākehi akusalehi dhammehi.*

¹²² Cf. S IV 330, V 420: *Dve’me ... antā pabbajitena na sevitabbā: yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete te ... ubho ante anupagamma ...*

¹²³ 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 cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ ... lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati gehasitaṃ somanassanti. Evaṃ chasu dvāresu vuttakāmaguṇanissitāni somanassāni cha gehasitasomanassāni nāma. ... Cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ ... appaṭilābhato samanupassato ... vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati gehasitaṃ domanassanti. Evaṃ chasu dvāresu iṭṭhārammaṇaṃ nānubhavissāmi nānubhavāmī ti vitakkayato uppannāni kāmaguṇanissitadomanassāni cha gehasitadomanassāni nāma. ... Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhasa puthujanassa ... Yā evarūpā upekkhā, rūpaṃ sā nātivattati, tasmā sā upekkhā gehasitā ti vuccatī ti ...*

Furthermore, seclusion from sense-pleasures is obtaining the pleasure of going beyond sense-pleasures,¹²⁴ 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 (*kāmoḅha*) entirely. Seclusion from unwholesome states is the transcending of all other afflictions that give rise to rebirth in sensuous existence (*kāmaḅhava*), and [instead there is] rebirth in the material sphere.¹²⁵

[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”.¹²⁶

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.¹²⁷ It is like mentally reciting a discourse.

Q. What are the characteristic, essential function, manifestation, and footing of thinking?

¹²⁴ Ud 10: *Sukhā virāgatā loke, kāmānaṃ samatikkamo.*

¹²⁵ 所餘煩惱應生欲有而生色界。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. Paṭiṣ I 84: ... *kāmāvacare dhamme kusalato vavattheti, akusalato vavattheti, abyākatato vavattheti. Kathaṃ rūpāvacare dhamme kusalato vavattheti, abyākatato vavattheti? Idhaṅṅhassa cattāri jhānāni kusalato vavattheti, tatrūpapannassa cattāri jhānāni abyākatato vavattheti ...* Vibh 266: ... *paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmimṃ samaye phasso hoti ... pe ... avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammaṃsa katattā upacitattā vipākaṃ vivicceva kāmehi ... pe... paṭhamaṃ jhānaṃ upasampajja viharati ...*

¹²⁶ 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—ayaṃ vuccati vitakko.* Cf. M III 73.

¹²⁷ 無間成覺思惟, or “immediate thinking and mentation”.

A. [...] ¹²⁸ 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. ¹²⁹

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. ¹³⁰

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. ¹³¹

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. ¹³²

¹²⁸ The explanation of the “characteristic” is missing in the Chinese. Cf. *Vism* IV.88/p.142: *Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo, āhananapariyāhananaraso. ... Ārammaṇe cittassa ānayanapaccupaṭṭhāno.* “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.

¹²⁹ 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 — ayaṃ vuccati vicāro.*

¹³⁰ 如觀諸義為觀. Presumably exploring the meaning of Suttas (as mentioned above in the simile of *vitakka*).

¹³¹ Cf. *Vism* IV. 88 / p.142: *Svāyaṃ ārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittassa anuppabandhanapaccupaṭṭhāno.*

¹³² Cf. *Vism* IV.89/ p.142: ... *oḷārikaṭṭhena pubbaṅgamaṭṭhena ca ghaṇḍābhighāto viya cetaso paṭhamābhiniṭṭhāto vitakko. Sukhumaṭṭhena anumajjanasabhāvena ca ghaṇḍānuravo viya anuppabandho vicāro.*

Furthermore, it is like the mind's object (*ārammaṇa*): 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*:¹³³ “The first directing (*abhinipāta*) of the mind to an object is thinking. The investigation of what is obtained [by] thinking is exploring.¹³⁴ 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.¹³⁵ Thinking seeks [a thing], draws it, and brings it near. Exploring keeps it, holds it, and goes after it.”¹³⁶

“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.”¹³⁷

¹³³ 三藏, = *Tiṭṭaka*, i.e., the *Peṭakopadesa* abbreviated as *Peṭaka*; see Introduction § 6. What follows is a long quotation from *Peṭ* 142–43.

¹³⁴ 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 vicaraṇaṃ vicāro*. *Ñāṇamoli's* translation, (1964: 190): “Herein, ‘thinking’ is the first instance while ‘exploring’ is the exploration of what is got thus”.

¹³⁵ Read 富貴貧賤.

¹³⁶ *Peṭ* 142: *Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇaṃ vicāro. Yathā puriso dūrato purisaṃ passati āgacchantaṃ na ca tāva jānāti — eso ithi ti vā puriso ti vā. Yadā tu paṭilabhati: ithi ti vā puriso ti vā evaṃvaṇṇo ti vā evaṃsaṅṭhāno ti vā, ime vitakkayanto uttari upaparikkhanti: kiṃ nu kho ayaṃ silavā udāhu dussīlo adḍho vā duggato ti vā? Evaṃ vicāro vitakke apeti vicāro cariyati ca anuvattati ca.* Cf. *Vism* IV.89/p.142 above.

¹³⁷ *Peṭ* 142: *Yathā pakkhī pubbaṃ āyūhati pacchā nāyūhati yathā āyūhanā evaṃ vitakko, yathā pakkhānaṃ pasāraṇaṃ evaṃ vicāro.* *Vism* IV.89/p.142: *Vipphāravā cetha vitakko ... ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya Santavutti vicāro ... ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya,*

“Through thinking one maintains; through exploring one investigates. Through thinking one thinks; through exploring one explores.”¹³⁸

“The action of thinking is non-attention to unwholesome states; the action of exploring is resolving upon the jhānas.”¹³⁹

“Like a reciter¹⁴⁰ 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.”¹⁴¹

“The discrimination of language and the discrimination of discernment are thinking; the discrimination of the Dhamma and the discrimination of meaning are exploring.”¹⁴²

“The mind’s skill in distinction is thinking; the mind’s skill in analysing is exploring.”¹⁴³

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”.

¹³⁸ Peṭ 142: *Anupālati vitakketi, vicarati vicāreti. Vitakkayati vitakketi, anuvicarati vicāreti.* The next sentence in the *Peṭakopadesa* is not in the *Vimuttimaggā*: *Kāmasaññāya paṭipakkho vitakko, byāpādasaññāya vihiṃsasaññāya ca paṭipakkho vicāro*: “Thought is the opposite of perception of sensuality; and exploring is the opposite of the perception of harm.”

¹³⁹ Peṭ 142: *Vitakkānaṃ kammaṃ akusalassa amanasikāro, vicārānaṃ kammaṃ jeṭṭhānaṃ saṃvāraṇā.* As Nānamoli notes (1964: 191 n. 582/2), *jeṭṭhānaṃ*, “forerunners”, in the Pāli text is “an odd expression”. 受持於禪 corresponds to *jhānaṃ/jhānāni adhiṭṭhānaṃ*.

¹⁴⁰ 人有力 means “strong man”. Saṅghapāla misunderstood *paliko* as **baliko*, (fr. *balin* “strong”) or had a text with the reading *baliko*. Peṭ 142/Be 262: *Yathā paliko tuṅhiko sajjhāyaṃ karoti evaṃ vitakko, yathā taṃ yeva anupassati evaṃ vicāro.* *Paliko* might be a corruption of **pāḷiko*. Cf. Sv II 581: *yesaṃ pāḷi paguṇā, te pāḷiṃ sajjhāyanti.*

¹⁴¹ 如覺所覺覺已能知觀。 Cf. Peṭ 142: *Yathā aparīññā evaṃ vitakko, yathā pariññā evaṃ vicāro.* Cf. Peṭ 143: *Idaṃ kusalaṃ idaṃ akusalaṃ idaṃ bhāvetabbaṃ idaṃ pahātabbaṃ idaṃ sacchikātabban-ti vitakko, yathā pahānaṃ-ca bhāvanā ca sacchikiriyā ca evaṃ vicāro.*

¹⁴² Peṭ 142: *Niruttiṭṭhisambhidāyaṃ ca paṭibhānapaṭisambhidāyaṃ ca vitakko, dhamma-paṭi-sambhidāyaṃ ca atthapaṭisambhidāyaṃ ca vicāro.*

¹⁴³ 心解於勝是覺心解分別是觀。 Peṭ 142: *Kallitā kosallattaṃ cittassa vitakko, abhinīhāra-kosallaṃ 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’,¹⁴⁴ 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”.¹⁴⁵

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.¹⁴⁶

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”.¹⁴⁷

Q. Which rapture is born of faith?

¹⁴⁴ Cf. Vibh 257: *Vivekajan-ti vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā, te imasmiṃ viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā.*

¹⁴⁵ Cf. Vibh 257: *Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa, ayaṃ vuccati pīti.* As 181: *Tassa tālavaṇṭavātadāyako viya imassā-pi cetaso sītalabhāvadāyikā pīti.*

¹⁴⁶ 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, kāyacitta-pīṇanarasā, pharaṇarasā vā odagyapaccupaṭṭhānā.* Moh 12: *Pīṇayatī ti pīti. ... odagyapaccupaṭṭhānā, somanassasahagatacittapadaṭṭhānā.* Ps I 83: *Pīṇayatī ti pīti. Sā pharaṇalakkhaṇā, tuṭṭhilakkhaṇā vā, kāyacittānaṃ pīṇanarasā, tesam yeva odagyapaccupaṭṭhānā.*

¹⁴⁷ S IV 235: *Cakkhuvīñṇeyyā ... kāyaviñṇeyyā phoṭṭhabbā iṭṭhā ... rajanīyā. Ime kho bhikkhave pañca kāmagaṇā. Yā kho bhikkhave ime pañca kāmagaṇe paṭicca uppajjati pīti, ayaṃ vuccati bhikkhave sāmīsā pīti.*

A. The rapture of a man of great faith, like the rapture that arose in Ghaṭṭikāra when seeing [the Buddha Kassapa].¹⁴⁸

Q. Which rapture is born of non-remorse?¹⁴⁹ [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.¹⁵⁰

Q. Which rapture is born of concentration?

A. The rapture of entering upon the second jhāna.¹⁵¹

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*),¹⁵² (2) momentary rapture (*khaṇikā-pīti*), (3) streaming down rapture (*okkantikā-pīti*), (4) uplifting rapture (*ubbegā-pīti*), and (5) pervading rapture (*pharaṇā-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.

¹⁴⁸ 見陶師等, lit. “and sees/seeing potter alike” i.e., “like seeing a potter”. 陶師, ‘potter’ = *kumbha-kāra*, *ghaṭṭi-kāra*. Probably this refers to the potter Ghaṭṭikāra, who had unwavering confidence in the Buddha Kassapa; see M II 52.

¹⁴⁹ See Ch. 1 fn. 33. 不悔, non-remorse is the cause for *pāmojja* and *pīti* (e.g., A V 1).

¹⁵⁰ A II 126: *Idha ekacco puggalo vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.*

¹⁵¹ A II 127: *Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.*

¹⁵² 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, pharaṇāpīti, ubbegāpīti ti pañcavidhā hoti.*

Pervading rapture pervades the body all over and remains. It is like a thundercloud 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].¹⁵³ Pervading rapture arises in absorption.

Q. What is “pleasure”?

A. When one feels (*vediyati*) mental pleasure produced by mental contact — this is called “pleasure”.¹⁵⁴

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.¹⁵⁵

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*).¹⁵⁶

¹⁵³ 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 kāyaṃ uddhaggaṃ katvā ākāse laṅghāpana-ppamāṇappattā*: “When uplifting rapture is powerful, making the body go upwards, it causes it to spring up into the sky for a distance.”

¹⁵⁴ Vibh 257: *Tattha katamaṃ sukhaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā ...*

¹⁵⁵ Vibh-mhṭ 79: *Iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhindriyaṃ, iṭṭhākāra-sambhogarasam, kāyikassādapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ*. Vism XIV.128: *Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhaṃ, sampayuttānaṃ upabrūhanarasam, kāyika-assādapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ*. Vism IV.100/1 45: *Itaraṃ pana sukhaṇaṃ sukhaṃ, suṭṭhu vā khādāti, khanati ca kāyacittābādhan-ti sukhaṃ, taṃ sātālakkaṇaṃ, sampayuttānaṃ upabrūhanarasam, anuggahapaccupaṭṭhānaṃ*. As 109: *Vedayatī ti vedanā. Sā vedayitalakkhaṇā, anubhavanarasā iṭṭhākārasambhogarasā vā, cetasika-assādapaccupaṭṭhānā, passaddhipadaṭṭhānā*. Vism-mhṭ I 169: *Dukkaṃ viya avissajjetvā adukkhamasukhā viya anajjupekkhitvā anu anu gaṇhanaṃ, upakāritā vā anuggaho*.

¹⁵⁶ As 40–41: *Sukhāya vedanāyā-ti-ādīsū sukha-saddo tāva sukhavedanā-sukhamūla-sukhārammaṇa-sukhahetu-sukhapaccayaṭṭhāna-abyābajjha-nibbānādīsū dissati. Ayañ-hi*

Q. What is “pleasure due to a cause”?

A. As the Buddha said: “The pleasure of virtue lasts long.”¹⁵⁷ 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.”¹⁵⁸

“Pleasure of seclusion” is equanimity born of concentration¹⁵⁹ and the attainment of cessation (*nirodhasamāpatti*).

“Unworldly pleasure”, is, as the Buddha said: “Nibbāna is the highest pleasure.”¹⁶⁰

“Pleasant feeling” is also feeling of pleasure.¹⁶¹

In this Exposition [the sense of] “pleasant feeling” is intended.¹⁶²

Q. What are the differences between rapture and pleasure?

sukhassa ca pahānā ti ādīsu sukhavedanāyaṃ dīssati. Sukho buddhānaṃ uppādo, sukhā virāgatā loke ti ādīsu sukhāmūle yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ-ti-ādīsu sukhārammaṇe. Sukhassetam ... adhivacanaṃ yadidaṃ puññāni ti ādīsu sukhahetumhi. Yāvañcidaṃ ... na sukaraṃ akkhānena pāpūnitaṃ yāva sukhā saggā, na te sukhaṃ pajānanti ye na passanti nandanā-ti-ādīsu sukhaṃ accayaṭṭhāne. Diṭṭha-dhammasukhavihārā ete dhammā ti ādīsu abyābajjhe. Nibbānaṃ paramaṃ sukhaṃ-ti ādīsu nibbāne. Idha pañāyaṃ sukhavedanāyaṃ-eva daṭṭhabbo. Cf. Th-a I 27: Sukha-saddo pana vipiṭṭhikatvāna sukhaṃ dukkhañ-ca, pubbeva ca somanassadomanassan-ti ādīsu sukhavedanāyaṃ āgato. Sukho buddhānamuppādo, sukhā saddhammadesanā ti ādīsu sukhāmūle. ... Cf. It-a 74–75.

¹⁵⁷ Cf. Dh 333: *Sukhaṃ yāva jarā sīlaṃ*. Bv-a 120: *Sīlaṃ nāmetaṃ idhalokaparaloka-sampattīnaṃ mūlaṃ. Sīlaṃ sukhānaṃ paramaṃ nidānaṃ, sīlena sīlī tidivaṃ payāti...*

¹⁵⁸ Cf. Dh 194: *Sukho Buddhānaṃ uppādo*. It-a I 74: *Tattha sukhasaddo sukho buddhānaṃ uppādo, sukhā virāgatā loke ti ādīsu sukhāmūle āgato*.

¹⁵⁹ 生定捨, perhaps “concentration born of equanimity”. Cf. Peṭ 142: *samādhijā pīti rati ca jāyati*.

¹⁶⁰ Dh 204: *Nibbānaṃ paramaṃ sukhaṃ*. 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 lokuttarasukhaṃ*. ... *Nirāmisā-ti nikkilesaṃ vivaṭṭagāmisukhaṃ*. Th I 192: ... *nirāmisaṃ nibbānasukhaṃ phalasukhañ-ca adhigaccheyya* Paṭi II 240: *Pañcannaṃ khandhānaṃ nirodho nirāmisaṃ nibbānan-ti passanto* ...

¹⁶¹ 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”.

¹⁶² 於此論中受樂是可樂. This refers to the *Vimuttimaggā* 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 *adhippeta*.

A. Exultation of mind is rapture. Tranquillity of mind is pleasure. Concentration of mind is rapture.¹⁶³ 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.¹⁶⁴

“First”: dependent on the second [jhāna the first gets] its name.¹⁶⁵

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.¹⁶⁶

Q. What is “jhāna”?

A. It is meditating evenly on the object.¹⁶⁷ It also is the suspension of the five hindrances.¹⁶⁸ It also is the meditating [that burns up] opposition.¹⁶⁹

¹⁶³ Cf. Vism IV. 98/p.145: *Sā panesā pañcavidhā pīti gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ passaddhiṃ paripūreti kāyapassaddhiñ-ca citta-passaddhiñ-ca. Passaddhi gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidham-pi sukhaṃ paripūreti kāyikañ-ca cetasikañ-ca. Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti khaṇikasamādhiṃ upacārasamādhiṃ appanā samādhin-ti.*

¹⁶⁴ Vism IV.100/p.145, Nidd-a I 129, etc.: *Yattha pīti, tattha sukhaṃ. Yattha sukhaṃ, tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ.*

¹⁶⁵ 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.: *Paṭhaman-ti gaṇanānupubbatā paṭhamam, paṭhamam uppannantipi paṭhamam. Vibh 257: Paṭhaman-ti gaṇanānupubbatā paṭhamam. Idaṃ paṭhamam samāpajjatī ti paṭhamam.*

¹⁶⁶ Vibh 257: *Jhānan-ti vitakko vicāro, pīti, sukhaṃ, cittassekaggatā.*

¹⁶⁷ Cf. Paṭis I 49: *samaṃ jhāyatī ti samādhi, visamaṃ jhāpetī ti samādhi, samaṃ jhātattā samādhi, visamaṃ jhāpitattā samādhi, samo ca hito ca sukho cā ti samādhi.* Paṭis-a I 237: *Samaṃ jhāyatī ti bhāvanapuṃsakavacanaṃ, samaṃ hutvā jhāyati, samena vā ākāreṇa jhāyatī ti attho. Appanāvīthiyañ-hi samādhi paccanīkadhammavigamana santattā, santāya appanāya anukūlabhāvena ca thitattā samenākāreṇa 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 pariṇāmaṃ gacchati*. So it could mean “rightly reflecting on an object”. Cf. Abhidh-av-pt II 263: *ārammaṇam na sammā upanijjhāyatī ti*. For *ārammaṇūpanijjhānana*, see Cf. Vism IV.119/p.150: *Ārammaṇūpanijjhānato paccanīkajhāpanato vā jhānaṃ*, and Ch. 4 fn. 20.

¹⁶⁸ Cf. Vism IV 87/p.141: *... vikkhambhanappahānañ-ca nīvaraṇānaṃ paṭhamam jhānaṃ bhāvayato ti (= Paṭis I 26) nīvaraṇānañ-ñeva vikkhambhanaṃ vuttaṃ ... Paṭis-a II 478: nīvaraṇavikkhambhakaṃ jhānañ-ca yogī nipphādeti. Jhānañ-hi nīvaraṇavikkhambhanāya payuñjīyatī ti ...*

¹⁶⁹ 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”:¹⁷⁰ having gained, having touched, having realized one dwells.¹⁷¹

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.¹⁷² [416b]¹⁷³

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 factors¹⁷⁴ and three kinds of goodness, possesses ten characteristics; and is associated with twenty-five benefits¹⁷⁵

¹⁷⁰ 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.

¹⁷¹ Vibh 257: *Upasampajjā ti yo paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.*

¹⁷² Peṭ 147–8: *Vivicc’eva kāmehi vivicca pāpakehi akusalehi dhammehi cittacetikasahagatā kāmādhātusamatikkamanatā pi, ayaṃ jhānaviseso. Avitakkā c’eva avicārā ca sappītikāya satisahagatāya pītisahagatā aññāmanasikārā samudācaranti; ayaṃ jhānaviseso. Avitakkāya bhūmiyā avicāre yeva sati anugatā upekkhāsahagatā manasikārā samudācaranti. Tadanudhammatāya ca sati saṇḍahati. Tañ-ca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso.*

¹⁷³ 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.

¹⁷⁴ Cf. M I 294–5: *Paṭhamam kho āvuso jhānam pañcaṅgavippahīnam pañcaṅga-samannāgataṃ: Idh’āvuso paṭhamam jhānam samāpannassa bhikkhuno kāmachando ... vicikicchā pahīnā hoti. Vitakko ca vattati, vicāro ca pīti ca sukhañ-ca cittekkagatā ca. Vism IV.79/p.139: Pañcaṅgavippahīnam pañcaṅgasamannāgataṃ tivīdhakalyāṇam dasalakkhaṇa-sampannam paṭhamajjhānam. Peṭ 136, 143: Iti paṭhamam jhānam pañcaṅgavippayuttaṃ pañcaṅgasamannāgataṃ.*

¹⁷⁵ 功德, this could correspond to *guṇa*, “good quality”, as well as *ānisaṃsa*, “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*).¹⁷⁶

“Ill will” is going to the ten grounds for anger (*āghāta-vatthu*).¹⁷⁷

“Sloth” (*thīna*) is indolence of the mind.¹⁷⁸

“Torpor” (*middha*) is heaviness of the body, the wish to fall asleep.¹⁷⁹

There are three kinds of torpor: (1) born of food (*āhāraja*); (2) born of season (*utuja*); and (3) born of the mind (*cittaja*).¹⁸⁰

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.¹⁸¹ 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]

¹⁷⁶ Cf. Peṭ 94: *pañcasu kāmaguṇesu ajjhāvahanena kāmāsavo*. Vibh 256 § 564: *Chando kāmo, rāgo kāmo, chandarāgo kāmo, saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo — ime vuccanti kāmā*.

¹⁷⁷ A V 150: *Dasayimāni ... āghātavathūni. ... Anattaṃ me acarī ti āghātaṃ bandhati; anattaṃ me caratī ti ... anattaṃ me carissatī ti ... piyassa me manāpassa anattaṃ acarī ti ... anattaṃ caratī ti ... anattaṃ carissatī ti ... appiyassa me amanāpassa atthaṃ acarī ti ... atthaṃ caratī ti ... atthaṃ carissatī ti āghātaṃ bandhati; atthāne ca kuppati*. Nidd I 215: *Dasahākārehi kodho jāyati: anattaṃ me acarī ti kodho jāyati, ... atthāne vā pana kodho jāyati*. Cf. Peṭ 158: *Tattha yo byāpādaṃ uppādeti, acari carissatī ti. Evaṃ nava āghātavathūni kattabbāni*. Cf. Vibh § 542: *Yo cittassa āghāto paṭighāto ... anattamanatā cittassa — ayaṃ vuccati byāpādo*.

¹⁷⁸ Read 懶惰 instead of 懶墮. Cf. Vibh § 546: *Yā cittassa akalyatā akammaññatā ... thīnaṃ thīyanā thiyitattaṃ cittassa — idaṃ vuccati thīnaṃ*.

¹⁷⁹ 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 middhaṃ suppaṃ pacalāyikā suppaṃ suppanā suppitattaṃ — idaṃ vuccati middhaṃ*.

¹⁸⁰ As 281: *Tividhañ-hi middhaṃ: cittajaṃ utujaṃ āhārajañ-ca*.

¹⁸¹ See Peṭ 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.”¹⁸²

Q. If torpor is a material state, how can it be a mental affliction?

A. Matter can one-sidedly bring about mental affliction.¹⁸³ 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.¹⁸⁴

“Agitation” is non-calmness of the mind.¹⁸⁵

“Worry” is vexation of mind, unsettledness.¹⁸⁶

Because their characteristics are the same, they are one hindrance.¹⁸⁷

“Doubt” is the mind not taking a standpoint.¹⁸⁸

¹⁸² Th 904: *Pañcapaññāsa vasāni yato nesajjiko ahaṃ, pañcavīsati vassāni yato middhamasamūhatam.*

¹⁸³ 色者一向成心數惱煩。一向 means “one-sidedly, partially, exclusively, solely, certainly, entirely” *ekanta, ekamsa*. Cf. Peṭ 158 (translated above at Introduction § 5 idea 1: *Iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayaṃ pakkhopakilesa na tu sabhāvakilesa. ... iti ime pañca nīvaraṇā cattāri nīvaraṇāni sabhāvakilesā thīnamiddham nīvaraṇapakkhopakilesa*. As 380: *Yathā majje udaragate cittaṃ saṃkilissati, paññā dubbalā hoti, tasmā majjam viya middham-pi cittasaṃkilesa ceva paññāya dubbalīkaraṇaṅ-ca siyāti*.)

¹⁸⁴ 疲懈, lit. “fatigue-idleness” or “tiredness-indolence” = *akalyatā*: “lack of vigour”, “unreadiness”? Th-a I 175: *Thinaṃ cittassa akalyatā anussāhasaṃhananam, middham kāyassa akalyatā asattivighāto, tadubhayam-pi thīnaṅ-ca middhaṅ-ca thīnamiddham, kiccāhāra-paṭipakkhānaṃ ekatāya ekaṃ katvā vuttam*. Moh 142: *Thinaṃ middhaṅ-cā ti idaṃ dvayaṃ nīvaraṇaṭṭhāne ekaṅvaraṇaṃ vuttam, tathā uddhaccakukkuccaṅ-cā ti idaṃ dvayaṃ*.

¹⁸⁵ Cf. Vibh 255, § 556: *Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattam cittassa — idaṃ vuccati uddhaccaṃ*.

¹⁸⁶ Cf. Dhs 205, Vibh 255: *Akappiye kappiyasaññitā, kappiye akappiyasaññitā, avajje vājjasaññitā, vaje avājjasaññitā, yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattam cetaso vipphaṭṭhāro manovilekhā — idaṃ vuccati kukkuccaṃ*. Peṭ 136: *Yo cetaso vilekho alaṅcanā vilaṅcanā hadayalekho vipphaṭṭhāro, idaṃ kukkuccaṃ*. Sp I 215: *Kukkuccan-ti ajjhācārahetuko pacchānutāpo. Vipphaṭṭhāro ti pi tasseeva nāmaṃ. ...*

¹⁸⁷ Th-a 175: *Uddhatabhāvo uddhaccaṃ, yena dhammena cittaṃ uddhatam hoti avūpasantam, so cetaso vikkhepo uddhaccaṃ. Uddhaccaggaṇeṇeva cettha kiccāhārapaṭipakkhānaṃ samānatāya kukkuccam-pi gahitamevā ti daṭṭhabbaṃ*.

¹⁸⁸ 心執不一, corresponding to *anekamsagāha*. Nidd-a II 429: *Ekamsaṃ gahetum asamaṭṭhāya na ekamsagāho ti anekamsagāho*. Vibh 255, § 557, Dhs 85, Nidd I 414: *Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattam vimati vicikicchā dvelhakaṃ dvidhāpatho saṃsayo*

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,¹⁸⁹ “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.¹⁹⁰ Then, why are only five hindrances taught?

A. Because through cohering (*samādhāna*?) 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.¹⁹¹

anekamsaggāho āsappanā parisappanā apariyogāhaṇā chambhitattam cittaṣṣa manovilekho — ayaṃ vuccati vicikicchā. Peṭ 131: Kathaṃ vicikicchā na bhavati? Idha ariyasāvako buddhe na kaṅkhati, na vicikicchati, abhippasīdati, iti pi so bhagavā ti sabbaṃ. Dhamme na kaṅkhati Yāva taṇhakkhayo virāgo nirodho nibbānan-ti, iminā dutiyena ākaṅkhiyena dhammena samannāgato hoti. Saṅghe na kaṅkhati ... pe ... yāva pūjā devānañ-ca manussānañcāti, iminā tatiyena ākaṅkhiyena dhammena samannāgato hoti. Sabbe saṅkhārā dukkhā ti Taṇhā dukkhasamudayo ti ... Taṇhānirodhā dukkhanirodhoti ... Ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadā ti na kaṅkhati, na vicikicchati, adhimuccati, abhippasīdati. Yāva buddhe vā dhamme vā saṅghe vā dukkhe vā samudaye vā nirodhe vā magge vā kaṅkhāyanā vimati vicikicchā dvedhāpathā āsappanā parisappanā anavaṭṭhānaṃ adhiṭṭhāgamaṇaṃ anekamaṃso anekamaṃsikatā, te tassa pahīnā bhavanti

¹⁸⁹ See Ch. 8 fn. 162.

¹⁹⁰ For the lesser defilements, *upakkilesa* — here 細結 (lit. “subtle bondages”), and 煩惱 (“defilements”, *kilesa*) below — see Ch. 2 fn. 39.

¹⁹¹ 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.¹⁹² 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”.¹⁹³

Q. In [jhāna] there are the states of mindfulness, energy, and so on,¹⁹⁴ 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],

¹⁹² Cf. Abhidh-av-pt I 213: *Yathā pana nemi ādi-aṅgasamudāye rathādivohāro hoti, evaṃ jhānaṅgasamudāye jhānavohāro*. Cf. Sp I 146: *Yathā pana sarathā sapattisenā ti vutte senaṅgesu eva senā eva senā sammuti — evam idha pañcasu aṅgesu yeva jhānasammuti veditabbā*.

¹⁹³ 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.

¹⁹⁴ Cf. M III 25: *Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca sukhañ-ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ 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.¹⁹⁵ Endowed with these four qualities the mind is undistracted. When the mind is undistracted, it attains to concentration.¹⁹⁶ 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;¹⁹⁷ through thinking, sense-pleasures are abandoned. If there is thinking when entering upon [*jhāna*],¹⁹⁸ 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.

¹⁹⁵ 覺觀不離起於方便，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.

¹⁹⁶ Cf. Abhidh-av-pt I 213: *Kasmā pana aññesupi phassādīsu sampayuttadhammesu vijjamānesu imāniyeva pañca jhānaṅgavasena vuttānīti? Vuccate upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca. Vitakko hi ārammaṇe cittaṃ abhiniropeti, vicāro anubandhati. Evaṃ jhānādhigamassa visesapaccayabhūtehi tehi avikkhepāya samādahitapa-yogassa cetaso payogasampattisamuṭṭhānā pīti pīṇanaṃ, sukhañ-ca upabrūhanaṃ karoti. Atha naṃ sasampayuttadhammaṃ etehi abhiniropanānubandhanapīṇana-upabrūhanehi anuggahitā ekaggatā samādhānakiccena attānaṃ anuvattāpentī ekattārammaṇe samaṃ, sammā ca ādhiyati, indriyasamatāvasena samaṃ, paṭipakkhadhammānaṃ dūrībhāvena līnuddhaccābhāvena sammā ca ṭhapetī ti evametesam-eva upanijjhānakiccaṃ āveṇikaṃ. Kāmacchandādīpaṭipakkhabhāvena pana sayam-eva vakkhati. Evaṃ upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca ime yeva pañca jhānaṅgabhāvena vavattitīti. Vism IV.106/p.146: *Yasmā pana vitakko ārammaṇe cittaṃ abhiniropeti, vicāro anuppabandhati, tehi avikkhepāya sampāditapayogassa cetaso payogasampattisambhavā pīti pīṇanaṃ, sukhañ-ca upabrūhanaṃ karoti. Atha naṃ sasesasampayuttadhammaṃ etehi abhiniropanānuppabandhanapīṇana-upabrūhanehi anuggahitā ekaggatā ekattārammaṇe samaṃ sammā ca ādhiyati, tasmā vitakko vicāro pīti sukhaṃ cittekaggatā ti imesaṃ pañcannaṃ uppattivasena pañcaṅgasamannāgatatā vedītabbā. Uppannesu hi etesu pañcasu jhānaṃ uppannaṃ nāma hoti. Vism-mhṭ I 170: *Tehī ti jhānādhigamassa paccayabhūtehi vitakkavicārehi. Avikkhepāya sampāditapayogassā ti tato evaṃ samādhānāya nipphādita-bhāvanāpayogassa. Cetaso payogasampattisambhavā ti yath vuttabhāvanāpayogasampattisamuṭṭhānā. Pīti pīṇanaṃ bhāvanāvasena tappanaṃ. Upabrūhanaṃ bhāvanāvasena parivuddhiṃ cetaso karotī ti sambandho.***

¹⁹⁷ 勝枝 = *visesa-aṅga*, 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.

¹⁹⁸ 入正定. The characters 正定 can correspond to *sammā samādhi*, “right concentration” or to *samāpatti*, “attainment”, however here 入正定 would rather be a variant form or misspelling of 入受, *upasampajjati* or *samāpajjati*.

Furthermore, through the opposites of the five hindrances, there are five. As is said in the *Peṭaka*: “One-pointedness of mind¹⁹⁹ 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.”²⁰⁰

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”,²⁰¹ 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 (*jhāna, 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.

¹⁹⁹ Since the *Peṭaka* 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.

²⁰⁰ Vism IV.86/p.141, Paṭi-a I 181, etc., (see Introduction § 6): *Tathā hi samādhi kāmaccchandassa paṭipakkho, pīti vyāpādassa, vitakko thīnamiddhassa, sukhaṃ uddhacca-kukkuccassa, vicāro vicikicchāyā ti Peṭake vuttaṃ*. Cf. Peṭ 160: *Ye ime pañca nīvaraṇā jhānapaṭipakkho so dukkhasamudayo. Yaṃ phalaṃ, idaṃ dukkhaṃ. Tatha kāmaccchandassa nekkhamavitakko paṭipakkho; byāpādassa abyāpādatitakko paṭipakkho; tiṇṇaṃ nīvaraṇaṃ avihimsāvitakko paṭipakkho*.

²⁰¹ 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 (*kaḷyāṇa*). Purity of practice is the initial goodness; the intensification of equanimity is the intermediate goodness; gladdening is the final goodness.²⁰²

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-samādhī*).

Q. What is “gladdening”?

A. It is the reviewing [of the *jhāna*].²⁰³

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.²⁰⁴

²⁰² Cf. *Vism* IV.11: *Paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhaṇā majjhe, sampahaṃsanā pariyosānaṃ.*

²⁰³ 為觀。 Cf. *Vism* IV.114, *Nidd-a* I 133, *Paṭis-a* II 475: *Paṭipadāvisuddhi nāma sasambhāriko upacāro, upekkhānubrūhaṇā nāma appanā, sampahaṃsanā nāma paccavekkhaṇā ti evaṃ eke vaṇṇayanti.* *Vism-mhṭ* I 171: *Eketi abhayagīrivāsīno. Te hi evaṃ paṭipadāvisuddhi ādike vaṇṇayanti, tadayuttaṃ. Tathā hi sati ajjhānadhammehi jhānassa guṇasaṃkittanaṃ nāma kataṃ hoti. Na hi bhūmantaraṃ bhūmantarapariyāpannaṃ hoti.* *Abhidh-av-pt* II 243: *Abhayagīrivāsīno paṭipadāvisuddhi nāma Sp-ṭ* II 175: *Keci pana paṭipadāvisuddhi nāma ...* See *Bapat* 1939: 49 and *Mori* 1988: 9.

²⁰⁴ Cf. *Vism* IV.111ff/p.147f, *Paṭis* 167–68, *Sp* II 395: *Paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhaṇā majjhe, sampahaṃsanā pariyosānaṃ, paṭhamassa jhānassa paṭi āvisuddhi ādi, ādissa kati lakkhaṇāni? ādissa tīni lakkhaṇāni, yo tassa paribandho, tato cittaṃ visujjhati, visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, paṭipannattā tattha cittaṃ pakkhandati. Yañ-ca paribandhato cittaṃ visujjhati, yañ-ca visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, yañ-ca paṭipannattā tattha cittaṃ pakkhandati. Paṭhamassa jhānassa paṭipadāvisuddhi ādi, ādissa imāni tīni lakkhaṇāni. Tena vuccati paṭhamam jhānam ādikalyāṇaṇceva hoti tilakkhaṇasampannañ-ca. Paṭhamassa jhānassa upekkhānubrūhaṇā majjhe, majjhassa kati lakkhaṇāni? Majjhassa tīni lakkhaṇāni, visuddham cittaṃ ajjupekkhati, samathapaṭipannaṃ ajjupekkhati, ekattupaṭṭhānaṃ ajjupekkhati. Yañ-ca visuddham cittaṃ ajjupekkhati, yañ-ca samathapaṭipannaṃ ajjupekkhati, yañ-ca ekattupaṭṭhānaṃ ajjupekkhati. Paṭhamassa jhānassa upekkhānubrūhaṇā majjhe, majjhassa imāni tīni lakkhaṇāni. Tena vuccati paṭhamam jhānam majjhakalyāṇaṇceva hoti tilakkhaṇasampannañ-ca. Paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ, pariyosānassa kati lakkhaṇāni? Pariyosānassa*

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,²⁰⁵ 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;²⁰⁶ there is gladdening by reason of the faculties having

cattāri lakkhaṇāni, tattha jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā, indriyānaṃ ekasaṭṭhena sampahaṃsanā, tadupagavīriyavāhanaṭṭhena sampahaṃsanā, āsevanaṭṭhena sampahaṃsanā. Paṭhamassa jhānassa sampahaṃsanā pariyoṣānaṃ, pariyoṣānassa imāni cattāri lakkhaṇāni. Tena vuccati paṭhamaṃ jhānaṃ pariyoṣāna-kalyāṇaṅceva hoti catulakkhaṇasampannaṅcā ti.

This passage was also translated into Chinese as part of the *Samantapāsādikā* translation at T1462: 744a22 ff. For the English translation, see Bapat 1970: 289.

²⁰⁵ 中奢摩他相。In the Vism parallel, Ñānamoli (Vism IV.111 & 115) renders *majjhima samathanimitta* as “central [state of equilibrium, which is] the sign of calm”.

Cf. Paṭi-a II 475: *Majjhimaṃ samathanimittaṃ nāma samappavatto appanāsamādhīyeva. Tadanantaram paṇa purimacittaṃ ekasantaṭṭhena tathattaṃ upagacchamānaṃ majjhimaṃ samathanimittaṃ paṭipajjati nāma. Evaṃ paṭipannattā tathattupagamanena tattha pakkhandati nāma. Evaṃ tāva purimacitte vijjānānākāraṇipphādikā paṭhamassa jhānassa uppādakkhaṇe yeva āgamanavasena paṭipadāvisuddhi veditabbā. Evaṃ visuddhassa paṇa tassa puṇa visodhetabbābhāvato visodhane byāpāraṃ akaronto visuddhaṃ cittaṃ ajjuhekkhati nāma. Samathabhāvūpagamanena samathapaṭipannassa puṇa samādāne byāpāraṃ akaronto samathapaṭipannaṃ ajjuhekkhati nāma. Samathapaṭipannabhāvato eva cassa kilesasaṃsaggaṃ pahāya ekattena upaṭṭhitassa puṇa ekattupaṭṭhāne byāpāraṃ akaronto ekattupaṭṭhānaṃ ajjuhekkhati nāma.*

²⁰⁶ 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 Paṭi 167f. quoted two notes above) is *tattha jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā*, “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;²⁰⁷ 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*).²⁰⁸ 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 jātānaṃ dhammānaṃ anativattanaṭṭhena ti. Tattha nekkhammādisu bhāvanāvisesesu jātānaṃ samādhipaṇṇāsāṅkhātānaṃ yuganaddhadhammānaṃ aññamaññaṃ anatikkamanabhāvena. Indriyānaṃ ekarasaṭṭhena ti. Tattheva saddhādānaṃ indriyānaṃ nānākilesehi vimuttatāṃ vimuttirasena ekarasaṅkhāvena. Tadupagavīriyavāhanaṭṭhenā ti. Tesam anativattanaekarasaṅkhāvanānaṃ anucchavikassa vīriyassa vāhanabhāvena. Āsevanaṭṭhenā ti yā tassa tasmiṃ samaye pavattā āsevanā. Tassā āsevanāya āsevanabhāvena. Paṭis I 94: Samathavipassanānaṃ aññamaññaṃ anativattanaṭṭho. Tesam yeva yuganaddhaṭṭho.*

²⁰⁷ Cf. Paṭis I 28: *Adhimokkhaṭṭhena saddhindriyaṃ bhāvayato saddhindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānaṃ ekarasaṭṭhena bhāvanā. Paggahaṭṭhena vīriyindriyaṃ bhāvayato vīriyindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānaṃ ekarasaṭṭhena bhāvanā. Upaṭṭhānaṭṭhena satindriyaṃ bhāvayato satindriyassa vasena cattāri indriyāni ekarasā hontī ti — indriyānaṃ ekarasaṭṭhena bhāvanā.*

²⁰⁸ 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 viharā dibbavihāro brahmavihāro ariyavihāro. D-a III 106: aṭṭha samāpattiyo dibbo viharo. Catasso appamaññā brahmā viharo. Phalasaṃpatti ariyo viharo. Peṭ 138: Dibbavihāro cattāri jhānāni, brahmavihāro cattāri appamaññāni, ariyavihāro sattatiṃsa bodhipakkhiyā dhammā. Vism-mhṭ I 257: Dibbavihāro kasiṇādi ārammaṇāni rūpāvacara-jhānāni. Mettādi-jhānāni brahmavihāro. Phalasaṃpatti ariyavihāro. Cf. A II 183: Kathaṅga ... bhikkhu devappatto 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”.²⁰⁹

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

²⁰⁹ D I 74 and A III 25: *Seyyathā pi bhikkhave dakkho nahāpako vā nahāpakantevāsī vā kaṃsathāle nahāniyacunṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sā’ssa nahāniyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca paggharati, evam eva kho bhikkhave bhikkhu imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti pariṇṇeti parippharati, nāsa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphuṭaṃ 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.²¹⁰

Q. Rapture and pleasure are said to be immaterial states, which are without the characteristic of resistance (*paṭigha*).²¹¹ 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.²¹²

Furthermore, matter born from pleasure²¹³ causes the arising of tranquillity of body, and when the entire body is tranquillized, there is pleasure due to the tranquillity of matter.²¹⁴

Therefore, there is no conflict.

²¹⁰ 如是成住梵天。Probably this refers back to the divine abiding that introduced the simile of the ball of bath-powder.

²¹¹ 無有對相。The characters 有對 correspond to *sappaṭigha*, while 無對 corresponds to *appaṭigha*, elsewhere in Vim.

²¹² 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.”

²¹³ 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* ...

²¹⁴ Cf. Ps I 124, Mp IV 87: *Passaddho kāyo ti kāyacittappassaddhisambhavena kāyo pi me passaddho ahoṣi. Tattha yasmā nāmakāye passaddhe rūpakāyo pi passaddho yeva hoti, tasmā nāmakāyo rūpakāyoti avisesetvāva passaddho kāyo ti vuttaṃ.*

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,²¹⁵ 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.²¹⁶

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.²¹⁷

²¹⁵ 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 cittaṃ abhiniropeti, vicāro anubandhati. Evaṃ jhānādhiḡamassa visesapaccayabhūtehi tehi avikkhepāya samādahitapayogassa cetaso payogasampattisamuṭṭhānā pīti pīṇaṃ, ... Evaṃ upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca ime yeva pañca jhānaṅgabhāvena vavatthitāti*. Vibh-mṭ 74: *Sīlaṃ samādhissa visesapaccayo, samādhi vipassanāyā ti*.

Above at 416c22 勝枝, “special factor” is used, whereas the Pāli parallel has *visesapaccaya*.

²¹⁶ See Vibh 423f., § 1024: *Paṭhamaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ parittaṃ bhāvetvā brahmapārisajjānaṃ devānaṃ saḡabyataṃ upapajjanti. Tesam kittaṃ āyuppamāṇaṃ? Kappassa tatiyo bhāgo. Paṭhamaṃ jhānaṃ majjhimaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ majjhimaṃ bhāvetvā brahmapurohitānaṃ devānaṃ saḡabyataṃ upapajjanti. Tesam kittaṃ āyuppamāṇaṃ? Upaḡḡhakappo. Paṭhamaṃ jhānaṃ paṇītaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ paṇītaṃ bhāvetvā mahābrahmānaṃ devānaṃ saḡabyataṃ upapajjanti. Tesam kittaṃ āyuppamāṇaṃ? Eko kappo*.

²¹⁷ 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

lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti hānabhāgiyo dhammo. Tadanudhammatā sati santiṭṭhati ṭhitibhāgiyo dhammo. Avitakkasahagatā saññāmanasikārā samudācaranti visesabhāgiyo dhammo. Nibbidāsahagatā 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 vaṭṭati. Jhānā parihāyanto tīhi kāraṇehi parihāyati kilesasamudācārena vā asappāyakiriyāya vā ananuyogena vā. Kilesasamudācārena parihāyanto sīghaṃ parihāyati, kammārāmatābhassārāmatāniddārāmatāsaṅgaṇikārāmatānanuyogavasena asappāyakiriyāya parihāyanto dandhaṃ parihāyati, gelaññapaccaya-vekallādīnā palibodhena abhikkhaṇaṃ asamāpajjanto ananuyogena parihāyanto pi dandhaṃ parihāyati. Idha pana balavakāraṇaṃ-eva dassento kilesasamudācāraṃ-evāha. Dutiyajjhānādīhi pana parihāyanto heṭṭhimahēṭṭhimajjhānanikantisamudācārena pi parihāyati. Kittāvataṃ parihīno hotī ti? Yadā na sakkoti samāpajjitum, ettāvataṃ parihīno hotī ti. Tadanudhammatā ti anupavatto dhammo anudhammo, jhānaṃ adhikaṃ katvā pavattassa nikantidhammassetaṃ adhivacanaṃ. ... Satī ti nikanti. Santiṭṭhatī ti patiṭṭhātī. Taṃ paṭhama-jjhānaṃ anuvattamānā nikanti pavattatī ti vuttaṃ hoti. ... Nibbidāsahagatā ti vipassanā-ārammaṇā. ... Virāgūpasamhitā ti ariyamaggapaṭisaññuttā vipassanā. Vipassanā hi sikhāppattā maggavuṭṭhānaṃ pāpeti. Tasmā vipassanārammaṇā saññāmanasikārā virāgūpasamhitā ti vuccanti, ... Sabbo pi cesa lokiyo samādhi pamādavihārissa mudindriyassa hānabhāgiyo hoti, appamādavihārissa mudindriyassa ṭhitibhāgiyo hoti, taṇhācaritassa tikkhindriyassa visesabhāgiyo hoti, diṭṭhicaritassa tikkhindriyassa nibbedhabhāgiyo hoti ti vuccati. Cf. Vibh-a 418: Paṭhamassa jhānassa lābhī ti ādīsu yvāyaṃ appaṇassa paṭhamajjhānassa lābhī. Taṃ tato vuṭṭhitam ārammaṇavasena kāmasahagatā hutvā saññāmanasikārā samudācaranti tudanti codenti. Tassa kāmānupakkhandānaṃ saññāmanasikārānaṃ vasena sā paṭhamajjhānapaññā hāyati parihāyati; tasmā hānabhāginī ti vuttā. ... Taṃsampayuttā saññāmanasikārāpi virāgūpasamhitā eva nāma. Tassa tesam saññāmanasikārānaṃ vasena sā paṭhamajjhānapaññā ariyamaggapaṭivedhassa padaṭṭhānatīya nibbedhabhāginī ti vuttā. Evaṃ 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.²¹⁸

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”.²¹⁹ 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]

kathitā. Dutiyaṃ jhānaṃ paññādiṣṭu pi imināva nayena attho veditabbo. A similar explanation is given at Vism III.22/p.88. Cf. Spk II 233.

²¹⁸ Cf. A V 163: *Abhijjhālu kho pana ayamāyasmā; abhijjhāpariyuṭṭhitena cetasā bahulaṃ viharati. Abhijjhāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye pariḥānametaṃ. Byāpanno ... Thinamiddho ... Uddhato ... Vicikiccho ... Kammārāmo ... Bhassārāmo ... Niddārāmo ... Saṅgaṇikārāmo ...* Cf. A V 161: *Dussīlo ... Assaddho ... Appassuto ... Dubbaco ... Pāpamitto ... Kusīto ... Muṭṭhassati ... Kuhako ... Dubbharo ... Duppañño kho pana ayamāyasmā; duppaññatā kho pana tathāgatappavedite dhammavinaye pariḥānametaṃ. A V 20: ... Yo so ... bhikkhu kāmesu vītarāgo hoti ..., tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya ..., evamassāyaṃ paṭhamo cetaso vinibandho susamuccchinno hoti. Puna caparaṃ ... bhikkhu kāye vītarāgo hoti ... rūpe vītarāgo hoti ... na yāvadatthaṃ udarāvadehakaṃ bhujjivā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati ... padhānāya. ...* Cf. A V 123–25, 155–158, etc.

²¹⁹ 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**²²⁰

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 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.”²²¹

²²⁰ 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.

²²¹ A IV 418, Vism IV.130/p.153: *Seyyathāpi, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum. Tassā evamassa yaṃnūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇiyāni piveyyanti. Sā purimaṃ pādaṃ na suppatiṭṭhitam patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya. Sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca ... piveyya; yasmim cassā*

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.²²² 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”.²²³ He sees the disadvantage of the first jhāna and the benefit of the second jhāna. [418b]

padese thitāya evamassa yaṃnūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, ... piveyyan-ti tañ-ca padesaṃ na sothinā paccāgaccheyya. Taṃ kissa hetu? Tathā hi sā, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṃ. Evam-evam kho, bhikkhave, idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi ... paṭhamam jhānaṃ upasampajja viharati; so taṃ nimittam na āsevati na bhāveti na bahulikaroti na svādhiṭṭhitam adhiṭṭhāti. Tassa evaṃ hoti yaṃnūnāhaṃ vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja vihareyyan-ti. So na sakkoti vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharituṃ. Tassa evaṃ hoti yaṃnūnāhaṃ vivicceva ... paṭhamam jhānaṃ upasampajja vihareyyan-ti. So na sakkoti ... paṭhamam jhānaṃ upasampajja viharituṃ. Ayaṃ vuccati, bhikkhave, bhikkhu ubhato bhāṭṭho ubhato pariṇīno, seyyathā pi sā gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṃ.

²²² 隨心所樂隨欲久近隨意無礙。Cf. Paṭis I 99–100: *Vasīti pañca vasiyo. Āvajjanavasī, samāpajjanavasī, adhiṭṭhānavasī, vuṭṭhānavasī, paccavekkhañavasī. Paṭhamam jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati; āvajjanāya dandhāyitattaṃ natthīti āvajjanavasī. ... yāvaticchakaṃ samāpajjati; ... adhiṭṭhāti; ... vuṭṭhāti; ... paccavekkhati; paccavekkhañāya dandhāyitattaṃ natthīti paccavekkhañavasī.* “Establishes it”, *adhiṭṭhāti*, 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 + icchakaṃ*), is intended rather than “whenever” (*yadā + icchakaṃ*). “Whichever” would not make sense here in the context of just the first jhāna. The Paṭisambhidāmagga 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. Paṭis-a I 317: *Yadicchakan-ti yadā yadā kāle sītakāle vā unhakāle vā, tadā tadā āvajjati. Atha vā yaṃ yaṃ paṭhamam jhānaṃ icchati pathavīkasiṇārammaṇaṃ vā sesārammaṇaṃ vā, taṃ taṃ āvajjati.*

²²³ 此初禪麤第二禪細，或 “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, *oḷārika* “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). Paṭis-a 332 explains the term *oḷārikaṭṭhena*: “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”: *Vitakkavicārādīnaṃ pana heṭṭhimānaṃ heṭṭhimānaṃ uparimato uparimato oḷārikaṭṭhena nānattaṃ veditabbaṃ.*

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.²²⁴ Owing to [attachment to] pleasure,²²⁵ 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.²²⁶ Due to rapture and pleasure born of concentration, the mind becomes resolved. The meditator, attending thus before

Cf. D I 37: *Yadeva tattha vitakkitaṃ vicāritaṃ, etenetaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.* Peṭ 143: *Iti paṭhamaṃ jhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ. Tesam yeva vitakkavicārānaṃ abhikkhanaṃ āsevanāya tassa tapponamānasam hoti. Tassa vitakkavicārā oḷārikā khāyanti. Yañ-ca pītisukhañ-ca nekkhammañ-ca oḷārikaṃ bhavati. Api ca samādhijā pīti rati ca jāyati. Tassa vicārārammaṇaṃ. Tesam vūpasamā ajjhattaṃ ceto sampasādati.* Vism IV.137–38/p.155: ... *paṇḍapathamajjhānato vuṭṭhāya ayaṃ samāpatti āsannaṅvaraṇapaccathikā, vitakkavicārānaṃ oḷārikattā aṅgadubbalaṃ ti ca tattha dosaṃ disvā dutiyajjhānaṃ santato manasikatvā paṭhamajjhāne nikantiṃ pariyādāya dutiyādhigamāya yogo kātabbo. Athassa yadā paṭhamajjhānā vuṭṭhāya satassa sampajānassa jhānaṅgāni paccavekkhato vitakkavicārā oḷārikato upaṭṭhahanti, pītisukhañ- ceva cittekkaggatā ca santato upaṭṭhāti ...* Moh 242: ... *tato vuṭṭhāya tattha āsannaṅvaraṇapaccathikatāya ceva oḷārikavitakkavicārakkhobhasamaṅgītāya ca dosaṃ disvā nikantiṃ pariyādāya vitakkādibhedoḷārikaṅgappahānāya, pīti ādisantaṅga-paṭilābhāya ca tadeva kammaṭṭhānaṃ punappunaṃ manasikaroto dutiyaṃ jhānaṃ uppajjati ...* Vism III.11/p.86: *Pañcakanāye dutiyajjhānasamādhī avitakkavicāramatto. Yo hi vitakkamatte yeva ādīnavaṃ disvā vicāre ādisvā kevalaṃ vitakkappahānamattaṃ ākaṅkhamāno paṭhamajjhānaṃ atikkamati, so avitakkavicāramattaṃ samādhim paṭilābhati.*

Cf. *Śrāvakabhūmi* 3.28.2.2.2: *tatra yena vitarkeṣv audārikalakṣaṇaṃ pratisaṃvedayate, avitarke ca dvitīye dhyāne śāntalakṣaṇaṃ, sa lakṣaṇapratīsaṃvedī manaskāro dvitīyadyānasamāpattaye;* see Deleanu 2006: 328.

²²⁴ Peṭ 149: ... *vitakkavicāro ca tattha cittaṃ khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittaṃ vihaññati, anabhinīhārakkhamaṃ abhiññānaṃ, ime ādīnavā paṭhame jhāne. ...* A IV 440: ... *paṭhamaṃ jhānaṃ upasampajja viharāmi. Tassa mayhaṃ Ānanda iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti, svāssa me hoti ābādho.*

²²⁵ 既樂初禪不成勝分。 Cf. the parallel sections in other jhānas at 420c18 and 421b08.

²²⁶ Cf. A IV 440: ... *vitakkesu ādīnavaṃ disvā taṃ bahulamakāsiṃ, avitakke ānisaṃsaṃ adhigamma tamāseviṃ. Tassa mayhaṃ, ānanda, avitakke cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santan-ti passato. ... vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharāmi. Kv 567: *Dutiyaṃ jhānaṃ 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.²²⁷

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.²²⁸

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 roots²²⁹ 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.²³⁰

“Internal” (*ajjhata*): 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*).²³¹

²²⁷ 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 *cittaṃ appanaṃ pāpunāti*.

²²⁸ A I 53: *Vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati*.

²²⁹ The character 根 can mean both *mūla*, root, and *indriya*, faculty.

²³⁰ Cf. Nett-a 134: *Oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotī ti*.

²³¹ Vism IV.141/p.156: *Ajjhattan-ti idha niyakajjhataṃ adhippetam, vibhaṅge* (Vibh § 573) *pana ajjhataṃ paccattan-ti*. Iti-a II 167: *Tattha gocarajjhataṃ, niyakajjhataṃ, visayajjhataṃ,*

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”.²³²

“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.²³³

“Confidence” is faith, trusting, believing, conviction — this is called “confidence”.²³⁴

[“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.²³⁵

“Singleness of mind” (*cetaso ekodibhāva*): steadiness of mind, ... right concentration — this is called “singleness of mind”.²³⁶

ajjhatajjhattan-ti catubbidham ajjhataṃ. Tesu ajjhatarato samāhito ti evam-ādīsu vuttaṃ idaṃ gocaraajjhataṃ nāma. Ajjhataṃ sampasādanan-ti āgataṃ idaṃ niyakajjhataṃ nāma. Sabbanimittānaṃ amanasikārā ajjhataṃ suññataṃ upasampajja viharatī ti evamāgataṃ idaṃ visayaajjhataṃ nāma. Ajjhaticā dhammā, bāhirā dhammā ti ettha vuttaṃ ajjhataṃ ajjhatajjhattaṃ nāma. Cf. As 46.

²³² Cf. D II 215: *Ajjhataṃ kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vipasīdati. Sv 237: Tattha sammā samādhiyati ti tasmim ajjhatakāye samāhito ekaggacitto hoti. Sv-ṭ II 273: Attano kāyato ti ajjhataṃ kāye kāyānupassanāvaseṇa sammā samāhitacitto samāno samāhito yathābhūtaṃ pajānāti passatī ti.*

²³³ See Ch. 8 fn. 162.

²³⁴ Vibh 258: *Sampasādanan-ti yā saddhā saddahanā okappanā abhippasādo.*

²³⁵ Peṭ 182: *Yā cetasikā passaddhi savitakkaṃ savicāraṃ virodhanaṃ, yo kilesa ca paridāho, so paṭhame jhāne niruddho. Tathā yā ca kilesapassaddhi, yā ca vitakkavicārānaṃ passaddhi, ubhayepi ete dhamme passaddhāyaṃ. Ps I 84: Kāyacittadarathapassambhanato passaddhi. Sā upasamalakkhaṇā, kāyacittadarathanimmaddanarasā, āyacittānaṃ aparipphandanabhūt asītibhāvappaccupaṭṭhānā.*

不濁 corresponds to *anāvila*, “serene, non-turbid, clear, pure”. Cf. 無濁, *anāvila*, at 458b05. Cf. A I 9: *Seyyathā pi ... udakarahado accho vipasanno anāvilo tattha cakkhumā puriso tīre thito passeyya sippisambukam-pi sakkharakaṭṭhalam-pi macchagumbam-pi carantam-pi tiṭṭhantampi. Tam kissa hetu? Anāvilattā ... udakassa. Evam-evam kho ... so vata bhikkhu anāvīlena cittaena attatthaṃ vā ñassati ... Peṭ 166: Manasā ce pasannenā ti anāvīlanankappa dutyajjhānapaññattiyā paññattaṃ.*

²³⁶ The Vim quotes the abridged version as given in Vibh 258: *Cetaso ekodibhāvan-ti yā cittassa thiti... 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.²³⁷

“State” (*bhāva*),²³⁸ as taught in grammar (*saddasattha*),²³⁹ 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.²⁴⁰

Ch. 4 § 2. Moh 243: *Ekodibhāvan-ti ettha vitakkavicārehi anajjhārūḥhattā eko aggo seṭṭho udeṭī ti ekodi, samādhi. Taṃ bhāveti vaḍḍhetī ti dutiyajjhānaṃ ekodibhāvaṃ. Vism IV. 143/p.156, As 169: eko udeṭī ti ekodi, vitakkavicārehi anajjhārūḥhattā aggo seṭṭho hutvā udeṭī ti attho. Seṭṭho pi hi loke eko ti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvā iti pi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatī ti udi, uṭṭhāpetī ti attho. Seṭṭhaṭṭhena eko ca so udi cā ti ekodi, samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhetī ti idaṃ dutiyajjhānaṃ ekodibhāvaṃ. M III 112: ... tasmim̐ yeva purimasim̐ samādhinim̐te ajjhataṃ-eva cittaṃ saṅghapetabbaṃ sannisādetabbaṃ ekodi kātābbaṃ samādahātābbaṃ. A II 94: ... evaṃ kho, āvuso, cittaṃ saṅghapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātābbaṃ evaṃ cittaṃ samādahātābbaṃ. So aparena samaye lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca ajjhataṃ cetosamathassa. Ud-a 320: Samādhi hi cittaṃ ṭhitī ti vuccati. Tasmā samathavasena vipassanāvaseneva vā ekaggatāya sati cittaṃ āramaṇe ekodibhāvūpagamanena ṭhitaṃ nāma hoti. Paṭi-a I 230: Tattha cittaṃ ekaggatā ti nānārammaṇavikkhepābhāvato ekaṃ ārammaṇaṃ aggaṃ uttamaṃ assā ti ekaggo, ekaggassa bhāvo ekaggatā. Saddh 460: ekaggatā ti cittaṃ ekālambanasañhiti. See CPD s.v. “ekodi”.*

²³⁷ 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: *Ajjhattaṃ kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vipasīdati. Sv 237: Tattha sammā samādhiyati ti tasmim̐ ajjhataṃkāye samāhito ekaggacitto hoti.*

²³⁸ 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”.

²³⁹ 聲論 lit. “exposition/treatise (*śāstra*) of words/sounds (*śabda*)”. *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 (*śabdaśāsanā/śabdaśāstra*). The quotations seem to presuppose grammatical discussions regarding *prakṛti*. *Kāṣikā* on Pāṇini vi 1 115 glosses the *prakṛti* as *svabhāva*, which resurfaces in the quotation above as *sabhāva*.” On Pāṇinian grammar in Buddhaghosa’s commentaries and references to an unknown lost commentary that was earlier than the *Kāṣikā*, see Gornall 2011.

Cf. As 40: *Dhammasaddo sabhāvadhāraṇādi-atthajotakattena. Ps-ṭ II 281: Sabhāvo ti pakati-attho hi ayaṃ dhammasaddo, jātidhammā jarādhammā ti ādisu viya tasmā.*

²⁴⁰ 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 udeṭī ti ekodi, vitakkavicārehi anajjhārūḥhattā aggo seṭṭho hutvā udeṭī ti attho. Seṭṭho pi hi loke eko ti vuccati. Vitakkavicāravirahito vā eko asahāyo hutvā ti pi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatī ti udi, uṭṭhāpetī ti attho. Seṭṭhaṭṭhena eko ca so udi cā ti ekodi, samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhetī ti idaṃ dutiyajjhānaṃ ekodibhāvaṃ. 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;²⁴¹ stillness (*upasama, viveka*) is its essential function; wavelessness²⁴² 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,²⁴³ 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”.²⁴⁴

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

²⁴¹ Peṭ 127: *Ekaggalakkhaṇo samādhi, avikkhepa-paccupaṭṭhāno*. As 118: *Cittassekaggatā ti cittassa ekaggabhāvo; samādhissetaṃ nāmaṃ. Lakkhaṇādīsu panassa aṭṭhakathāyaṃ tāva vuttaṃ: pāmokkhalakkhaṇo ca samādhi avikkhepalakkhaṇo ca*.

²⁴² 無浪, lit. “without waves”. Cf. Paṭis I 49: *ekaggaṭṭhena samādhi, avikkhepaṭṭhena samādhi, avisāraṭṭhena samādhi, anāvilaṭṭhena samādhi, anīṅjanaṭṭhena samādhi*.

²⁴³ Cf. S V 123: *Seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto. Tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya. Evam-eva kho ... yasmiṃ samaye uddhaccakukkucaparīyuttḥitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attattham-pi tasmiṃ samaye yathābhūtaṃ na jānāti na passati ...*

²⁴⁴ 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”].²⁴⁵

“Jhāna”: Internal confidence, rapture and pleasure and one-pointedness of mind — this is called “jhāna”.²⁴⁶

“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 benefits²⁴⁷ [which result in] a divine abiding (*dibbavihāra*) and rebirth as a radiant deity,²⁴⁸ as is taught in detail above.²⁴⁹

²⁴⁵ The translation has been adapted according to the Vibhaṅga parallel and the parallels in the first three jhānas. Vibh 258: *Dutiyaṅ-ti gaṇanānupubbatā dutiyaṅ. Idaṃ dutiyaṅ samāpajjati ti dutiyaṅ.*

²⁴⁶ Cf. Vibh 258: *Jhānan-ti sampasādo, pītisukhaṃ, cittasekaggatā.* Peṭ 139: *dutiyaṅ jhānaṃ caturaṅgasamannāgataṃ pītisukhena cittekkaggatāya ajjhataṃ sampasādanena imāni cattāri aṅgāni uppādetvā sampādetvā viharati.* M III 25: *Ye ca dutiye jhāne dhammā ajjhataṃ sampasādo ca pīti ca sukhañ-ca cittekkaggatā ca.*

²⁴⁷ The 25 benefits mentioned under the first jhāna minus thinking and exploring.

²⁴⁸ 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 paraṃ bhikkhave idh’ ekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādo cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. So tad assādeti ... tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ saavyataṃ uppajjati.*

²⁴⁹ 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.”²⁵⁰

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.²⁵¹

²⁵⁰ M I 276–7; D I 74; A III 25–6: *Seyyathā pi bhikkave udakarahado ubbidodaka tassa nev’ assa puratthimāya ... na pacchimāya ... na uttarāya ... na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya, atha kho tamhā ca udakarahadā sītā vāridhārā ubbhijjivā tam eva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa, evam eva kho bhikkhave bhikkhu imam eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ apphuṭaṃ hoti.*

²⁵¹ Vibh § 1025: *Dutiyaṃ jhānaṃ parittaṃ bhāvetvā parittābhānaṃ devānaṃ saḥavyataṃ uppajjanti. Tesam kittakaṃ āyuppamānaṃ? Dve kappā. Dutiyaṃ jhānaṃ majjhimaṃ*

D. *Third Jhāna*

33 Disadvantage of the second jhāna²⁵²

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].²⁵³ 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.²⁵⁴ If there is [attachment to] pleasure,²⁵⁵ 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.²⁵⁶ Attending thus before long, by means of pleasure free from rapture, his mind attains absorption.

bhāvetvā appamāṇābhānaṃ devānaṃ ... āyupparāmaṇaṃ? Cattāro kappā. Dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā ābhassarānaṃ devānaṃ ... āyupparāmaṇaṃ? Aṭṭha kappā.

²⁵² This heading is part of the text in the Taishō edition; see Introduction § 13.

²⁵³ The part in brackets is found in the parallel sections in the other jhānas and attainments, but not here. Presumably it has been lost.

²⁵⁴ Cf. 418b03. Cf. Peṭ 150: *Dutiye jhāne ime ādīnavā pītipharaṇasahagato ca eso dhammo, ... abhiññādukkhatāya ca ...* Vism IV.151/p.158: *ayaṃ samāpatti āsannavitakka-vicārapaccatthikā, yadeva tattha pītigataṃ cetaso uppilāvitaṃ, etenetaṃ oḷārikaṃ akkhāyaṃ ti vuttāya pītiyā oḷārikattā aṅgadubbalā ti ca tattha dosaṃ disvā tatiyajjhānaṃ santato manasikarivā dutiyaṃ jhāne nikantiṃ pariyādāya tatiyādhigamāya yogo kātabbo.*

²⁵⁵ See 420c18.

²⁵⁶ 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,²⁵⁷ one who dwells pleasantly”, dwells having entered upon the third jhāna.²⁵⁸

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”.²⁵⁹

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 (*chaḷaṅga*), (7) equanimity as a jhāna factor (*jhānaṅga*), and (8) equanimity as purity (*pārisuddhi*).²⁶⁰

²⁵⁷ 念智, “mindful and clearly aware” is repeated here, but this is not found in the Pāli nor in the explanation at 419c17.

²⁵⁸ D I 75, M I 62, etc.: *Pīṭiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā ācikkhan-ti upekkhako satimā sukhavihārī ti tatīyajjhānaṃ upasampajja viharati.*

²⁵⁹ Cf. Vibh § 584. *Upekkhako ti tattha katamā upekkhā? Yā upekkhā upekkhanā ajjupekkhanā majjhataṭṭā cittaṃ — ayaṃ vuccati upekkhā.* Nidd I 501: *upekkhā ti yā catutthe jhāne upekkhā upekkhanā ajjupekkhanā cittasatā cittappassaddhatā majjhataṭṭā cittaṃ.* Nidd-a I 137: *Upekkhako ca viharatī ti ettha upapattito ikkhatī ti upekkhā, samaṃ passati, apakkhatitā hutvā passatī ti attho.*

不退不進 literally means “non-retrogression, non-advancing”, which is a liberal translation of *ajjupekkhana*, “looking on equanimously”, based on its commentarial explanation. See Sv III 795: *Samaye ajjupekkhanatā nāma yasmim samaye sammāpaṭipattim āgama alīnaṃ anuddhataṃ anirassādaṃ ārammaṇe samappavattaṃ samathavīthipaṭipannaṃ cittaṃ hoti, tadāssa paggahaniggahasampahaṃsanesu na byāpāraṃ āpajjati, sārathi viya samappavattesu assesu.* Sv-ṭ II 423: *... ayaṃ ajjupekkhitabbasamaye bhāvanācittassa paggahaniggahasampahaṃsanesu abyāvaṭatāsaṅkhātāṃ paṭipakkaṃ abhibhuyya pekkhanā vuccati.* Sv-ṭ II 216: *Ajjupekkhato ti vīriyassa anaccāraddhanāṭisithilatāya vīriyasamatāyojane byāpārākaraṇena ajjupekkhato.* Ps-ṭ II 313: *Sahajātānaṃ ajjupekkhanā hotī ti paggahaniggahasampahaṃsanesu byāpārassa anāpajjitattā ārammaṇānaṃ ajjupekkhanā, ...*

²⁶⁰ Cf. Vism IV.158–170, As 172, etc.: *Upekkhā pana dasavidhā hoti: chaḷaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā vīriyupekkhā saṅkhārupekkhā vedanupekkhā*

- (1) “Equanimity as feeling” is the equanimity of the five faculties.²⁶¹
- (2) Attending to the sign of equanimity from time to time is “the equanimity as effort”.²⁶²
- (3) When [resolving] “I shall abandon the origination of suffering”, he obtains equanimity,²⁶³ 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 tatramajjhātupekkhā jhānupekkhā pārisuddhupekkhā ti. Tattha yā idha ... bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako ca viharatī sato sampajāno ti evamāgatā khīnāsavassa chasu dvāresu iṭṭhāniṭṭhachalārammaṇāpāthe parisuddhapakatibhāvāvijahanākārabhūtā upekkhā, ayaṃ chaḷaṅgupekkhā nāma. Yā pana upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatī ti evamāgatā sattesu majjhattākārabhūtā upekkhā, ayaṃ brahmavīhārupekkhā nāma. Yā pana upekkhāsambojjhaṅgaṃ bhāveti vivekanissitan ti evamāgatā sahaḷātānaṃ dhammānaṃ majjhattākārabhūtā upekkhā, ayaṃ bojjhaṅgupekkhā nāma. Yā pana kālena kālaṃ upekkhānimittaṃ manasi karotī ti evamāgatā anaccāraddhanāsisithilavīriyasaṅkhātā upekkhā, ayaṃ vīriyupekkhā nāma. ... Yā pana yasmim̐ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagatan ti evamāgatā adukkhamasukhasaṅkhātā upekkhā, ayaṃ vedanupekkhā nāma. Yā pana yadatthi yaṃ bhūtaṃ, taṃ pajahati, upekkhaṃ paṭilabhati ti (= M II 264, A IV 69) evamāgatā vicinane majjhattabhūtā upekkhā, ayaṃ vipassanupekkhā nāma. Yā pana chandādīsu yevāpanakesu āgatā sahaḷātānaṃ samavāhitabhūtā upekkhā, ayaṃ tatramajjhātupekkhā nāma. Yā pana upekkhako ca viharatī ti evamāgatā aggasukhepi tasmim̐ apakkhapātajananī upekkhā, ayaṃ jhānupekkhā nāma. Yā pana upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ ti evamāgatā sabbapaccanīka pārisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayaṃ pārisuddhupekkhā nāma.

²⁶¹ Probably this refers to the equanimity of the five feeling faculties given at S V 207: *Pañcimāni ... indriyāni. ... Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.*

²⁶² Cf. A I 256: *kālena kālaṃ upekkhānimittaṃ manasi kātabbaṃ.*

²⁶³ 苦集我今當斷成得捨為見捨. “Origination of suffering”, 苦集, *dukkhasamudaya*, can be an interpretation of *yadatthi yaṃ bhūtaṃ taṃ pajahāmi 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 yaṃ bhūtaṃ taṃ nirodhadhamman-ti yathābhūtaṃ sammappaññāya passati. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman-ti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, bhante, sekkho hoti.* M I 260: *Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhamman-ti ... passathā ti?*

- (8) The purity of mindfulness due to equanimity [in the fourth jhāna] is “equanimity as purity”.²⁶⁴ [419b]

In the eighth [type of] equanimity, equanimity as feeling is abandoned. The other seven equanimity states are “equanimity as neutrality” (*tatramajjhataṭā*).

Furthermore, there are three kinds of equanimity: (1) as conveying [associated states] evenly;²⁶⁵ (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.²⁶⁶
- (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.

²⁶⁴ Vibh 261, § 597: ... *Ayaṃ sati imāya upekkhāya vivaṭā hoti parisuddhā pariyodātā. Tena vuccati upekkhāsatipārisuddhin-ti.*

²⁶⁵ 相應乘 lit. “co-arisen/associated vehicle” = lit. *sampayutta-yāna*. See *yā pana chandāḍisu yevāpanakesu āgatā saha-jātānaṃ samavāhitabhūtā upekkhā, ayaṃ tatramajjhātupekkhā nāma* at Vism IV.164, etc, quoted a few notes above, where *samavāhita-bhūtā* is translated by Ñāṇamoli 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*, *samanvāgata*, *samanvita* according to DDB. Saṅghapāla probably understood *samavahita* as *saṃ/saha + vāha/vāhana*, “associated vehicle”, or he rendered *sahajātānaṃ/sampayuttesu* as 相應, and *samavāhitabhūtā/samavāhitabhāvena* as 乘.

Cf. Vism XIV.153/p.466, As 133: *Tesu dhammesu majjhataṭā tatramajjhataṭā. Sā cittacetāsikānaṃ samavāhitalakkhaṇā, ūnādhikanivāraṇarasā, pakkhapātupacchedanarasā vā; majjhatabhāvapaccupaṭṭhānā. Cittacetāsikānaṃ ajjupekkhanavasena samappavattānaṃ ājāneyyānaṃ ajjupekkhanasārathi viya daṭṭhabbā.* Cf. Vism-mḥṭ I 173 (to Vism IV.116/p.149): *Paripanthavisuddhimajjhimasamathapaṭipattipakkhandanehi vuddhippattiyā anubrūhite jhānacitte laddhokāsā tatramajjhātupekkhā sampayuttesu samavāhitabhāvena pavattamānā te anubrūhentī viya hotī ti āha tatramajjhātupekkhāya kiccavasena upekkhānubrūhanā veditabbā ti.*

²⁶⁶ 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 1st jhāna is said to be “rapture born of seclusion” while the rapture of the 2nd 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*)²⁶⁷ is its essential function; unconcern (*avyāpāra*) is its manifestation; and fading away [of rapture] is its footing.²⁶⁸

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”.²⁶⁹

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.²⁷⁰

²⁶⁷ 無所著. Cf. Vibh 321, § 766: *pañca viññānā anābhogā ti pañcannaṃ viññāṇānaṃ natthi āvaṭṭanā vā ābhogo vā samannāhāro vā manasikāro vā*. Ps IV 90: *Passaddhattā cetaso anābhogo ti yo so yadeva tattha sukhan-ti cetaso ābhogo, etenetam oḷārikamakkhāyatī ti evaṃ passaddhattā cetaso anābhogo vutto, tassa abhāvā ti attho*.

²⁶⁸ Vism IV.171, As 174: *Sā majjhatalakkhaṇā anābhogarasā abyāpārapaccupaṭṭhāṇā, pīṭivirāgapadaṭṭhāṇā ti*.

²⁶⁹ 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 satindriyaṃ satibalaṃ sammāsati, ayaṃ vuccati sati*.

²⁷⁰ 隨念 = *anussati*: “recollection/remembering/recalling”. Vism IV.172/p.162, As 174: *Tattha saraṇalakkhaṇā sati, asammussanarasā ārakkhapaccupaṭṭhāṇā*. Vism XIV.141/p.156, As 122: *apilāpanalakkhaṇā sati, asammossanarasā, ārakkhapaccupaṭṭhāṇā visayābhimukhībhāvapaccupaṭṭhāṇā vā, thirasaññāpadaṭṭhāṇā, kāyādisatipaṭṭhānapadaṭṭhāṇā vā....*

What is “clear knowing” (*sampajañña*)? Knowing (*pajānana*), investigation (*vicaya*), wisdom (*paññā*), and right view (*sammādiṭṭhi*) — this is called “clear knowing”.²⁷¹

There are four kinds of clear knowing: clear knowing of purpose; clear knowing of suitability;²⁷² clear knowing of non-delusion; and clear knowing of resort.²⁷³

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 subject²⁷⁴ 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?

²⁷¹ 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 pajānanā vicayo pavicayo ... paññā ... amoho dhamma-vicayo sammādiṭṭhi — idaṃ vuccati sampajaññaṃ.*

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 *saṃ* in *sampajañña* as *sammā* “right/correct” in As 148 & Nett-a 133: *Sammā pakārehi aniccādīni jānātī ti sampajaññaṃ*, Mp II 42: *Sampajāno ti aṭṭhārasavidhena kāyānupassanāsatiṭṭhānassa pariggāhikapaññāya sammā pajānanto* and Mp II 162: *Sammā pajānanalakkhaṇaṃ sampajaññanti*. The other explanation is *samantato*, “completely/wholly”: As 131 & Nidd-a I 188: *Sampajānātī ti sampajaññaṃ, samantato pakārehi jānātī ti attho*. Mp-ṭ I 235 gives both meanings: ... *sammā samantato sāmāñ-ca pajānanto sampajāno, asammissato vavathāne aññadhammānupassitābhāvena sammā aviparītaṃ sabbākārappajānena samantato uparūparivisesāvahabhāvena pavattiyā sammā pajānantotī attho*.

²⁷² 自相 = “own characteristic” (*sallakkhaṇa/svalakṣaṇa* or *svayaṃ + lakṣaṇa*). Perhaps Saṅghapāla misunderstood *sappāya* as *svayaṃ + lakṣaṇa*, “peculiar characteristic of oneself” in the sense of “what is suitable for oneself”.

²⁷³ Cf. Sv I 184, Ps I 253, Mp III 198, etc.: *Sāthaka-sampajaññaṃ sappāya-sampajaññaṃ gocara-sampajaññaṃ asammoha-sampajaññaṃ-ti catubbidhaṃ sampajaññaṃ*. Cf. Sv-ṭ I 315: *Dhammato vaḍḍhisāṅkhātena saha atthena vattatī ti sāthakam, abhikkantādisāthakassa sampajānanam sāthakasampajaññaṃ. Sappāyassa attano hitassa sampajānanam sappāyasampajaññaṃ. Abhikkamādīsu bhikkhācāragocare, aññatthā pi ca pavattesu avijahite kammaṭṭhānasāṅkhāte gocare sampajaññaṃ gocarasampajaññaṃ. Abhikkamādīsu asammuyhanam-eva sampajaññaṃ asammohasampajaññaṃ.*

For a translation of the Pāli commentarial explanation of the four kinds, see Bodhi 2008: 94–130.

²⁷⁴ 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.²⁷⁵

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-vatthu*).²⁷⁶ 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.²⁷⁷

It is also said²⁷⁸ 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

²⁷⁵ Vism IV.172/p.162, As 174: *asammohalakkhaṇaṃ sampajaññaṃ, tīraṇa-rasaṃ, pavicaya-paccupaṭṭhānaṃ.*

²⁷⁶ 正定細故此定入細處。正定 corresponds to “right concentration”, *sammāsamādhi*, or “attainment”, *samāpatti*, however, here it is possible that 正定 is a misspelling of 正智, “clear knowing”.

²⁷⁷ Vism IV.174/p.163, Paṭi-a I 188, As 174: *Tattha kiñcā pi idaṃ satisampajaññaṃ purimajjhānesupī atthi. Muṭṭhasatissa hi asampajānassa upacāramattam-pi na sampajjati, pageva appanā. Oḷārikattā pana tesam jhānānaṃ bhūmiyaṃ viya purisassa cittassa gati sukhā hoti, abyattaṃ tattha satisampajañña-kiccaṃ. Oḷārikaṅgappahānena pana sukhumattā imassa jhānassa purisassa khuradhārāyaṃ viya satisampajañña-kiccapariggahitā eva cittassa gati icchitabbā ti idheva vuttaṃ. Kiñca bhīyyo, yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenuṃ upagacchati, evamidam tatiyajjhānasukhaṃ pītito apanītam, taṃ satisampajaññārakkhena arakkhiyamānaṃ punadeva pītīm upagaccheyya, pītisampayuttam-eva siyā. Sukhe vā pi sattā sārājjanti, idaṅ-ca atimadhuraṃ sukhaṃ, tato paraṃ sukhābhāvā. Satisampajaññānubhāvena panettha sukhe asārājjanā hoti, no aññathā ti imam-pi atthavisesaṃ dassetuṃ idamidheva vuttan-ti veditabbam.*

²⁷⁸ 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”.²⁷⁹

Q. What is “body”?

A. The aggregate of perception, aggregate of formations, and aggregate of consciousness — this is called “body”.²⁸⁰

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.²⁸¹

“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”.²⁸²

²⁷⁹ 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: ... *Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātamaṃ sukhaṃ vedayitamaṃ cetosamphassajā sātā sukhā vedanā, idaṃ vuccati sukhaṃ.*

²⁸⁰ Vibh 259: *Tattha katama kāyo? Saññākkhandho, sañkhārakkhandho, viññānakkhandho....*

²⁸¹ S V 213: *Kattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati? Idha ... bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati, ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati.*

²⁸² Vibh 259, § 588: *Yaṃ taṃ ariyā ācikkhanti ti tattha katame ariyā? Ariyā vuccanti buddhā ca buddhasāvaka ca. Te imaṃ ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti pakāsentī.*

Q. Why do the noble ones declare it in this jhāna²⁸³ and not in the other states (*vatthu, jhāna*)?

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.²⁸⁴

“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”.²⁸⁵

“Jhāna” is equanimity, mindfulness, clear knowing, pleasure, and one-pointedness of mind — this is called “jhāna”.²⁸⁶

“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 refulgent lustre (*subhakiṇṇadeva*), 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,

²⁸³ 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?”

²⁸⁴ 禪勝 = *jhāna-vīseṣa*. 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 taṃ te evaṃ pasaṃsantī ti? Pasaṃsārahato. Ayañ-hi yasmā atimadhurasukhe sukhapāramippatte pi tatiyajjhāne upekkhako, na tatha sukābhisaṅgena ākaḍḍhiyati. Yathā ca pīti na uppajjati, evaṃ upaṭṭhitasatitāya satimā. Yasmā ca ariyakantaṃ ariyajana-sevitam-eva ca asaṃkiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti, tasmā pasaṃsāraho hoti. Iti pasaṃsārahato naṃ ariyā te evaṃ pasaṃsāhetubhūte guṇe pakāseto upekkhako satimā sukhavihārī ti evaṃ pasaṃsantī ti vedītabbaṃ.* Cf. Vism IV.174/p.163.

²⁸⁵ The translation has been adapted according to the Vibhaṅga parallel and the parallels in the other jhānas. Vibh 260: *Tatiyan-ti gāṇanānupubbatā tatiyaṃ. Idaṃ tatiyaṃ samāpajjati ti tatiyaṃ.*

²⁸⁶ 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, sampajaññaṃ, sukhaṃ, 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”.²⁸⁷

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 refulgent lustre

With regard to the benefit of rebirth as a deity of refulgent 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 refulgent lustre with a life span of sixty-four aeons.²⁸⁸

²⁸⁷ M II 16; A III 26: *Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvadaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ, uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evam-eva kho, udāyi, bhikkhu imam-eva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti.*

²⁸⁸ Vibh 424–5: *Tatiyaṃ jhānaṃ parittaṃ bhāvetvā parittasubhānaṃ devānaṃ sahavyataṃ uppajanti. Tesam kittakaṃ āyuppamānaṃ? Soḷasa kappā ... Tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamānasubhānaṃ devānaṃ sahavyataṃ uppajanti. ... Dvattiṃsa kappā ... Tatiyaṃ jhānaṃ pañītaṃ bhāvetvā subhakiñhānaṃ devānaṃ sahavyataṃ uppajanti. ... Catusaṭṭhi kappā.*

E. *Fourth Jhāna*

36 Disadvantage of the third jhāna²⁸⁹

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.²⁹⁰ [Owing to attachment to pleasure,]²⁹¹ 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.²⁹²

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.²⁹³

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.

²⁸⁹ This heading is part of the text in the Taishō edition; see Introduction § 13.

²⁹⁰ Cf. Pet 150: *anabhihārakkhamaṃ cittaṃ hoti abhiññāya sacchikiriyaṣu*.

²⁹¹ See parallel sections at 420c18, etc.

²⁹² See the parallel passage in the third jhāna section at § 32 of this chapter.

²⁹³ A III 26–7; M II 16: ... *sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati pārisuddhiṃ catutthajjhānaṃ 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.²⁹⁴

Q. Pleasure, pain, and distress were abandoned. Where did they cease?

A. They ceased at the [threshold] moments of the previous [three] jhānas.²⁹⁵
The Buddha taught the cessation of joy in this fourth jhāna.²⁹⁶

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.”²⁹⁷

Q. Why does the faculty of pain cease in the first jhāna?

A. Because the body is pervaded with rapture, there is physical pleasure.²⁹⁸
Because of physical pleasure, the faculty of pain ceases. Because of abandoning by opposition, the faculty of pain ceases in the first jhāna.

²⁹⁴ Vibh 260, § 595: *Pubbeva somanassadomanassānaṃ atthaṅgamā ti atthi somanassaṃ, atthi domanassaṃ. Tattha katamaṃ somanassaṃ? Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātāṃ sukhā vedanā Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ Iti idaṅ-ca somanassaṃ idaṅ-ca domanassaṃ pubbeva santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā byappitā sositā visositā byantīkatā. Cf. Vism IV.184.*

²⁹⁵ 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 1st, 2nd and 3rd jhānas.” (After Ñāṇamoli’s rendering in *The Path of Purification*.)

²⁹⁶ 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 nesaṃ pahānaṃ hotī ti. Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassaṅhi catutthajjhānassa upacārakkhaṇe yeva pahīyati. Dukkhadomanassasukhāni paṭhamadutiyaṭṭiyajjhānānaṃ upacārakkhaṇesu. S V 215: Kattha c’uppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati. Idha bhikkhave bhikkhu ... catuttham jhānaṃ upasampajja viharati.*

²⁹⁷ S V 213: *Kattha c’uppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha bhikkhave bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.*

²⁹⁸ A III 285: *Pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ 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.”²⁹⁹

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.³⁰⁰ 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.”³⁰¹

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.³⁰²

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.

²⁹⁹ S V 213–4: *Kattha c’uppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati? Idha bhikkhave bhikkhu ... dutiyaṃ jhānaṃ upasampajja viharati.*

³⁰⁰ Cf. Vism IV.188/p.166, As 176: *Nānāvajjane yeva ca dutiyajjhānupacāre pahīnassa domanassindriyassa yasmā etaṃ vitakkavicārapaccayepi kāyakilamathe cittupaghāte ca sati uppajjati. Vitakkavicārābhāve ca neva uppajjati. ... Vism-mhṭ I 189: Etaṃ domanassindriyaṃ uppajjati ti sambandho. Tassa mayhaṃ aticiraṃ vitakkayato vicārayato kāyo pi kilami, cittaṃ-pi ūhaññī (Spk-ṭ II 498: vihaññī) ti ca vacanato kāyacittakhedānaṃ vitakkavicārapaccayatā veditabbā. Vitakkavicārābhāve uppajjati domanassindriyan-ti ānevā sambandhitabbaṃ. M I 116: Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante cittaṃ ūhaññeyya. Ūhate citte āra cittaṃ samādhimhāti. Peṭ 149: ... sabboḷāriko esa dhammo vitakkavicāro ca. Tattha cittaṃ khobhenti, kāyo cetha kilamati, kāyamhi cetha kilante cittaṃ vihaññati.*

³⁰¹ S V 214: *Kattha c’uppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati? Idha bhikkhave bhikkhu ... tatiyaṃ jhānaṃ upasampajja viharati.*

³⁰² Cf. Vism IV.189/p.166: *Tathā tatiyajjhānupacāre pahīnassā-pi sukhindriyassa pītisam-uttāhānapanātarūpaphutakāyassa 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.³⁰³

Furthermore, it is because the fourth jhāna comes together with the opposite feeling [of neither-pain-nor-pleasure].³⁰⁴

Furthermore, equanimity is entirely devoid of lesser afflictions.³⁰⁵

“Neither-pain-nor-pleasure”: the mind neither accepts nor rejects — this is called “neither-pain-nor-pleasure”.³⁰⁶

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-evidence³⁰⁷ is its manifestation; cessation of rapture is its footing.³⁰⁸

³⁰³ Cf. Vism IV.193/p.167: *Adukkhamasukhan-ti dukkhābhāvena adukkhaṃ, sukhābhāvena asukhaṃ. Etenettha sukhadukkhaṭṭhapaṭipakkhabhūtaṃ tatiyavedanaṃ dīpeti, na dukkhasukhābhāvamattaṃ.*

³⁰⁴ 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 *saddhiṃ saṅgati*, at 452a17.

³⁰⁵ 捨煩惱現無餘斷。Or “it is devoid of lesser defilements entirely”. Cf. A I 166; M I 22, etc.: ... *catutthaṃ jhānaṃ upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese ... pubbenivāsānussatiññāya cittaṃ abhininnāmeti.* Sn-a 119: *Visuddhan-ti pañcañīvarānavitakkavicārāpītisukhasaṅkhātehi navahi paccanīkadhammehi vimuttatā visuddhaṃ, niddhantasuvanṇamiva vigaṭūpakkilesan-ti attho.* Nett-a 149: *rāgādi-āṅgaṇānaṃ abhijjhādi-upakkilesānañ-ca abhāvena anaṅgaṇaṃ vigaṭūpakkilesan-ti ca vuttaṃ.*

³⁰⁶ S IV 71: *Phassena phuṭṭho na sukkena majje / dukkhena phuṭṭho pi na sampavedhe / phassadvayaṃ sukhadukkhe upekkhe, / anānuruddho aviruddha kenaci.* Spk II 381: *Phassadvayaṃ sukhadukkhe upekkhe ti sukhaḥphassañ-ca dukkhaphassañcā ti idaṃ phassadvayaṃ upekkhe, upekkhāmevettha uppādeyyā ti attho. Phassadvayaṃ sukhadukkhaṃ upekkho ti vā pāṭho, phassahetukaṃ sukhadukkhaṃ upekkho, sukhe anurodhaṃ dukkhe ca virodhaṃ anuppādentō upekkhako bhaveyyā ti pi attho. Anānuruddho aviruddho kenaci ti kenaci saddhiṃ neva anuruddho na viruddho bhaveyya.* Cf. Sv-ṭ II 423: *Anurodhavirodhavippahānavasena majjhatabhāvo upekkhāsambojjhaṅgassa kāraṇaṃ...*

³⁰⁷ 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-mḥṭ I 191: *Avibhūtapaccupaṭṭhānā ti sukhadukkhaṇi viya na vibhūtākārā, piṭṭhipāsāṇe migagatamaggo viya tehi anumātabbā avibhūtākāropatṭhānā.*

³⁰⁸ 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 majjhatalakkaṇā anābhogarasā abyāpārapaccupaṭṭhānā, piṭṭivirāgapadaṭṭhānā ti.* Vism IV.193: *Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhatarasā, avibhūtapaccupaṭṭhānā, sukhadukkhanirodhapadaṭṭhānā ti veditabbā.* XIV.128: *Majjhattavedayitalakkaṇā upekkhā, sampayuttānaṃ nātiupabrūhanamilāpanarasā, santabhāvapaccupaṭṭhānā, nippītikacittapadaṭṭhānā 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”.³⁰⁹

“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”.³¹⁰

This mindfulness is clarified, purified, and cleansed by equanimity — this is called “purity of mindfulness due to equanimity”.³¹¹

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],³¹² 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.

³⁰⁹ 中性為捨此謂為捨。Vibh 261, § 597. *Upekkhāsatiipārisuddhin ti, tattha katamā upekkhā? Yā upekkhā upekkhanā ajjhuppekkhanā majjhataṭṭā cittassa: ayaṃ vuccati upekkhā.*

³¹⁰ This is the abridged version as given at Vibh 261, § 597: *Tattha katamā sati? Yā sati anussati ... pe ... sammāsati—ayaṃ vuccati sati.* The whole explanation is found at Vibh § 586, Dhs §14.

³¹¹ Vibh 261, § 597. *Ayaṃ sati imāya upekkhāya vivaṭṭā hoti parisuddhā pariyodātā. Tena vuccati upekkhāsatiipārisuddhin ti.*

³¹² 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 *apaccanika* “unopposing”. 受 would refer to feeling, *vedanā*, i.e., the feeling of neither-pain-nor-pleasure or equanimity. Cf. As 156: *upekkhāsahagatan-ti upekkhāvedanāya sampayuttaṃ. Idañ-hi ārammaṇe majjhataṭṭā hoti.*

Cf. Vism IV.166/p.161; As 173: *Yā pana upekkhāsatiipārisuddhiṃ catutthaṃ jhānan-ti evamāgatā sabbapaccanīkaparisuddhā paccanīkavūpasamanepi abyāpārabhūtā upekkhā, ayaṃ pārisuddhupekkhā nāma.* Vism-mhṭ I 186: *Nīvaraṇavitakkavicārādisabbapaccanīk ehi vimuttatā sabbapaccanīkaparisuddhā. Tesaṃ vūpasantatā paccanīkavūpasamanepi abyāpārabhūtā abyāpārabhāvena pavattā, abyāpāratam vā pattā.* Vism IV.194/Vism 167f.: *Upekkhāsatiipārisuddhin-ti upekkhāya janitasatiyā pārisuddhiṃ. Imasmiñhi jhāne suparisuddhā sati, yā ca tassā satiā pārisuddhi, sā upekkhāya katā, na aññena. Tasmā etaṃ upekkhāsatiipārisuddhin-ti vuccati. Yāya ca upekkhāya ettha satiā pārisuddhi hoti, sā athato tatra majjhataṭṭā ti veditabbā. Na kevalañcetha tāya satiyeva parisuddhā, api ca kho sabbe pi sampayuttadhammā, satisīsena pana desanā vuttā.* Cf. Moh 246 (Cf. Dhs 178): *Upekkhāsatiipārisuddhin-ti tatra majjhataṭṭā sāṅkhātāya upekkhāya janitasatiyā pārisuddhi. Nirupaklesatāya hi taṃ parisuddhattaṃ.* Nett-a 205: *catutthajjhānam upekkhāsati-pārisuddhi-āneñjappattaṃ āneñjavihārānaṃ visesato paccayo hoti. Nidd II 159 ... catutthe jhāne upekkhā ca sati ca suddhā honti ... vigatūpakkilesā mudubhūtā kammaniyaṃ ʔhitā āneñjappattāti — upekkhāsatisaṃsuddham.*

“Fourth”: dependent on the third jhāna, the fourth is accomplished. [Because] one enters upon this [jhāna] fourth [it is the “fourth”].³¹³

“Jhāna”: equanimity, mindfulness, and one-pointedness of mind³¹⁴ — 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.”³¹⁵

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.³¹⁶

³¹³ 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 gaṇanānupubbatā catutthaṃ, idaṃ catutthaṃ samāpajjati ti catutthaṃ.*

³¹⁴ Vibh 260: *Jhānan-ti: upekkhā, sati, cittassekaggatā.*

³¹⁵ M II 16, 17; A III 27: *Seyyathā pi bhikkhave puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa, evaṃ eva kho bhikkhave bhikkhu imaṃ eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.*

³¹⁶ Cf. Ps II 323, Sv I 219, etc.: *Catutthajjhānasukha-upamāyaṃ parisuddhena cetasā pariyodātenā ti ettha nirupakkilesatṭhena parisuddhaṃ. Pabhassaraṭṭhena pariyodātaṃ vedittabbaṃ. Odātena vatthenā ti idaṃ utupharaṇatthaṃ vuttaṃ. Kiliṭṭhavatthena hi utupharaṇaṃ na hoti, taṅkhaṇadhotaparisuddhena utupharaṇaṃ balavaṃ hoti. Imissā hi upamāya vatthaṃ viya karajakāyo. Utupharaṇaṃ viya catutthajjhānasukhaṃ. Tasmā yathā sunhātassa purisassa parisuddhaṃ vatthaṃ sasīsaṃ pārupitvā nisinnassa sarīrato utu sabbam-eva vatthaṃ pharati, na koci vatthassa aphuṭokāso hoti. Evaṃ catutthajjhānasukhena bhikkhuno karajakāyassa na koci okāso aphuṭo hoti ti evamettha atho daṭṭhabbo. Catutthajjhānacittam-eva vā vatthaṃ viya, taṃsamuṭṭhānarūpaṃ utupharaṇaṃ viya. Yathā hi katthaci odātavatte kāyaṃ 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],³¹⁷ he is reborn as a deity [who is a being] without perception

taṃsamuṭṭhānena utunā sabbathakam-eva kāyo phuṭṭho hoti. Evaṃ catutthajjhānasamuṭṭhitena sukkumarūpena sabbathakam-eva bhikkhuno karajakāyo phuṭṭho hoti ti evamettha attho daṭṭhabbo. Sv-ṭ I 343, Ps-ṭ II 238: Utupharaṇan-ti uṇha-utupharaṇaṃ. Ps-ṭ II 139: Pakatiyā utupharaṇamevā ti chādite yādisaṃ utu, chadane uttiṇabhāve pi tamhi gehe tādisaṃ-eva utupharaṇaṃ ahoṣi.

³¹⁷ Or perhaps “If he is disenchanting with his mind”, see the Vibh-a passage below. 厭患 usually means *nibbidā*, but here it is used in the sense of *virāga*, as in 厭欲 *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: *Asaññasattānan-ti saññāvirahitānaṃ sattānaṃ. Ekacce hi titthāyatane pabbajitvā cittaṃ nissāya rajjanadussanamuyhanāni nāma hontī ti citte dosaṃ disvā acittakabhāvo nāma sobhano diṭṭhadhammanibbānametan-ti saññāvirāgaṃ janetvā tatrūpagaṃ pañcamāṃ samāpattiṃ bhāvetvā tattha nibbattanti. ... Abhidh-av-ṭ I 225: ... tadeva titthiyehi saññāvirāgavasena bhāvitāṃ pañcakappasatāyuke yeva asaññasatte. Sv I 118: *Asaññasattā ti ..., acittuppādā rūpamattaka-attabhāvā ti attho. Tesāṃ evaṃ uppatti veditabbā ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya citte dosaṃ passati, citte sati hatthacchedādidukkhāñceva sabbabhayāni ca honti, alaṃ iminā cittena, acittakabhāvova santoti, evaṃ citte dosaṃ**

with a life span of 500 aeons.³¹⁸ If he is a disciple (*sāvaka*), he is reborn as a deity of great fruit or [in one of] the five Pure Abodes.³¹⁹ 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.³²⁰

passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittaṃmassa cuticcita-nirodhena idheva nivattati, rūpakkhandhamattam-eva tattha pātubhavati. Samāhitabhūmi (Delhey edition) 4.1.3.3.1–3: asaṃjñāsamāpattiḥ śubhaktṣnavītarāgasyopary avītarāgasya niḥsaraṇasaṃjñāpūrvakeṇa manaskāreṇa cittacaitasikānām dharmānām nirodhaḥ. tāṃ punaḥ kathaṃ samāpadyate? saṃjñā rogaḥ, saṃjñā gaṇḍaḥ, saṃjñā śalyaḥ iti caturthadhyaṇasamāpannaḥ saṃjñāvimukhaṃ manaskāraṃ bhāvayati, utpannotpannānām saṃjñānām vaimukhyenāvatiṣṭhate, etac chāntam (= śāntam), etat praṇītam, yadutāsaṃjñīkam ity āsaṃjñīke cittaṃ pradadhāti. evaṃ krameṇa sarvāmbanavivekāc cittaṃ nirudhyate. iha copapannaḥ samāpadyate ca vyuttiṣṭhate ca. tatropapannaḥ samāpanna eva bhavati; saṃjñōtpādāc caiṣāṃ tasmāt sthānāc cyutir bhavati.

³¹⁸ 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: *Catutthaṃ jhānaṃ bhāvetvā ... appekacce asaññasattānaṃ devānaṃ saḥavyataṃ uppajjanti ... Asaññasattānaṃ-ca vehapphalānaṃ-ca devānaṃ kittakaṃ āyuppamāṇaṃ? pañca kappasatāni.*

³¹⁹ Only non-returner, i.e., the “one who has fulfilled concentration”, *samādhismiṃ paripūrakāri*, will be reborn in the pure abodes; see Ch. 12 fn. 260. Cf. Vibh 425, § 1027: *Catutthaṃ jhānaṃ bhāvetvā ... appekacce vehapphalānaṃ ... avihānaṃ ... atappānaṃ devānaṃ ... sudassānaṃ ... sudassānaṃ ... akaniṭṭhānaṃ ... ākāsaṇācāyatanūpagānaṃ devānaṃ saḥavyataṃ uppajjanti. ...*

³²⁰ 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: *Āṅgōlārikatā panettha natthi. Yatheva hettaṃ rūpaṃ duvaṅgikaṃ, evaṃ āruppāni 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: *Āṅgātikkamaṃ pana etāsaṃ na icchanti paṇḍitā. Na hi rūpāvacarasamāpattiṃsū viya etāsu āṅgātikkamo atthi. Sabbāsu pi hi etāsu upekkhā, cittekaggatā ti dve eva jhānaṅgāni honti.*

F. *Base of Boundless Space*

39 Disadvantage of the fourth jhāna³²¹

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 attainments³²² 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.³²³

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].³²⁴

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.

³²¹ This heading is part of the text in the Taishō edition; see Introduction § 13.

³²² 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 *ākāsānañcāyatanasamāpatti*, 色定 would correspond to *rūpasamāpatti*.

³²³ See Ch. 8 fn. 327.

³²⁴ 於此定成麤。 Cf. *Vism X.5/p.327: tasmim jhāne ... santavimokkhato oḷārikan-ti ca ādīnavaṃ passati*. “He sees the disadvantage in that jhāna in this way ... ‘It is coarser than the peaceful liberations.’” Cf. *Nett 87: ... tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattim santato manasikaroti, tassa uparimaṃ samāpattim santato manasikaroto catutthajjhāne oḷārikā saññā saṇṭhahati ukkaṇṭhā ca paṭighasaññā, so sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā anantaṃ ākāsan-ti ākāśānañcāyatanasamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññā vokāro nānattasaññā samatikkamati paṭighasaññā cassa abbhathāṃ gacchati, evaṃ samādhi tassa samāhitassa obhāso antaradhāyati dassanañ-ca rūpānaṃ.*

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 knowing³²⁵ 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,³²⁶ 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.³²⁷ 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.³²⁸

³²⁵ 明無邊虛空定。The character 明 usually corresponds to *vijjā*. Here perhaps it rather means “aspires for” or “resolves to”.

³²⁶ 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 aññadatthu tena phuṭṭhokāsaṃ ākāso ākāso ti manasikaronto kasiṇaṃ ugghājeti nāma*. ... *So taṃ kasiṇuggahātimākāsanimittaṃ ākāso ākāso ti punappunaṃ āvajjeti, takkāhataṃ vitakkāhataṃ karoti. Tassevaṃ punappunaṃ āvajjayato ... nīvaraṇāni vikkhambhanti, sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati, bhāveti, bahulīkaroti. Tassevaṃ punappunaṃ āvajjayato manasikaroto pathavīkasiṇādīsū rūpāvacaracittaṃ viya ākāse ākāsañācāyatana-cittaṃ appeti*.

³²⁷ Cf. *Spk* III 173, *Vism* IX.121: *Karuṇā-vihārissa daṇḍābhigghātādi-rūpa-nimittaṃ saddadukkhaṃ samanupassantassa karuṇāya pavatti-sambhavato rūpe ādīnavo suparividdito hoti. Ath’ assa suparividditarusuparividditarūpādinavattā paṭṭhavi kasiṇādīsū aññatarāṃ ugghājetvā rūpa-nissaraṇe ākāse cittaṃ upasaṃharato appakasiren’ eva tattha cittaṃ pakkhandati. Iti karuṇā ākāsañācāyatana upanissayo hoti, na tato paraṃ. Tasmā ākāsañācāyatana paramā ti vuttā. Cf. A IV 443: ... aparena samayena rūpesu ādīnavaṃ disvā taṃ bahulamakāsiṃ, ākāsañācāyatane ānisaṃsaṃ adhiḡamma tamāseviṃ. Tassa mayhaṃ, ānanda, ākāsañācāyatane cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santan-ti passato. So kho ahaṃ, ānanda, sabbaso rūpasaññānaṃ samatikkamā paṭiḡhasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanaṃ upasampajja viharāmi. Cf. M III 105: ... atthi cevāyaṃ darathamattā yadidaṃ pathavīsaññānaṃ paṭicca ekattan-ti. ... Puna caparaṃ, ānanda, bhikkhu amanasikarivā araññasaññānaṃ, amanasikarivā pathavīsaññānaṃ, ākāsañācāyatanañānaṃ paṭicca manasi karoti ekattaṃ. Tassa ākāsañācāyatanañānaṃ cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati*.

³²⁸ M I 383: ... *sabbaso rūpasaññānaṃ samatikkamā paṭiḡhasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanaṃ 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.³²⁹

“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].³³⁰

“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.”³³¹

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.³³²

³²⁹ Vibh 261, § 602. *Sabbaso rūpasaññānaṃ samatikkamā-ti tattha katamā rūpasaññā? Rūpāvacara-samāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukkhavihārissa vā saññā sañjānanā sañjānitattaṃ – imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti vītikkanto samatikkanto. Tena vuccati sabbaso rūpasaññānaṃ samatikkamā ti.*

³³⁰ Vibh 261, § 603. *Paṭighasaññānaṃ atthaṅgamā ti tattha katamā paṭighasaññā? Rūpasaññā ... phoṭṭhabbasaññā imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā byappitā sositā visositā byantikā. Tena vuccati paṭighasaññānaṃ atthaṅgamā-ti.*

³³¹ Vibh 261, § 604. *Nānattasaññānaṃ amanasikārā-ti tattha katamā nānattasaññā? Asamāpannassa manodhātu samaṅgissa vā manoviññādhātu samaṅgissa vā saññā sañjānanā sañjānitattaṃ — imā vuccanti nānattasaññāyo. Imā nānattasaññāyo na manasi karoti. Tena vuccati nānattasaññānaṃ amanasikārā-ti.*

³³² As 200: *Rūpasaññāna-ti saññāsīsena vuttarūpāvacarajjhānānañceva tadārammaṇāna-ca. Rūpāvacarajjhāna-m-pi hi rūpanti vuccati rūpī rūpāni passatī ti ādīsu. Tassa ārammaṇam-pi*

Q. If that does not happen,³³³ 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.³³⁴

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.³³⁵ By continuing to develop these [immaterial attainments], one becomes dispassionate towards matter. Therefore, there is abandoning [of these perceptions] in these [immaterial attainments].

bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī ti ādīsu; tasmā idha rūpe saññā rūpasaññā ti evaṃ saññāsīsenā vuttarūpāvacarajjhānassetam adhivacanaṃ. Rūpaṃ saññā assā ti rūpasaññam, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkaṣiṇādibhedassa tadārammaṇassa cetam adhivacanaṃ veditabbaṃ. Samatikkamā ti virāgā nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyavasena pañcadasanaṃ jhānasaṅkhātānaṃ rūpasaññānaṃ, etesaṃ-ca pathavīkaṣiṇādivasena aṭṭhannaṃ ārammaṇasaṅkhātānaṃ rūpasaññānaṃ, sabbākārena anavasesānaṃ vā virāgā ca nirodhā ca virāgahetu ceva nirodhahetu ca ākāśānaicāyatanam upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etaṃ upasampajja viharitunti. Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇam samatikkantaṃ-eva hoti, tasmā ārammaṇasamatikkamaṃ avatvā, Tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti, vītikkanto, samatikkanto, tena vuccati sabbaso rūpasaññānaṃ samatikkamā ti (Vibh § 602) evaṃ vibhaṅge saññānaṃ yeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃ yeva ārammaṇe paṭhamajjhānādīni viya, tasmā ayaṃ ārammaṇasamatikkamavasenāpi atthavaṇṇanā katā ti veditabba.

³³³ 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 rūpāvacaraṃ samāpannassā-pi na santi, atha kho na pahīnattā na santi. Na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattā ca etāsaṃ pavatti. Ayaṃ pana bhāvanā rūpavirāgāya saṃvattati. Tasmā tā ettha pahīnā ti vattum vaṭṭati. Na kevalaṃ-ca vattum, ekamseneva evaṃ dhāretum-pi vaṭṭati. Tāsaṃ-hi ito pubbe appahīnattāyeva paṭhamam jhānaṃ samāpannassa saddo kaṇṭako ti vutto bhagavatā. Idha ca pahīnattāyeva arūpasamāpattiṇaṃ āneñjatā (Vibh 135) santavimokkhatā ca vuttā (M I 33). Ālāro ca Kālāro arūpasamāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkamantāni neva addasa, na pana saddaṃ assosīti (D II 130).*

³³⁴ Vibh 261, § 602: *Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ imā vuccanti rūpasaññāyo.*

³³⁵ A V 134–5: *Paṭhamassa jhānassa saddo kaṇṭako.*

Because these [perceptions] are abandoned in these [immaterial attainments], the immaterial attainments are said to be imperturbable formations and perceptions³³⁶ and peaceful liberations (*santā vimokkhā*).³³⁷ It is just like Āḷāra Kālāma, who, when he entered upon an attainment without perceptions [of matter],³³⁸ did not see or hear the five hundred carts passing in front of him.³³⁹ 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”.

³³⁶ Cf. Sv 998 on D III 217: *Āneñjaṃ niccalaṃ santaṃ vipākabhūtaṃ arūpam-eva abhisankharoti ti āneñjābhisankhāro. Catunnaṃ arūpāvacarakusalacetanānaṃ etaṃ adhivacanaṃ. M II 263: ... yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanaññā, sabbā saññā. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ pañītaṃ, yadidaṃ nevasaññānāsaññāyatana-ti.*

³³⁷ M I 33; S II 123; A IV 314: *ye te santā vimokkhā atikkamma rūpe āruppā, ...*

³³⁸ 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*. Āḷāra Kālāma taught the Bodhisatta the attainment of the base of nothingness, *ākiñcaññāyatana*; see M I 163–5.

³³⁹ D II 130–31: *... āḷāro kālāmo addhānamaggappaṭippanno maggā okkamma avidūre aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi. Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāraṃ kālāmaṃ nissāya nissāya atikkamīsu. ... abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ 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”.³⁴⁰

Q. What is the meaning of “base of boundless space”?

A. The space, which has the nature of being boundless, is “boundless space”.³⁴¹ 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”.³⁴²

“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.³⁴³

³⁴⁰ Vibh 261, § 605–06: *Ananto ākāso-ti, tattha katamo ākāso? Yo ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi ayaṃ vuccati ākāso. Tasmim ākāse cittaṃ ṭhāpeti saṅghapeti anantaṃ pharati. Tena vuccati ananto ākāso-ti. Ākāsānañcāyatanan-ti ākāsānañcāyatanaṃ samāpannessa vā upapannassa vā ditṭhadhammasukhavihārissa vā cittacetasikā dhammā.*

³⁴¹ 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.

³⁴² 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 *adhiṭṭhānaṭṭhena*, “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: *Ākāsānañcāyatanaṃ upasampajja viharatī ti ettha pana nāssa anto ti anantaṃ, ākāsaṃ anantaṃ ākāsānantaṃ, ākāsānantaṃ-eva ākāsānañcaṃ, taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa devānaṃ devāyatanam-ivā ti ākāsānañcāyatanaṃ.*

³⁴³ 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: *Ākāsānañcāyatanūpagānaṃ bhikkhave devānaṃ vīsatiṃ kappa-sahassāni āyupamāṇaṃ.*

G. Base of Boundless Consciousness

42 Disadvantage of the base of boundless space³⁴⁴

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.³⁴⁵ 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”.³⁴⁶ Owing to the perception of the base of

³⁴⁴ This heading is part of the text in the Taishō edition; see Introduction § 13.

³⁴⁵ 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.

³⁴⁶ Cf. Vibh 262, § 610: *Anantaṃ viññāṇan-ti taṃ yeva ākāsaṃ viññāṇena phutṭhaṃ manasi karoti anantaṃ pharati. Tena vuccati anantaṃ viññāṇan-ti.* Vism X.25–26/p.333f.: ... *ākāsānañcāyatane ādinavaṃ disvā tattha nikaṇṭiṃ pariyādāya viññāṇaṇcāyatanaṃ santato manasikarivā taṃ ākāsaṃ pharivā pavattaviññāṇaṃ viññāṇaṃ viññāṇan-ti punappunaṃ āvajjitabbaṃ, manasikātabbaṃ, ... Anantaṃ anantan-ti pana na manasikātabbaṃ. Tassevaṃ tasmīṃ nimitte punappunaṃ cittaṃ cārentassa nīvaraṇāni vikkhambhanti, sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati, bhāveti, bahulikaroti. Tassevaṃ karoto ākāse ākāsaṇcāyatanaṃ viya ākāsaṃ phuṭṭe viññāṇe viññāṇaṇcāyatana-cittaṃ appeti.* Vism-mhṭ I 399: *Anantaṃ anantan-ti kevalaṃ anantaṃ anantan-ti na manasi kātabbaṃ na bhāvetabbaṃ, anantaṃ viññāṇaṃ, anantaṃ viññāṇan-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.³⁴⁷ 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.³⁴⁸

“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”.³⁴⁹

“Boundless consciousness”: He attends to just that space [touched] by consciousness and pervades it boundlessly.³⁵⁰ 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

kātabbam, viññāṇaṃ viññāṇan-ti vā. Tasmim nimitte ti tasmim paṭhamāruppaviññāṇasāṅkhāte viññāṇanimitte. Cittaṃ cārentassā ti bhāvanācittaṃ pavattentassa. Ākāsapphuṭe viññāṇe ti kasinuggahātimākāsaṃ pharivā pavatte paṭhamāruppaviññāṇe ārammaṇabhūte. Vibh-mṭ 610: ... Ayaṃ vā etassa attho taṃ yeva ākāsaṃ phuṭaṃ viññāṇaṃ viññāṇaṅcāyatana-viññāṇena manasi karotī ti. Ayaṃ panattho yutto taṃ yeva ākāsaṃ viññāṇena phuṭaṃ tena gahitākāraṃ manasi karoti, evaṃ taṃ viññāṇaṃ anantaṃ pharati ti. Yañ-hi ākāsaṃ paṭhamāruppasamaṅgī viññāṇena anantaṃ pharati, taṃ pharaṇākārasahitam-eva viññāṇaṃ manasikaronto dutiyāruppasamaṅgī anantaṃ pharati ti vuccatī ti.

Cf. *Śrāvakabhūmi* 3.28.3.6.1 (as in Deleanu 2006: 339): *sa yena vijñānenānantam ākāsam adhimucyate, tad eva vijñānam anantākārākāśādhimokṣikaṃ vijñānanantyāyatanaṃ samāpattukāmaḥ ākāśānantyāyatanaṣaṃjñāṃ vyāvartya, tad eva vijñānam anantākāreṇādhimucyate, sasāmantakama-ulam ākāśān antyāyatanaṃ samatikkramyate. tenāha sarvaśa ākāśānantyāyatanaṃ samatikkramya anantaṃ vijñānam iti.*

³⁴⁷ Spk III 173, Vim IX.122: *Ath’assa anukkamādhigataṃ ākāśānaṅcāyatanaṃ atikkamma ākāsa-nimitta-gocare viññāṇe cittaṃ upasaṃharato appakasiren eva tattha cittaṃ pakkhandati.*

³⁴⁸ M I 383: *Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāśānaṅcāyatanaṃ samatikkamma anantaṃ viññāṇan-ti viññāṇaṅcāyatanaṃ upasampajja viharati.*

³⁴⁹ Vibh 262 § 609: *Sabbaso ākāśānaṅcāyatanaṃ samatikkamma-ti imaṃ ākāśānaṅcāyatanaṃ atikkanto hoti vītikanto samatikkanto. Tena vuccati sabbaso ākāśānaṅcāyatanaṃ samatikkamma-ti.*

³⁵⁰ See Ch. 8 fn. 346.

apprehended.³⁵¹ 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.³⁵²

“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”.³⁵³

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”.³⁵⁴

“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.

³⁵¹ 不可得 = *anupalabbhanīya*? Cf. *Vism* X.23/p.331: *Ananto ākāso ti ettha nāssa uppādanto vā vayanto vā paññāyati ti ananto*. *Abhidh-av-ṭṭ* I 230: ... *anantatā pana uppādayavantābhāvato anantamanasikāravasena vā veditabbā*. *Na hi etassa uppādanto, vayanto vā paññāyati asabhāvadhammattā*. *Sabhāvadhammo hi ahutvā sambhavanato, hutvā ca vinassanato uppādayantaparicchinno, netaro*. *Na ca panetaṃ manasi karonto yogāvacarō tassa paricchedasaṅkhātamantaṃ gaṇhāti, atha kho rūpavivekamattasseva gahaṇena anantapharaṇākāreneva manasikāraṃ pavatteti, tasmā uppādayavantavirahato manasikāravasena vā etam-anantan-ti veditabbam*.

³⁵² See *Vism* X.31: *ettha pana nāssa antoti anantaṃ*. *Anantam-eva ānañcaṃ*. *Viññāṇaṃ ānañcaṃ viññāṇānañcan-ti avatvā viññāṇañcan-ti vuttaṃ*. *Ñāṇamoli*, *PoP* X.31: “... it has no bound (*anta*, lit. end), thus it is unbounded. What is unbounded is called ‘boundless’ (*ānañca*, lit. unboundedness), and unbounded consciousness is called ‘boundless consciousness’.”

³⁵³ *Vibh* § 611. *Viññāṇaṇcāyatanan-ti viññāṇaṇcāyatanam samāpannassa vā upapannassa vā dīṭṭhadhammasukhavihārissa vā cittacetasikā dhammā*.

³⁵⁴ 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: *Taṃ viññāṇaṇcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa devānaṃ devāyatanam-ivā ti viññāṇaṇcāyatanam*.

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.³⁵⁵ [421c]

The base of boundless consciousness is finished.

H. *Base of Nothingness*

45 **Disadvantage of the base of boundless consciousness**³⁵⁶

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.³⁵⁷ Due to seeing the sign of the base of

³⁵⁵ The text has “four thousand”, which is an error; see Ch. 8 fn. 346. Cf. Vibh 425; A I 267: *Viññāṇañcāyatanūpagānaṃ bhikkhave devānaṃ cattārisaṃ kappasahassāni āyuppamānaṃ.*

³⁵⁶ This heading is part of the text in the Taishō edition; see Introduction § 13.

³⁵⁷ 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-ṭṭ 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] consciousness³⁵⁸ [and leaps into the base of nothingness].³⁵⁹ By means of the perception of the base of nothingness, his mind attains absorption.

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-pt was written in the 12th century, and likely represents a later Abhayagiri standpoint here; see also Gunawardana 1979: 30.

Vism X.32–33/p.333: ... *ākiñcaññāyatanaṃ santato manasikarivā tasseva viññānañcāyatanārammaṇabhūtaṃ ākāśānañcāyatanaviññānaṃ abhāvo suññatā vivittākāro manasikātabbo. Kathaṃ? Taṃ viññānaṃ amanasikarivā natthi natthī ti vā, ... punappunaṃ āvajjitabbaṃ, ... Tassevaṃ karoto ākāse phuṭṭe mahaggataviññāne viññānañcāyatanaṃ viya tasseva ākāsaṃ pharivā pavattassa mahaggataviññānaṃ suññāvivittanattibhāve ākiñcaññāyatanacittaṃ appeti. Vibh 262: Natthi kiñcī ti taṃ yeva viññānaṃ abhāveti vibhāveti antarabhāveti, natthi kiñcī ti passati. Nidd II 104: ... Viññānañcāyatanasamāpattiṃ sato samāpajjitvā tato vuṭṭhahitvā taññeva viññānaṃ abhāveti, vibhāveti, antaradhāpeti, natthi kiñcīti passati. ... Nidd-a II 30: ... taññeva viññānaṃ abhāvetī ti ākāśālambaṇaṃ katvā pavattamahaggataviññānaṃ abhāveti abhāvaṃ gameti. Abhidh-av-pt II 259: Paṭhamārūppaviññānābhāvoti kasiṇaṃ ugghāṭetvā ākāso viya ākāśānañcāyatanaṃ pahāya tassa abhāvo manasi kātabbo. ... tasmā kasiṇe ādīnaṃ disvā taṃ ugghāṭetvā tabbivittākāsaṃ viya paṭhamārūppaviññāne ādīnaṃ disvā taṃ pahāya tadabhāvasseva manasikaraṇaṃ yuttanti. Abhayagirivāsino pana viññānañcāyatanābhāvo yeva manasi kātabbo ti vadanti, te pana imesaṃ ārammaṇātikkaṃamanavasena pattabbabhāvaṃ asallakkhetvā kathenti. Yadi sallakkhenti, aññattha dosaṃ disvā aññassa samatikkame atippasaṅgadosato na muccanti. Athā pi vadeyyuṃ: viññānañcāyatanaṃ ... abhāvetī ti (Nidd II 104) vacanato viññānañcāyatanābhāvo yeva manasi kātabbo ti, tayidaṃ pāḷi-atthaṃ virujjhivā gahaṇavasena cintitaṃ. ... Dhs-mṭ 109: Ākāse pavattitaviññānātikkamato tatiyā. Tadatikkamato hi tasseva vibhāvanaṃ hoti. Dutiyārūppaviññānavibhāvaṃ hi tadeva atikkantaṃ siyā, na tassa ārammaṇaṃ, na cārammaṇe dosaṃ disvā anārammaṇassa vibhāvanātikkaṃ yujjati. Pāḷiyañca: viññānañcāyatanasamāpattiṃ ... abhāvetī ti (Nidd II 104) na vuttaṃ taññeva viññānañcāyatanaṃ abhāvetī ti, taññeva abhāvetī ti vā. Anantaṃ viññānaṃ-ti viññānañcāyatanaṃ upasampajjī ti (D I 184) ettha pana dvayaṃ vuttaṃ ārammaṇaṃ-ca viññānaṃ viññānañcāyatanaṃ-ca. ... Cf. Vibh-mṭ 185: ... taṃ yeva ākāsaṃ viññānaṃ phuṭṭaṃ tena gahitākāraṃ manasikaroti, evaṃ taṃ viññānaṃ anantaṃ pharati ti. Yañ-hi ākāsaṃ paṭhamārūppasamaṅgī viññānaṃ anantaṃ pharati, taṃ pharaṇākārasahitaṃ-eva viññānaṃ manasikaronto dutiyārūppasamaṅgī anantaṃ pharati ti vuccatī ti.*

³⁵⁸ 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: *Ākiñcaññāyatanaṃ samāpannaṃ viññānañcāyatanasaññā niruddhā hoti. Cf. M III 106: ... amanasikarivā viññānañcāyatanasaññānaṃ, ākiñcaññāyatanasaññānaṃ paṭicca manasikaroti ekattaṃ. Tassa ākiñcaññāyatanasaññāya cittaṃ pakkhandati ...*

³⁵⁹ Spk III 173–4, Vim IX.123: ... *anukkamādhigataṃ viññānañcāyatanaṃ samatikkamasabhāvato avijjamāne paramattha-bhūtaṃ viññānaṃ abhāve cittaṃ upasamharato appakasiren’ eva tattha cittaṃ 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.³⁶⁰

“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”.³⁶¹

“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 consciousness³⁶² 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”.³⁶³

“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.

³⁶⁰ M I 383: *Puna caparaṃ, ..., bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati.*

³⁶¹ Vibh 262, § 615 (Ee): *Natthi kiñcī-ti taṃ yeva viññāṇaṃ abhāveti (Be, Ce: bhāveti) vibhāveti antarabhāveti, natthi kiñcī-ti passati.* Vism X.38: *Yam-pi vibhaṅge vuttaṃ natthi kiñcī ti taññeva viññāṇaṃ abhāveti vibhāveti* Cf. Nidd II 104: *... taññeva viññāṇaṃ ābhāveti*

³⁶² 是識無性是無所有, lit.: “that consciousness without nature, that is nothingness”. Cf. Spk III 173–4, Vim IX.123: *... viññāṇañcāyatanaṃ samatikkama-sabhāvato avijjamāne paramattha-bhūtassa viññāṇassa abhāve*

³⁶³ 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: *Ākiñcaññāyatanaṃ upasampajja viharatī ti ettha pana nāssa kiñcanan-ti ākiñcanaṃ, antamaso bhaṅgamattam-pi assa avasiṭṭhaṃ natthī ti vuttaṃ hoti. Ākiñcanassa bhāvo ākiñcaññaṃ, ākāśañcāyatanaṃ viññāṇāpagamassetam adhivacanaṃ. Taṃ ākiñcaññaṃ adhiṭṭhāṇaṭṭhena āyatanaṃ jhānassa devānaṃ devāyatanaṃ vā ti ākiñcaññāyatanaṃ.*

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.³⁶⁴

The attainment of the base of nothingness is finished.

I. *Base of Neither-perception-nor-non-perception*

48 Disadvantage of the base of nothingness³⁶⁵

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.³⁶⁶ 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.³⁶⁷ This is peaceful; this is excellent, that is, the base of neither-perception-nor-non-perception.”³⁶⁸

³⁶⁴ 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; *Ākiñcaññāyatanūpagānaṃ bhikkhava devānaṃ saṭṭhiṃ kappasahassāni āyuppamāṇaṃ*.

³⁶⁵ 念無所有處過患. This heading is part of the text in the Taishō edition; see Introduction § 13.

³⁶⁶ 分明想. The character combination 分明 means “clear”, “visible”, etc., and can correspond to *pātu* (-*bhāva*), “manifest”, *vyatta*, “evident” and *vivaṭa*, “made clear, clarified”.

³⁶⁷ M II 231: *Saññā rogo saññā gaṇḍo saññā sallāṃ, asaññā sammoho, etaṃ santaṃ etaṃ pañītaṃ yadidaṃ nevasaññānāsaññān-ti*. “Cf. Vism X.40. Cf. Nett 41: *Tattha avijjāya nāmakāyo padaṭṭhānaṃ. Tañhāya rūpakāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu ajjhosānaṃ, arūpīsu sammoho*.”

In place of *asaññā sammoho*, Saṅghapāla’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*.

³⁶⁸ DI 35: ... *santametaṃ pañītametan-ti nevasaññānāsaññāyatanūpago*. AV 208: ... *santametaṃ pañītametan-ti nevasaññānāsaññāyatanāṃ*.

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*).³⁶⁹ 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.³⁷⁰

“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”.³⁷¹

³⁶⁹ See the discussion of this in *Vism* X.47–50/p.337 and *As* 206. *Vibh* § 619: *Nevasaññīnāsaññī ti taṃ yeva ākiñcaññāyatanaṃ santato manasikaroti saṅkhārāvasesasamāpattiṃ bhāveti. Tena vuccati nevasaññīnāsaññī ti. Vism* X.47: *So taṃ santato manasikaronto pubbe vuttanayena taṃ paramasukhumaṃ appanāpattaṃ saññaṃ pāpuṇāti, yāya nevasaññīnāsaññī nāma hoti, saṅkhārāvasesasamāpattiṃ bhāveti ti vuccati. Saṅkhārāvasesasamāpattin-ti accantasukhumabhāvappattasaṅkhāraṃ catutthāruppa-samāpattiṃ. Vism-mhṭ* I 405: *Saṅkhārāvasesasamāpattin-ti ukkaṃsagatasukhumatāya saṅkhārānaṃ sesatāmattaṃ samāpattiṃ. Tenāha accantasukhumabhāvappattasaṅkhāranti. Antamaticca accantaṃ. Yato sukhumatamaṃ nāma natthi, tathāparamukkaṃsagatasukhum asaṅkhāran-ti attho. Paṭhamajjhānūpacārato paṭṭhāya hi tacchantiyā viya pavattamānāya bhāvanāya anukkamena saṅkhārā tattha antimakoṭṭhāsataṃ pāpitā, tato paraṃ nirodho eva, na saṅkhārappavattī ti. Tena vuccati saṅkhārāvasesasamāpattī ti.*

³⁷⁰ *M* I 383–84: *Puna ca paraṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññīnāsaññāyatanaṃ upasampajja viharati.*

³⁷¹ *Vibh* § 620: *Nevasaññīnāsaññāyatana-ti nevasaññīnāsaññāyatanaṃ samāpannessa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.*

Q. What is the meaning of “base of neither-perception-nor-non-perception”?

A. Because evident perception has ceased³⁷² 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.³⁷³ 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 peace³⁷⁴ 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.³⁷⁵

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?

³⁷² 滅分明想故。In Vim 分明 is used for *vyatta*, “evident” and *vivaṭa*, “made clear, clarified”.

³⁷³ Cf. Vism X.49: ... *oḷārikāya saññāya abhāvato sukhumāya ca bhāvato nevassa sasampayuttadhammassa jhānassa saññā nāsaññan-ti nevasaññānāsaññam*. “... 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 taṃ yeva ākiñcaññāyatanaṃ santato manasikaroti saṅkhārāvasesasamāpattiṃ bhāveti*. Nidd-a I 44: *Atha vā oḷārikāya saññāya abhāvā sukhumāya ca bhāvā nevasaññānāsaññā asmiṃ bhaveti nevasaññānāsaññābhavo...*

³⁷⁴ 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.

³⁷⁵ Vibh 426: *Nevasaññānāsaññāyatanaṃ āyuppanāyaṃ devānaṃ āyuppanāyaṃ? Caturāsīti 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.³⁷⁶

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.³⁷⁷ For one who has entered upon the fourth jhāna, breathing has ceased.³⁷⁸

“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.³⁷⁹

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.”³⁸⁰

“Inversion” (*vipallāsa*, *vipariyesa*): When one enters upon the earth totality one also creates the perception of non-earth in the perception of earth.

³⁷⁶ A IV 426: *Iti kho ... yāvatā saññāsamāpatti tāvatā aññāpaṭivedho. Yāni ca kho imāni ... nissāya dve āyatanāni, nevasaññānāsaññāyatanasamāpatti ca saññāvedayitanirodho ca, jhāyī hete ... samāpattikusalehi samāpattivuṭṭhānakusalehi samāpajjitvā vuṭṭhahitvā sammā akkhātābbāni ti vadāmi-ti.* Mṃ IV 197: *Atha nevasaññānāsaññāyatanam kasmā na gahitanti? Sukhumattā. Tasmīhi cattāro pi arūpakhandhā sukhumā na sammasanūpāgā. Tenevāha iti kho ... yāvatā saññāsamāpatti tāvatā aññāpaṭivedho ti. Idaṃ vuttaṃ hoti: yāvatā sacittaka-samāpatti nāma atthi, tāvatā oḷārike dhamme sammāsato aññāpaṭivedho hoti, arahattaṃ sampajjati. Nevasaññānāsaññāyatanam pana sukhumattā saññāsamāpattī ti na vuccati.*

³⁷⁷ S IV 216: *Paṭhamam jhānam samāpannassa vācā niruddhā hoti.*

³⁷⁸ D III 266: *Catutthajjhānam samāpannassa assāsa-passāsā niruddhā honti.*

³⁷⁹ Cf. Kv 202: *Na vattabbaṃ: samāpannassa atthi vacībhedo ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatāti? Āmantā. Hañci paṭhamassajhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe samāpannassa atthi vacībhedo ti.* Kv 572-3: *Samāpanno saddaṃ suṇātī ti? Āmantā. Sotaviññāṇasamaṅgī samāpanno ti? Na hevaṃ vattabbe. Nanu samādhi manoviññāṇasamaṅgissā ti? Āmantā. Hañci samādhi manoviññāṇasamaṅgissa, no ca vata re vattabbe samāpanno saddaṃ suṇātī ti. ... Na vattabbaṃ: samāpanno saddaṃ suṇātī ti? Āmantā. Nanu paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatā ti? Āmantā. Hañci paṭhamassa jhānassa saddo kaṇṭako vutto bhagavatā, tena vata re vattabbe samāpanno saddaṃ suṇātī ti.*

³⁸⁰ 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]³⁸¹ — 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,³⁸² because of the arising of hindrances, because of uneven effort,³⁸³ and according to one’s wish.³⁸⁴

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 preparation³⁸⁵ and not because of another cause.

³⁸¹ 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: *Pathavīkasiṇaṃ samāpattiṃ samāpannassa viparīte ñāṇanti? Āmantā. Anicce niccan-ti vipariyeso ti? Na hevaṃ vattabbe ... Kv-a 81: Tatha yvāyaṃ pathavīkasiṇe pathavīsaiñṇī samāpajjati, tassa taṃ ñāṇaṃ viparītañāṇan-ti yesaṃ laddhi, seyyathā pi andhakānaṃ, te sandhāya pucchā sakavādissa, paṭiñṇā itarassa. Pathaviṃ nissāya uppannanimittañ-hi na pathavī yeva, tatra cāyaṃ pathavīsaiñṇī. Tasmā viparītañāṇan-ti ayametassa adhippāyo. Tato sakavādī lakkhaṇapathavī pi sasambhārapathavī pi nimittapathavī pi pathavīdevatā pi sabbā pathavīyeva, tāsu pathavī ti ñāṇaṃ viparītaṃ na hoti. Anicce niccan-ti-ādivipariyeso pana viparītañāṇaṃ nāma. Kiṃ te idaṃ etesu aññataran-ti codetuṃ anicce niccan-ti-ādim-āha. Itaro vipallāsalakkhaṇā-bhāvāṃ sandhāya paṭikkhipati, pathavīnimittaṃ sandhāya paṭijānāti.*

³⁸² 最多境界 = *adhika-visaya* or *vicitta-visaya* or *nāna-visaya*. It cannot be the same as *nānattasañṇā*, 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: *nānattasañṇā kho me udapādi, nānattasañṇādhikaraṇaṇca pana me samādhī cavi.*

³⁸³ 以方便不平 = *payoga + asamatāya*. This refers to the non-balancing of effort. Cf. M III 159: *accāraddhavīriyaṃ kho me udapādi, accāraddhavīriyādhikaraṇaṇ-ca pana me samādhī cavi. ... atilīnavīriyaṃ kho me udapādi, atilīnavīriyādhikaraṇaṇ-ca pana me samādhī cavi.* Spk III 121: *Ayañ-hi tatramajjhātupekkhā cittuppādassa līnuddhacca-bhāvāṃ haritvā payogamajjhatte cittaṃ ṭhapeti.* Cf. 414c20 中方便調適故, “he should equalize effort with equipoise”. See Ch. 8 fn. 97.

³⁸⁴ 隨意 = *yathākāma* or *yathāruciṃ*, “according to one’s wish”, “as one pleases”. Cf. Paṭi-a I 232: *Samādhissa vuṭṭhānakusalatā ti santativasena yathāruci pavattassa samādhissa yathāparicchinakāle yeva vuṭṭhānena samādhissa vuṭṭhāne chekabhāvo.*

³⁸⁵ 以初作行得起 = *pubbe abhisāṅkhāra*. Cf. Vism XXIII.34/p.705: *Tathā ākiñcaññāyatanāṃ samāpajjitvā vuṭṭhāya catubbidhaṃ pubbakiccaṃ karoti: nānābaddha-avikopanaṃ, saṅghapaṭimānaṃ, satthu pakkosanaṃ, addhānaparicchedan ti.* Cf. 461a13, where previous

“Transcending”: There are two kinds of transcending, namely, transcending the factors (*aṅga*) and transcending the object (*ārammaṇa*).³⁸⁶

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.³⁸⁷

“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.³⁸⁸

preparation is said to be the condition for persistence of the attainment of fruit. Cf. M I 296–97: *Tayo kho, āvuso, paccayā animittīya cetovimuttīyā ṭhītiyā: ... pubbe ca abhisankhāro.*

³⁸⁶ *Vism III.108/p.111: Samatikkamato ti dve samatikkamā aṅgasamatikkamo ca ārammaṇasamatikkamo ca. Tattha sabbesu pi tikacatukkajjhānikesu kammaṭṭhānesu aṅgasamatikkamo hoti vitakkavicārādīni jhānaṅgāni samatikkamitvā tesvevārammaṇesu dutiyajjhānādīnaṃ pattabbato. Tathā catutthabrahmavihāre. So pi hi mettādīnaṃ yeva ārammaṇe somanassaṃ samatikkamitvā pattabboti. Catūsu pana āruppesu ārammaṇasamatikkamo hoti. Purimesu hi navasu kasiṇesu aññatarāṃ samatikkamitvā ākāsānañcāyatanāṃ pattabbam. Ākāsādīni ca samatikkamitvā viññānañcāyatanādīni. Sesesu samatikkamo natthī ti evaṃ samatikkamato. Abhidh-av-ṭṭ II 222: Catūsu hi āruppesu ārammaṇasamatikkamova hoti ākāsakasiṇavajjitesu navasu ārammaṇesu aññatarāṃ samatikkamitvā ākāsānañcāyatanassa, ākāsānañcāyatanādīni ca samatikkamitvā viññānañcāyatanādīnaṃ pattabbattā, aṅgātikkamo pana arūpe natthi catunnañcāpi aṅgānaṃ vasena samānattā. Rūpe jhānaṅgatikkamo ti rūpāvacarikakammaṭṭhānesu vitakkādīnaṃ jhānaṅgānaṃ atikkamo, idaṅ-ca labbhamānakavasena vuttaṃ. Paṭhamajjhānikesu duvidho pi samatikkamo natthi, nīvaraṇasamatikkamo idha aṭṭhannam-pi samāpattīnaṃ sādhāraṇattā na gahito.*

³⁸⁷ For the five *jhāna* factors, see 416c06 and 416b05. Cf. *Vism IV.32: ... upacāre aṅgāni na thāmajātāni hontī, ... Appanāyaṃ pana aṅgāni thāmajātāni hontī, ... Vism IV.108: Etāni ca pañcaṅgāni kiñcāpi upacārakkhaṇepi atthi, atha kho upacāre pakaticittato balavatarāni. Idha pana upacārato pi balavatarāni rūpāvacaralakkhaṇappattāni.*

³⁸⁸ This probably means that a worldlyling 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.].³⁸⁹

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 water³⁹⁰ — 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.³⁹¹

There are five exclusive benefits of the water totality: (1) mastery in diving into the earth and emerging from it;³⁹² (2) shaking the earth, mountains,

³⁸⁹ 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-ditṭhi*, “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 duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ, ime te sattā abhabbā.* Paṭis-a II 401: *Kammāvaraṇenā ti pañcavidhena ānantariyakammaena. ... Kilesāvaraṇenā ti niyatamicchādītṭhiyā. Imāni dve saggamaggānaṃ āvaraṇato āvaraṇāni. Bhikkhunīdūsakādīni kammānīpi kammāvaraṇeneva saṅgahitāni. Vipākāvaraṇenā ti ahelikapaṭisandhiyā. 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 cittaena tathāgatassa lohitaṃ uppāditā hoti, saṅgho bhinno hoti: imāni ānantarikāni.**

³⁹⁰ See the parallel section at the earth totality at Ch. 8 § 2/p. 412b24.

³⁹¹ See Ch. 8 fn. 5.

³⁹² Vism V.29/p.175: *Āpokasiṇavasena pathaviyaṃ ummujjananimmujjanam, udakavuṭṭhisamuppādanam, nadīsamuddādinimmānam, pathavīpabbatapāsādādīnam kampanan-ti evamādīni ijjhanti.*

and palaces;³⁹³ (3) causing rainfall;³⁹⁴ (4) making the body emanate water;³⁹⁵ 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.³⁹⁶

Herein, the meditator with previous practice can grasp the sign of water in a place where there is no [prepared] water.³⁹⁷ [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.³⁹⁸ 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

³⁹³ Cf. D II 107, A IV 212: ... *samaṇo vā hoti brāhmaṇo vā iddhiṃ cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathaviṣaṇṇā bhāvītā hoti, appamāṇā āposāṇṇā. So imaṃ pathaviṃ kampaṇi saṅkampaṇi sampakampaṇi sampavedheti. Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya. Sv II 558: Parittā ti dubbalā. Appamāṇā ti balavā. So imaṃ pathaviṃ kampaṇi ti so iddhiṃ nibbattetvā samvejento mahāmoggallāno viya, vīmaṃsanto vā mahānāgatharassa bhāgineyyo saṅgharakkhitasāmaṇero viya pathaviṃ kampaṇi. M I 253: ... mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampaṇi Ps II 303: Āpokasiṇaṃ samāpajjitvā pāsādapaṭiṭṭhitokāsaṃ udakaṃ hotūti iddhiṃ adhiṭṭhāya pāsādakaṇṇike pādaṅguṭṭhakena pahari. So pāsādo yathā nāma udakaṃ piṭṭhe ṭhapitapattaṃ mukhavatṭṭiyaṃ aṅguliyaṃ pahaṭaṃ aparāparaṃ kampaṇi calati na santiṭṭhati.*

³⁹⁴ S IV 289: *Atha kho āyasmā mahako tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhari, yathā sītako ca vāto vāyi, abbasampilāpo ca assa, devo ca ekamekaṃ phusi. Ap 536: Catusāgaratoyāni, dhārayī ekapāṇinā, Yugantajaladākāraṃ, mahāvassaṃ pavassatha.*

³⁹⁵ As is done in the double miracle (*yamaka-pāṭihāriya*); see Paṭi I 124: *heṭṭhimakāyato udakadhārā pavattati.*

³⁹⁶ Cf. Vism V.1: ... *evaṃ āpokasiṇaṃ-pi bhāvetukāmena sukhanisinnena āpasmimṃ nimittaṃ gaṇhitabbaṃ, kate vā akate vā ti...* Cf. Vism V.9: *Vuttañ-hetaṃ aṭṭhakathāsu: vāyokasiṇaṃ uggāṇhanto vāyusmimṃ nimittaṃ gaṇhāti...*

³⁹⁷ 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.

³⁹⁸ 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].³⁹⁹ 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.⁴⁰⁰

He grasps the sign in three ways: through looking evenly, through skills and through the abandoning of distraction.⁴⁰¹

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]⁴⁰² — this is called “practice”. The mind leaping into the sign of fire is its characteristic.

³⁹⁹ 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 (*vidatthīcaturāṅgula*) [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 (*kuṇḍīka*), but does not give a specific size.

⁴⁰⁰ See the discussion of this at Ch. 8 fn. 40.

⁴⁰¹ See the detailed explanation of these in §§ 8–10 of this chapter.

⁴⁰² 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”, 悲住不亂, 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. Paṭi-a I 230: *Tassā buddhānussatiyā vasena cittassa ekaggatāyeva uddhaccasāṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhepoti avikkhepo*. Paṭi-a I 230: *Cittassa ekaggatā avikkhepoti ekaggassa bhāvo ekaggatā, nānārammaṇe na vikkhipati tena cittan-ti avikkhepo, cittassa ekaggatāsāṅkhāto 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;⁴⁰³ and (5) skill in the fire element.⁴⁰⁴

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?

⁴⁰³ The first four are similar to those of Vism V.30: *Tejokasiṇavasena dhūmāyanā, pajjalanā, aṅgaravutṭhisamuppādanam, tejasā tejopariyādānam, yadeva so icchati tassa ḍahanasamatthata, dibbena cakkhunā rūpadassanattḥāya ālokakaraṇam, parinibbāna-samaye tejodhātuyā sarīrajjhāpanan-ti evamādīni ijjhanti.*

Cf. Vin II 75–76: *Yepi te bhikkhū vikāle āgacchanti tesam-pi tejodhātum samāpajjitvā teneva ālokena senāsanam paññapeti; ... Tesam āyasmā dabbo mallaputto tejodhātum samāpajjitvā aṅgulyā jalamānāya purato purato gacchati.* Cf. Vin I 25: *... ahināgo dummano padhūpāyi / ... manussanāgo pi tattha padhūpāyi. / ... ahināgo pāvakova pajjali; / tejodhātusu kusalo, / manussanāgo pi tattha pajjali. / Ubhinnaṃ sajotibhūtānaṃ; / agyāgāraṃ ādittaṃ hoti / sampajjalitaṃ sajotibhūtānaṃ; / ... Atha tassā rattiya accayena; hatā nāgassa acciyo honti' / iddhimato pana thitā / anekavaṇṇā acciyo honti. / Nīlā atha lohitikā; / mañjūthā pītakā phalikaṇṇāyo; / aṅgīrasassa kāye; / anekavaṇṇā acciyo honti. ... Cf. Vin IV 109. S IV 289: *Atha kho āyasmā mahako vihāraṃ pavisitvā sūcighaṭṭikam datvā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhari yathā tālacchiggaḷena ca aggaḷantarikāya ca acci nikkhamitvā tiṇāni jhāpesi, uttarāsaṅgaṃ na jhāpesi.* Ud 93: *Atha kho āyasmato dabbassa mallaputtassa vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātum samāpajjitvā vuṭṭhahitvā parinibbutassasarīrasa jhāyamānassa ḍayhamānassa neva chārīkā paññāyittha na masi.* Paṭi 1 124: *Uparimakāyato aggikkhandho pavattati.* Ap 536: *Chassūrodayakāleva, lokañcākāsi dhūmikam; Yugante viya lokam sā, jālāmālākulam akā.* Cf. S I 145, D III 27.*

⁴⁰⁴ 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 曉了於火界 means “clear understanding of the fire element” since 曉了 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 samāpajjitvā teneva ālokena senāsanam paññapeti; ... Tesam āyasmā dabbo mallaputto tejodhātum samāpajjitvā aṅgulyā jalamānāya.*

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;⁴⁰⁵ (2) causing wind to arise; and (3) causing coolness by attending [to it] and resolving [on it].⁴⁰⁶

⁴⁰⁵ Vism V.31: *Vāyokasiṇavasena vāyugatigamaṇaṃ, vātavutṭhisamuppādananti evamāḍīni ijjhanti.* Vism-mhṭ I 198: *Vāyugatiyā gamaṇaṃ vāyugatigamaṇaṃ, atisīghagamaṇaṃ.* Cf. MW s.v. “vāyugati”. Cf. Vism XII.132/p.404: *Sace icchati, vāyokasiṇavasena vātaṃ adhiṭṭhahitvā tūlapicu viya vāyunā gacchati. Api ca gantukāmatāva ettha pamāṇaṃ. Sati hi gantukāmatāya evaṃkatakacittādhīṭṭhāno adhiṭṭhānavegakkhitto va so jiyāvegakkhitto saro viya dissamāno gacchati.*

⁴⁰⁶ 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.

Cf. S IV 289: *Atha kho āyasmā mahako tathārūpaṃ iddhābhisankhāraṃ abhisankhari, yathā sītako ca vāto vāyi, abbasampilāpo ca assa, devo ca ekamekaṃ phusi.*

Q. What are its benefits?

A. There are five exclusive benefits⁴⁰⁷ of the blue totality: (1) attaining at will to the beautiful liberation (*subhavamokkha*),⁴⁰⁸ (2) obtaining the base of mastery (*abhibhāyatana*) of blue like a blue flower,⁴⁰⁹ (3) [by] resolve (*adhiṭṭhāna*) creating various blue forms;⁴¹⁰ and (4) when practising the blue totality, to see the

⁴⁰⁷ Cf. Vism V.32: *Nīlakasiṇavasena nīlarūpanimmānaṃ, andhakāraṇaṃ, suvaṇṇadubbaṇṇanayena abhibhāyatanapaṭilābho, subhavamokkhādhigamoti 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.

⁴⁰⁸ Because the four colours are beautiful objects, and the aspect of beauty is focussed during the practice of the colour *kasiṇas*, 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, ayaṃ tatiyo vimokkho*. Paṭis II 35: *Subhaṃ teva adhimutto hotī ti vimokkho*. Sv III 830: *Subhaṃ vimokkhan-ti vaṇṇakasiṇaṃ*. Sv II 512: *Subhanteva adhimutto hotī ti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāyaṃ subhan-ti ābhogo natthi, yo pana visuddhaṃ subhaṃ kasiṇamārammaṇaṃ karitvā viharati, so yasmā subhan-ti adhimutto hotī ti vattabbaṃ āpajjati, tasmā evaṃ desanā katā*. Paṭis-a III 552: *Subhanteva adhimuttoti subhamicceva ārammaṇe adhimutto. Tattha kiñcāpi antoappanāyaṃ subhan-ti ābhogo natthi, yo pana appaṭikūlākārena sattārammaṇaṃ pharanto viharati, so yasmā subhanteva adhimutto hoti, tasmā evaṃ uddeso katoti*. S V 119–21: ... *Subhaṃ vā kho pana vimokkhaṃ upasampajja viharati, subhāparamāhaṃ ... mettācetovimuttiṃ vadāmi*.

⁴⁰⁹ Cf. D II 110, D III 260, A V 61, etc.: *Ajjhattaṃ arūpasāññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathā pi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārānaseyyakam ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Evaṃ-eva ajjhattaṃ arūpasāññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Tāni abhibhūya jānāmi passāmi ti evaṃsaññī hoti. Idaṃ pañcamam abhibhāyatanaṃ*.

⁴¹⁰ 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: *Vividhaṃ rūpanimmānasāṅkhātaṃ kubbaṇaṃ etissā athhīti vikubbanā*. Vism XII.24/p.371. ... *vividham-pi senābyūhaṃ dassetī ti evaṃ āgatā iddhi pakatavaṇṇavijahanavikāraṇasena pavattattā vikubbanā iddhi nāma*. Vism XII.138/p.106: *Adhiṭṭhahantena ca pathavikasiṇādīsu aññatarārammaṇato abhiññāpādakajjhānato vuṭṭhāya attano kumārakavaṇṇo āvajjitabbo. ... evarūpo nāma kumārako homī ti adhiṭṭhātabbaṃ*. The gods who delight in creation have the power to change colour at will; see It-a II 121, Sv III 1000: *nimmānaratinoti ... nīlapītādivasena yādisaṃ yādisaṃ rūpaṃ icchanti, tādisaṃ tādisaṃ nimminivā ramanti āyasmato anuruddhassa purato manāpakāvīkā devatā viya* (= A IV 262). When performing the twin-miracle the Buddha emitted colours from his body; see Paṭis I 125: *Channaṃ vaṇṇānaṃ — nīlānaṃ, pītākānaṃ, lohitaṅkānaṃ, odātānaṃ, mañjīṭṭhānaṃ, pabhassarānaṃ — bhagavā caṅkamati, nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti ...*

blue colour everywhere. [The other benefits are the same as those taught under the earth totality.]⁴¹¹

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 disc⁴¹² — or a triangle or square — with a blue colour like that of the Asita flower.⁴¹³ He edges it around with a different colour. Herein he attends to the sign of blue.⁴¹⁴

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.

⁴¹¹ This “other benefits” clause is found at this point in the discussions of the other totalities in this chapter, but is lost here.

⁴¹² Only here and in the other three colour totalities 曼陀羅花, “disc-flower”, *maṇḍala-puppha*, is used instead of just 曼陀羅, *maṇḍala*. 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.

⁴¹³ 阿多思 = *ātasī* or *atosī*. 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.

⁴¹⁴ 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 five⁴¹⁵ 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-yellow⁴¹⁶ 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 Kaṇikāra⁴¹⁷ 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.

⁴¹⁵ Cf. Vism V.33: *Pītakasiṇavasena pītakarūpanimmānaṃ, suvaṇṇan-ti adhimuccanā, vuttanayeneva abhibhāyatanapaṭilābho, subhavimokkhādhigamo cā ti evamādīni ijjhanti.*

⁴¹⁶ 金花, lit. “golden flower”. 金 is “gold(en)”, *suvaṇṇa* or *kañcana*. Possibly Saṅghapāla misinterpreted Pāli *kaṇikāra-puppha*, as Skt *kanaka-puṣpa*, “gold(en)-flower”. Below — see next footnote — *kaṇikāra-puppha*, is transliterated as 迦尼迦羅花.

⁴¹⁷ *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 flower⁴¹⁸ 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.

⁴¹⁸ The herb *Pentapetes phoenicea*, the Scarlet Pentapetes or Noon Flower.

Q. What are its benefits?

A. There are eight⁴¹⁹ 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.⁴²⁰ 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.

⁴¹⁹ 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 odātarūpanimmānaṃ, thīnamiddhassa dūrabhāvakaṛaṇaṃ, andhakāravidhamanaṃ, dibbena cakkhunā rūpadassanathāya ālokakaraṇan-ti evamādīni ijhanti.*

⁴²⁰ Cf. *D* II 111: *Seyyathā pi nāma osadhi-tārakā odātā odāta-vaṇṇā 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”.⁴²¹

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

⁴²¹ “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 *ugghāṭita*, “removed from, unfastened from”. Cf. Paṭis-a I 80: *Ākāsakaṣiṇan-ti paricchedākāso, tadārammaṇañ-ca jhānaṃ, kaṣiṇugghāṭimākāso, tadārammaṇañ-ca ākāsānañcāyatanaṃ*. Paṭis-a I 128: *Ākāsakaṣiṇan-ti kaṣiṇugghāṭimākāso paricchedākāsakaṣiṇañ-ca*. Vism X.7–8/p.327: *Kaṣiṇam-pi ugghāṭiyamānaṃ neva ubbaṭṭati na vivaṭṭati, kevalaṃ imassa amanasikārañ-ca ākāso ākāsoṭi manasikārañ-ca paṭicca ugghāṭitaṃ nāma hoti, kaṣiṇugghāṭimākāsamattaṃ paññāyati. Kaṣiṇugghāṭimākāsan-ti vā kaṣiṇaphuṭṭhokāsoṭi vā kaṣiṇavivittākāsan-ti vā sabbametaṃ ekam-eva*.

A. It is said to be the attainment of the base of boundless consciousness.⁴²⁵ 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.⁴²⁶

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.⁴²⁷

(1) “Wherever he wishes”: Whether in the village or wilderness, wherever he wishes he enters upon [an attainment] (*samāpajjati*).

⁴²⁵ Paṭis-a I 128: *Viññānakasiṇan-ti kasiṇuggahātimākāse pavattaviññānaṃ. Tattha kasiṇavasena kasiṇuggahātimākāse, kasiṇuggahātimākāsavasena tattha pavattaviññāṇe uddhamadhotiriyatā veditabbā, paricchedākāsakasiṇassa pi vaḍḍhanīyattā tassa vasena pīti.*

⁴²⁶ A V 67: *Etadaggaṃ, bhikkhave, imesaṃ aṭṭhannaṃ abhibhāyatanānaṃ yadidaṃ ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānihāsāni ’tāni abhibhuyya jānāmi passāmī ti, evaṃsaññī hoti.*

⁴²⁷ 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].⁴²⁸ [424c]⁴²⁹
- (5) “In ascending order”: Entering upon the first jhāna attainment, he [ascends the attainments] successively until the base of neither-perception-nor-non-perception.⁴³⁰ (6) “In descending order”: [Beginning] from the base of neither-perception-nor-non-perception, he [descends the attainments] successively until the first jhāna.

⁴²⁸ 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”, *yāvaticchakaṃ*, but 如其所樂時 seems to suggest “at any time, whenever”, in the first sense of *yadicchakaṃ* 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: *Paṭhamajjhānaṃ yatthicchakaṃ yāvaticchakaṃ yāvaticchakaṃ āvajjati; ... samāpajjati; ... adhiṭṭhāti; ... vuṭṭhāti; ... paccavekkhati; paccavekkhanāya dandhāyitattaṃ natthīti paccavekkhanāvāsī.* Pug 11: ... *samāpattinam. So ca kho nikāmalābhī hoti akicchalābhī akasiralābhī; yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjatipi vuṭṭhātīpi.* Cf. D II 71: ... *aṭṭha vimokkhe anulomam-pi samāpajjati, paṭilomam-pi samāpajjati, anulomapaṭilomam-pi samāpajjati, yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjatipi vuṭṭhātīpi.* Paṭis-a I 317: *Paṭhamajjhānaṃ yatthicchakan-ti yattha yattha padese icchati gāme vā araṇṇe vā, tattha tattha āvajjati. Yadicchakan-ti yadā yadā kāle sītakāle vā uṇhakāle vā, tadā tadā āvajjati. Atha vā yaṃ yaṃ paṭhamajjhānaṃ icchati pathavikasiṇārammaṇaṃ vā sesārammaṇaṃ vā, taṃ taṃ āvajjati. Ekekakasiṇārammaṇassā-pi jhānassa vasiṭānaṃ vuttattā purimayojanāyeva sundaratarā. Yāvaticchakan-ti yāvatakaṃ kālaṃ icchati accharāsaṅghātamattaṃ sattāhaṃ vā, tāvatakaṃ kālaṃ āvajjati. ... Dandhāyitattan-ti avasavattibhāvo, alasabhāvo vā. Sv II 513: Yatthicchakan-ti okāsaparidīpanaṃ, yattha yattha okāse icchati. Yadicchakan-ti samāpattidīpanaṃ, yaṃ yaṃ samāpattim icchati. Yāvaticchakan-ti addhānaparicchedadīpanaṃ, yāvatakaṃ addhānaṃ icchati. Dhātuk-a 180: Yatthicchakan-ti yasmim okāse samāpattim appetvā nisīdituṃ icchati. Yadicchakan-ti kasiṇajjhānaṃ vā ānāpānājjhānaṃ vā brahmagavihārajjhānaṃ vā asubhajjhānaṃ vā ti yaṃ yaṃ samāpattim appetvā nisīdituṃ icchati. Yāvaticchakan-ti addhānaparicchedena yattakaṃ kālaṃ icchati. Idaṃ vuttam hoti yattha yattha taṃ taṃ samāpattim tattakaṃ addhānaṃ samāpajjitum-pi vuṭṭhātum-pi icchati, tattha tattha taṃ taṃ samāpattim tattakaṃ addhānaṃ samāpajjitum-pi vuṭṭhātum-pi na sakkoti. Candaṃ vā sūriyaṃ vā ulloketvā imasmim cande vā sūriye vā ettakaṃ thānaṃ gate vuṭṭhahissāmī ti paricchinditvā jhānaṃ samāpanno yathāparicchedena vuṭṭhātum na sakkoti, antarāva vuṭṭhāti; samāpattiyā appaṇatāyāti.*

⁴²⁹ Item 4, “unimpeded”, is not explained; perhaps because the meaning is obvious.

⁴³⁰ D II 156 *Atha kho bhagavā paṭhamajjhānaṃ samāpajji. Paṭhamajjhānā vuṭṭhahitvā dutiyajjhānaṃ samāpajji. ... Tatiyajjhānā vuṭṭhahitvā catutthajjhānaṃ samāpajji.* Cf. Vism XII.374: *Paṭhamajjhānato pana paṭṭhāya paṭipāṭiyā yāva nevasaññānāsaññāyatanaṃ, tāva punappunaṃ samāpajjanaṃ jhānānulomaṃ nāma. Nevasaññānāsaññāyatano paṭṭhāya yāva paṭhamajjhānaṃ, tāva punappunaṃ samāpajjanaṃ jhānapaṭilomaṃ nāma. Paṭhamajjhānato paṭṭhāya yāva nevasaññānāsaññāyatanaṃ, nevasaññānāsaññāyatano paṭṭhāya yāva paṭhamajjhānan’ti evaṃ anulomapaṭilomavasena punappunaṃ samāpajjanaṃ jhānānulomapaṭilomaṃ nāma.*

- (7) “In ascending and descending order”: He successively enters upon the fourth jhāna and [then] ascends or descends.⁴³¹
- (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.⁴³²
- (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 two⁴³³ 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.⁴³⁴

⁴³¹ 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: *Paṭhamajjhānato paṭṭhāya yāva nevasaññānāsaññāyatanaṃ, nevasaññā-nāsaññāyayatano paṭṭhāya yāva paṭhamajjhānan’ti evaṃ anulomapaṭilomavasena punappunaṃ samāpajjanaṃ jhānānulomapaṭilomaṃ nāma.*

⁴³² 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”, = *vaḍḍheti*, does not make sense here in the context of skipping. Saṅghapāla must have misunderstood *ukkantika*. 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.

⁴³³ Several editions given in the footnote in the Taishō edition have “two”, 二, instead of Taishō’s “three”, 三.

⁴³⁴ 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”.⁴³⁵

The clear knowing (*sampajañña*) 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 retaining⁴³⁶ 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

⁴³⁵ Cf. Vism VI.1/p.178, As 196: *bhastā viya vāyunā uddham jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena uddhumātattā uddhumātaṃ, uddhumātam-eva uddhumātakaṃ. Paṭikkūlattā vā kucchitaṃ uddhumātan-ti uddhumātakaṃ. Tathārūpassa chavasārassetaṃ adhivacanaṃ.*

A III 323–24; M I 58; D II 295: ... *bhikkhu seyyathā pi passeyya sarīraṃ sīvatikāya chaḍḍitaṃ ... uddhumātakaṃ ... so imam eva kāyaṃ upasaṃharati: Ayam pi kho kāyo evaṃ-dhammo evam-bhāvī etaṃ anatīto ti.*

⁴³⁶ 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: *Sādhukaṃ upadhāretabbañceva vavathhapetabbañcā ti sakkaccaṃ satiyā sallakkhetabbañceva paññāya nicchetabbañ-ca. Sati hi dhāraṇā ti niddiṭṭhā, dhāraṇaṇcettha sallakkhaṇaṃ. Paññā pavicayo ti niddiṭṭhā, pavicayo cettha nicchayoti. Atha vā upadhāretabbanti satipubbaṅgamāya paññāya upalakkhetabbaṃ. 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 (*saṃvega-bahula*); (5) dispelling of greed for sense-pleasures (*kāmarāgavinodana*); (6) abandoning of the intoxication with [physical] form (*rūpa-mada*);⁴³⁷ (7) one abandons intoxication with health (*arogyamada*); (8) one is destined for a good destination (*sugati*); and (9) one is destined for the deathless (*amataparāyaṇa*).

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.⁴³⁸ 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.”⁴³⁹ And so with the termite-mount, etc. [425a]

⁴³⁷ Sn-a I 250: *Svāyamevaṃvidho kāyo yadā āyuusmāvīññāṇāpagamena mato vātabharitabhasā viya uddhumātako vaṇṇaparibhedena vinīlako susānasmim niratthaṃva kaliṅgaram chaḍḍitattā apaviddho seti, atha na dānissa puna uṭṭhānaṃ bhavissatī ti ekamsato yeva anapekkhā honti ñātayo. Tatha matoti aniccataṃ dasseti, setī ti nirīhakattaṃ. Tadubhayena ca jīvitabalamadappahāne niyojēti. Uddhumātoti saññānavipattiṃ dasseti, vinīlakoti chavirāgavipattiṃ. Tadubhayena ca rūpamadappahāne vaṇṇapokkharataṃ paṭicca mānappahāne ca niyojēti. AI 146: Tayome ... madā. Katame tayo? Yobbanamado, ārogyamado, jīvitamado. J V 100: Madāti, mahārāja, ārogyayobbanajīvitamadasaṅkhātā tividhā madā pamādo nāma jāyati.*

⁴³⁸ See Vism VI.18–22, which gives the source as the “commentaries”: *Aṭṭhakathāsu vuttena vidhinā gantabbaṃ, vuttañhettaṃ: Uddhumātakaṃ asubhanimittaṃ uggaṇhanto eko adutiyo gacchati upaṭṭhitāya satiyā asammuṭṭhāya antogatehi indriyehi abahigatena mānasena gatāgatamaggaṃ paccavekkhamāno. Yasmiṃ padese uddhumātakaṃ asubhanimittaṃ nikkhittaṃ hoti, tasmim padese pāsānaṃ vā vammikaṃ vā rukkaṃ vā gacchaṃ vā lataṃ vā sanimittaṃ karoti, sarammaṇaṃ karoti. Sanimittaṃ katvā sarammaṇaṃ katvā uddhumātakaṃ asubhanimittaṃ sabhāvabhāvato upalakkheti, vaṇṇato pi līngato pi saññānato pi disato pi okāsato pi paricchedato pi sandhito vivarato ninnato thalato samantato. So taṃ nimittaṃ suggahitaṃ karoti, sūpadhāritaṃ upadhāreti, suvatthitaṃ vavattapeti. So taṃ nimittaṃ suggahitaṃ katvā sūpadhāritaṃ upadhāretvā suvatthitaṃ vavattapetvā eko adutiyo gacchati ... paccavekkhamāno. The first part is repeated and explained at 425a24ff.*

⁴³⁹ Cf. Vism VI.19 (see previous fn), of which Ñānamoli’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-mḥ I 104 (Be, § 109): *Sanimittaṃ karotī ti saha nimittaṃ karotī, asubhaṃ pāsāñādinimittena saha karotī vavattapeti. Atha vā asubhanimittaṃ, pāsāñādinimittañ-ca saha ekajjhaṃ karonto vavattapento sanimittaṃ 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 nature⁴⁴⁰ 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” (*vaṇṇato*): 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.⁴⁴¹
- (2) “Through shape” (*saṅṭhānato*): [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.⁴⁴²
- (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 pāsāṇādiṃ samānārammaṇaṃ karoti, saha vā ārammaṇaṃ karoti, ekārammaṇaṃ viya ubhayaṃ ārammaṇaṃ karoti, ekajjhaṃ viya ca aparāparaṃ sallakkhento pāsāṇādiṃ, asubhanimittaṅcā ti dvayaṃ ārammaṇaṃ karoti ti attho.

Compare the discussion of creating monastery boundaries by announcing signs at Sp V 1035: ... *eso pabbato nimittan-ti evaṃ nimittaṃ kittetabbaṃ. Etaṃ pabbataṃ nimittaṃ karoma, karissāma, nimittaṃ kato, nimittaṃ hotu, hoti bhavissatī ti ...* Cf. Kkh 5.

⁴⁴⁰ 自性修行, literally corresponds to *sabhāvabhāvāna*, “development of the intrinsic nature”, but this is a misintrepretation of *sabhāvabhāvāna* as in the Vism parallel. Nett-a 129: *Sabhāvabhāvāvatoti sabhāvalakkaṇato*.

⁴⁴¹ See Vism VI.36: *kāḷassa vā odātassa vā maṅguracchavino vā ti vaṇṇato vavatthapetabbaṃ*: “... 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 rasso vā kāḷo vā odāto vā maṅguracchavi vā kiso vā thūlo vā ti attho*. M II 40: *dīghā vā rassā vā majjhimā vā kāḷī 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 maṅguramacchacchavi*, = 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.

⁴⁴² Two methods in the *Visuddhimagga* are combined here: “through (sexual) mark” and “through shape”, *liṅgato & saṅṭhānato*. Vism VI.37–38 *Liṅgato pana itthiliṅgaṃ vā purisaliṅgaṃ vā ti avatthapetvā paṭhamavaye vā majjhimavaye vā pacchimavaye vā thitassa idaṃ sarīran-ti vavatthapetabbaṃ. Saṅṭhānato uddhumātakassa saṅṭhānavaseneva idamassa sīsasaṅṭhānaṃ, ... idaṃ jaṅghāsasaṅṭhānaṃ, idaṃ pādasaṅṭhānan-ti vavatthapetabbaṃ*. 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 saṅṭhānato vavatthapetabbaṃ*.

- (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,⁴⁴³ 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.⁴⁴⁴
- (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.⁴⁴⁵ 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.”⁴⁴⁶
- (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 fathoms⁴⁴⁷ away from the sign.⁴⁴⁸

⁴⁴³ 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 idaṃ sarīraṃ adho pādatalena upari kesamatthakena tiriyāṃ tacena paricchinnāṃ, yathāparicchinne ca thāne dvattiṃsakunāpabharitamevā ti vavatthapetabbaṃ.*

⁴⁴⁴ Cf. *Vism* VI.46: *Vivaratoti vivaraṃ nāma hatthantaraṃ pādantaraṃ udarantaraṃ kaṇṇantaran-ti evaṃ vivarato vavatthapetabbaṃ. Akkhīnam-pi nimmīlitabhāvo vā ummīlitabhāvo vā mukhassa ca pihitabhāvo vā vivaṭabhāvo vā vavatthapetabbo.*

⁴⁴⁵ I.e., protuberances and depressions of the body; see the *Vism* parallel in the next footnote.

⁴⁴⁶ This combines the two methods at *Vism* VI.47–48: *Ninnatoti yaṃ sarīre ninnatthānaṃ akkhikūpo vā antomukhaṃ vā galavātako vā, taṃ vavatthapetabbaṃ. Atha vā ahaṃ ninne thito sarīraṃ unnateti vavatthapetabbaṃ. Thalatotī yaṃ sarīre unnatthānaṃ jaṇṇukaṃ vā uro vā nalātaṃ vā, taṃ vavatthapetabbaṃ. Atha vā ahaṃ thale thito sarīraṃ ninneti vavatthapetabbaṃ.*

⁴⁴⁷ 尋 = *yuga*, a yoke, about four *hattha* or cubits / forearm-lengths = about 1.8 metre or a fathom.

⁴⁴⁸ The explanation is quite different from the one given at *Vism* VI.49, but see *Vism* VI.27/p.183: *Evaṃ tiṭṭhamānenāpi nātidūre nāccāsanne nānupādaṃ nānusiṣaṃ thātabbaṃ. Atidūre thitassa hi ārammaṇaṃ avibhūtaṃ hoti. Accāsanne bhayamuppajjati. Anupādaṃ vā anusiṣaṃ vā thitassa sabbaṃ asubhaṃ samaṃ na paññāyati. Tasmā nātidūre nāccāsanne oloketassa phāsukaṭṭhāne sarīravemajjhābhāge thātabbaṃ.*

The meditator, thus correctly defining it in its entirety, grasps the sign well,⁴⁴⁹ retains it well, and establishes it well. The meditator, having grasped the sign well, having retained it well and having defined it well,⁴⁵⁰ 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.⁴⁵¹

[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].⁴⁵²

[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.

⁴⁴⁹ 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 taṃ nimittaṃ suggahitaṃ karoti, sūpadhāritaṃ upadhāreti, suvatthitaṃ vavatthapeti. So taṃ nimittaṃ suggahitaṃ katvā sūpadhāritaṃ upadhāretvā suvatthitaṃ vavatthapetvā eko adutiyo gacchati ... paccavekkhamāno*. Cf. Vism VI.50.

⁴⁵⁰ 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 *svāvatthitaṃ avatthāpeti* of Paṭis-a III 553, which the translator interpreted as *svādhiṭṭhitam adhiṭṭhāti* as in A IV.418, etc.

⁴⁵¹ Cf. Vism VI.20–21: *So taṃ nimittaṃ suggahitaṃ katvā sūpadhāritaṃ upadhāretvā suvatthitaṃ vavatthapetvā eko adutiyo gacchati upaṭṭhitāya satiyā asammuṭṭhāya antogatehi indriyehi abahigatena mānasena gatāgataṃ paccavekkhamāno. So caṅkamanto pi tabbhāgiyaññeva caṅkamaṃ adhiṭṭhāti. Nisīdanto pi tabbhāgiyaññeva āsanam paññapeti.*

⁴⁵² Vism VI.26: *Paṭivātaṃ gacchantassa hi kuṇapagandho ghānaṃ paharivā matthaluṅgaṃ vā aṅkhobheyya, āhāraṃ vā chaḍḍāpeyya, ...*

[Q.] What is the purpose of characterizing the surrounding signs?

A. It is for non-delusion.⁴⁵³

“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.⁴⁵⁴ 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].⁴⁵⁵

[Q.] What is the purpose of reviewing the path by which he came and went?

[A.] It is for proceeding along the track.⁴⁵⁶

“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,⁴⁵⁷ 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

⁴⁵³ Vism VI.21: *Samantā nimittupalakkhaṇā asammohatthā asammohānisamsā.*

⁴⁵⁴ Vism VI.56–57: ... *taṃ matasarīraṃ uṭṭhahitvā ṭhitam viya ajjhottharamānaṃ viya anubandhamānaṃ viya ca hutvā upaṭṭhāti, so taṃ bībhacchaṃ bheravārammaṇaṃ disvā vikkhittacitto ummattako viya hoti, bhayaṃ chambhitattaṃ lomahaṃsaṃ pāpuṇāti. ...* VI.66: *Uggahanimittaṃ virūpaṃ bībhacchaṃ bhayānakaṃ hutvā upaṭṭhāti ti ...*

⁴⁵⁵ Vism VI.21: *Ekādasavidhena nimittaggāho upanibandhanattho upanibandhanānisamsa.*

⁴⁵⁶ Vism VI.21: *Gatāgatamaggapaccavekkhaṇā vīthisampañipādanatthā vīthisampañipādanānisamsā.* 起次第法, lit. “giving rise to order/process method”, *uppādeti/pavattati anukkama/kama/prakama dhamma/pañipadā.* This corresponds to *vīthi-sampañipādana* at Vism VI.21, which Ñānamoli translates as “keeping [the mind] on the track”. Cf. Vism-mḥt 201: *Vīthisampañipādanatthā ti kammaṭṭhānavīthiyā sammadeva pañipādanatthā.* Vism VI.59/p.187: *sā kammaṭṭhānavīthiyā sampañipādanatthā ti.* Vism VI.63/p.188: *Kammaṭṭhānaṃ purimākāreṇeva vīthiṃ pañipajjati.*

⁴⁵⁷ Cf. Vism VI.22/p.181: *So ānisamsadassāvī ratanasāññī hutvā cittikāraṃ upaṭṭhapetvā sampiyāyamaṇo tasmim ārammaṇe cittaṃ upanibandhati addhā imāya pañipadāya jarāmaṇahā parimuccissāmī ti. So vivicca kāmehi ... paṭhamaṃ jhānaṃ 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].⁴⁵⁸ [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 (*appanā*). 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.⁴⁵⁹

The rest is as was taught fully above. [425c]

The perception of the bloated is finished.

⁴⁵⁸ 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 dubbalatā ārammaṇassa vitakkabaleneva cittaṃ ekaggaṃ hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetuṃ, tasmā paṭhamajjhānamevettha hoti, na dutiyādāni.* Cf. Vism VI.67. Cf. Abhidh-av-pt II 221: *Paṭhamajjhānikā ti paṭhamajjhānasseva ārammaṇabhūtā, paṭikkūlabhāvato pana itaresaṃ ārammaṇāni na honti. Paṭikkūle pi hi visaye vitakkabalena paṭhamajjhānaṃ appeti caṇḍasotanadiyaṃ arittabalena nāvā viya. Sesāni pana tadabhāvato na tesu appenti.*

⁴⁵⁹ Vism VI.87: *Paṭikkūlepi ca etasmiṃ ārammaṇe addhā imāya paṭipadāya jarāmarāṇamhā parimuccissāmī ti evamānisaṃsadassāvītāya ceva nīvaraṇasantāpappahānena ca pītisomanassaṃ uppajjati, bahuṃ dāni vetanaṃ labhissāmī ti ānisaṃsadassāvino pupphachaddakassa 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]⁴⁶⁰ — this is the livid. The clear knowing of the sign of the livid — this is called “perception of the livid”.⁴⁶¹ 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 (*paṭikūla*) 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”.⁴⁶²

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.

⁴⁶⁰ 如青所染色隨生。

⁴⁶¹ Cf. A III 323–4; M I 58, D II 295: ... *seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ... vinīlakaṃ ...*

⁴⁶² Cf. M III 91: ... *sarīraṃ sīvathikāya chaḍḍitaṃ ... uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ; ...*

67 Perception of the cut up

Q. What is “the cut up” (*vicchiddaka*)?⁴⁶³ 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 perforated⁴⁶⁴ 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].⁴⁶⁵ 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?

⁴⁶³ 斬斫離散, lit. “chopped/cut up and severed/separated”. 斬斫 = “chopped (off)”, “cut (off)”; 離散 = “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: *Vicchiddaṃ vuccati dvidhā chindanena apadhāritaṃ* (v.l. *apavāritaṃ*), *vicchiddam-eva vicchiddakaṃ. Paṭikūlattā vā kucchitaṃ vicchiddan-ti vicchiddakaṃ. Vemajjhe chinnassa chavasariṃssettaṃ adhivacanaṃ*. Cf. Vism VI.72: *Vicchiddakaṃ yuddhamaṇḍale vā corāṭaviyaṃ vā susāne vā yattha rājāno core chindāpentī. Araññe vā pana sīhabyagghehi chinnapurisaṭṭhāne labbhati. ...*

⁴⁶⁴ 復說所擲死屍. Or “scattered”, “rejected”, “cast away”. 擲 = *khitta*? This could be an interpretation of *vichaḍḍa*, “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.

⁴⁶⁵ See the similar passage at the perception of the scattered. Cf. Vism VI.72: *... daṇḍakena vā ekaṅgulantaraṃ katvā upanāmetabbaṃ. Evaṃ upanāmetvā vicchiddakapaṭikkūlaṃ vicchiddakapaṭikkūlan-ti manasikāro pavattetabbo. Tattha uggahanimittaṃ majjhe chiddaṃ viya upaṭṭhāti. Paṭibhāganimittaṃ pana paripuṇṇaṃ 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”.⁴⁶⁶ 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”.⁴⁶⁷ 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.

⁴⁶⁶ Cf. D II 295, M I 58, A III 324: ... *sarīraṃ sivathikāya chaddītaṃ kākehi ... kulalehi ... gijjhehi ... kankehi ... sunakhehi ... byagghehi ... dīpīhi ... siṅgālehi vā* [v.l.: *gijjhehi vā khajjamānaṃ suvānehi vā khajjamānaṃ sigālehi vā (sī. syā. kaṃ. pī.)*] *khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ.*

⁴⁶⁷ Cf. A III 324; M I 58; D II 296–7: ... *aṭṭhikāni apagata-sambandhanāni disā-vidisāsu vikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena kaṭaṭṭhikaṃ aññena piṭṭhikaṅṅakaṃ aññena sīsakaṭāhaṃ,*... Cf. Vism VI.6: *Vividhaṃ khittaṃ vikkhittaṃ, vikkhittaṃ-eva vikkhittakaṃ. ... Aññena hatthaṃ aññena pādaṃ aññena sīsan-ti evaṃ tato tato khittassa chavasārīrass’ etam-adhivacanaṃ.*

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”.⁴⁶⁸ 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.⁴⁶⁹

The perception of the slain and scattered is finished.

71 Perception of the blood-smear

Q. What is “the blood-smear” (*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-smear”: a corpse smeared by blood running from chopped hands, feet, body, and limbs — this is called “the blood-smear”.⁴⁷⁰

The clear knowing of the sign of the blood-smear — this is called “perception of the blood-smear”.

The undistracted dwelling of the mind [in this perception] is its practice. The retaining of the sign of the blood-smear 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.

⁴⁶⁸ Cf. Vism VI.7: *Hatañ-ca taṃ purimanayeneva vikkhittakañcā ti hatavikkhittakaṃ. Kākapadākārena aṅgapaccaṅgesu satthena hanitvā vuttanayena vikkhittassa chavasārīrass’ etam-adhivacanaṃ.*

⁴⁶⁹ Vism VI.75: *Hatavikkhittakam-pi vicchiddake vuttappakāresuyeva thānesu labbhati. ... VI.76: Lohitakaṃ yuddhamaṅḍalādāsu laddhappahārānaṃ hatthapādādāsu vā chinnesu ...*

⁴⁷⁰ Cf. Vism VI.8: *Lohitaṃ kirati vikkhipati ito cito ca paggharaṭi ti lohitakaṃ. Paggharita-lohitamakkhitaṃ chavasārīrass’ etam-adhivacanaṃ. A III 324; M I 58; D II 296: ... sarīraṃ sīvathikāya chaḍḍitaṃ atṭhisamkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ ...*

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” (*puḷavaka*)? How is it practised? What are its characteristic, essential function, and footing? What are its benefits? How is its sign grasped?

A. “Maggot-infested”:⁴⁷¹ 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”.⁴⁷²

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”.⁴⁷³ 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

⁴⁷¹ 虫臭 lit. “maggot-stinking”.

⁴⁷² A II 17; A V 106, 310: *Puḷavakasaññā*. Also S V 131: *Puḷavakasaññā bhikkhave bhāvītā bahulikatā mahato phāsuvihārāya saṃvattati*.

⁴⁷³ Cf. D II 296, M I 58: ... *sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasāṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ ... apagatamaṃsalohitaṃ nahārusambandhaṃ ... aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni ...*

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”.⁴⁷⁴

Someone who has a foul occupation⁴⁷⁵ 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.⁴⁷⁶

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.⁴⁷⁷

If the sign of foulness manifests by way of colour, one should meditate by way of the [colour] totalities.⁴⁷⁸ 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.⁴⁷⁹

⁴⁷⁴ Vism VI.11: *Tattha visabhāgarūpaṃ āpāthamāgacchati, tadeva vā sarīraṃ visabhāgaṃ hoti. Purisassa hi itthisarīraṃ itthiyā ca purisasarīraṃ visabhāgaṃ, ...*

⁴⁷⁵ I.e., an occupation, such as a butcher, charnel ground worker, or surgeon, which involves foul objects.

⁴⁷⁶ 不起淨想 is a corruption. The text should read 不起不淨想.

⁴⁷⁷ 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.

⁴⁷⁸ Vism VI.79/p.192: *Taṃ pana vaṇṇato setan-ti oloketassa na upaṭṭhāti, odātakasiṇa-sambhedo hoti. Tasmā aṭṭhikan-ti paṭikkūlavaseneva oloketabbaṃ.*

⁴⁷⁹ 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 (*sañṭhāna*)]⁴⁸⁰ 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] cleanliness⁴⁸¹ should develop the perception of the festering. The others are also to be understood [in the same way].⁴⁸²

Furthermore, because the sign of foulness is not [easy] to obtain,⁴⁸³ 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].⁴⁸⁴

Q. Why are these [signs] not to be extended?⁴⁸⁵

⁴⁸⁰ The specific object of greed is missing from the text. It has been supplied in brackets from the parallel at Vism VI.85: *uddhumātakaṃ sarīrasañṭhānavipattippakāsanato sañṭhānarāgino sappāyaṃ*. The sixth benefit of the perception of the bloated given above is the abandoning of the intoxication with [a beautiful physical] form (*rūpa-mada*).

⁴⁸¹ 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: *Vipubbakaṃ kāyavaṇaṇapaṭibaddhassa duggandhabhāvassa pakāsanato mālāgandhādivasena samuṭṭhāpitarāgandharāgino sappāyaṃ*.

⁴⁸² 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.

⁴⁸³ Cf. Vism VI.65: ... *itarāni kammaṭṭhānāni sulabhāni. Idaṃ pana ekam-eva vā dve vā divase tiṭṭhati, tato paraṃ vinīlakādībhāvaṃ pāpuṇāti ti natthi ito dullabhataranti*.

⁴⁸⁴ 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. Evaṃ santepi yvāyaṃ asubhappabhedo vutto, so sarīrasabhāvappattivasena ca rāgacaritabhedavasena cā ti vedītabbo. Chavasārīraṃ hi paṭikkūlabhāvaṃ āpajjamānaṃ uddhumātakasabhāvappattaṃ vā siyā, vinīlakādīnaṃ vā aññatarasabhāvappattaṃ. Iti yādisaṃ yādisaṃ sakkā hoti laddhuṃ, tādise tādise uddhumātakapaṭikkūlaṃ vinīlakapaṭikkūlan-ti evaṃ nimittaṃ gaṇhitabbam-evā ti sarīrasabhāvappattivasena dasadhā asubhappabhedo vutto ti vedītabbo. Visesato cettha uddhumātakaṃ sarīrasañṭhānavipattippakāsanato sañṭhānarāgino sappāyaṃ. Vinīlakaṃ chavirāgavipattippakāsanato sarīravannaṇarāgino sappāyaṃ. ... Aṭṭhikaṃ sarīraṭṭhīnaṃ paṭikkūlabhāvappakāsanato dantasampattirāgino sappāyan-ti. Evaṃ rāgacaritabhedavasenaṇpi dasadhā asubhappabhedo vutto ti vedītabbo*.

⁴⁸⁵ 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 (*vītarāga*) 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.⁴⁸⁶ 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’.”⁴⁸⁷ And as the Elder Sīgālapitā 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.⁴⁸⁸

The ten kinds of foulness are finished.

⁴⁸⁶ See Vism VI.83–85 in preceding fn. Cf. Vism VI.67: *Tassa paṭibhāganimittapaṭilābhasama kālam-eva bahiddhā kāmānaṃ amanasikārā vikkhambhanavasena kāmacchando pahīyati.*

⁴⁸⁷ Dhs 182–184. ... *rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi ... paṭhamam jhānaṃ upasampajja viharati parittaṃ appamāṇārammaṇaṃ ... appamāṇaṃ parittārammaṇaṃ ... appamāṇaṃ appamāṇārammaṇaṃ pathavīkasiṇaṃ....* Cf. As 197 on Dhs 54 (§ 263–64): *Asubhārammaṇassa ca avaḍḍhanīyattā, paritte uddhumātakaṭṭhāne uppannanimittārammaṇaṃ parittārammaṇaṃ, mahante appamāṇārammaṇaṃ veditabbaṃ.* Dhs 54: *Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati uddhumātakasaññāsahagataṃ, ... aṭṭhikasaññāsahagataṃ ...*

⁴⁸⁸ Th 18: *Ahū Buddhassa dāyādo, bhikkhu Bhesakaḷāvane, / kevalaṃ aṭṭhisaññāya aphari pathaviṃ imaṃ. / Maññehaṃ kāmarāgaṃ so khippaṃ eva pahīyatī ti.* 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 (*samudraparyantāṃ pṛthivīmasthisamkalāṃ pūrṇāmadhimucyate*) 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”.⁴⁸⁹

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.⁴⁹⁰

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 visualisations; see Greene 2012: 175–183. See Ch. 8 fn. 712 for translations of the Sūtra passages.

⁴⁸⁹ Nidd I 457, Paṭis I 174: *Buddho ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvaṃ patto*. Paṭis-a II 484: *Sayambhū ti upadesaṃ vinā sayam-eva bhūto. Anācariyako ti sayambhūpadassa atthavivaraṇaṃ. Yo hi ācariyaṃ vinā saccāni paṭivijjhati, so sayambhū nāma hoti. Pubbe ananussutesū ti ādi anācariyakabhāvassa atthappakāsaṇaṃ. Ananussutesū ti ācariyaṃ ananussutesu. Sāmaṃ-ti sayam-eva. Abhisambujjhī ti bhusaṃ sammā paṭivijjhi. Tattha ca sabbaññutaṃ pāpuṇī ti tesu ca saccesu sabbaññubhāvaṃ pāpuṇi. Yathā saccāni paṭivijjhantā sabbaññuno honti, tathā saccānaṃ paṭividdhattā evaṃ vuttaṃ. Sabbaññutaṃ patto ti pi pāṭho. Balesu ca vasībhāvan-ti dasasu ca tathāgatabalesu issarabhāvaṃ 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: *Imasmiṃca pana, mahārāja, lokuttare dhamme sabbaññutañāṇappaṭivedhāya natthi tathāgatassa anuttaro anusāsako, sayambhū, mahārāja, tathāgato anācariyako, tasmā kāraṇā tathāgatena bhaṇitaṃ ’na me ācariyo atthi, sadiso me na vijjati. Sadevakasmim lokasmim, natthi me paṭipuggalo ti*. Cf. Bv-a 48. The ten powers are described below.

⁴⁹⁰ 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 asamussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo, ayaṃ vuccati sati. Imāya satiyā 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:⁴⁹¹ (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*),⁴⁹² (12) he is destined for a good destination (*sugati*), (13) or is destined for the deathless, and (14) as the **Suttanettipada* states:⁴⁹³ “When someone eagerly recollects the Buddha, he becomes as worthy of veneration as a Buddha-image house.”⁴⁹⁴

76 Procedure

Q. What is the procedure?

A. The beginner meditator goes into solitude, concentrates his mind completely, and makes it undistracted.⁴⁹⁵ With an undistracted mind, he recollects the

⁴⁹¹ Only fourteen benefits are actually given. Cf. *Vism* VII.67/p.213: ... *sathari sagārovo hoti sappattisso, saddhāvepullaṃ sativapullaṃ paññāvepullaṃ puññāvepullaṃ-ca adhigacchati, pītipāmojjabahulo hoti, bhayabheravasaho dukkhādhivāsanasamattho, sathārā saṃvāsasaññaṃ paṭilabhati. Buddhagūṇānussatiyā ajjhāvutthañcassa sarīram-pi cetiyagharamiva pūjārahaṃ hoti. Buddhabhūmiyaṃ cittaṃ namati. Vītikkaṃitabbavatthusamāyoge cassa sammukhā sathārāraṃ passato viya hīrottappaṃ paccupaṭṭhāti. Uttari appaṭivijjhanto pana sugatiparāyano hoti.*

⁴⁹² *Vism*-mḥ I 266: *Buddhabhūmiyaṃ cittaṃ namati buddhagūṇānaṃ mahantabhāvassa paccakkhato upaṭṭhānato.* The term *buddhabhūmi* here refers to the plane or position of Buddhas; see D-ṇṭ II 30: *Buddhabhūmin-ti buddhaṭṭhānaṃ, āsavakkhayañānaṃ, sabbaññutaññāna-ca. Bodhisattabhūmi nāma bodhisattaṭṭhānaṃ pāramisambharañānaṃ, bhūmisaddo vā avatthāvācako, buddhāvattaṃ, bodhisattāvattāyan-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, saṅghagūṇādhigamāya*). *Vim* only states that the benefits are the same as in the *buddhānussati* section.

⁴⁹³ 修多羅涅底里句. See Intro. § 6.

⁴⁹⁴ 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.”: *Buddhagūṇānussatiyā ajjhāvutthañcassa sarīram-pi cetiyagharamiva pūjārahaṃ 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 *cetiyaḡra* caves at Ajanta, Bhaja, and Karla.

⁴⁹⁵ 攝一切心. Lit. “concentrates/focuses with his whole mind”. Cf. 428b07–8. Cf. *Vism* VII.2/ p. 198: *yoginā patirūpasenāsane rahogatena paṭisallīnena 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.”⁴⁹⁶ Consequently, he reached perfection in all qualities.⁴⁹⁷

“Fortunate One” (*bhagavā*): Because he gains the world’s reverence (*garu*),⁴⁹⁸ 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,⁴⁹⁹ he is called “the Fortunate One”. Because he is the master of the path factors,⁵⁰⁰ 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

guṇā anussaritabbā. Ps II 243: Sabbacetasā samannāharitvā ti appamattakam-pi vikkhepaṃ akaronto sakalacittena samannāharitvā. Spk II 197: Sabbacetasā samannāharitvā ti cittassa thokam-pi bahi gantuṃ adento sabbena samannāhāracittena samannāharitvā.

⁴⁹⁶ Cf. A I 206: *Idha, visākhe, ariyasāvako tathāgataṃ anussarati iti pi so bhagavā araham sammāsambuddho, vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. Tassa tathāgataṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati. Ye cittassa upakkilesā te pahīyanti, ... Cf. D III 76; A I 168; Sn 132.*

⁴⁹⁷ 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 mahābhinhārassa sakalassa vā samsāradukkhassa sabbaññiguṇānaṃ pāraṃ pariyantaṃ gato ti pāragato. Ap-a 238: Sabbattha sabbesu guṇesu pāraṃ pariyantaṃ gato ... Ap-a 229: Sabbattha sakalaguṇagaṇe pāraṃ pariyantaṃ gato paramaṃ koṭiṃ sampatto. Cf. S I 195: Evaṃ sabbaṅgasampannaṃ, muniṃ dukkhassa pāraguṃ; Anekākārasampannaṃ, payirupāsan-ti gotaman-ti. Spk I 284: Dukkhaṃ pāraguṃ-ti dukkhaṃ pāraṃ gataṃ. ... Evaṃ sabbaṅgasampannan-ti evaṃ sabbaguṇasampannaṃ. Anekākārasampannan-ti anekehi guṇehi samannāgataṃ.*

⁴⁹⁸ 得世稱譽故名世尊. See Sv I 33, Ud-a 24, It-a I 5f., etc.: “The Fortunate One is the revered one/guru. As he is revered (*garuṃ*) in the world, they say ‘Fortunate One’”: *Bhagavā ti garu. Garuṃ hi loke bhagavā ti vadanti. Ayañ ca sabbaguṇavisitthātāya sabbasattānaṃ garu, tasmā bhagavā ti veditabbo. Porāṇehi pi vuttaṃ: bhagavā ti vacanaṃ seṭṭhaṃ, bhagavā ti vacanaṃ uttamaṃ. Garugāravayutto so, bhagavā tena vuccatī ti.: Bhagavā ti garu; ... sabbasattānaṃ garu, tasmā bhagavā ti veditabbo. ... Cf. Ap v. 210: Yo sabbalokassa garu, loko [v.l. loke] yassa tathā garu; Tathā pi lokācariyo, loko tassānuyvattako.*

⁴⁹⁹ Vism VII.4/p.198, Spk II 20: *Bhagavato ti bhāgyasampannassa. Arahato ti rāgādi-arīnaṃ hatattā, samsāracakkassa vā arānaṃ hatattā, paccayānaṃ vā arahatā arahā ti evaṃ guṇato uppannānāmadheyyassa. Sammāsambuddhassā ti sammā nayena hetunā sāmaṃ paccattapurisakārena cattāri saccāni buddhassa.*

⁵⁰⁰ 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: ... *maggadhammānaṃ pana sammādiṭṭhi ādināṃ ...*

called “the Worthy One”. Because he has broken the spokes of the wheel of *samsāra*, he is “the Worthy One”.⁵⁰¹

“Rightly Enlightened One” (*sammāsambuddho*): Because he has rightly understood all things in every way (*sabbākārato*), he is called “the Rightly Enlightened One”.⁵⁰² 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”.⁵⁰³

“One who is Endowed with True Knowledge and Conduct” (*vijjā-carāṇa-sampanna*): “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-ñāṇa-vijjā*), the true knowledge which is the knowledge of the passing away and the arising of beings (*cutūpapāta-ñāṇa-vijjā*) and the true knowledge which is the knowledge of the destruction of the contaminations (*āsavakkhaya-ñāṇa-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.⁵⁰⁴

⁵⁰¹ Cf. Vism VII.4/p.198, Sp I 112; etc.: *Ārakā hi so sabbakilesehi maggena savāsānānaṃ kilesānaṃ viddhaṃsitaṭṭā ti ārakattā; te ca anena kilesārayo maggena hatā ti arīnaṃ hatattā pi arahaṃ*. See Endo 2002a: 173 & 355 n.38.

⁵⁰² 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: ... sammāsambuddhaṃ; yaṃkiñci ñeyyaṃ nāma, tassa sabbassa pi sabbākārato aviparītato sayam-eva abhisambuddhattā ti vuttaṃ hoti*.

⁵⁰³ Cf. A IV 176: *... avijjaṇḍakosaṃ padāletvā ekova loke anuttaraṃ sammāsambodhiṃ abhisambuddho. Ahañ-hi, brāhmaṇa, jeṭṭho seṭṭho lokassa*. Paṭis I 174: *Eko anuttaraṃ sammāsambodhiṃ abhisambuddho ti buddho*. Nid II 456: *Kathaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambuddho ti eko?*

⁵⁰⁴ According to the Pāli commentarial tradition the *cutūpapāta-ñāṇa-vijjā*, as the *dibba-cakkhu*, applies to both the present and future, while no time is given for the *āsavakkhayañāṇa*. See Mp IV 90, Sp I 169: *... ahaṃ pana pubbe-nivutthakkhandha-paṭicchādaṃ avijjaṇḍakosaṃ bhinditvā paṭhamaṃ tāva pubbenivāsānussatiñāṇavijjāya jāto, tato sattānaṃ cutipaṭisandhipaṭicchādaṃ avijjaṇḍakosaṃ padāletvā dutiyaṃ dibba-cakkhuñāṇavijjāya jāto, puna catusaccapaṭicchādaṃ avijjaṇḍakosaṃ padāletvā tatiyaṃ āsavānaṃ khayañāṇavijjāya jāto; evaṃ tīhi vijjāhi tikkhattuṃ jāto. Sā ca me jāti ariyā suparisuddhā ti idaṃ dassesi. Evaṃ dassento ca pubbenivāsāñāṇena atītaṃsañāṇaṃ,*

“Conduct” (*caraṇa*) means: “possessed of virtue and concentration”.

“Virtue” means: “the base (*thāna*, *vatthu*) of all wholesome states”.

[“Concentration”] means “all attainments” (*samāpatti*). [Hence, he is called “endowed with conduct (*caraṇa-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”.⁵⁰⁵

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.⁵⁰⁶

dibbacakkhunā paccuppannānāgatamsañānaṃ, āsavakkhayaena sakalalokiyalokuttara-guṇan-ti evaṃ tīhi vijjāhi sabbe pi sabbaññuguṇe pakāsetvā attano ariyāya jātiyā jeṭṭhaseṭṭhabhāvaṃ brāhmaṇassa dassesīti. Cf. Ps I 128.

The text has 智明, *ñāṇavijjā*, instead of just 明. *Ñāṇavijjā* is also used in the Pāli passage quoted above. Cf. Vjb 53: *Dibbacakkhuñāṇavijjā ti dibbacakkhum-eva dassanaṭṭhena ñāṇaṃ, tassa tassa atthassa vindanaṭṭhena vijjā ti attho.* Cf. M I 22–4.

⁵⁰⁵ 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 *caraṇa*; see 437a21 and Vism VII.30: *Tatra hi vipassanāñāṇena 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 *caraṇa*. “All attainments”, i.e., all the concentration attainments, should be the explanation of “concentration”, which is *caraṇa*. Cf. Vism VII.30: *Bhagavā imāhi vijjāhi iminā ca caraṇena samannāgato, tena vuccati vijjācaraṇasampanno ti.* Cf. M I 398: *Yam-pi mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim; ... indriyesu guttadvāro ... bhojane mattaññū hoti ... jāgariyaṃ anuyutto ... sattahi saddhammehi samannāgato ... catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, idampissa hoti caraṇasmim. Yañ-ca kho, mahānāma, ariyasāvako anekavhitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam-pi jātim dvepi jātiyo ... pe ... iti sākāraṃ sa-uddesaṃ anekavhitam pubbenivāsaṃ anussarati, idampissa hoti vijjāya; yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya. Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno iti pi caraṇasampanno iti pi vijjācaraṇasampanno itipi.* Cf. D I 100.

⁵⁰⁶ 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],⁵⁰⁷ when there is debate about the path,⁵⁰⁸ 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.⁵⁰⁹ Through being endowed with conduct, he is the saviour of the world, rescuing the fearful.⁵¹⁰ Through true knowledge and freedom (*vijjāvimutti*),⁵¹¹ he penetrated the ultimate truth (*paramattha*). Through conduct, he crosses [others] over [to the further shore] and acts for the good of the world.⁵¹²

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 sabbaññutaṃ pūretvā ñhitā. Carāṇasampadā mahākāruṇikataṃ. So sabbaññutāya sabbasattānaṃ atthānatthāṃ ñatvā mahākāruṇikatāya anattāṃ parivajjetvā atthe niyojati. Yathā taṃ vijjācarāṇasampanno.* *Vism*-mhṭ I 233: *Carāṇadhammapariyāpannattā karuṇābrahmavihārassa, so cettha mahagatabhāvappattā sādharmaṇabhāvoti āha carāṇasampadā mahākāruṇikataṃ pūretvā ñhitā ti. Yathā sattānaṃ anattāṃ parivajjetvā atthe niyojanaṃ paññāya vinā na hoti, evaṃ nesam atthānatthājananaṃ satthu karuṇāya vinā na hoti ti ubhayam-pi ubhayattha sakiccakam-eva siyā. ... Ettha ca vijjāsampadāya satthu paññāmahattaṃ pakāsitāṃ hoti, carāṇasampadāya karuṇāmahattaṃ. ... Cf. Mp IV 90: ... evaṃ tīhi vijjāhi sabbe pi sabbaññuḡeṇ pakāsetvā ñtano ariyāya jātiyā jehasetthabhāvaṃ brāhmaṇassa dassesi. Evaṃ vutte verañño brāhmaṇo ti evaṃ bhagavatā lokānukampakena brāhmaṇaṃ anukampamānena niguhitabbe pi attano ariyāya jātiyā jettāsetthabhāve vijjāttayapakāsikāya dhammadesanāya. Cf. Cp-a 289, Sv-ṭ I 93: ... mahābodhisattacarītehi visādābhāvo pasādasambuddhidassanasavanāussaraṇāvattāsupsī sattānaṃ hitasukhapaṭilābhahetubhāvo ca sampajjati. Tathā hi paññāya buddhabhāvasiddhi, karuṇāya buddhakammasiddhi, paññāya sayam tarati, karuṇāya pare tāreti ... Cf. Bv v. 22: aho jino lokahitānukampako; Bv v. 77–79: Dasa pāramī tayā dhīra, kīdisī lokanāyaka ... Pubbenivāsānugatāya buddhiyā, pakāsayī lokahitaṃ sadevake.*

⁵⁰⁷ 處 = *ñhāna*, *vatthu*, *āyatana*. See 427c04: 知是處非處. Cf. *ñhānakusala*, D III 212, Dh 229.

⁵⁰⁸ 以起論道, lit. “through arises/arising theory (*vāda*)/ discussion path”.

⁵⁰⁹ 饒益不饒益 lit. “compassionating those who are not compassionated”.

⁵¹⁰ 作救怖畏, perhaps “he puts an end to fear”. 世間依 = *lokanātha* or *lokaṇṇisaraṇa*, see Vin-ṭ I 7: *Nātho ti lokaṇṇisaraṇo, lokasāmī lokanāyako ti vuttaṃ hoti. ... sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ ekaṇṇisaraṇo patiṭṭhā.*

⁵¹¹ 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”: *Vijjāvimuttī ti vijjāyeva vimutti. Idamekaṃ mātikāpadaṃ.* Paṭis II 243: *Vijjāvimuttī ti nekkhammaṃ vijjatī ti vijjā, kāmacchandato muccatī ti vimutti. Vijjanto muccati, mucchanto vijjatī ti, vijjāvimutti.* Cf. Mp V 43: *Vijjāvimuttin-ti phalaññāṇa-ceva sesasampayutta-dhamme ca.* In English it is best rendered as a *dvanda* compound.

⁵¹² 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 ditṭhadhammikasamparāyikā atthā lokatthā ti ayaṃ viseso.* Cp-a 289, Sv-ṭ I 93: *mahābodhisattacarītehi visādābhāvo ... paññāya sayam tarati, karuṇāya pare tāreti.* Cf. Kv 562: ... *bhagavā kāruṇiko lokahito lokānukampako lokatthacaro.* M I 83: ... *mam-eva taṃ sammā vadamāno vadeyya ... lokānukampāya atthāya hitāya sukhāya devamanussānan-ti.*

With regard to all teachings, he is self-made, without a teacher.⁵¹³ 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,⁵¹⁴ 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.⁵¹⁵

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 (*saṅgha*, *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,⁵¹⁶ by specific characteristics (*salakkhaṇa*), by dependent arising, by the wholesome, unwholesome and the functional (*kiriya*), by the various aggregates, by the various elements, by the

⁵¹³ 於一切事自然無師。See 426b27 and Ch. 8 fn. 489.

⁵¹⁴ Cf. A I 190: *ime dhammā kusalā, ime dhammā anavajjā, ... ime dhammā samattā samādinna hitāya sukhāya samvattanā ti*. A V 242: *Sammādiṭṭhi ... sammāvimutti ayaṃ vuccati ... anavajjo dhammo ti*.

⁵¹⁵ *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) *ayaṃ saṅkhāraloko pi sabbathā vidito. Yasmā panesa sabbesam-pi sattānaṃ āsayam jānāti, anusayam jānāti, caritam jānāti, adhimuttim jānāti, apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, bhabbe abhabbe satte jānāti. Tasmāssa sattaloko pi sabbathā vidito*.

⁵¹⁶ 定相, elsewhere in Vim (e.g., 413b20) this corresponds to *samādhi-nimitta*. Instead of 一切業 read 一切行 as at 427a12.

various sense bases, by knowledge which is true knowledge,⁵¹⁷ 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,⁵¹⁸ he is called “the unexcelled one”. Furthermore, because he is without an equal, and because he is the best (*seṭṭha*), incomparable one who cannot be excelled by others, he is called “the Unexcelled One”.⁵¹⁹

“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 who has been taught in a past existence.⁵²⁰ The Fortunate One, because he leads [beings along] the eightfold path to freedom,⁵²¹ and disciplines beings, is called “the Leader of Men to be Tamed”.⁵²²

“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,⁵²³ he is called “the Teacher of Deities and Humans”.

Thus, in these ways and by these means one should recollect the Tathāgata. [427b]

⁵¹⁷ 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-vijjā*, 426c19.

⁵¹⁸ 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: *sambuddhaṃ lokajeṭṭhaṃ anuttaraṃ*; A IV 176: ... *anuttaraṃ sammāsambodhiṃ abhisambuddho. Ahañhi, brāhmaṇa, jeṭṭho seṭṭho lokassa.*

⁵¹⁹ Cf. Sn 237: *varo varaññū varado varāharo anuttaro* ... Sn-a I 277: ... *eteḥi lokuttaraguṇehi adhikassa kassaci abhāvato anuttaro ... anuttaro tattha tattha asadisatāya* ... Sn-a II 443: *Attano pana guṇehi visiṭṭhatarassa abhāvā anuttaro*. Paṭis-a II 485: *sabbasattaseṭṭhā ca sammāsambuddhā.*

⁵²⁰ 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 *kāraṇa*, “reason”.

⁵²¹ 世尊御八解脫道, lit. “path of the eight liberations”. At 407a08 and 428a02 八解脫 stands for *aṭṭha-vimokkha*, the “eight liberations”. 解脫道, “path to freedom”, is the title of this book, see 399c20, etc.

⁵²² Cf. Sn-a II 443: *Vicitrehi vinayanūpāyehi purisadamme sāretī purisadammasārathi.*

⁵²³ 教誠見思惟道, 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 (*asaṅkheyyakappa*), he observed the faculties of a hundred thousand trillion (*ayuta*) worldlings. At first,⁵²⁴ 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”.⁵²⁵ In order to attain enlightenment (*bodhi*) he completely fulfilled giving, virtue, renunciation, patience, truth, resolution, loving-kindness, equanimity, energy, and wisdom.⁵²⁶

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*;⁵²⁷ his resolution, through the Dumb Cripple’s *Jātaka*; his loving-kindness through the Sakka *Jātaka*; his equanimity through the Goose-skin *Jātaka*; [his energy]⁵²⁸ through the Merchant Chief *Jātaka*; and [his wisdom] through the Deer *Jātaka*.

⁵²⁴ I.e., after his enlightenment, *sambodhi*. 初慈哀世間。

⁵²⁵ Cf. It 123: *Danto damayataṃ seṭṭho, santo samayataṃ isi, mutto mocayataṃ aggo, tiṇṇo tārayataṃ varo*. D III 54–5: *Buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṅāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti ti*.

⁵²⁶ *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.

⁵²⁷ 普明 = *pū-ming*, “universal light/radiance”, perhaps *samantaprabhā*, *samantāloka*, which are names of bodhisattvas. EKS rendered “Mahāsutasoma birth-story (J 537, Cp 101–1)” but there is nothing in the Chinese that suggests this.

⁵²⁸ 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,⁵²⁹ 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.⁵³⁰ The Fortunate One was endowed with such kinds of birth-stories.

Thus, through his manifold ways of aspiration,⁵³¹ 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 saṃsāra]?⁵³²

A. When he was young, the Fortunate One abandoned the longing for all abodes.⁵³³ He abandoned the longing for child, wife, parents, relatives, and friends.

⁵²⁹ 設樹根菓以為供養, 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.

⁵³⁰ 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 = Lomahaṃsa, 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.

⁵³¹ 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.

⁵³² 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.

⁵³³ 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.⁵³⁴ He aspired to the unconditioned, nibbāna, cessation. In the country of Magadha, on the shore of the Nerañjarā River,⁵³⁵ 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*).⁵³⁶ Through developing the eight noble path factors,⁵³⁷ 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,⁵³⁸ 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 states⁵³⁹ that he attained? [427c]

⁵³⁴ 無所有處 usually correspond to *ākiñcaññāyatana*, but seems out of place here. See Nidd II 545: *Kathaṃ bhagavā pabbajjāsankhātena eko? Bhagavā daharova samāno susu kālakeso bhadrēna yobbanena samannāgato ... puttadārapalibodhaṃ chinditvā nātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ ... agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati ... Kathaṃ bhagavā adutiyaṭṭhena eko? So evaṃ pabbajito samāno eko araññavanapathhāni pantāni senāsānāni paṭisevati ... Kathaṃ bhagavā tañhāya pahānaṭṭhena eko? So evaṃ eko adutiyo ... najjā nerañjarāya tīre bodhirukkhamaṭṭhale mahāpadhānaṃ padahanto mārāṃ sasenaṃ kaṇhaṃ namuciṃ pamattabandhuṃ vidhamitvā ...*

⁵³⁵ The text has “he crossed the Nerañjarā river”, 渡尼連禪河, but this is due to a misunderstanding of *tīre* as Skt *tarā* in *nerañjarāya tīre*. Cf. Ud 1, Vin I 1: ... *bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamaṭṭhale paṭhamābhisambuddho*. Cf. Nidd II 545 in preceding footnote.

⁵³⁶ M I 248–9, II 93, A IV 177: *Iti sākāraṃ sa-uddesaṃ anekavhiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me ... rattiyā paṭhame yāme paṭhamā vijjā adhigatā, ... Iti dibbena cakkhunā ... sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me ... rattiyā majjhime yāme dutiyā vijjā adhigatā, ... āsavānaṃ khayaññāya cittaṃ abhininnāmesim. So idaṃ dukkhaṃ-ti yathābhūtaṃ abbhaññāsim, ... nāparaṃ ithattāyā ti abbhaññāsim. Ayaṃ kho me ... rattiyā pacchime yāme tatiyā vijjā adhigatā, ...*

⁵³⁷ 八正道分, *aṭṭha ariya maggaṅga*. Possibly this corresponds to *ariya aṭṭhaṅgika magga*. Also found with the seven factors of enlightenment at 428b03 & 457a15 and as 八聖道分 at 428a01. Cf. Paṭi II 135: ... *Sammāsamaḍhiparibhāvitā hoti mettācetovimutti. Ime aṭṭha maggaṅgā mettāya cetovimuttiyā āsevanā honti*. Nett 87: *Aṭṭha maggaṅgāni sammādiṭṭhi ... sammāsamaḍhi*. Vism XXII.38/p.679: *niyyānaṭṭhena ca sammādiṭṭhi ādayo aṭṭha maggaṅgā honti*. Abhidh-s 221: ... *maggassa vā aṭṭhaṅgikassa aṅgāni maggaṅgāni*.

⁵³⁸ 以眾行門. See Ch. 8 fn. 531.

⁵³⁹ 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,⁵⁴⁰ 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 possibilities⁵⁴¹ 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;⁵⁴² 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 cleansing⁵⁴³ 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.⁵⁴⁴

These are the ten powers the Fortunate One was endowed with.

“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.

⁵⁴⁰ 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.

⁵⁴¹ Read 處 instead of 戒. The parallel has *thānaso hetuso*.

⁵⁴² 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.

⁵⁴³ 有煩惱無煩惱, *vuṭṭhāna*, “emergence”, (see next footnote) is missing from the text.

⁵⁴⁴ 如來十力, *dasā tathāgatabalāni*. Cf. M I 70–1, S V 304–6, Paṭi II 175–6, Vibh 317: *Katamāni dasa tathāgatabalāni? ... Idha tathāgato thānañ-ca thānato aṭṭhānañ-ca aṭṭhānato yathābhūtaṃ pajānāti. ... tathāgato aṭṭhānāgatapaccuppannānaṃ kammaśāntānaṃ thānaso hetuso vipākam ... sabbatthagāminim paṭipadam. ... anekadhātunānādhātulokaṃ ... sattānaṃ nānādhimuttikataṃ ... parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ ... jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ ... anekavihiṭṭaṃ pubbenivāsaṃ amussarati ... dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajamāne ... Puna caparaṃ tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati*. They are explained at Vibh 335–43, and differently at Peṭ 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.⁵⁴⁵

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?⁵⁴⁶

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.

⁵⁴⁵ Cf. Paṭis I 3, 133: *Dukkhe ñāṇaṃ buddhañāṇaṃ ... dukkhasamudaye ... dukkhanirodhe ... dukkhanirodhagāminiyā paṭipadāya ... atthapaṭisambhīde ... dhammapaṭisambhīde ... niruttapaṭisambhīde ... paṭibhānapaṭisambhīde ... indriya-paropariyatte ... sattānaṃ āsayānusaye ... yamakapāṭihīre ... mahākaraṇā-samāpattiyā ... sabbaññutaññāṇaṃ ... anāvaraṇañāṇaṃ buddhañāṇaṃ.*

⁵⁴⁶ The list of the 18 *buddhadhamma*, or rather “exclusive qualities or attributes of the Buddha” (*āveṇika buddhadhamma*) exactly corresponds to that mentioned in the *Vibhaṅga Mūlaṭṭhā* with the variant reading mentioned at the end: *Vibh-mṭ 2: Aṭṭamaṃse, anāgatamaṃse, paccuppanamaṃse, buddhassa bhagavato appaṭihatamaṃ ñāṇaṃ. Sabbaṃ kāyakammaṃ, sabbaṃ vacīkammaṃ, sabbaṃ manokammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivattaṃ. Natthi chandassa hāni, natthi dhammadesanāya hāni, natthi viriyassa hāni, natthi samādhissa hāni, natthi paññāya hāni, natthi vimuttiyā hāni, natthi davā, natthi ravā, natthi apphūtaṃ, natthi vegayittataṃ, natthi abyāvaṭamaṃ, natthi appatisaṅkhānupekkhā. ... Katthaci (Ce: keci) pana natthi dhammadesanāya hāni ti alikhivā (Ce: apaṭhitvā) natthi chandassa hāni, natthi viriyassa, natthi satiyā ti likhanti (Ce: paṭhanti). Sv III 994: Aṭṭhāsa buddhadhammā nāma: Natthi tathāgatassa kāya-duccaritaṃ, natthi vacī-duccaritaṃ, natthi mano-duccaritaṃ: aṭṭe buddhassa appaṭihatamaṃ ñāṇaṃ, anāgate ..., paccuppanne Buddhassa appaṭihatamaṃ ñāṇaṃ: sabbaṃ kāya-kammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ vacī-kammaṃ ..., sabbaṃ mano-kammaṃ buddhassa bhagavato ñāṇānuparivatti: natthi chandassa hāni, natthi viriyassa hāni, natthi satiyā hāni, natthi davā, natthi ravā, natthi khalitaṃ (Be: calitaṃ), natthi sahasā, natthi avyavaṭo mano, natthi akusala-cittan ti. On the 18 qualities see also Mil 105, 285, Nidd I 178, Paṭis II 195, D-pt 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 impetuosity;
- (15) absence of that which is unclear;
- (16) absence of hurry;
- (17) absence of obscurity; and
- (18) absence of any equanimity that is not due to reflection.

“Absence of dubiousness”: There was no craftiness in his conduct.

“Absence of impetuosity”: There was no rashness in his conduct.⁵⁴⁷

“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 obscurity”: 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*).⁵⁴⁸

⁵⁴⁷ 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 誣誣, 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.

⁵⁴⁸ LC: “The paragraph beginning with ‘absence of impetuosity’ is probably a rendering of the following commentary cited in Vibh-mṭ and subsequent *ṭīkā*s: Vibh-mṭ 2: *Tattha natthi davā ti khiḍḍādhippāyena kiriyā natthi. Natthi ravā ti sahasā kiriyā natthi. Natthi aphuṭan ti ñāṇena aphusitaṃ natthi. Natthi vegāyitattan ti turitakiriyā natthi. Natthi abyāvaṭamano ti nirathako cittasamudācāro natthi. Natthi appaṭisaṅkhānupekkhā ti aññāṇupekkhā natthi.* Note, however, that Sv-ṭ III 67 (Ee) has: *Tattha natthi davā ti khiḍḍādhippāyena kiriyā natthi. Natthi ravā ti sahasā kiriyā natthi ti vadanti. Sahasā pana kiriyā davā, aññaṃ karissāmī ti aññassa karaṇaṃ 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 impetuosity:’ 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,⁵⁴⁹ 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,⁵⁵⁰ and with manifold other wholesome states.⁵⁵¹

Thus, in these ways and by these means, one should recollect the qualities of Fortunate One through the distinctive states he attained.

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”. *Appaṭisaṅkhānūpekkhā*: 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 *āveṇika* 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 *karuṇā* 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 *āveṇika* 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 aññaṃ bhaṇissāmī ti aññaṃ bhaṇati*. Cf. Endo 2002a: 121–133.

⁵⁴⁹ M I 71: *Cattārimāni sārīputta tathāgatassa vesārajjāni*. Cf. Vism XVII.33/524.

⁵⁵⁰ Cf. Paṭi II 173: *Katamāni dasa khīṇāsavabalāni? Idha khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. ... bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti ... vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṃ byantībhūtaṃ 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.*

⁵⁵¹ A longer list of qualities of the Tathāgata, including the above qualities, is found at Sv III 874: *... dasabalassa guṇe anussarituṃ āradhho. So bhagavato sīlaṃ nissāya, samādhim paññaṃ vimuttiṃ vimuttiñāḍassanaṃ nissāya, cattāro satipaṭṭhāne nissāya, cattāro sammappadhāne cattāro iddhipāde cattāro magge cattāri phalāni catasso paṭisambhidā catuyoniparicchedakaññaṃ cattāro ariyavaṃse nissāya dasabalassa guṇe anussarituṃ āradhho. Tathā pañca padhāniyaṅgāni, ... soḷasavidhaṃ ānāpānassatiṃ, aṭṭhārasa buddhadhamme, ekūnavīsati paccavekkhaṇāññaṇi, catucattālīsa ñāṇavatthūni, paropañña kusaladhamme, sattasattati ñāṇavatthūni, catuvīsati koṭisatasahasasamāpattisañcaramahāvajiraññaṃ nissāya dasabalassa guṇe anussarituṃ ārabhi.*

81 Compassion for the world

Q. How should one recollect the qualities of the Fortunate One through his compassion for the world?⁵⁵²

A. The Fortunate One, accomplished in all practices (*carita*), reached the perfection of all qualities.⁵⁵³ 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.⁵⁵⁴ Without making an esoteric and an exoteric [division of doctrine] by clenching [the teacher's fist],⁵⁵⁵ he opened the gates of the deathless.⁵⁵⁶ He established innumerable deities and humans in the fruits of recluseship.⁵⁵⁷ 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 instruction⁵⁵⁸ 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 road⁵⁵⁹ and caused men go to heaven or gain the fruit of freedom. He established his disciples in safety [through teaching] them the Dhamma.⁵⁶⁰ He declared the training-rules and taught the Pātimokkha.⁵⁶¹ 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.

⁵⁵² 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 taṃ sammā vadamāno vadeyya asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya athāya hitāya sukhāya devamanussānan-ti*.

⁵⁵³ See Ch. 8 fn. 497.

⁵⁵⁴ S V 423: ... *etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena ... brahmunā vā kenaci vā lokasminti*.

⁵⁵⁵ D II 99, S V 153: *Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā. Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi*.

⁵⁵⁶ D II 39: *Apārutā tesam amatassa dvārā*.

⁵⁵⁷ D III 227: *Cattāri sāmāññaphalāni: sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ*.

⁵⁵⁸ See AI 170ff, DI 212 ff., Paṭi II 226ff, DI 212 ff., D III 220: *Tīṇi pāṭihāriyāni: iddhi-pāṭihāriyaṃ, ādesanā-pāṭihāriyaṃ, anusāsani-pāṭihāriyaṃ. Ime ... bhagavatā ... sammadakkhātā*.

⁵⁵⁹ M I 118: *Iti kho ... vivaṇṇaṃ mayā khemo maggo sovattiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsītā okacārikā*.

⁵⁶⁰ 已安聲聞住聲聞法. Cf. A V 194: *Abhiññāya kho ahaṃ, uttiya, sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā ti*. D III 132: *atthi kho, āvuso, tena bhagavatā ... sāvakānaṃ dhammā desitā paññattā yāvajīvaṃ anatikkamanīyā*.

⁵⁶¹ Vin III 9: ... *atha satthā sāvakānaṃ sikkhāpadaṃ paññapeti uddissati pātimokkhaṃ ... Vin I 102: yaṃnūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni, tāni nesam pātimokkhuddesaṃ anujāneyyaṃ*

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.⁵⁶² When the mind is undistracted, the hindrances are suspended, the jhāna factors manifest, and [the mind] becomes concentrated in threshold jhāna.⁵⁶³

83 Miscellaneous topics

Q. How is it that one who meditates on the Buddha attains to threshold (*upacāra*) and not to absorption (*appanā*)?

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.⁵⁶⁴

⁵⁶² 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. Paṭiś II 19: *Adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhāpento satiyā carati, avikkhepaṃ karonto samādhinā carati, ...* Paṭiś-a III 543: *Adhimuccantoti adhimokkhaṃ karonto. Saddhāya caratī ti saddhāvasena pavattati. Paggaṇhantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpentoti satiyā ārammaṇaṃ upaṭṭhāpento. Avikkhepaṃ karontoti samādhivasena vikkhepaṃ akaronto.*

⁵⁶³ Cf. Vism IV.31/Vism 125f.: *Tassevaṃ karontassa anukkamena nīvaraṇāni vikkhambhanti, kilesā sannisīdanti, upacārasamādhinā cittaṃ samādhiyati, paṭibhāganimittaṃ uppajjati. ... upacārasamādhinā cittaṃ samāhitamevā ti. Duvidho hi samādhi upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittaṃ samādhiyati upacārabhūmiyaṃ vā paṭilābhabhūmiyaṃ vā. Tatha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitam hoti. Paṭilābhabhūmiyaṃ aṅgapātubhāvena. Ps IV 49: Tassa nīvaraṇā vikkhambhanti, sati santiṭṭhati, upacārena cittaṃ samādhiyati.*

⁵⁶⁴ 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.”⁵⁶⁵

The recollection of the Buddha is finished.

L2. Recollection of the Dhamma

84 Introduction

Q. What is “recollection 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”.⁵⁶⁶

Q. What is “nibbāna”? [428b]

A. The calming of all formations, the relinquishing of all acquisitions, the destruction of craving, fading away, cessation⁵⁶⁷ — this is called “nibbāna”.

stability” since in Vim 威住 can correspond to *upaṭṭhita hoti, samādhīyati, or ṭhitibhāgiya.*

⁵⁶⁵ A III 285: *Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nev’ assa tasmīṃ samaye rāgapariyuṭṭhitaṃ ... na dosapariyuṭṭhitaṃ ... na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugataṃ ev’ assa tasmīṃ samaye cittaṃ hoti tathāgataṃ ārabba. Ujugatacitto kho pana ... ariyasāvako ... labhati dhammūpasamhitaṃ pāmujaṃ, pamuditassa pīti jāyatī, pūtimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.* Mp III 337: *Pamuditassā ti duvidhena pītipāmujjena pamuditassa; pīti jāyatī ti pañcavidhā pīti nibbattati; kāyo passambhati ti nāmakāyo ca karajakāyo ca darathaṭṭhappassadhiyā ṭṭhappassambhati; sukhaṃ ti kāyikacetasiṃ sukhaṃ; samādhīyatī ti ārammaṇe sammā ṭṭhapaṭṭhitaṃ hoti.* D I 73: *Tass’ime pañca nīvaraṇe pahāya attani samanupassato pāmujaṃ jāyati, pamuditassa ... cittaṃ samādhīyati. So vicceva kāmehi ... paṭṭhamajjhānaṃ upasampajja viharati.*

⁵⁶⁶ 修行至泥洹 = *nibbānagāminī paṭipadā.* Cf. Nidd I 365: *cattāro satipaṭṭhāne ... ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañ-ca nibbānagāminiñca paṭipadaṃ vadehi.* Ps I 130–31: ... *adhigatamagge sacchikatanirodhe yathānusiṭṭhaṃ paṭipajjamāne ca apāyesu apatamāne dhāretī ti dhammo, so atthato ariyamaggo ceva nibbānañ-ca. Vuttañhetam: yāvata ... dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyatī ti vitthāro. Na kevalañ-ca ariyamaggo ceva nibbānañ-ca, apica kho ariyaphalehi saddhiṃ pariyattidhammo pi. Vuttañhetam chattaṃānavakavimāne Rāgavirāgamanejamasokaṃ, dhammamasaṅkhatamappaṭikūlaṃ ...* Khp-a 19: *magghaphalanibbānāni dhammo ti eke. Bhāvitamaggānaṃ sacchikatanibbānānañ-ca apāyesu apatanabhāvena dhāraṇato paramassāsavidhānato ca maggavirāgā eva imasmīṃ atthe dhammo ti amhākaṃ khanti.* Th 1247: *Desentaṃ virajaṃ dhammaṃ, nibbānaṃ akutobhayaṃ.* Nidd II-a 22: *Kittayissāmi te dhamman-ti nibbānadhammaṃ nibbānagāminipaṭipadādhammañ-ca te desayissāmi.* Sn-a I 163: *Akkhāti vibhajate idheva dhamman-ti nibbānadhammaṃ akkhāti, attanā paṭividdhattā paresaṃ pākaṭaṃ karoti: idaṃ nibbānan-ti, maggadhammaṃ vibhajati: ime cattāro satipaṭṭhānā ... aṭṭhaṅgiko maggo ti.*

⁵⁶⁷ MI 167: *Idam-pi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.* MI 435: *So tehi dhammehi cittaṃ paṭivāpetvā 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,]⁵⁶⁸ 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,⁵⁶⁹ inviting, leading toward, to be known personally by the wise.”⁵⁷⁰

“The Dhamma is well declared by the Fortunate One”: It is free from extremes;⁵⁷¹ therefore, it is called “well declared” (*svākkhāto*). There is no distortion [of

dhātuyā cittaṃ upasaṃharati etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho...
This definition is also given in the 16th step of mindfulness of breathing.

⁵⁶⁸ 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.

⁵⁶⁹ 無時節, lit. “without time”.

⁵⁷⁰ S II 69; A I 207; D III 5: *Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko opanayiko paccattaṃ veditabbo viññūhīti*.

⁵⁷¹ Vin I 10; S V 421: *Dve me bhikkhave antā pabbajitena na sevitaḥḥā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito. Yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā ...*

Vism VII.745: *Ariyamaggo cettha antadvayaṃ anupagamma majjhimā paṭipadābhūto va majjhimā paṭipadā`ti akkhātattā svākkhāto.*

meaning]⁵⁷² in it; therefore, it is called “well declared”. There are no faults in it and it is endowed with the three kinds of goodness,⁵⁷³ therefore it is called “well declared”. It is completely pure; therefore, it is called “well declared”. It shows nibbāna and the practice leading to nibbāna⁵⁷⁴ — 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 time⁵⁷⁵ — therefore it is called “immediate”.

“Inviting (*ehi-passika*)”: One can instruct another [saying] “You should come to my place and see my goodness (*sudhammatā*)”⁵⁷⁶ — therefore it is called “inviting”.

“Leading toward” (*opanayika*):⁵⁷⁷ 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 freedom⁵⁷⁸ — 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

⁵⁷² 不異 Vism VII.73: *Atthavipallāsābhāvato vā suṭṭhu akkhāto ti svākkhāto*.

⁵⁷³ On the three kinds of goodness, see Ch. 8 § 25.

⁵⁷⁴ 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 nibbānānurūpāya paṭipattiyaṃ paṭipadānurūpassa ca nibbānassa akkhātattā svākkhāto. Yathāha supaññattā kho pana tena bhagavatā sāvakānaṃ nibbānagāminiṃ paṭipadā samsandati nibbānañ-ca paṭipadā ca*.

⁵⁷⁵ Vism VII.81: *Na pañcāhasattāhādibhedaṃ kālaṃ khepetvā phalaṃ deti, attano pana pavattisamanantaram-eva phalado ti vuttaṃ hoti*.

⁵⁷⁶ 來見者汝來我處見我善法性堪教他。

⁵⁷⁷ 乘相應, lit. *yāna-sampayutta/saṃyutta*, “connected with the way” or *yāna-anurūpa/ paṭirūpa/anuloma*, etc., “in conformity with the way”.

⁵⁷⁸ D III 214: *Vijjā ca vimutti ca. Khayeñāṇaṃ anuppādeñāṇaṃ. Sv 985: Khaye ñāṇan-ti kilesakkhaya-kare ariyamagge ñāṇaṃ. Anuppāde ñāṇan-ti paṭisandhivasena anuppādashūte taṃtaṃmaggavajjhakilesānaṃ vā anuppādapariyosāne uppanne ariyaphale ñāṇaṃ*.

way (*yāna*)⁵⁷⁹ and entrance to the deathless;⁵⁸⁰ it is the escape [from *saṃsāra*] (*nissaraṇa*); 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;⁵⁸¹ 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 (*saraṇa*).”

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 persons⁵⁸² — this is called “Saṅgha”. [428c]

When one recollects the qualities of the practice (*paṭipadā*) of the Saṅgha,⁵⁸³ that which is mindfulness, recollection, [remembering; the mindfulness that is recalling, retaining, not forgetting; the mindfulness that is the faculty of

⁵⁷⁹ Cf. SV 5:... *ariyassa aṭṭhaṅgikassa maggassa adhivacanam-brahmayānam iti pi, dhammayānam itipi, anuttaro saṅgāmajayo iti pī ti.*

⁵⁸⁰ Cf. MI 169: *Apārutā tesam amatassa dvārā, ye sotavanto pamuñcantu saddham; / vihimsasaññī paguṇam na bhāsim, dhammam pañītam manujesu brahme ti.*

⁵⁸¹ 師所行 = *satthu-sevita* or *ācariya-sevita*. Possibly this is a mistranslation of *acchariya* “wonderful/marvellous”.

⁵⁸² 聖人和合, *ariya-puggala-samūha*, *ariya-samūha*. Mp II 193: *Saṅghan-ti aṭṭha ariyapuggalasamūham*. Sp-ṭ I 13: *Ariyānam saṅgho samūho ti ariyasaṅgho*. Ud-a 125: *Tassa yathāvuttaguṇassa bhagavato dhammassavanante jātattā siladīṭṭhisāmaññena samhatattā ca sāvakaṅgho ti laddhanāmo aṭṭha-ariyapuggalasamūho*. Cf. Th-a 205, It-a 207.

⁵⁸³ Ud-a 267: *suppaṭipanno ti ādinā ariyasaṅghassa ca guṇe anussari*. Cf. Paṭi-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 (*gāraṇa*) 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.”⁵⁸⁴

Herein, “the Fortunate One’s Saṅgha of disciples is practising well”: It is “practising [well]” (*supaṭipanna*)⁵⁸⁵ because it practises the well taught Dhamma.

⁵⁸⁴ S II 69; A I 208; D III 5: *Supaṭipanno Bhagavato sāvaka-saṅgho ujupaṭipanno Bhagavato sāvaka-saṅgho, nāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisayugāni aṭṭha-purisa-puggalā, esa Bhagavato sāvaka-saṅgho āhuṇeyyo pāhuṇeyyo dakkhineyyo añjali-karaṇīyo anuttaraṃ puññakkhettaṃ lokassā ti.*

⁵⁸⁵ 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/paṭipanna*, “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 *ujupaṭipanno*, which in *Vim* is translated as 軟善, “soft-good”, *mudu-kusala*, which might be a transliteration.

Vism VII.90–92: *Tattha suppaṭipanno ti suṭṭhu paṭipanno, sammāpaṭipadaṃ anivatti-paṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipanno ti vuttaṃ hoti. Bhagavato ovādanusāsaniṃ sakkaccaṃ sunantī ti sāvakā. Sāvakanāṃ saṅgho sāvakasaṅgho, sīladiṭṭhisāmaññatāya saṅghātabhāvamaṃpanno sāvakasamūho ti attho. Yasmā pana sā sammāpaṭipadā uju avāṅkā akuṭṭilā ajimhā, ariyo ca nāyo ti pi vuccati, anucchavikattā ca sāmīcī ti pi saṅkhaṃ gatā. Tasmā tampaṭipanno ariyasaṅgho ujupaṭipanno nāyappaṭipanno sāmīcippaṭipannonotipi vutto. Ettha ca ye maggaṭṭhā, te sammāpaṭipattisamaṅgitāya suppaṭipannā. Ye phalaṭṭhā, te sammāpaṭipadāya adhigantabbassa adhigatattā atītaṃ paṭipadaṃ sandhāya suppaṭipannā ti vedītabbā. Apica svākkhāte dhammavinaye yathānusiṭṭhaṃ paṭipannattā pi apaṇṇakapaṭipadaṃ*

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” (*ujupaṭipanna*) because it has abandoned deceptiveness and craftiness.⁵⁸⁶ It is “practising uprightly” because it has abandoned bodily and verbal crookedness and wickedness.

“Is practising rightly” (*ñāyapaṭipanna*): 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” (*sāmīcīpaṭipanna*): It is “practising properly”, because it practices the way of propriety of the disciples. When practising thus and doing proper deeds (*sāmīcīkamma*), 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]”.⁵⁸⁷ Because they are established in the paths and in the fruits of the paths (*maggaphala*), they are called “the four pairs [of men]”.

paṭipannattā pi suppaṭipanno. Majjhimāya paṭipadāya antadvayamanupagamma paṭipannattā kāyavacīmanovaṅkakuṭīlajimhadossappahānāya paṭipannattā ca ujuppaṭipannattā ca ujuppaṭipanno. Nāyo vuccati nibbānaṃ. Tadatthāya paṭipannattā ñāyappaṭipanno. Yathā paṭipanna sāmīcīpaṭipannārahā honti, tathā paṭipannattā sāmīcīppaṭipanno.

⁵⁸⁶ Vism-mh I 278: *Māyāsāṭṭheyyādīpāpadhammasamucchedena uju. Tato eva gomuttavaṅkābhāvena avaṅkā. Candalekhāvaṅkābhāvena akuṭīlā. Naṅgalakoṭivāṅkābhāvena aṅgimhā. Avaṅkādhābhāvena vā uju.*

⁵⁸⁷ Cf. Khp-a 182, Sn-a I 278: *Cattāri etāni yugāni hontī ti te sabbe pi aṭṭha vā aṭṭhasataṃ vā ti vitthāravasena uddīṭṭhapuggalā saṅkhepavasena sotāpattimaggatṭho phalaṭṭhoti ekaṃ yugaṃ, evaṃ yāva arahattamaggatṭho phalaṭṭhoti ekaṃ yugaṃ-ti cattāri yugāni honti. Sv 1030, Ps II 68: ... ujuppaṭipanno ti ādīnaṃ padānaṃ vasena evarūpaṃ paṭipadaṃ paṭipanno cattāro maggaṭṭhā cattāro phalaṭṭhā ti aṭṭhannaṃ puggalānaṃ 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 fruits⁵⁸⁸ — these are called “the eight kinds [of persons]”.

“Disciples” (*sāvaka* = “hearers”): Due to being endowed with learning (*suta* = hearing),⁵⁸⁹ 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” (*dakkhineyya*): 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”.⁵⁹⁰ [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 Saṅgha⁵⁹¹ 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.”

⁵⁸⁸ Cf. S I 233, A IV 292: *Cattāro ca paṭipannā, cattāro ca phale ṭhitā; Esa saṅgho ujubhūto, ... Khp-a 182, Sn-a I 278: Te hi cattāro ca paṭipannā cattāro ca phale ṭhitāti aṭṭha honti. Pug 13: Cattāro maggasaṅgino puggalā paṭipannakā, cattāro phalasaṅgino puggalā phale ṭhitā.*

⁵⁸⁹ 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 vacanaṃ suṇanti ti sāvaka. Kāmaṇ-ca aññepi suṇanti, na pana sutvā kattabbakiccaṃ karonti. Ime pana sutvā kattabbaṃ dhammānudhammapaṭipattim katvā maggaphalāni pattā, tasmā sāvaka ti vuccanti.* Vism-mḥ I 278: *Yathānusiṭṭhaṃ paṭipajjanena kiccāsiddhito ariyabhāvāvahaṃ savanaṃ sakkaccasavanaṃ nāmā ti vuttaṃ sakkaccaṃ suṇanti ti sāvaka ti, tena ariyā eva nipariyāyato satthu sāvaka nāmā ti dasseti.*

⁵⁹⁰ 最多功德故 or “because of having the utmost qualities”, but in the next line 功德 corresponds to *puñña* not *guṇa*.

⁵⁹¹ 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 (*guṇa*), 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 (*sīlaguṇa*) 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;⁵⁹² (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.

⁵⁹² Vism VII.106/p.222: *Imañ-ca pana sīlānussatiṃ anuyutto bhikkhu sikkhāya sagāravo hoti sabhāgavutti, paṭisanthāre appamatto, attānūvādādibhayavirahito, aṇumattesu vajjesu bhayadassāvī, saddhādivepullaṃ adhigacchati, pītipāmojjabahulo hoti. Uttari appaṭivijjhanto 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.”⁵⁹³

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 (*patiṭṭhā*) 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,⁵⁹⁴ they are “conducive to concentration”.⁵⁹⁵

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]

⁵⁹³ A III 286: ... *ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni*. Cf. M I 322.

⁵⁹⁴ As at 400b13, *avippaṭisāra*, “non-remorse” was misunderstood as Sanskrit *apratīsāra*, 不還; 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 saṃvattanti* and Paṭis I 43: *Evarūpāni sīlāni khaṇḍāni chiddāni sabalāni kammāsāni na bhujissāni na viññūppasatthāni parāmaṭṭhāni asamādhisaṃvattanikāni na avippaṭisāravatthukāni na pāmojjavatthukāni na pītivatthukāni na passaddhivatthukāni na sukhavatthukāni na samādhivatthukāni ... na nibbānāya saṃvattanti*.

⁵⁹⁵ 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 gahaṭṭhasīlāni vā hontu pabbajitasīlāni vā, yesaṃ ādimhi vā ante vā ekaṃ bhinnaṃ, tāni pariyante chinnaṣāṭako viya khaṇḍāni. Yesaṃ vemajjhe ekaṃ bhinnaṃ, tāni majjhe vinividdhasāṭako viya chiddāni. Yesaṃ paṭipāṭiyā dve vā tīni vā bhinnāni, tāni piṭṭhiyā vā kucchiyā vā uṭṭhitena dīghavaṭṭādisaṅghānena visabhāgavaṇṇena kāḷarattādīnaṃ aññatarasārīravaṇṇā gāvī viya sabalāni. Yesaṃ antarantarā ekekāni bhinnāni, tāni antarantarā visabhāgavaṇṇabinduvicitrā gāvī viya kammāsāni. Avisesena vā sabbānipi sattavidhena methunasamyogena kodhūpanāhādīhi ca pāpadhammehi upahatattā khaṇḍāni chiddāni sabalāni kammāsāni ti. Tāniyeva taṇhādāsabyato mocetvā bhujissabhāvākaraṇena na bhujissāni. Buddhādīhi viññūhi na pasatthattā na viññūppasatthāni. Taṇhādīṭṭhīhi parāmaṭṭhattā, kenaci vā ayaṃ te sīlesu doṣo ti parāmaṭṭhuṃ sakkuṇeyyatāya parāmaṭṭhāni. Upacārasamādhim appanāsamādhim vā, atha vā maggasamādhim phalasamādhim vā na saṃvattayanti ti asamādhisaṃvattanikāni. Na samādhisaṃvattanikāni ti pi pāṭho. Keci pana khaṇḍāni ti kusalānaṃ dhammānaṃ appaṭiṭṭhābhūtattā, chiddāni ti pi evaṃ. Sabalāni ti vivaṇṇakaraṇattā, kammāsāni ti pi evaṃ. Na bhujissāni ti taṇhādāsabyaṃ gatattā. Na viññūppasatthāni ti kusalehi garahitattā. Parāmaṭṭhāni ti taṇhāya gahitattā. Asamādhisaṃvattanikāni ti vipaṭisāravatthubhūtattā ti evamatthaṃ vaṇṇayanti.*

through wealth”. It is to be fully understood in accordance with the benefits of virtue taught before.⁵⁹⁶

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]⁵⁹⁷ 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.

⁵⁹⁶ I.e., as at 401a08 /Ch. 2 § 5, where the second and third ways are: “the highest of all lineages, the treasure, and wealth”.

⁵⁹⁷ Cf. Paṭis I 167: *Dānavosaggupaṭṭhānekattaṃ cāgādhimuttānaṃ*, Paṭis-a II 473: *Dānūpasaggupaṭṭhānekattan-ti dānavatthusañkhātassa dānassa upasaggo vosajjanaṃ dānūpasaggo, dānavatthupariccāgacetanā. ... Etena paduddhāravasena cāgānussatisamādhi vutto.*

One who practises recollection of generosity obtains ten benefits: (1) He gives as he wishes;⁵⁹⁸ (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.”⁵⁹⁹

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?

⁵⁹⁸ 隨樂 = *yathāsukha, yathāsaya*?

⁵⁹⁹ A III 287: ... *ariyasāvako attano cāgaṃ anussarati lābhā vata me suladdhaṃ vata me, yohaṃ maccheramalaparīyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇī vossaggarato yācayogo dānasamvibhāgarato ti.*

A. Dependent upon the qualities (*guṇa*) of those born as deities,⁶⁰⁰ 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;⁶⁰¹ (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].⁶⁰² 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.”⁶⁰³ Thus should he recollect his own and the deities' faith, virtue, learning, generosity, and wisdom.

⁶⁰⁰ 依生天功德. Cf. Vism VII.1 & 115: *devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇārammaṇāya satiyā etamadhivacanam*. Sv III 792: *yehi guṇehi samannāgatā devatā devattaṃ pattā, tathārūpānaṃ guṇānaṃ attani atthitaṃ paccavekkhantassā-pi ...*

⁶⁰¹ 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”.

⁶⁰² The text has 有天常生, lit. “there are deities constantly born”. The Pāli text, see next footnote, has *santi devā taduttari*.

⁶⁰³ A III 287: ... *ariyasāvako devatānussatiṃ bhāveti santi devā Cātummahārājikā, santi devā Tāvatiṃsā, ... Tusitā, ... Nimmānaratino, ... Paranimitavasavattino, ... 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*)”?⁶⁰⁴ 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,

santi devā taduttari; yathārūpāya saddhāya samannāgatā. Ito devatā ito cutā tattha uppanā, mayham pi tathārūpā saddhā ... sīlam ... sutam samvijjati; ... cāgo ... paññā samvijjati ti. Yasmim, mahānāma, samaye ariyasāvako attano ca tāsāñ-ca devatānaṃ saddhañ-ca ... paññāñ-ca anussarati nevassa tasmim samaye rāgapariyuṭṭhitam cittam hoti, ... sukhino cittam samādhīyati. Cf. A I 210, A V 331.

⁶⁰⁴ 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. Assāsapassāsanimittārammaṇā sati ānāpānasati. Paṭis I 171: Ānan-ti assāso, no passāso. Apānan-ti passāso, no assāso. Assāsavasena upaṭṭhānaṃ sati, passāsavasena upaṭṭhānaṃ sati. Paṭis-a II 467: Ānan-ti abbhantaram pavisanavāto. Apānan-ti bahinikkhamanavāto. Keci pana vipariyāyena vadanti. Apānañ-hi apetaṃ ānatoti apānan-ti vuccati, niddese (=Paṭis) pana nā-kārassa dīghattamajjh-upekkhitvā āpānanti. Tasmim ānāpāne sati ānāpānasati, assāsapassāsa-pariggāhikāya satiyā etaṃ adhivacanaṃ. 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-breaths⁶⁰⁵ — this is called “mindfulness of breathing” (*ānāpānasati*).

The undistracted dwelling of the mind [in this mindfulness] is its practice. To make manifest the sign⁶⁰⁶ 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.⁶⁰⁷ It causes evil and unwholesome states to disappear and subside whenever they arise. The body does not weary nor do the eyes weary.⁶⁰⁸ The body and mind do not waver or tremble.⁶⁰⁹ It fulfils the four establishments of mindfulness, which fulfil the seven factors of enlightenment, which fulfil freedom.⁶¹⁰ This has been praised

⁶⁰⁵ 出入相. Cf. Vism VII.1/p.197: *Ānāpāne ārabhha uppannā sati ānāpānassati, assāsapassāsanimittārammaṇāya satiyā etam-adhivacanaṃ*. Paṭis-a I 311, Nidd 1-a 36: ... *Ānāpānanimittārammaṇāya satiyā etam adhivacanaṃ*. Paṭis I 185: ... *oḷārikānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā sumanasikatattā sūpadhāritattā niruddhepi oḷārike assāsapassāse, atha pacchā sukhumakā assāsapassāsā pavattanti. Sukhumakānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā sumanasikatattā sūpadhāritattā niruddhepi sukhumake assāsapassāse, atha pacchā sukhumaka-assāsapassāsānaṃ nimittārammaṇatā pi cittaṃ na vikkhepaṃ gacchati*.

⁶⁰⁶ 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”.

⁶⁰⁷ 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 pañīto 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 secanan-ti asecanako, anāsittako abbokiṇṇo pāṭiyekko āveṇiko. Natthi ettha parikammaṇa vā upacārena vā santatā. Ādisamannāhārato pabhuti attano sabhāveneva santo ca pañīto cā ti attho. Keci pana asecanako ti anāsittako ojavanto sabhāveneva madhuro ti vadanti. Evaṃ ayaṃ asecanako ca, appitappitakkhaṇe kāyikacetasikasukhapaṭilābhāya saṃvattanato sukho ca vihāro ti veditabbo*. Vism-mhṭ I 312: *Kecī ti uttaravihāravāsike sandhāyāha*. Mp III 314: *Asecanakan-ti madhurabhāva-karaṇatthāya aññena rasena anāsittakaṃ ojavantaṃ pañītarasam*.

⁶⁰⁸ Cf. S V 317: *neva kāyo kilamati na cakkhūni*. Spk III 264: *Neva kāyo pi kilamati na cakkhūnīti aññesu hi kammaṭṭhānesu kammaṃ karontassa kāyo pi kilamati, cakkhūni pi vihaññanti. Dhātukammaṭṭhānasmīñ-hi kammaṃ karontassa kāyo kilamati, yan-te pakkhipitvā pīlanākārapatto viya hoti. Kasīṇakammaṭṭhāne kammaṃ karontassa cakkhūni phandanti kilamanti, nikkhamitvā patanākārapattāni viya honti. ...*

⁶⁰⁹ S V 316: *Ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā na cittassa iñjitattaṃ vā hoti phanditattaṃ vā*.

⁶¹⁰ M III 82: *Ānāpānasati ... bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti*.

by the Fortunate One: “This is the dwelling of noble ones, the dwelling of Brahmās, and the dwelling of Tathāgatas.”⁶¹¹

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,⁶¹² “[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.”⁶¹³

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”⁶¹⁴ which are the supports (*ārammaṇa*) for the in-breaths and out-breaths.

⁶¹¹ S V 326: *Ānāpānasatisamādhiṃ sammāvadamāno vadeyya ariyavihāro iti pi brahmavihāro iti pi tathāgatavihāro iti pi ti.*

⁶¹² 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.

⁶¹³ S V 311–12: *Idha ... bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati, satova passasati. Dīghaṃ vā assasanto ... passasanto dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto ... passasanto rassaṃ passasāmīti pajānāti; sabbakāyappaṭisaṃvedī ... passasissāmīti sikkhati; passambhayaṃ kāyasaṅkhāraṃ ... pītippaṭisaṃvedī ... sukappaṭisaṃvedī ... cittasaṅkhārappaṭisaṃvedī ... passambhayaṃ cittasaṅkhāraṃ ... cittappaṭisaṃvedī ... abhippamodayaṃ cittaṃ ... samādahaṃ cittaṃ ... vimocayaṃ cittaṃ ... aniccānupassī ... virāgānupassī ... nirodhānupassī ... paṭinissaggānupassī passasissāmīti sikkhati.*

⁶¹⁴ Sv I 210, Mp III 202; Spk I 238: *Parimukhaṃ satim upaṭṭhapetvā ti, kammaṭṭhānābhimukhaṃ satim ṭhapayitvā, mukha-samīpe vā katvā ti attho. Ten’ eva vibhaṅge [Vibh 252]: ayam sati upaṭṭhitvā hoti supaṭṭhitā nāsikagge vā mukha-nimitte vā. Tena vuccati parimukhaṃ*

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 phases⁶¹⁵ 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 blade⁶¹⁶ but does not attend to the perception⁶¹⁷ 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.⁶¹⁸

“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*).⁶¹⁹

satim upaṭṭhapetvā ti. Patis-a II 478: Upanibandhanā nimittan-ti upanibandhanāya satiyā nimittabhūtaṃ kāraṇabhūtaṃ nāsikaggaṃ vā mukhanimittaṃ vā. Upanibandhati etāya ārammaṇe cittan-ti upanibandhanā nāma sati. ... Mukhanimitte vā ti rassanāsiko uttarotthe. Uttaroṭṭho hi mukhe satiyā nimittan-ti mukhanimittan-ti vutto. Vism-mhṭ I 331–32: ... tassā assāsapassāsānaṃ sallakkhaṇassa nimittan-ti upanibandhanānimittaṃ, nāsikaggaṃ, mukhanimittaṃ vā. ... Nāsikagge mukhanimitteti dīghanāsiko nāsikagge itaro mukhaṃ dasanaṃ nimīyati chādīyati etenā ti mukhanimittan-ti laddhanāme uttarotthe. Vibh-a 368: Mukhanimittan-ti cettha uttarotthassa vemajjhappadeso daṭṭhabbo, yattha nāsikavāto paṭihaññati; atha vā parīti pariggahaṭṭho, mukhan-ti niyyānaṭṭho, satī ti upaṭṭhānaṭṭho.

⁶¹⁵ I.e., the beginning, middle, or end of the breath. 時 = *kāla*, *velā*, *samaya*. Cf. Paṭis I 165: *Assāsādimajjhapariyosānaṃ satiyā anugacchato ajjhataṃ vikkhepagatena cittena kāyo pi cittaṃ pi sāraddhā ca honti iñjitā ca phanditā ca, passādimajjhapariyosānaṃ satiyā anugacchato bahiddhā vikkhepagatena cittena kāyo pi ... pe... phanditā ca.*

⁶¹⁶ Read 鋸刀 “saw blade” instead of 鋸力, “strong blade”.

⁶¹⁷ Here and in the next sentence, the text has 想, “perception”, but this character is often confused with 相, *nimitta*.

⁶¹⁸ Cf. Paṭis I 171: *Seyyathā pi rukkho same bhūmibhāge nikkhitto. Tameṇaṃ puriso kakacena chindeyya. Rukkhe phuṭṭhakakacadantānaṃ 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, evaṃ upanibandhanā nimittaṃ. Yathā kakacadantā, evaṃ assāsapassāsā. Yathā rukkhe phuṭṭhakakacadantānaṃ 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-evaṃ bhikkhū nāsikagge vā mukhanimitte vā satim upaṭṭhapetvā nisīno hoti, na āgate vā gate vā assāsapassāsā manasikaroti na āgatā vā gatā assāsapassāsā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesaṃ adhigacchati. Cf. Vism VIII.202/p.281.*

⁶¹⁹ Paṭis I 164: *Assāsādimajjhapariyosānaṃ satiyā anugacchato ajjhataṃ vikkhepagatam cittaṃ samādhissa paripantho. Passāsādimajjhapariyosānaṃ 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.⁶²⁰

He should not attend to different signs⁶²¹ caused by breathing in and out.⁶²² 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.⁶²³

bahiddhāvikkhepagataṃ ... Paṭis I 165: Assāsādimajjhāpariyosānaṃ satiṃ anugacchato ajjhataṃ vikkhepagatena cittaṃ kāyo pi cittaṃ-pi sāraddhā ca honti iñjitā ca phanditā ca. Passāsādimajjhāpariyosānaṃ ... Paṭis-a 470: Paṭhamacchakke assāsādimajjhāpariyosānaṃ ti abhantarapavisaṇavātassa nāsikaggamaṃ vā mukhanimittaṃ vā ādi, hadayaṃ majjhaṃ, nābhi pariyosānaṃ. Taṃ tassa ādimajjhāpariyosānaṃ satiṃ anugacchato yogissa ṭhānaṇānānātinugamanena cittaṃ ajjhataṃ vikkhepaṃ gacchati, taṃ ajjhataṃ vikkhepagataṃ cittaṃ ekatte asaṅṭhahanato samādhissa pariṇāhato. ...

⁶²⁰ Paṭis III.6: *Assāsaṭṭhānaṃ nīkanti taṅhācariyā samādhissa pariṇāhato. Passāsaṭṭhānaṃ ... Assāsaṭṭhānaṃ passāsaṭṭhānaṃ mucchanā samādhissa pariṇāhato. Passāsaṭṭhānaṃ ... Paṭis III.12: Assāsaṭṭhānaṃ nīkanti taṅhācariyā kāyo pi cittaṃ-pi sāraddhā ... Passāsaṭṭhānaṃ ... Assāsaṭṭhānaṃ passāsaṭṭhānaṃ mucchitattā kāyo pi ... Passāsaṭṭhānaṃ ... Paṭis-a 470: Assāsaṭṭhānaṃ nīkanti taṅhācariyā ti nāsikāvātāyattamidaṃ kammaṭṭhānaṃ sallakkheva oḷārikolaṅkassa assāsaṭṭhānaṃ paṭṭhānaṃ nīkanti eva taṅhācariyā. Taṅhācariyā sati ekatte asaṅṭhahanato samādhissa pariṇāhato. Passāsaṭṭhānaṃ nīkanti ti puna assāsaṭṭhānaṃ passāsaṭṭhānaṃ paṭṭhānaṃ nīkanti. ... Assāsaṭṭhānaṃ ti atidīghaṃ atirassaṃ vā assāsaṭṭhānaṃ karontassa assāsaṭṭhānaṃ kāyaccittakilamathassa sabbhāvato tena assāsaṭṭhānaṃ viddhassa pīlittassa. Passāsaṭṭhānaṃ mucchanā ti assāsaṭṭhānaṃ pīlittāyeva passāsaṭṭhānaṃ assāsaṭṭhānaṃ paṭṭhāyato tasmīṃ passāsaṭṭhānaṃ rajjanā. Passāsaṭṭhānaṃ eveda nayo.*

⁶²¹ 種種相, *nānā-nimitta*, or “different aspects”, *nānākāra*. Cf. *Vism VIII.219/p.286: Nimitta ṭhāpayaṃ cittaṃ, nānākāraṃ vibhāvayaṃ; / Dhīro assāsaṭṭhānaṃ, sakaṃ cittaṃ nibandhati ti.*

⁶²² Paṭis I 164 (III.8–9): *Nimittaṃ āvajjato assāsaṭṭhānaṃ cittaṃ vikampati samādhissa pariṇāhato. ... Passāsaṭṭhānaṃ āvajjato assāsaṭṭhānaṃ cittaṃ vikampati ... Atitānūdhānaṃ cittaṃ vikkhepānupatitaṃ ... Anāgatapaṭṭhānaṃ cittaṃ vikampitaṃ ... Paṭis I 164 (III.12): Nimittaṃ āvajjato assāsaṭṭhānaṃ cittaṃ vikampitattā kāyo pi cittaṃ-pi sāraddhā ... Paṭis-a 155. ... nimittan-ti assāsaṭṭhānaṃ phusaṅṭhānaṃ. Assāsaṭṭhānaṃ hi dīghanāsikassa nāsāpūṭaṃ ghaṭṭentā pavattanti, rassaṅkassa uttaroṭṭhaṃ. Yadi hi ayaṃ yogī taṃ nimittam-eva āvajjati, tassa nimittam-eva āvajjamānassa assāsaṭṭhānaṃ cittaṃ vikampati, na patiṭṭhāti ti attho. Tassa tasmīṃ citte appaṭṭhānaṃ samādhissa abhāvato taṃ vikampanaṃ samādhissa pariṇāhato. Yadi assāsaṭṭhānaṃ āvajjati, tassa cittaṃ abhantarapavesana-vasena vikkhepaṃ āvahati, nimitta na patiṭṭhāti, tasmā nimitta vikampati. ... Paṭis-a 156. ... atitānūdhānaṃ cittaṃ-ti phusaṅṭhānaṃ atikkamītvā gataṃ assāsaṭṭhānaṃ vā passāsaṭṭhānaṃ vā anugacchamānaṃ cittaṃ. Vikkhepānupatitan ti vikkhepena anugataṃ, vikkhepaṃ vā sayam anupatitaṃ anugataṃ. Anāgatapaṭṭhānaṃ cittaṃ-ti phusaṅṭhānaṃ appattaṃ assāsaṭṭhānaṃ vā passāsaṭṭhānaṃ vā paṭṭhānaṃ paccāsāmaṇaṃ cittaṃ.*

⁶²³ 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.⁶²⁴ 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.⁶²⁵ This is an obstacle.

103 The sign

When the meditator cleans the mind of the nine lesser afflictions⁶²⁶ 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.⁶²⁷ [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 sign⁶²⁸ of the wind [of the breath], which is not caused by [attending to] shape or colour.⁶²⁹ This is called “the sign”.

mentioned below. The variant reading 觸 “touch” has been translated here, instead of the text’s “negligence”, 懈.

⁶²⁴ Cf. A III 375, Vin I 183: *accāraddhavīriyaṃ uddhaccāya saṃvattati, atilīnavīriyaṃ kosajjāya saṃvattati.*

⁶²⁵ Paṭis I 165 (III.10): *Līnaṃ cittam kosajjānupatitaṃ samādhissa paripantho. Atipaggahitaṃ cittam uddhaccānupatitaṃ samādhissa paripantho.* Paṭis I 165 (III.12): *Līnena cittena kosajjānupatitena kāyo pi cittam pi sāraddhā ca honti iñjitā ca phanditā ca. Atipaggahitena ...* Paṭis-a 471: *Līnan ti atisithilavīriyatādīhi saṅkucitaṃ. Kosajjānupatitan ti kusītabhāvānugataṃ. Atipaggahitan ti accāraddhavīriyatādīhi ati-ussāhitaṃ. Uddhaccānupatitan-ti vikkhepānugataṃ.*

⁶²⁶ 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 12th 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.

⁶²⁷ Vism VIII.214: *Api ca kho kassaci sukhasamphassaṃ uppādayamāno, tūlapicu viya, kappāsapicu viya, vātadhārā viya ca upatṭhātī ti ekacce āhu. Ayaṃ pana aṭṭhakathāsu vinicchayo:...*

Cf. D III 175: *Tassa kho panānanda, ithiratanassa evarūpo kāyasamphasso hoti, seyyathā pi nāma tūlapicuno vā kappāsapicuno vā.* S V 444: *Seyyathā pi ... tūlapicu vā kappāsapicu vā lahuko vātūpādāno same bhūmibhāge nikkhitto...*

⁶²⁸ 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.

⁶²⁹ 形色, *saṅghāna-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: *Athānena taṃ nimittaṃ neva vaṇṇato manasikātabbaṃ, na lakkaṇato paccavekkhitabbaṃ.*

When the meditator has practised, has practised much the sign [of wind], he extends it⁶³⁰ 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 (*pītisukha*). This is called “success” (*sampatti*).⁶³¹

⁶³⁰ 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*-mḥt 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*-mḥt 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 *samādhi* 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 *Vimuttimaggā* (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 vaḍḍhayato vātarāsiyeva vaḍḍhati, okāseṇa ca paricchinnam. Iti sādīnavattā okāseṇa ca paricchinnattā na vaḍḍhetabbaṃ.* *Vism*-mḥt I 131: *Picupiṇḍādivasena upaṭṭhahantam pi nimittam vātasāṅghātasannissayan-ti katvā vuttam vātarāsiyeva vaḍḍhati ti. Okāseṇa paricchinnan-ti nāsikaggamukhanimittādi-okāseṇa saporicchedaṃ. Vāyokasiṇavaḍḍhane viya na ettha koci guṇo, kevalam vātavaḍḍhanamevā ti āha sādīnavattā ti.* Moh 40: *Ānāpānajjhānassā-pi panettha vāyokasiṇe saṅgaho daṭṭhabbo ti.* As 200: *Vāyokasiṇe pana gahite ānāpānajjhānam 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 18th century by Thai monks.

⁶³¹ 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 (*sabbakāyapaṭisaṃvedī*): “A. If the meditator [gains the] concentration of the mindfulness of breathing, the body and mind become completely pervaded with rapture and pleasure (喜樂, *pītisukha*)”; see ch. 8 § 104. Read 喜樂, *pītisukha*, 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: *Pītisukham sabbāvantaṃ-pi kāyaṃ pharamānaṃ.*

Furthermore, there is a meditator who from the beginning sees different signs⁶³² 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).⁶³³ If the meditator's mind is not clearly aware of these different signs, his mind will give rise to different perceptions,⁶³⁴ 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.⁶³⁵

When the mind is heedful, mindfully breathing in and mindfully breathing out, the sign [arises].⁶³⁶ 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,

Tenevāha (D I 74) *nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti ti*; for a translation, see § 27 of this chapter.

⁶³² 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”.

⁶³³ 色 = *rūpa* or *vaṇṇa*, “(visual) form” or “colour”. Both meanings could be intended here; see Ch. 8 fn. 629.

⁶³⁴ The text has “perceptions”, 想, *saññā*, here and in the next four occurrences; see Ch. 8 fn. 628.

⁶³⁵ Cf. Paṭis I 185: *Evaṃ sante vātūpaladdhiyā ca pabhāvanā hoti, assāsapassāsānañ-ca pabhāvanā hoti, ... tañ-ca naṃ samāpattiṃ paṇḍitā samāpajjantipi vuṭṭhahantipi. ... paṭhamā oḷārikā assāsapassāsā pavattanti; oḷārikānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā sumanasikatattā sūpadhāritattā niruddhepi oḷārike assāsapassāsā, atha pacchā sukhmakā assāsapassāsā pavattanti. Sukhumakānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā ..., niruddhepi sukhmake assāsapassāsāe atha pacchā sukhmaka-assāsapassāsānaṃ nimittārammaṇatāpi cittaṃ na vikkhepaṃ gacchati.*

⁶³⁶ 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, paggaṇhanto vīriyena carati, upaṭṭhāpentō satiyā carati, avikkhepaṃ karonto samādhinā carati, ...* Paṭis II 23: *Saddhindriyassa bhāvanāya chando uppajjati, chandavasena saddhivasena saddhindriyaṃ adhimattaṃ hoti. Chandavasena pāmojjaṃ uppajjati, pāmojjavasena saddhivasena Pāmojjavasena pīti uppajjati pūtiavasena Pūtiavasena passaddhi uppajjati, passaddhivasena ... Passaddhivasena sukhaṃ uppajjati, sukhavasena ... Tathāpaggaṇhitaṃ cittaṃ sādhukaṃ ajjupekkhati, upekkhāvasena ... Upekkhāvasena nānattakilesehi cittaṃ vimuccati ...* Paṭis-a III 543: *Adhimuccantoti adhimokkhaṃ karonto. Saddhāya caratī ti saddhivasena pavattati. Paggaṇhantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpentoti satiyā ārammaṇaṃ upaṭṭhāpentō. Avikkhepaṃ karontoti samādhivasena vikkhepaṃ akaronto.*

the hindrances are suspended and the jhāna factors manifest.⁶³⁷ Thus, this meditator, having attained stillness (*upasama*), attains the four jhāna attainments,⁶³⁸ 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 (*ṭhapanā*), and observing (*sallakkhaṇa*).⁶³⁹

⁶³⁷ Cf. Paṭi I 177: *Chandavasena tato sukhumataraṃ dīghaṃ assāsapassāsaṃ addhānasaṅkhāte assasato pi passasato pi pāmojjaṃ uppajjati. Pāmojjasena tato sukhumataraṃ dīghaṃ assāsaṃ addhānasaṅkhāte assasati, ... passāsaṃ ... passasati, ... assāsapassāsaṃ addhānasaṅkhāte assasati pi passasati pi. Pāmojjasena ... assasato pi passasato pi dīghaṃ assāsapassāsaṃ pi cittaṃ vivattati, upekkhā saṅghāti. Imehi navahākārehi dīghaṃ assāsapassāsaṃ kāyo. Paṭi-a II 509: Chando uppajjati ti bhāvanābhivuddhiyā bhīyobhāvāya chando jāyati. Sukhumataranti passambhanasabbhāvato vuttaṃ. Pāmojjaṃ uppajjati ti bhāvanāpāripūriyā pīti jāyati. Assāsapassāsaṃpi cittaṃ vivattati ti assāsapassāse nissāya paṭibhāganimitte uppajjante pakati-assāsapassāsaṃ cittaṃ nivattati. Upekkhā saṅghāti ti tasmiṃ paṭibhāganimitte upacārappanāsamādhīpattiyā puna samādhāne byāpārābhāvato tatraṃ uppajjante upekkhā saṅghāti nāma. Vism VIII.220/p.286: Tassevaṃ nimittupaṭṭhānato pabhūti nīvaraṇāni vikkhambhīāneva honti, kilesā sannisinnāva. Sati upaṭṭhāyeva. Cittaṃ upacārasamādhīnā samāhitam-eva.*

⁶³⁸ 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 *jhānasamādhī*, “jhāna concentration” or just *samāpatti*, “attainment”.

⁶³⁹ Buddhaghosa, who gives 8 methods, does not attribute this teaching to anyone. Vism VIII. 189/p.278: *Tatrāyaṃ manasikāravīdhi: Gaṇanā, anubandhanā, phusanā, ṭhapanā sallakkhaṇā, vivaṭṭana, pārisuddhi, tesaṅ-ca paṭipassanā ti. Tattha gaṇanā ti gaṇanāyeva. Anubandhanā ti anuvahanā. Phusanā ti phuṭṭhaṭṭhānaṃ. Ṭhapanā ti appanā. Sallakkhaṇā ti vipassanā. Vivaṭṭanā ti maggo. Pārisuddhī ti phalaṃ. Tesaṅ-ca paṭipassanā ti paccavekkhaṇā. Vism-mhṭ I 327: ... Ṭhapanā ti samādhānaṃ. Taṃ hi sammadeva ārammaṇe cīttassa ādhānaṃ ṭhapanāṃ hoti. Tathā hi samādhī cīttassa ṭhīti saṅghīti ti niddiṭṭho. Samādhīpaddhānā pana appanā ti āha ṭhapanā ti appanā ti. Anīcatādināṃ sallakkhaṇato sallakkhaṇā vipassanā. Pavattato nimittato ca vinivaṭṭanato vivaṭṭanā nāma maggo. Sakalasaṃkilesa-paṭippassaddhibhāvato sabbaso suddhīti pārisuddhi phalaṃ.*

Dhammajoti (2009) discusses in detail how this teaching is found in the commentarial works of different Buddhist traditions, including the *Vimuttimaggā*. In the *Abhidharma-kośabhāṣya* (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 (upalakṣaṇā)*: 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 Dhammajoti 2009a: 643–44.

[339|20-339|22] *tatra ca gaṇanā nāma āśvāsapraśvāseṣu cittaṃ dattvā ’nabhisamskāreṇa kāyaṃ cittaṃ cādhyupekṣya smṛtīmātreṇa gaṇayatyekaṃ dvau yāvaddaśa / ... [340|02] anugamo nāma anabhisamskāreṇāśvāsapraśvāsānām gatimanugacchati / kiyaddūramete praviśanti vā niṣkrāmanti vā kimete sarvaśarīravāyāopina ekadeśacāriṇa iti / [340|04] tān praviśataḥ kaṇṭhahṛdayanābhikaṭyurujaṅghāpraveśakramaṇa yāvat pādāvanugacchati [340|05] niṣkrāmato vitastivyāmāntaram ... [340|06-340|07] sthāpanā nāma nāsikāgre yāvat pādānṅuṣṭhe sthītāṃ paśyati / [340|07] maṇisūtravat / [340|07-340|08] kīmanugrāhakā ete upadhātākāḥ (= upaghātākāḥ) śītā uṣṇā iti / [340|08] upalakṣaṇā nāma naite kevalā vāyava eva / [340|08-340|10] catvāryetāni mahābhūtāni mahābhūtābhinirvṛttamupādāyarūpaṃ tadāśritāścittacaittā iti pañcaskandhānupalakṣayati / [340|10-340|11] vivarto nāma vāyvalambanāṃ vṛddhiṃ vivartyottareṣu kuśalamūleṣu samñiyojanaṃ yāvadagra-dharmeṣu / [340|11] pariśuddhirdarśanamārgādiṣvavatāraḥ. (Edition of Hackett & Lusthaus on GRETEL, 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 TD4090I2).

* 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 (*vīpula*). According to the strength of the faculties (*indriya*) the breath goes near or far.” The *Śrāvakabhūmi* (II 80, GRETEL 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, nābhīdeśam upādāya, yāvan mukhāgrān nāsikāgrāt, tato vā punar bahiḥ*.

** 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 bzhin du sna’i rtse mo nasrkang pa’i mthe bong gi bar du gnas par lta zhing ci’ di dagphan ’dogs par byed pa zhid gam gnod par byed pa zhid 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,⁶⁴⁰ 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 wind⁶⁴¹ 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,⁶⁴² 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.⁶⁴³

*** 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. sthāpanaiveyaṃ 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 損 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; Dhammajoti 2009b: 440ff.

⁶⁴⁰ 攝算. The character 攝 usually means “to include” but here seems to have the meaning of “putting away”, or perhaps “to control”.

⁶⁴¹ Several editions read “perception”, *saññā*, instead of “sign”, i.e., “perception of wind”.

⁶⁴² The text has 觸 “touching”, not “establishing”, 安置. “Touching”, *phusanā*, 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.

⁶⁴³ 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.⁶⁴⁴

105 The sixteen training grounds

(1–2) “When he breathes in long ...⁶⁴⁵ When he breathes out short, he knows,⁶⁴⁶ ‘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 ... until⁶⁴⁷ the sign manifests and remains. When the sign has manifested and remains, he should attend to its nature.⁶⁴⁸ 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

⁶⁴⁴ 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”, *paṭisaṃvedeti*.

⁶⁴⁵ Abridgements in the Chinese text here and below are marked with an ellipsis,

⁶⁴⁶ Read 知之, *pajānāti*, instead of 學之, *sikkhati*.

⁶⁴⁷ 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.

⁶⁴⁸ 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, ... *asubhanimittaṃ sabhāvabhāvato upalakkheti, vaṇṇato pi līngato pi saṅṭhānato pi disato pi ... So taṃ nimittaṃ suggahitaṃ karoti, ...*

(*pītisukha*).⁶⁴⁹ 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]⁶⁵⁰ 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”⁶⁵¹ 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*).”⁶⁵²

⁶⁴⁹ Cf. Th-a I 222: *Phuṭṭho ca pītisukhena vipulenā ti sabbathakam-eva pharantena mahatā uḷārena pītisahitena sukkena phuṭṭho ca me kāyo ti yojanā. ... Pādakajjhānārammaṇena rūpakāyārammaṇena vā iddhiccittena sahaajātaṃ sukhasaññāṇ-ca lahusaññāṇ-ca okkamati pavisati phusati sampāpuṇātī ti ayam-pi tattha attho.*

⁶⁵⁰ 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 assāsapassāsānaṃ phusanaṭṭhāne samaṃ ādahati patiṭṭhāpeti. Tattheva adhimocetī ti ekaṭṭhāneti vutte assāsapassāsānaṃ phusanaṭṭhāne yeva sannīṭṭhāpeti sannīṭṭhānaṃ karoti.*

⁶⁵¹ Cf. Paṭis I 183: *Kathaṃ sabbakāyapaṭisaṃvedī ... 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 ayaṃ nāmakāyo. Katamo rūpakāyo? Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāyarūpaṃ, assāso ca passāso ca, nimittañ-ca upanibandhanā, ye ca vuccanti kāyasañkhārā, ayaṃ rūpakāyo. Paṭis-a 501: *Yathā hi kammāraggariyā dhamamānāya bhastañ-ca purisassa ca tajaṃ vāyamaṃ paṭicca vāto sañcaratī, evam-evaṃ kāyañ-ca cittañ-ca paṭicca assāsapassāsātī. Tato assāsapassāsāse ca kāyañ-ca rūpanti, cittañ-ca taṃsampaṃyutte ca dhamme arūpan-ti vavathapeti. Evaṃ nāmarūpaṃ vavathapetvā ... Cf. S V 329–30: Kāyaññatarāhaṃ ānanda etaṃ vadāmi yad idaṃ assāsapassāsāsaṃ.**

⁶⁵² As 38 § 92: *Tasmiṃ kho pana samaye dhammā honti dhammesu dhammānupassī viharatī ti ādisu nissattanijjīvatāyaṃ. Svāyam idhā pi nissattanijjīvatāyaṃ eva vattati.*

The Sāriputrābhīdharma (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. Dhammajoti 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 sūkṣmasauṣṛiyagatān āśvāsaprasāvāsān romakūpānupraviṣṭān kāye ’dhimucyate, ālambanīkaroti tadā sarvakāyapratisaṃvedī bhavati*. The *Śrāvakabhūmi* (II 82) gives two grounds for the breaths, i.e., *sūkṣma sauṣṛiya* “subtle hollowness” and *audārika sauṣṛiya*, “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 āśvāsaprasāvāyora bhūmī. Katame dve: audārikaṃ ca sauṣṛiyaṃ. Sūkṣmaṃ 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, *tathābhūta*) 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”.⁶⁵³

(4) “He trains, ‘Calming 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.⁶⁵⁴

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.⁶⁵⁵

saṁsīryam tatraudārikaṁ saṁsīryaṁ nābhīpradeśam upādāya yāvan mukhanāsikādvāram mukhanāsikādvāram upādāya yāvan nābhīpradeśasaṁsīryam sūkṣmasaṁsīryaṁ 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.

⁶⁵³ Cf. *Vism* VIII.173, *Paṭi*s-a 491: *Tattha sikkhatī ti evaṁ ghaṭati vāyamati. Yo vā tathābhūta* *saṁvaro, ayamettha adhisīlasikkhā. Yo tathābhūta* *samādhi, ayam adhicittasikkhā. Yā tathābhūta* *paññā, ayam adhipaññāsikkhā ti. Imā tisso sikkhāyo tasmim ārammaṇe tāya satiyā tena manasikārena sikkhati āsevati bhāveti bahulīkarotī ti evamettha attho daṭṭhabbo.* *Paṭi*s I 184: *Sabbakāyapaṭisamvedī assāpāpassāsānaṁ saṁvaraṭṭhena sīlavissuddhi, avikkhepaṭṭhena citta* *vissuddhi, dassanaṭṭhena dīṭṭhivissuddhi; yo tattha saṁvaraṭṭho ayam adhisīlasikkhā, yo tattha avikkhepaṭṭho ayam adhicittasikkhā, yo tattha dassanaṭṭho ayam adhipaññāsikkhā.*

⁶⁵⁴ Cf. *Paṭi*s I 184–5: *Dīghaṁ assāsā kāyikā. Ete dhammā kāyapaṭibaddhā kāyasaṅkhārā. Te kāyasaṅkhāre passambhento nirodhen* *to vūpasamento sikkhati. ... Yathā rūpehi kāyasaṅkhārehi yā kāyassa ānāmanā, vināmanā, sannāmanā, paṇāmanā, iñjanā, phanda* *nā, calanā, kampaṇā, passambhayaṁ kāyasaṅkhāraṁ assasissāmīti sikkhati, ...*

⁶⁵⁵ Cf. *Vism* VIII.179: *Pariggahepi oḷāriko, paṭhamajjhānupacāre sukhumo. Tasmim-pi oḷāriko, paṭhamajjhāne sukhumo. Paṭhamajjhāne ca dutiyajjhānupacāre ca oḷāriko, dutiyajjhāne sukhumo. Dutiyajjhāne ca tatiyajjhānupacāre ca oḷāriko, tatiyajjhāne sukhumo. Tatiyajjhāne ca catutthajjhānupacāre ca oḷāriko, catutthajjhāne atisukkhumo appavattim-eva pāpunāti ti. Idaṁ tāva dīghabhāṇakasaṁyuttabhāṇakānaṁ mataṁ. Majjhimabhāṇakā pana paṭhamajjhāne oḷāriko, dutiyajjhānupacāre sukhumoti evaṁ heṭṭhimahēṭṭhimajjhānato uparūparijjhānupacārepi sukhumataramicchanti.*

Q. If breathing ceases without remainder [in the fourth jhāna],⁶⁵⁶ 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,⁶⁵⁷ 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.⁶⁵⁸ Thus, when the meditator enters upon [jhāna], rapture is experienced through non-delusion due to insight,⁶⁵⁹ and through the object due to opposing (*paṭipakkha*).

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. Dhammajoti, 2008: 18.

⁶⁵⁶ D III 266: *Catutthajjhānaṃ samāpannassa assāsa-passāsā niruddhā honti*.

⁶⁵⁷ 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.

⁶⁵⁸ Cf. Paṭis-a 501: *Pītipaṭisaṃvedī ti pītiṃ paṭisaṃviditaṃ karonto pākaṭaṃ karonto assasissāmi passasissāmi sikkhati. Tattha dvīhākārehi pīti paṭisaṃviditā hoti ārammaṇato ca asaṃmohato ca. Kathaṃ ārammaṇato pīti paṭisaṃviditā hoti? Sappīṭike dve jhāne samāpajjati, tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti paṭisaṃviditā hoti ārammaṇassa paṭisaṃviditā. Kathaṃ asaṃmohato? Sappīṭike dve jhāne samāpajjivā vuṭṭhāya jhānasampayuttaṃ pītiṃ khayato vayato sammasati, tassa vipassanākkhaṇe lakkhaṇapaṭivedhena asaṃmohato pīti paṭisaṃviditā hoti. Eteneva nayena avasesapadānīpi atthato veditabbāni. Idaṃ panettha visesamattaṃ: tiṇṇaṃ jhānānaṃ vasena sukhapaṭisaṃviditā hoti. Catunnam-pi jhānānaṃ vasena cittasaṅkhārappaṭisaṃviditā veditabbā. Cf. Vism VIII.227/p.287.*

⁶⁵⁹ 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 nāṇena sā pīti paṭividitā hoti. Āvajjato sā pīti paṭividitā hoti, jānato ... pe ... passato ... paccavekkhato ... cittaṃ adhiṭṭhahato ... saddhāya adhimuccato ... vūriyaṃ paggaṇhato.... Vism-mhṭ I 340: Sā pīti ti sā jhānapariyāpannā pīti. Jānatoti samāpannakkhaṇe ārammaṇamukhena jānato. ... Passatoti dassanabhūtena nāṇena jhānato vuṭṭhāya passantassa. Paccavekkhatoti jhānaṃ paccavekkhantassa. ... Ettha ca dīghaṃ*

(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 experienced⁶⁶⁰ 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*).⁶⁶¹ 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 ...’.”

assāsavasenā ti ādinā paṭhamacatukkavasena ārammaṇato pītipaṭisaṃvedanaṃ vuttaṃ, tathā āvajjato ti ādīhi pañcahi padehi. Abhiññeyyaṃ abhijānato ti ādīhi pana asammohato. ... Saṅkhepato samathavasena ārammaṇato, vipassanāvasena asammohato pītipaṭisaṃvedanaṃ vuttan-ti daṭṭhabbaṃ.

⁶⁶⁰ Paṭis I 189: *Kathaṃ cittapaṭisaṃvedī assasissāmī ... passasissāmī ti sikkhati? Katamaṃ taṃ cittaṃ? Dīghaṃ assāsavasena ... passāsavasena ... passambhayaṃ cittasaṅkhāraṃ assāsavasena ... passāsavasena viññāṇaṃ cittaṃ. Yaṃ cittaṃ mano ... viññāṇakkhandho tajjā manoviññāṇadhātu idaṃ cittaṃ. Kathaṃ taṃ cittaṃ paṭividditaṃ hoti? Dīghaṃ assāsavasena ... passāsavasena cittaṃ ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti. Tāya satiyā tena ñāṇena taṃ cittaṃ paṭividditaṃ hoti ... sacchikātabbaṃ sacchikaroto taṃ cittaṃ paṭividditaṃ hoti. Evaṃ taṃ cittaṃ paṭividditaṃ hoti. Ps IV 141: yasmā cittapaṭisaṃvedī assasissāmīti ādinā nayena pavatto bhikkhu kiñcāpi assāsapassāsanimittaṃ ārammaṇaṃ karoti, tassa pana cittaṃ ārammaṇe satiṅca sampajañña-ca upaṭṭhapetvā pavattanato citte cittānupassīyeva nāmesa hoti.*

⁶⁶¹ Paṭis I 190: *Katamo cittaṃ abhippamodo? Dīghaṃ assāsavasena cittaṃ ekaggataṃ avikkhepaṃ pajānato upajjati cittaṃ abhippamodo. Yā cittaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ 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.⁶⁶² 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.⁶⁶³ 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.⁶⁶⁴

(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 ...’.”

⁶⁶² 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: *Dīghaṃ assāsavasena cittaṃ ekaggatā avikkhepo samādhi, dīghaṃ passāsavasena. ..., yā cittaṃ thiti saññhiti avaṭṭhiti avisāhāro avikkhepo ...* Paṭis-a 312: *Samādahaṃ cittaṃ-ti ārammaṇe cittaṃ samaṃ ṭhapento.*

⁶⁶³ Overly exerted energy; overly lax energy; elation; and depression are called “distractions” in § 10 of this chapter.

⁶⁶⁴ Paṭis I 191: *Kathaṃ vimocayaṃ cittaṃ ... passasissāmī ti sikkhati? Rāgato ... dosato ... mohato ... mānato ... diṭṭhiyā ... vicikicchāya ... thīnato ... uddhaccato ... ahirikato ... anottappato vimocayaṃ cittaṃ passasissāmī ti sikkhati.* Paṭis-a II 522: *Rāgato vimocayaṃ cittaṃ-ti ādīhi dasahi kilesavattūhi vimocanaṃ vuttaṃ. Thinaggahaṇeṇeva ceṭṭha middhaggahaṇaṃ, uddhaccaggahaṇeṇeva ca kukkuccaggahaṇaṃ kataṃ hotī ti.* Paṭis I 162: *Kāmacchando samādhissa paripantho, nekkhammaṃ samādhissa upakāraṃ. Byāpādo ... abyāpādo ... Thinamidham ... ālokaṣāññā ... Uddhaccaṃ ... avikkhepo ... Vicikicchā ... dhammavavattānaṃ ... Avijjā ... ñāṇaṃ ... Arati samādhissa paripantho, pāmojjaṃ samādhissa upakāraṃ.*

Dhammajoti (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 *rajati*.

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”.⁶⁶⁵ 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”.⁶⁶⁶ Seeing peace (*santi, viveka*),⁶⁶⁷ he trains. [431b]

⁶⁶⁵ Paṭis I 192: *Kathaṃ virāgānupassī assasissāmī ... passasissāmī ti sikkhati? Rūpe ... viññāṇe... cakkhusmiṃ... pe ... jarāmaṇe ādīnavaṃ disvā jarāmaṇavirāge chandajāto hoti saddhādhimutto, cittaṅcassa svādhiṭṭhitam. Paṭis-a 523: Virāgānupassīniddese rūpe ādīnavaṃ disvā ti bhāṅgānupassanato paṭṭhāya parato vuttehi aniccaṭṭhādīhi rūpakkhāndhe ādīnavaṃ disvā. Rūpavirāge ti nibbāṇe. Nibbāṇaṅhi āgamma rūpaṃ virajjati apunaruppattidhammataṃ āpajjanena nirujjhati, tasmā nibbānaṃ rūpavirāgo ti vuccati. Chandajāto hoti ti anussavavasena uppannadhammacchando hoti. Saddhādhimutto ti tasmīṃ yeva nibbāṇe saddhāya ca adhimutto nicchito. Cittaṅcassa svādhiṭṭhitam ti assa yogissa cittaṃ khayavirāgasāṅkhāte rūpabhāṅge ārammanavasena, accanta virāgasāṅkhāte rūpavirāge nibbāṇe anussavavasena suṭṭhu adhiṭṭhitam suṭṭhu patiṭṭhitam hoti ti sambandhato veditabbaṃ. Rūpe virāgānupassī ti rūpassa khayavirāgo rūpe virāgo ti pakatibhummavacanena vutto. Rūpassa accantavirāgo rūpe virāgo ti nimittathe bhummavacanena vutto. Taṃ duvidham-pi virāgaṃ ārammaṇato ajjhāsayato ca anupassanasīlo rūpe virāgānupassī ti vutto. Esa nayo vedanādisu. Nirodhānupassīpadaniddese pi eseva nayo. Ps II 298, Mp IV 43: Aniccānupassanā ti pañcakkhandhānaṃ khayato vayato dassanaññaṃ. ... Virāgānupassīti ettha dve virāgā khayavirāgo ca accantavirāgo ca. Tattha saṅkhārānaṃ khayavayato anupassanāpi, accantavirāgaṃ nibbānaṃ virāgato dassanamaggaññaṃ-pi virāgānupassanā. Tadubhayasamāṅgīpuggalo virāgānupassī nāma, taṃ sandhāya vuttaṃ virāgānupassī ti, virāgato anupassantoti attho. Nirodhānupassimhipi eseva nayo, ... Paṭis-a II 504: Virāgānupassīti ettha pana dve virāgā khayavirāgo ca accantavirāgo ca. Tattha khayavirāgoti saṅkhārānaṃ khaṇabhaṅgo. Accantavirāgoti nibbānaṃ. Virāgānupassanā ti tadubhayadassanavasena pavattā vipassanā ca maggo ca. Tāya duvidhāyapi anupassanāya samannāgato hutvā assasanto ca passasanto ca virāgānupassī assasissāmī passasissāmīti sikkhatī ti veditabbo. ... Ettha ca aniccānupassī ti taruṇavipassanāya vasena vuttaṃ, virāgānupassī ti tato balavatarāya saṅkhāresu virajjanasamattāya vipassanāya vasena, nirodhānupassī ti tato balavatarāya kilesanirodhanasamattāya vipassanāya vasena, paṭinissaggānupassī ti maggassa āsannabhūtāya atitikkhāya vipassanāya vasena vuttan-ti veditabbaṃ. Yattha pana maggo pi labbhati, so abhinno yeva. Paṭis-a I 312: Aniccānupassīti aniccānupassanāvasena. Virāgānupassīti nibbidānupassanāvasena. Nirodhānupassīti bhāṅgānupassanāvasena. Paṭinissaggānupassī ti vuṭṭhānagāminīvipassanāvasena.*

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 ... kevalaṃ sabhāvātikkanapakatikaṃ. Virāgo nāma jigucchanaṃ vā samatikkamo vā ti hi vuttaṃ. Nidd-a I 201: Virāgadhammā ti anivatīti hutvā vigacchanasabhāvā. It-a II 64: Virāgadhamman-ti virajjanadhammaṃ, palujjanasabhāvan-ti attho.*

⁶⁶⁶ See Paṭis-a 523: *Rūpavirāge ti nibbāṇe, ... Nirodhānupassīpadaniddese pi eseva nayo* in previous footnote.

⁶⁶⁷ This refers to the *ādīnavañña*, the knowledge of disadvantage. See Paṭis I 59: *Uppādo dukkhan-ti bhayatupaṭṭhāne paññā ādīnave ñāṇam. ... Anuppādo sukhan-ti santipade ñāṇam.*

(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,⁶⁶⁸ cessation, and nibbāna.⁶⁶⁹ 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”.⁶⁷⁰

Of these sixteen grounds (*soḷasa-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.⁶⁷¹

⁶⁶⁸ This refers to knowledge of equanimity towards formations, *saṅkhārupekkhāñāṇa*. See Paṭis I 60: *Uppādo dukkhan-ti muñcitukamyatāpaṭisaṅkhāsantiṭṭhanā paññā saṅkhārupekkhāsu ñāṇaṃ*. Vism XXI.62–63: *Evamevāyaṃ sabbasaṅkhārehi muñcitukāmo hutvā paṭisaṅkhānupassanāya saṅkhāre pariggaṇhanto ahaṃ mamā ti gahetabbaṃ adisvā bhayañca nandiñca vippahāya sabbasaṅkhāresu udāsīno hoti majjhato*. *Tassa evaṃ jānato evaṃ passato tīsu bhavesu ... cittaṃ patilīyati patikuṭati pativattati na sampasāriyati, upekkhā vā pāṭikulyatā vā saṅghāti*. ... *Iccassa saṅkhārupekkhāñāṇaṃ nāma uppannaṃ hoti. Taṃ panetaṃ sace santipadaṃ nibbānaṃ santato passati, sabbaṃ saṅkhārappavattaṃ vissajjetvā nibbānaṃ-eva pakkhandati*. Paṭis-a 217: *Nirodhāya upasamāya ti nibbānaṃ*. Th-a I 58: *Padaṃ santan-ti nibbānaṃ sandhāya vadati*. *Evarūpo hi bhikkhu santaṃ padaṃ santaṃ koṭṭhāsaṃ sabbasaṅkhārānaṃ upasamabhāvato saṅkhārūpasamaṃ paramasukhatāya sukhaṃ nibbānaṃ adhigacchati vindati yeva*. Thī-a 13: *Nirodhaṃ phusehī ti kilesanirodhaṃ phussa paṭilabha*. *Saññāvūpasamaṃ sukhaṃ, ārādhañāhi nibbāna-ti kāmasaññādināṃ pāpasaññānaṃ upasamanimittaṃ accantasukhaṃ nibbānaṃ ārādhehi*.

⁶⁶⁹ Paṭis I 194: *Paṭinissaggā ti dve paṭinissaggā pariccāgapaṭinissaggo ca pakkhandana-paṭinissaggo ca*. *Rūpaṃ pariccajati ti pariccāgapaṭinissaggo*. *Rūpanirodhe nibbāne cittaṃ pakkhandati ti pakkhandanapaṭinissaggo*. Paṭis-a 524: *Rūpaṃ pariccajati ti ādīnava-dassanena nirapekkhatāya rūpakkhandhaṃ pariccajati*. *Pariccāgapaṭinissaggo ti pariccāgaṭṭhena paṭinissaggo ti vuttaṃ hoti*. *Etena paṭinissaggapadassa pariccāgaṭṭho vutto, tasmā kilesānaṃ pajahananti attho*. *Ettha ca vuṭṭhānagāminī vipassanā kilese tadaṅgavasena pariccajati, maggo samucchadavasena*. *Rūpanirodhe nibbāne cittaṃ pakkhandati ti vuṭṭhānagāminī taṇninnatāya pakkhandati, maggo ārammaṇakaraṇena*. *Pakkhandanapaṭinissaggo ti pakkhandanaṭṭhena paṭinissaggo ti vuttaṃ hoti*. *Etena paṭinissaggapadassa pakkhandanaṭṭho vutto, tasmā cittaṃ nibbāne vissajjanan-ti attho*. Ps II 298, Mp IV 43: *Paṭinissaggānupassī ti ettha paṭinissaggo vuccati vossaggo, so ca pariccāgavossaggo pakkhandanavossaggo ti duvidho hoti*. *Tattha pariccāgavossaggo ti vipassanā, sā hi tadaṅgavasena kilese ca khandhe ca vossajjati*. *Pakkhandanavossaggo ti maggo, so hi nibbānaṃ ārammaṇaṃ ārammaṇato pakkhandati*.

⁶⁷⁰ M I 435: *Etaṃ santaṃ, etaṃ pañītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhi-paṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ ti*.

如是寂寂如是妙 literally means: “Such is the peaceful, such is the sublime: ...”, i.e., *evaṃ santaṃ, evaṃ pañītaṃ*, which could be due to a misunderstanding of *etaṃ* as *evaṃ*.

⁶⁷¹ Vism VIII.236/p.291: *Idaṃ catutthacatukkaṃ suddhavipassanā vasen’eva vuttaṃ*. *Purimāni pana tīni samathavipassanā vasena*. *Evaṃ catunnaṃ catukkānaṃ vasena soḷasavatthukāya ānāpānasatiyā bhāvanā veditabbā*.

Furthermore, all these [sixteen training grounds] are of four kinds, namely, development, giving rise to, accomplishment, and insight:⁶⁷²

- (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 (*śavitakka-śavicāra*), and the plane that is with exploring.⁶⁷³ “Experiencing rapture” is the plane

⁶⁷² 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 *paṭipada*. 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.

⁶⁷³ ... 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 śavitakkā? Śavitakkabhūmiyaṃ 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.⁶⁷⁴

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.⁶⁷⁵

apariyāpanne, vitakkaṃ ṭhapetvā, taṃsampayutto vedanākkhandho ... pe ... viññānakkhandho — ime dhammā savitakkā. ... Katame dhammā avitakkā? ... savicārā? ... avicārā? ... sappītikā? ... appītikā? and Dh 181: Katame dhammā savitakkasavicārā? Savitakkasavicāra-bhūmiyaṃ kāmāvacare, ... avitakkavicāramattā? ... avitakka-avicārā? ... pītisahagatā? ...

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 bahulīkato kāmapaṭipakkhaṃ paṭhamaṃ jhānaṃ paripūretī ti vuttaṃ. Tathā pīṭipāṭisaṃvedanādivasena pavattamānaṃ dutiyaṃ satipaṭṭhānaṃ, sappītikassa dutiyajjhānassa cittassa abhippamodanavasena pavattamānaṃ tatiyaṃ satipaṭṭhānaṃ ukkaṃsagatasukhassa tatiyajjhānassa aniccavirāgādivasena pavattiyā saṅkhāresu upekkhakaṃ catutthaṃ satipaṭṭhānaṃ upekkhāsati-pārisuddhibhāvato catutthajjhānassa pāripūriyā saṃvattati.*

⁶⁷⁴ S V 329: *Ānāpānasatisamādhi kho Ānanda eko dhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvītā bahulīkatā satta bojjhānge paripūrenti. Satta bojjhāṅgā bhāvītā bahulīkatā vijjāvimuttiṃ paripūrenti.*

⁶⁷⁵ S V 323–4: *Yasmiṃ samaye ānanda bhikkhu dīghaṃ vā ... passasissāmī ti sikkhati, kāye kāyānupassī ānanda bhikkhu tasmiṃ samaye viharati ... dhammesu dhammānupassī ānanda bhikkhu tasmiṃ 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 (*nirāmisā*) 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.⁶⁷⁶

Q. How does the development of the seven factors of enlightenment fulfil true knowledge and freedom (*vijjā-vimutti*)?

A. When practising much (*bahulīkaroti*) 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.⁶⁷⁷

⁶⁷⁶ S V 331–33: *Yasmiṃ samaye ānanda bhikkhu kāye kāyānupassī viharati upaṭṭhitasati, tasmīṃ ānando bhikkhuno sati hoti asammuṭṭhā; yasmiṃ samaye ānanda bhikkhuno upaṭṭhitasati asammuṭṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti; ... Evaṃ bhāvitā kho ānanda cattāro satipaṭṭhānā evaṃ bahulikathā sattabojjhaṅge paripūrenti.*

⁶⁷⁷ Cf. S V 333: *Kathaṃ bhāvitā ca sattabojjhaṅgā kathaṃ bahulikathā vijjāvimuttiṃ paripūrenti? ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.*

Spk III 274: *Ettha pana soḷasakkhattukā ānāpānassati missakā kathitā, ānāpānamūlakā satipaṭṭhānā pubbabhāgā, tesam mūlabhūtā ānāpānassati pubbabhāgā. Bojjhaṅgamūlakā satipaṭṭhānā pubbabhāgā, tepi bojjhaṅgā pubbabhāgāva. Vijjāvimuttiṭṭhānaṃ pana bojjhaṅgā nibbattitalokuttarā, vijjāvimuttiyo ariyaphalasampayuttā. Vijjā vā catutthamaggasampayuttā, vimutti phalasampayuttā ti. Ps IV 142: Ettha pana ānāpānāpariggāhikā sati lokiyā hoti, lokiyā ānāpānā lokiyasatipaṭṭhānaṃ paripūrenti, lokiyā satipaṭṭhānā lokuttarabojjhaṅge paripūrenti, lokuttarā bojjhaṅgā vijjāvimuttiphalaṇibbānaṃ paripūrenti. Iti lokiyassa āgataṭṭhāne lokiyam kathitaṃ, lokuttarassa āgataṭṭhāne lokuttaram kathitanti. Thero panāha aññattha evaṃ hoti, imasmiṃ pana sutte lokuttaram upari āgataṃ, lokiyā ānāpānā lokiyasatipaṭṭhāne paripūrenti, lokiyā satipaṭṭhānā lokiyā bojjhaṅge paripūrenti, lokiyā bojjhaṅgā lokuttaram vijjāvimuttiphalaṇibbānaṃ paripūrenti, vijjāvimuttipadena hi idha vijjāvimuttiphalaṇibbānaṃ adhippetanti.*

106 Miscellaneous topics

Q. All formations, depending on their plane (*bhūmi*), are with thinking or are without thinking.⁶⁷⁸ 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.⁶⁷⁹ 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 embankment⁶⁸⁰ 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.⁶⁸¹

Q. Why is the touch of wind pleasant?

A. Because it pleases the mind.

Mindfulness of breathing is finished.

⁶⁷⁸ 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-avicārabhūmiyaṃ tesaṃ tattha cittasaṅkhāro uppajjissati, no ca tesaṃ tattha vacīsaṅkhāro uppajjīthā. Savitakkasavicārabhūmiyaṃ tesaṃ tattha cittasaṅkhāro ca uppajjissati vacīsaṅkhāro ca uppajjīthā.*

Cf. Dhs 222, § 1275. *Katame dhammā savitakkā? Savitakkabhūmiyaṃ kāmāvacare rūpāvacare aparīyāpanne, vitakkaṃ ṭhapetvā, taṃsāmpayutto vedanākkhandho ... pe ... viññāṇakkhandho, ime dhammā savitakkā.* § 1276. *Katame dhammā avitakkā? Avitakka-bhūmiyaṃ kāmāvacare rūpāvacare arūpāvacare aparīyāpanne; vedanākkhandho...pe... viññāṇakkhandho; vitakko ca, sabbañ-ca rūpaṃ, asaṅkhatā ca dhātu, ime dhammā avitakkā.*

⁶⁷⁹ 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*.

⁶⁸⁰ 堤塘 means a dyke or levee that retains water in a reservoir or river.

⁶⁸¹ See § 99. Cf. A IV 353, 358, Ud 37, Vism VIII.238/Vism 291: *Ānāpānasati bhāvetabbā vitakkūpacchedāya*. Mp IV 163: *Vitakkupacchedāyā ti vuttanayeneva uppannānaṃ vitakkānaṃ upacchedanattāya*. It-a II 89: *Byāpādavitakko, vihiṃsāvitakko, ñātivitakko, janapadavitakko, amarāvītakko, anavaññattipaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, parānuddayatāpaṭisaṃyutto vitakkoti aṭṭha, kāmavitakkena saddhiṃ navavidhā mahāvitakkā ānāpānassatisamādhinā tannissitāya ca vipassanāya pubbabhāge vikkhambhitā. Taṃ pādakaṃ katvā adhigatena ariyamaggenayathārahaṃ anavaśesato pahīyanti. Vuttam-pi cetam ānāpānasati bhāvetabbā vitakkupacchedāyā ti*. A III 449: *Cetaso vikkhepassa pahānāya ānāpānasati bhāvetabbā*. See also *Śrāvakabhūmi*, Yogasthāna III: *ānāpānasamṛtirāsevītā bhāvitā vitarkopacchedāya saṃvarttate*.

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.⁶⁸² Disenchantment is its essential function. Security is its footing.⁶⁸³

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,⁶⁸⁴ 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.⁶⁸⁵

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.”⁶⁸⁶

⁶⁸² Vism VII.1: *Maraṇaṃ ārabha uppannā anussati maraṇānussati, jīvitindriyupaccheda-ārammaṇāya satiyā etamadhivacanaṃ.*

⁶⁸³ 無難, “without trouble/difficulty/peril/hardship” or “safety/security” = *anantarāya, nirupaddava?* Probably the meaning of having no fear of death is intended.

⁶⁸⁴ 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.

⁶⁸⁵ Vism VIII.41: ... *sataṃ appamatto hoti, sabbabhaveṣu anabhiratisaññaṃ paṭilabhati, jīvitānikantiṃ jahāti, pāpāgarahī hoti, asannidhibahulo parikkhāreṣu vigatamalamacchero, aniccasaññaṃ cassa paricayaṃ gacchati, tadanusāreṇeva dukkhasaññaṃ anattasaññaṃ ca upaṭṭhāti. ... abhaya asamūḷho kālaṃ karoti. Sace diṭṭheva dhamme amataṃ nārādheti, kāyassa bhedaṃ sugatiparāyano hoti.*

⁶⁸⁶ S I 97: *sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anaṭṭā ti. Sabbe sattā marissanti, maraṇantañ-ḥi jīvitaṃ.* A III 71: *Maraṇadhammomi, maraṇaṃ anaṭṭo ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.* A III 74: *Sa kho so ... ariyasāvako iti paṭisañcikkhati: na kho ahaññeveko maraṇadhammo maraṇaṃ anaṭṭo,*

As is taught in the *Nettipada Sutta*:⁶⁸⁷ “If a person wishes to contemplate death, he should contemplate a person who has passed away⁶⁸⁸ 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*).⁶⁸⁹

atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbe sattā maraṇadhammā maraṇaṃ anātīā’ ti. Tassa taṃ thānaṃ abhiṅgaṃ paccavekkhato maggo sañjāyati. Cf. M III 182.

⁶⁸⁷ 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 *Abhidharmakośaśāstra*, 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 *Nettipakaraṇa*. 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.

⁶⁸⁸ 被殺人, lit. “a person who has been killed/executed” but this does not fit the context.

⁶⁸⁹ Cf. Paṭi-s I 146, Nidd-a I 73: *Puna khaṇikamaraṇaṃ sammutimaraṇaṃ samuccheda-maraṇaṃ-ti ayam-pi bhedo veditabbo. Pavatte rūpārūpadhammānaṃ bhedo khaṇikamaraṇaṃ nāma. Tisso mato phusso mato ti idam paramatthato sattassa abhāvā, sassaṃ mataṃ, rukkho mato ti idam-pi jīvitindriyassa abhāvā sammutimaraṇaṃ nāma. Khīṇāsavassa appaṭisandhikā kālakiriyā samuccheda-maraṇaṃ nāma. Bāhirasammutimaraṇaṃ thapetvā itaraṃ sammutimaraṇaṃ-ca idha yathāvuttappabandhavicchedana-bhāvena saṅgahitaṃ, dukkhassa pana vatthubhāvato dukkhaṃ.* Cf. Sv 799. Vism VIII.2/ p.229: *Yam paṇ’etaṃ arahantānaṃ vaṭṭadukkhassamuccheda-saṅkhātāṃ samuccheda-maraṇaṃ, saṅkhārānaṃ khaṇabhāga-saṅkhātāṃ khaṇikamaraṇaṃ, rukkho mato, lohaṃ matan-ti ādisu sammutimaraṇaṃ ca, na tam idha adhippetāṃ.*

What is “death as a worldly convention”? When it is dependent on the concept (*paññatti*) “living being” (*satta*)⁶⁹⁰ 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”.⁶⁹¹

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.⁶⁹²

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;

⁶⁹⁰ 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 Paṭis-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’.”

⁶⁹¹ Vism VIII.2: *Tattha kālamaraṇaṃ puññakkhayena vā āyukkhayena vā ubhayakkhayena vā hoti. Akālamaraṇaṃ kammupacchedakammavasena.*

⁶⁹² Cf. Vism VIII.8ff./p.230ff.: *tena vadhakapaccupaṭṭhānato, sampattivipattito, upasaṃharaṇato, kāyabahusādhāraṇato, āyudubbhalato, animittato, addhānaparicchedato, khaṇaparittatoti imehi aṭṭhahākārehi maraṇaṃ anussaritabbaṃ.*

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.⁶⁹³

112 Comparison

Q. How does one develop mindfulness of death through comparison (*upasaṃharaṇato*)?

A. Those kings of old who had great wealth, great vehicles,⁶⁹⁴ 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],⁶⁹⁵ 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 Paccekabuddhas who are self-made ones (*sayambhū*) who, without having a teacher, accomplished all good qualities⁶⁹⁶ — they also came to death. Furthermore, the Tathāgatas, the arahants, the Rightly Enlightened Ones (*sammā-sambuddhā*), who are immeasurable (*appamāna*), unexcelled (*anuttara*), who are

⁶⁹³ Not found in Vism but cf. Vism VIII.11: ... *esa satto jātakālato paṭṭhāya yathā nāma uṭṭhito sūriyo atthābhīmukho gacchateva, gatagataṭṭhānato īsakam-pi na nivattati. ... Yamekarattim paṭhamam, gabbhe vasati māṇavo; / Abbhūṭṭhitova so yāti, sa gaccham na nivattatī ti.*

⁶⁹⁴ 大乘, *mahāvāhana*. Cf. Ud 10: ... *mahaddhanataro vā mahābhogataro vā mahākosataro vā mahāvijitataro vā mahāvāhanataro vā mahabbalataro vā mahiddhikataro vā mahānu-bhāvataro vā rājā ...* Ud-a 103: *Mahanto hatthi-assādivāhano etassā ti mahāvāhano.*

⁶⁹⁵ Cf. D I 104: ... *ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, ... seyyathidaṃ aṭṭhako vāmake vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu*

⁶⁹⁶ Nidd-a I 177: *Taṃ taṃ kāraṇaṃ paṭicca ekakāva anācariyakāva catusaccaṃ bujjhitavanto ti paccekabuddhā ...* Mil 104: ... *paccekabuddhā sayambhuno anācariyakā ekacārino ...* Cf. the definition of *Buddha* at 426b27 and footnote.

endowed with true knowledge and conduct (*vijjācaraṇasampanna*), who reached perfection in all qualities⁶⁹⁷ — 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 (*kāyabahusādhāraṇato*)? [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.⁶⁹⁸ As is taught in the simile of the water-bubble, in the simile of the plantain [-trunk], and in the simile of [the lump

⁶⁹⁷ *Sabbesu guṇesu pāramiṃ patto*. Cf. Ch. 8 fn. 497.

⁶⁹⁸ 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 Paṭiṣ, 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.

Paṭiṣ II 178–79: *Katamaṃ vipariṇāmasuññaṃ? Jātaṃ rūpaṃ sabhāvena suññaṃ. Vigataṃ rūpaṃ vipariṇātañceva suññañ-ca. ... jātaṃ viññāṇaṃ... jātaṃ cakkhu...pe... jāto bhavo sabhāvena suñño.*

of] foam,⁶⁹⁹ 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*)⁷⁰⁰ 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 (*addhānaparicchato*)?

A. “All of those born long ago and who are [still] living now come to death without exceeding a hundred years.”⁷⁰¹

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.”⁷⁰²

Thus, one practises recollection of death through the limitedness of the duration.

⁶⁹⁹ S III 140–42: ... *yaṃ kiñci rūpaṃ ... passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro? ... Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbulupamā; marīcikūpamā saññā, saṅkhārā kadalūpamā; māyūpamañ-ca viññāṇaṃ dīpitādiccabandhunā.*

⁷⁰⁰ The text distinguishes between bodily (*kāyika*) factors, i.e., *rūpa*, and mental (*cetasika*) factors, i.e., *nāma*. Cf. Vism VIII.27: *Tathā hi sattānaṃ jīvitam assāsapassāsūpanibaddhañc-eva iriyāpathūpanibaddhañ-ca sītunhūpanibaddhañ-ca mahābhūtūpanibaddhañ-ca āhārūpanibaddhañ-ca.* Nidd I 118: ... *assāsa-passāsūpanibaddham jīvitam, mahābhūtūpanibaddham jīvitam, kabalīkārāhārūpanibaddham jīvitam, usmūpanibaddham jīvitam, viññāṇūpanibaddham jīvitam. Mūlam-pi imesaṃ dubbalaṃ ...* Paṭi-a 501: *Yathā hi kammāragaggariyā dhamamānāya bhastañ-ca purisassa ca tajjaṃ vāyāmaṃ paṭicca vāto sañcarati, evam-evam kāyañ-ca cittañ-ca paṭicca assāsapassāsāti. Tato assāsapassāse ca kāyañ-ca rūpanti, cittañ-ca tamsampayutte ca dhamme arūpan-ti vavatthapeti. Evaṃ nāmarūpaṃ vavatthapetvā ...*

⁷⁰¹ Cf. Vism VIII.35: *natthi jātassa amaraṇaṃ. Yo ... ciraṃ jīvati, so vassasataṃ, appaṃ vā bhiiyo ti.*

⁷⁰² A III 305–6: *Yvāyaṃ bhikkhave bhikkhu evaṃ maraṇasatiṃ bhāveti ’aho vatāhaṃ rattindivaṃ jīveyyaṃ, Bhagavato sāsanaṃ manasikareyyaṃ, bahu vata me kataṃ 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.⁷⁰³ 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."⁷⁰⁴

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.⁷⁰⁵

Thus, one practises recollection of death through momentariness.

Appamattā viharissāma, tikkhaṃ maraṇasatiṃ bhāvēssāma āsavānaṃ khayāyā ti. Evaṃ hi vo bhikkhave sikkhitabban ti.

⁷⁰³ 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 sattānaṃ jīvitakkhaṇo ekacittappavattimatto yeva. Yathā nāma rathacakkaṃ pavattamānaṃ-pi ekeneva nemippadesena pavattati, tiṭṭhamānaṃ-pi ekeneva tiṭṭhati, evam-eva ekacittakkhaṇikaṃ sattānaṃ jīvitam. Tasmīṃ citte niruddhamatte satto niruddho ti vuccati.*

⁷⁰⁴ 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.

⁷⁰⁵ Nidd I 42, 117–18: *Jīvitam attabhāvo ca sukhadukkhā ca kevalā, ekacittasamāyuttā lahuso vattati-kkhaṇo ... Anibbattena no jāto, paccuppannena jīvati, cittabhaṅgā mato loko ... Vism-mhṭ 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 ayaṃ 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”.⁷⁰⁶ 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,⁷⁰⁷ that which is mindfulness, recollection, [remembering; the mindfulness that is recalling,

⁷⁰⁶ Cf. Nidd-a II 107: *Imāni tīṇi pi lakkhaṇāni udayabbayaṃ passantasseva ārammaṇāni honti.*

⁷⁰⁷ 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, *kāyasabhāvadassanaṃ*; *Vv-a* 92, *kāyasabhāvaṃ pakāsetvā paṭikkūlamanasikāre nīyojesuṃ*. Cf. *Sv-ṭ* I 266, *Th-a* II 211.

Cf. *Vism* VII.1: *Kesādibhedam rūpakāyaṃ gatā, kāye vā gatā ti kāyagatā, kāyagatā ca sā sati cā ti kāyagatasatī ti vattabbe rassaṃ akatvā kāyagatāsati ti vuttā, kesādikāyakoṭṭhāsanamittārammaṇāya satiyā etamadhivacanaṃ*. *Nidd-a* I 36: *Kucchitānaṃ kesādīnaṃ paṭikkūlānaṃ āyattā ākarattā kāyoti saṅkhaṃ gate sarīre gatā pavattā sati kāyagatāsati, tādisaṃ vā kāyaṃ gatā sati kāyagatasatī ti vattabbe rassaṃ akatvā kāyagatāsati ti vuttaṃ*. *Vism-mhṭ* I 298: *Kāyaṃ gatā, kāye vā gatā sati kāyagatāsati ti satisīsena idaṃ dvattiṃsākāraṃ kammaṭṭhānaṃ 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;⁷⁰⁸ one is destined for a good destination or is destined for the deathless.⁷⁰⁹

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?

⁷⁰⁸ 分明諸法 = *vijjābhāgiyā dhammā*. Cf. A I 43: *Ekadhamme ... bhāvite bahulīkate kāyo pi passambhati, cittam-pi passambhati, vitakkavicārāpi vūpasamanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti. Katamasmim ekadhamme? Kāyagatāya satiyā*. Mṃ II 78, Ps IV 144: *Vijjābhāgiyā ti ettha sampayogavasena vijjaṃ bhajantī ti vijjābhāgiyā. Vijjābhāge vijjākoṭṭhāse vattantī tipi vijjābhāgiyā. Tatha vipassanāñānaṃ, manomayiddhi, cha abhiññā ti aṭṭha vijjā. Purimena atthena tāhi sampayuttadhammāpi vijjābhāgiyā*. M III 210: *yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā*. Cf. 所有明分法, states partaking of true knowledge, in Ch. 8 § 160/p. 438c02.

⁷⁰⁹ Cf. M III 97–98: *Kāyagatāya ... satiyā āsevitāya ... susamāradhāya dasānisamsā pāṭikaṅkhā. Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhūya viharati. Bhayabheravasaho hoti, ... Khamo hoti sītassa uñhassa jighacchāya pipāsāya ḍamsamakāsavātātapasarisapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. Catunnaṃ jhānānaṃ āhīcetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. So anekavihitaṃ iddhividhaṃ 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*).⁷¹⁰

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,⁷¹¹ 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.⁷¹² [433a]

⁷¹⁰ “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 *maṭṭhaluṅga*). 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: ... *imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati: Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaganam udariyam karisaṃ pittaṃ semham pubbo lohitaṃ sedo medo assu vasā khelo siṅghānikā lasikā muttan ti*. The later list that includes the brain, *maṭṭhaluṅga*, is at Paṭi 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 *maṭṭhaluṅga* at Vism XI.68 makes clear that in Pāli it means “brain”.

⁷¹¹ Vism VIII.48 & 58f and Khp-a 41 have five ways: through colour (*vañṇato*), shape (*saṅṭhānato*), 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*, *caraṇa*, *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.

⁷¹² ... 以處以分別所起麤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,⁷¹³ and emptiness.⁷¹⁴

⁷¹³ 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 **Dharmatrāta-dhyāna-sūtra* (T 618: 316b29–c06) it is said that, besides the foul antidote, there is also a beautiful (*subha*) 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 *Abhidharmakośa* 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 (*kaṣiṇa*) — 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 (*kaṣiṇa*), 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 Ñāṇamoli 1960: 72–73).

⁷¹⁴ 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: ... *kathañcāyamate asubhato manasi karoti, kathaṃ vaṇṇato, kathaṃ suññato vā ti? ... Yadi paṇassa vaṇṇato upaṭṭhahanti, atha kesā nīlakasiṇavasena upaṭṭhahanti. Tathā lomā dantā odātakasiṇavasena vā vānāti. Esa nayo sabbattha. Taṃtaṃkaṣiṇavaseneva ayamete manasikaroti, evaṃ vaṇṇato upaṭṭhahante vaṇṇato manasi karoti. Yadi paṇassa suññato upaṭṭhahanti, atha kesā ghanavinibbhogavavattānena ojaṭṭhamakasamūhavasena upaṭṭhahanti. Tathā lomādayo, yathā upaṭṭhahanti. Yassa pana te dhammā suññato upaṭṭhahanti, so lakkhaṇato manasikaroti, lakkhaṇato manasikaronto tattha catudhātuvavattānavasena upacāyavajjhānaṃ pāpuṇāti. Atha manasikaronto te dhamme aniccadukkhānattasutta-ttayavasena manasikaroti. Ayamassa vipassanānayo. ... Suññato ti dvattiṃsākāre aṭṭhavisatisataṃ suññatā honti, yāsaṃ vasena yogāvācāro dvattiṃsākāraṃ suññato vipassati. Seyyathidaṃ kese tāva pathavīdhātu āpodhātvādīhi suññā, tathā āpodhātvādayo pathavīdhātvādīhi ti catasso suññatā honti. Evaṃ lomādīsu.*

See also the discussion at Vibh-a 251f.: ... *vaṇṇato na upaṭṭhāti, paṭikūlavasena vā dhātuvavasena vā upaṭṭhāti, ... paṭikūlato na upaṭṭhāti, vaṇṇavasena vā dhātuvavasena 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*)?

upaṭṭhāti, ... dhātuto na upaṭṭhāti, vaṇṇavasena vā paṭikūlavasena vā upaṭṭhāti, ... ahaṃ dvattiṃsākāraṃ koṭṭhāsavasena sajjhāyaṃ karomi; mayhaṃ pana vaṇṇato upaṭṭhātī ti. Ācariyena ... Sādhu, sappurisa, pubbe tayā vaṇṇakasiṇe parikammaṃ katapubbaṃ bhavissati. Etadeva kammaṭṭhānaṃ tuyhaṃ sappāyaṃ. Vaṇṇavaseneva sajjhāyaṃ karohī ti vattabbo. ... So evaṃ karonto ajjhataṃ nīlakaṃ pītakaṃ lohitaṃ odātakaṃ cattāri vaṇṇakasiṇāni labhati. Kathaṃ? Tassa hi kesalomapittesu ceva akkhīnañ-ca kāḷakaṭṭhāne vaṇṇaṃ nīlaṃ nīlaṃ-ti manasikarontassa catukkapañcakaṭṭhānāni 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, taṃ sandhāya cattāri jhānāni vibhattāni. Tattha dhātuvasena kathitaṃ vipassanākammaṭṭhānaṃ hoti. Paṭikkūlavasena kathitaṃ samathakammaṭṭhānaṃ.*

A. Just as cornel cherries, *kosātakī* bitter gourds,⁷¹⁵ and so on, are all produced from poisonous seeds, so this body, which is produced from the impurity (*asuci*)⁷¹⁶ 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.⁷¹⁷ 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.⁷¹⁸

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,

⁷¹⁵ 菜萁 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*.

⁷¹⁶ There might be a word-play on “seed” in the sense of “semen” here. In Pāli *asuci*, “impurity”, can be a synonym for “semen”.

⁷¹⁷ Transliterations. Blue lotus, *uppala*, = *Nymphaea caerulea*; white water-lily, *kumuda* = *Nymphaea pubescens*; white lotus, *puṇḍarīka* = *Nelumbo nucifera*.

⁷¹⁸ Cf. Vism VIII.88/p.250: *Ime ca kesā nāma gūtharāsimhi uṭṭhitakaṇṇikaṃ viya ekatiṃsakoṭṭhāsarāsimhi jātā. Te susānasāṅkāraṭṭhānādīsū jātasākaṃ viya parikkhādīsū jātakamalakuvalayādipupphaṃ viya ca asuciṭṭhāne jātattā paramajegucchātī idaṃ nesam okāsato pāṭikkulyaṃ. Vism XVI.37/p.500, Paṭis-a 143, etc.: Tatrīdaṃ gabbhokkanti-mūlakādibhedam dukkham: ayañ-hi satto mātukucchimhi nibbattamāno na uppalapaduma-puṇḍarīkādīsū nibbattati, atha kho heṭṭhā āmāsayassa upari pakkāsayassa udarapaṭalapiṭṭhikaṇṭakānaṃ vemajjhe paramasambādhe tibbandhakāre nānākuṇapag andhaparibhāvītaparamaduggandhapavanavīcarite adhimattajegucche kucchippadese pūtimacchāpūtikummāsacandanikādīsū kimi viya nibbattati. ... paccanubhoṭī ti.*

agar-wood,⁷¹⁹ 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.⁷²⁰ 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.⁷²¹

Thus, one should be mindful of the nature of the body through oozing.

⁷¹⁹ *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 mallacensis*.

⁷²⁰ Cf. S I 206: *Yañ c'assa bhuñjate mātā, annaṃ pānañ ca bhojanaṃ, 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 uppaladaṇḍako viya chiddo, tena āhāraso saṃsaritvā āhārasamuṭṭhānarūpaṃ samuṭṭhāpeti. Evaṃ so dasa māse yāpeti.* Spk-ṭ 307: *Tassā ti gabbhaseyyakasattassa. Mātu-udarapaṭalena ekābaddho hoti yato mātārā paribhutta-āhāro āmāsaye patiṭṭhite gabbhassa nābhinālānusārena gabbhagatassa sarīraṃ sampatvā āhārikkaṃ karoti. Āhārasamuṭṭhānarūpaṃ samuṭṭhāpeti ti gabbhagatassa kāye ojāya paccayo hoti. Sā ca taṃ paccayaṃ labhitvā ojaṭṭhamakaṃ rūpaṃ samuṭṭhāpeti. Evaṃ mātārā paribhutta-āhārapaccayena gabbhagato dasa māse yāpeti attano nābhinālānusāragateneva tena yāva āhārasamuṭṭhānasattāho, tato paṭṭhāya āharaṇato. Keci pana mātārā paribhutta-āhāro bāhiravaggo viya tassa kāyaṃ abhisanneti parisanneti, tena so yāpeti ti vadanti. Kucchigataṃ udarapaṭalena tirohitattā bahi ṭhitanti vattabbataṃ na arahaṭi ti kucchiyā abbhantaragato ti āha.*

⁷²¹ Cf. Sn 197: *Ath' assa navahi sotehi asucī savati sabbadā.* Th 1134: *Na jātu bhastaṃ dubhato mukhaṃ chupe; dhiratthu pūraṃ navasotasandani.* Th 394: *Āturaṃ asuciṃ pūtiṃ passa kulla samussayaṃ, uggharantaṃ paggharantaṃ bālānaṃ abhinanditaṃ.* Nidd I 181 on Sn 70: *Kimevidaṃ muttakarīsapuṇṇaṃ, pādā pi naṃ samphusituṃ na iccheti. Kimevidaṃ sarīraṃ muttapuṇṇaṃ karīsapuṇṇaṃ semhapuṇṇaṃ ruhirapuṇṇaṃ aṭṭhisāṅghātanhārusambandhaṃ rudhīramāsvālepanaṃ cammavinaddhaṃ chaviyā paṭicchannaṃ chiddāvachiddaṃ uggharantaṃ paggharantaṃ kimisaṅghanisevitaṃ nānākalimalaparipūraṃ... .*

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;⁷²² 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 membranes⁷²³ 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.⁷²⁴ The world [now] designates it "a human".

⁷²² 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 bhūñjate 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 vaḍḍhatī ti dassento paṭhamam kalalam hotī ti ādim-āha.* Sp II 437: *Tasmā tañ-ca paṭhamam cittaṃ taṃsampayuttā ca tayo arūpakkhandhā tena saha nibbattañ-ca kalalarūpan-ti ayam sabbapaṭhamo manussaviggaho. ... Evaṃ parittakam vatthum ādiṃ katvā pakatiyā visavassasatāyukassa sattassa yāva maraṇakālā ethantare anupubbena vuḍḍhippato atabhāvo eso manussaviggaho nāma.* Spk II 321: ... *evaṃ rūpam-pi ādito kalalamattam hutvā anupubbena byāmamattam-pi gomahimsahatthi-ādīnam vasena pabbatakūṭādimattam hoti macchakacchapādīnam vasena anekayojanasatapamānam-pi, ...* Abhidh-k-bh III.19: *kalalam prathamam dhavati kalalājāyate 'rbudaḥ / arbudājāyate peṣī peṣīto jāyate ghanah // ghanāt praśākhā jāyante keśaromanakhādayaḥ / indriyāni ca rūpīni vyañjanānyanupūrvaśaḥ.*

⁷²³ 膜, e.g., midriff, pleura, etc. See Vism VIII.115/p.257 and Ñāṇamoli's note to it in *Path of Purification* (2010: 250).

⁷²⁴ Cf. It-a I 113: *Tamenam kammajā vātā nibbattivā uddhampādam adhosiram samparivattetvā mātu yonimukhe sampaṭipādenī ti.* Vism XVI.40/p.500: *Yaṃ 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:⁷²⁵

mātuṃyā kammajehi vātehi parivattetvā narakapapātaṃ viya atibhayānakaṃ yonimaggaṃ paṭipāṭiyamānassa ... Ap II 558: *Tadā me kammajā vātā, uppannā atidāruṇā.* Sv III 885: ... *gabbhāvakkanti. Te kira kammajehi vātehi adhosirā uddhampādā anekasataporise papāte viya yonimukhe khittā ...* In the *Abhidharmakośabhāṣya* it is 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 pariṭākaprāptasya garbhaśatasyā-bhyantarāt mātuḥ kuṅṅsau karmavipākajā vāyavo vānti ye taṃ garbhaśalyaṃ saṃparivartitya mātuḥ kāyāvakaṣaradvārābhimukhamavasthāpayanti ...* 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.

⁷²⁵ 八萬戶虫 = *asīti sahasāni 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 kimikulasaḥassāni*): ... *chavinissitā pāṇā cammanissitā pāṇā maṃsanissitā pāṇā nharunissitā pāṇā aṭṭhinissitā pāṇā aṭṭhimiñjanissitā pāṇā ti evaṃ kulagaṇanāya asītimattāni kimikulasaḥassāni antokāyasmim yeva jāyanti, ...* Cf. *Śikṣāsamuccaya* p. 81 (Bendall ed.): *aśītiṃ krimikulasaḥasrāni yāni tiṣṭhanti antare | aha bālā na paṣyanti mohajālenāvṛtāḥ.* Cf. *Śikṣ* p. 129. Cf. *Thī* 469. *Kimiva tāhaṃ jānanti, vikulakaṃ maṃsasonitupalittaṃ; kimikulālayaṃ saṅgaḥbhattaṃ, kaḷevaram kissa dīyati.* *Khp-a* 47, *Sn-a* I 247: *Navapesitā maṃsā, anulittā kaḷevaram; nānākimikulākinṇaṃ, mīlhaṭṭhānaṃva pūtikan-ti.* *Pv-a* 192: *nānāvidhakimikulākulaṃ.*

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 tālahīrakā sūcimukhakā paṭatantasuttakā iccevamādidvattiṃsakulappabhedā kimayo ākulabyākulā saṅḍasaṅḍacārino hutvā nivasanti.* *Vism-ṭ* I 416 mentions two families of 32 worms: *ukkokakādayo, takkoṭakādayo ca dvattiṃsa dvattiṃsa kulappabhedā kimayo ca naṃ upanissāya jīvantī ti.* *Mp-ṭ* II 351 mentions perhaps another list: *Kaṅṅūṭakādayo dvattiṃsakulappabhedā kimiyo naṃ upanissāya jīvantī 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 *Vimuttimaggā* 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”.⁷²⁶ The worms that rely on the brain are called “maddener”. There are four kinds of maddeners: The first are called *ukurimbha*;⁷²⁷ 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 *rokara* 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 membranes⁷²⁸ are of two kinds: The first are called *virambha* and the second *mahāvīrambha*. 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*.

that rely on the feet. In the **Garbhāvākṛāntisūtra*, 胞胎經, 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 **Garbhāvākṛāntisūtra*, etc., see Kritzer 2014: 24–29, 160–61.

⁷²⁶ 耳腫. V.l. 耳種 “ear-kind” (*sota-bīja*).

⁷²⁷ 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.

⁷²⁸ 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*.⁷²⁹ 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 of⁷³⁰ 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 *kurukulayuyu*; the second *sarayū*; and the third *gandupāda*.

⁷²⁹ 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.

⁷³⁰ 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.⁷³¹

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.⁷³²

Thus, this body is a union of bones bound together [with sinews], wrapped in a hide, hidden by the outer skin.⁷³³ 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

⁷³¹ 虫居止. Above (433a12, b20) “kinds of worms” 虫種 is used instead.

⁷³² Cf. Vism XI.55/p.355 *Aṭṭhīsu pañhikaṭṭhi goppakaṭṭhiṃ ukkhipitvā ṭhitam; goppakaṭṭhi ... gīvaṭṭhīni sīsaṭṭhīni ukkhipitvā ṭhitānīti etenānusārena avasesānīpi aṭṭhīni vedītabbāni*. 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.

⁷³³ Nidd I 181: *aṭṭhisāṅghātanhārusambandham rudhīramaṃsāvālepanam cammavinaddham chaviyā paṭicchannaṃ*. Sn 196: *Aṭṭhinahārusamyutto, tacamaṃsāvālepano; chaviyā kāyo paṭicchanno, yathābhūtam na dissati*. Th 569: *Saṭṭhikaṇḍarasambandho, maṃsalepanalepito; cammakañcukasannaddho, pūtikāyo niratthako*. Th 570: *Aṭṭhisāṅghātaghaṭīto, nhārusuttanibandhana; nekesaṃ saṃgatībhāvā, kappeti iriyāpathaṃ*. 574: *Evāyaṃ vattate kāyo, kammayantena yantito; sampatti ca vipatyantā, nānābhāvo vipajjati*.

of worms.⁷³⁴ Bile, saliva, and brain are each a *palata* in weight and the blood is one *attha* in weight.⁷³⁵ 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 (*aparissuddhi*)?

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.

⁷³⁴ Cf. Khp-a 51: *Kevalaṃ tu imāni sādhiḱāni tīṇi aṭṭhisatāni navahi nhārusatehi navahi ca maṃsapesisatehi ābaddhānulittāni, ekaghanacammaṃpariyonaddhāni, sattarasaharaṇīsa hassānugatasinehasinehitāni, navanavutilomakūpasahassaparissavamānasedajallikāni asītikimikulāni, kāyo tveva saṅkhyāṃ gatāni, yaṃ sabhāvato upaparikkhanto yogāvacarō na kiñci gayhūpagampassati, kevalaṃ tu nhārusambandhaṃ nānākuṇapasaṅkiṇṇaṃ aṭṭhisāṅghātam-eva passati.*

⁷³⁵ 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?⁷³⁶

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*).⁷³⁷

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*)?⁷³⁸

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.

⁷³⁶ The character 處 has a wide range of meanings. In Vim it primarily corresponds to *vatthu*, but also corresponds to *īhāna*, *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 sūpeyyapañṇāni nāgarika-manussānaṃ jegucchāni honti aparibhogāni, evaṃ kesāpi pubbalohitamuttakarī-sapittasemhādīnis-sandena jātattā jegucchāti idaṃ nesaṃ āsayato pāṭikkulyaṃ.*

⁷³⁷ In some cases, it is hard to determine what modern diseases the Chinese and Indic names correspond to. Cf. A V 109: *Bahudukkho kho ayaṃ kāyo bahuādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajanti, seyyathidaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo kāso sāso pināso dāho jaro kucchirogo mucchā pakkhandikā sūlā visūcīkā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitapittaṃ madhumeho aṃsā piḷakā bhagandalā ...* Cf. Nidd I 12.

There is a similar list of diseases in the in *Kṣudrakavastu* and **Garbhāvakraṅtisūtra*, for a detailed discussion see Kritzer 2014: 32–35, 84–86.

⁷³⁸ Th-a III 16: ... *akataññunā asuciduggandhajegucchapaṭikkūlasabhāvena iminā kāyena ukkañṭhāmi imaṃ kāyaṃ nibbindanto evaṃ tiṭṭhāmi.* Cp-a 293: ... *mayā mahādukkhe akataññuke niccāsucinhi kāye paresaṃ upakārāya viniyujjamāne aṇumatto 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”?⁷³⁹ 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?

⁷³⁹ Cf. Vism VII.1/p.197: *Upasamaṃ ārabbhā uppannā anussati upasamānussati, sabbadukkhūpasamārammaṇāya satiyā etamadhivacaṇaṃ.*

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.⁷⁴⁰ [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 bhikkhu⁷⁴¹ 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.”⁷⁴²

“When that bhikkhu enters upon the first jhāna, through the recollection of stillness,⁷⁴³ the [five] hindrances cease. When he enters upon the second jhāna,

⁷⁴⁰ Cf. Vism VII.251/p.294: *Imañ-ca pana upasamānussatiṃ anuyutto bhikkhu sukhaṃ supati, sukhaṃ paṭibujjhati, santindriyo hoti santamānaso, hirottappasamānāgato, pāsādiko, paṇītādhimuttiko, sabrahmacārīnaṃ garu ca bhāvanīyo ca. Uttari appaṭivijjhanto pana sugatiparāyano hoti.*

⁷⁴¹ 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.

⁷⁴² S V 67: *Ye te bhikkhave bhikkhū sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā dassanaṃ pāhaṃ bhikkhave tesam bhikkhūnaṃ bahūpakāraṃ vadāmi. Savanaṃ ... Upasaṅkamaṇaṃ ... Payirūpāsanaṃ ... Anussatiṃ ... Anupabbajjaṃ pāhaṃ bhikkhave tesam bhikkhūnaṃ bahūpakāraṃ vadāmi. Taṃ kissa hetu? Tathārūpānaṃ ... bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakāseṇa vūpakaṭṭho viharati kāyavūpakāseṇa ca cittavūpakāseṇa ca. ...*

⁷⁴³ 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.⁷⁴⁴ When he enters upon nibbāna,⁷⁴⁵ 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,

above or whether it is a new quotation. The character 滅 usually corresponds to *nirujjhati*, *nirodheti*, *passambhati*, *samatha*, etc.

⁷⁴⁴ Cf. Nidd I 74: *Tisso santiyo accantasanti, tadaṅgasanti, sammutisanti. Katamā accantasanti? Accantasanti vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho ... nibbānaṃ. ... Katamā tadaṅgasanti? Paṭhamaṃ jhānaṃ samāpannassa nīvaraṇā santā honti; ... nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaṃ saññā santā hoti. Ayaṃ tadaṅgasanti. Katamā sammutisanti? Sammutisantiyo vuccanti dvāsaṭṭhi diṭṭhigatāni diṭṭhisantiyo.* Cf. S IV 217: *Paṭhamaṃ jhānaṃ samāpannassa vācā vūpasantā hoti. Dutiyam jhānaṃ samāpannassa vitakkavicārā vūpasantā honti ... saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca vūpasantā honti. Khīṇāsavassa bhikkhuno rāgo ... doso ... moho vūpasanto hoti.* Cf. Paṭis I 101: *Paṭhamena jhānena nīvaraṇe nirodheti; ... ākiñcaññāyatanaṃ saññāṃ. Sotāpattimaggena diṭṭhekaṭṭhe kilese ... arahattamaggena sabbakilese nirodheti.*

⁷⁴⁵ 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 (*paṭipadā*) 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.⁷⁴⁶

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.⁷⁴⁷

[The miscellaneous topics are finished.]

*The ten recollections are finished.*⁷⁴⁸

⁷⁴⁶ Cf. It 18: *Evañce ... sattā jāneyyūṃ dānasaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyūṃ, na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yo pi nesaṃ assa carimo ālopo carimaṃ kabaḷaṃ, tato pi na asaṃvibhajitvā bhuñjeyyūṃ, sace nesaṃ paṭiggāhakā assu.*

⁷⁴⁷ 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.

⁷⁴⁸ 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 beings⁷⁴⁹ — 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.⁷⁵⁰

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;⁷⁵¹

⁷⁴⁹ Cf. Sn 149: *Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe; evam-pi sabbabhūtesu, mānasam bhāvaye aparimāṇam*. Cp-a 289: *sabbasattanikāyaṃ attano orasaputtam viya piyacittena pariggaṇhāti. Na cassa cittaṃ puttasaṃkilesavasena saṃkilissati. Sattānaṃ hitasukhāvaho cassa ajjhāsayo payogo ca hoti*. Mp IV 186: *Mettacittan-ti sabbasattānaṃ hitapharaṇacittaṃ. Taṃ pana appanāvaseneva gahitaṃ*. M I 123: *... evaṃ sikkhitabbaṃ na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro ti*. Th 648: *Sabbamitto sabbasakho, sabbabhūtānukampako; mettacittaṃ-ca bhāvēmi, abyāpajjarato sadā*. Sv I 71: *... appamāṇena mettena cittena sakalaṃ sattalokaṃ anukampati. ... Appamāṇaṃ hitaṃ cittaṃ-ti appamāṇaṃ katvā bhāvitaṃ sabbasattesu hitacittaṃ*. J-a II 61: *Dayāpanno ti dayam mettacittataṃ āpanno. Sabbapāṇabhūtahitānukampī ti; sabbe pāṇabhūte hitena anukampako. Tāya dayāpannatāya sabbesaṃ pāṇabhūtānaṃ hitacittako ti attho*. A I 54. *Accharāsaṅghātamattam-pi ce ... bhikkhu mettacittaṃ bhāveti; ayaṃ vuccati ... bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati. Ko pana vādo ye naṃ bahulīkarontī ti*. (Cf. S II 264, A IV 395)

⁷⁵⁰ Cf. Vism IX.93/p.318, As 193: *hitākārappavattilakkhaṇā mettā, hitūpasamhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti*. Ap-a 224: *Tattha aparimāṇesu cakkavāḷesu aparimāṇā sattā sukhī hontu ti ādinā sinehalakkhaṇāya mettāya pharivā viharanti ... Vism IX.92, As 192: tāva mejjatī ti mettā, siniyhatī ti attho*. Vibh 86: *Yā sattesu mettī mettāyanā mettāyitattaṃ mettācetovimutti ayaṃ vuccati abyāpādadhātu*. Th-a II 273: *mijjati siniyhati etāyā ti mettā, abyāpādo*. Peṭ 124: *Yā sattesu ... abyāpādo adoso mettā mettāyanā atthakāmatā hitakāmatā cetaso pasādo, ayaṃ adoso kusalamūlaṃ*. Spk III 122: *Abyāpādoti mettā ca mettāpubbabhāgo ca*. Th-a II 273: *mijjati siniyhati etāyā ti mettā, abyāpādo*.

⁷⁵¹ 不見惡夢, lit. “to see a bad dream” = *na pāpakaṃ supinaṃ 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.⁷⁵²

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.⁷⁵³ Thus, one should reflect.

⁷⁵² A V 342; Paṭis II 130; Mil 197: ... *Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti nāssa aggī vā viṣaṃ vā satthaṃ vā kamati, tuvaṇṇaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūlho kālaṃ karoti, uttariṃ appaṭivijjhanto brahmalokūpago hoti.* Paṭis-a III 604: *Uttari appaṭivijjhantoti mettāsamāpattito uttariṃ arahattaṃ adhigantaṃ asakkonto ito cavivā suttappabuddho viya brahmalokūpago hotī ti ...* Vin-a 1346: *Uttari appaṭivijjhantoti mettājhānato uttariṃ arahattaṃ asacchikaronto sekho vā puthujjano vā hutvā kālaṃ karonto brahmalokūpago hoti.*

⁷⁵³ These are the five immediately retributive actions, *ānantarikāni kammāni* or *ānantariya-kammāni*, 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 *ānantariya-kammāni*. Cf. Vibh 378: *Tattha katamāni pañca kammāni ānantarikāni? Mātā jīvītā voropitā hoti, pitā jīvītā voropito hoti, arahanto jīvītā 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 saw⁷⁵⁴ [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.⁷⁵⁵ 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.⁷⁵⁶ 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*).”

lohitaṃ uppāditaṃ hoti, saṅgho bhinno hoti — imāni pañca kammāni ānantarikāni. Vin II 193: *Idaṃ ... devadattena paṭhamamaṃ ānantariyaṃ kammaṃ upacitaṃ, yaṃ duṭṭhacittena vadhakacittena tathāgatassa ruhiraṃ uppāditan-ti.* Vin I 135: *na mātughātakassa ... na pitughātakassa ... na arahantaghātakassa ... na saṅghabhedakassa ... na lohittuppādakassa ... nisinnaparisāya pātimokkhaṃ uddisitabbaṃ.*

⁷⁵⁴ Cf. Th 445: *Uppajjate sace kodho āvajja kakacūpamaṃ.* M I 129, 186, 189: *Ubhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatra pi yo mano padoseyya na me so tena sāsanakaro ti.*

⁷⁵⁵ Cf. Dh 399: *Khantibalaṃ balāṇikaṃ.* Paṭi II 171: *Byāpādassa pahīnattā abyāpādo khantī ti khantibalaṃ.*

⁷⁵⁶ 不退; see Ch. 1 fn. 33 on the confusion of *aparīhāna/apratisāra* and *vippaṭisāra*.

Further, one should reflect thus: “Having shaven off the head hair, I should be very patient.⁷⁵⁷ 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;⁷⁵⁸ 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.”⁷⁵⁹

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.⁷⁶⁰ May I be free from all anxiety and be happily endowed with all good qualities.”⁷⁶¹ 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.⁷⁶²

⁷⁵⁷ Cf. Ps I 79: *Āvuso, pabbajito nāma adhvāsanasīlo hotī ti.*

⁷⁵⁸ Th 961: *Surattaṃ arahaddhajaṃ.*

⁷⁵⁹ Cf. Ud 45: *Sutvāna vākyam pharusam udīritam adhvāsaya bhikkhu aduṭṭhacitto ti.*

⁷⁶⁰ 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.

⁷⁶¹ Cf. Vism IX.8: *Sabbapaṭhamam pana aham sukhito homi niddukkho ti vā, avero abyāpajjo anīgho sukhī attānaṃ pariharāmī ti vā evaṃ punappunam attaniyeva bhāvetabbā.* Vism IX.9: *Yañ-ca paṭisambhidāyam (Patis II 130) Katamehi pañcahākārehi anodhisopharaṇā mettā cetovimutti bhāvetabbā, sabbe sattā averā hontu abyāpajjā anīghā sukhī attānaṃ pariharantu. Sabbe pāṇā... sabbe bhūtā... sabbe puggalā... sabbe atabhāvapariyāpannā averā abyāpajjā anīghā sukhī attānaṃ pariharantu ti.*

“I am happily free from all anxiety and am endowed with all good qualities” is likely a mistranslation of *sukhī attānaṃ pariharāmī*, “I am free from anxiety and live happily”; see Ñānamoli, PoP IX.8.

⁷⁶² Cf. Vism IX.4/p.295. 人處 = *puggala-vatthu*, *puggala-ṭhāna*, occurs four 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,⁷⁶³ [faith], learning, virtue, concentration, and wisdom I respect him. Because of his generosity, kind speech, beneficial acts, and cooperativeness,⁷⁶⁴ 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;⁷⁶⁵ 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

⁷⁶³ 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" (*kalyāṇamittalakkhaṇa*) 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: *Tatrāyaṃ kalyāṇamitto pakatiyā saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno vīriyasampanno satisampanno samādhisampanno paññāsampanno*.

⁷⁶⁴ These are the four *saṅgahavatthu* or "bases of social unity"; see A II 32: *Dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā, imāni kho ... cattāri saṅgahavatthūnī ti*.

⁷⁶⁵ A V 341, Paṭi II 129: *Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭṭaṃ cittaṃ samādhīyati, mukhavaṇṇo 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.⁷⁶⁶

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.”⁷⁶⁷

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.⁷⁶⁸

He, being aware of the undistractedness in these ways and by these means, develops the mind of loving-kindness for that [respected] person⁷⁶⁹ and practices

⁷⁶⁶ 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 *paṇidahati*, “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*. ... *anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya* ... *adahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya* ...

⁷⁶⁷ The Chinese of this passage is garbled and it has been translated in accordance with the arrangement of the preceding passage.

⁷⁶⁸ Paṭi II 19: *Adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhāpentō satiṃ carati, avikkhepaṃ karonto samādhinā carati*, ... Paṭi-a III 543: *Adhimuccantoti adhimokkhaṃ karonto. Saddhāya carati ti saddhāvasena pavattati. Paggaṇhantoti catusammappadhānavīriyena padahanto. Upaṭṭhāpentoti satiṃ ārammaṇaṃ upaṭṭhāpentō. Avikkhepaṃ karontoti samādhivasena vikkhepaṃ akaronto.*

⁷⁶⁹ 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, majjhatte, 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 (*paṭhamāṃ attānaṃ mettāya pharitvā tadanantaram sukhaṃ pavattanattamaṃ yvāyaṃ piyo manāpo garu bhāvanīyo ācariyo vā ācariyamatto vā ... tadanantaram atippiyasahāyake, atippiyasahāyakato majjhatte, majjhataṃ 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 *Vimuttimaggā* 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 adverts 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] (*pabbajjā*) 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.”⁷⁷⁰

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”]:⁷⁷¹ 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.

⁷⁷⁰ 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.

⁷⁷¹ In the introduction above, 周旋 “interaction, association” = *sannipātana*?, was used, while this word is missing here. 攝受, “assisting, aiding” elsewhere in Vim corresponds to *anuggaha*, i.e., 攝受梵行 = *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 攝受.

One should follow along with what the other does. Because of aiding him thus, the anger towards each other⁷⁷² ceases.

(2) “Good qualities” (*guṇa*): 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.⁷⁷³ 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.”⁷⁷⁴

(3) “Good will”:⁷⁷⁵ 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.⁷⁷⁶

(4) “Ownership of kamma (*kammasakatā*)”: One should reflect on his evil kamma: “[Because of] the evil things which that person has done, he is a ground for anger (*āghātavatthu?*).”⁷⁷⁷

(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.”⁷⁷⁸

⁷⁷² The characters 彼此 could mean “each other” but are not used in this way elsewhere in Vim and 此 could qualify 瞋恚. However, see Vism IX.39/p.306: *Tassevaṃ karoto ekanteneva tasmim̐ puggale āghāto vūpasammati. Itarassa ca atītajātīto paṭṭhāya anubandho pi kodho taṅkhaṇaṅṅeva vūpasammati.*

⁷⁷³ A III 187–8: *Seyyathā pi āvuso pokkharāṇī sevālapaṇakapariyonaddhā, ... Evaṃ tasmim̐ puggale āghāto paṭivinetabbo.*

⁷⁷⁴ Ibid. 189: *Seyyathā pi āvuso puriso ābādhiko dukkhito bāḷhagilāno addhānamagga-paṭipanno... Māyam āyasmā kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati ti. Evaṃ tasmim̐ puggale āghāto paṭivinetabbo. Cf. Sv-ṭ I 104: Aparādhake ca sati guṇe guṇavati mayā na kopo katabbo ti ca asati guṇe visesena karuṇāyitabbo ti.*

⁷⁷⁵ 恩 = *kataṅṅu* “grateful”, *upakāra* “helpful”, and *paṭikāra* “counteraction”.

⁷⁷⁶ Cf. Cp-a 298, Sv-ṭ I 104: *apakārake asati kathaṃ mayhaṃ khantisampadā sambhavaṭi ti ca yadipāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato ti ca apakāro eva vā khantinimittatāya upakāro ti ca.*

⁷⁷⁷ Cf. A III 185: *Yasmim̐ ... puggale āghāto jāyetha, kammasakatā tasmim̐ puggale adhiṭṭhātabbā kammasako ayamāyasmā kammadāyādo ... tassa dāyādo bhavissati ti; evaṃ tasmim̐ puggale āghāto paṭivinetabbo. Cf. Vism IX.23. Cf. Cp-a 298, Sv-ṭ I 104: Ete sattā khantisampattiyaṃ abhāvato idhaloke tappanti paraloke ca tapanīyadhammānyogato ti ca.*

⁷⁷⁸ Cf. Cp-a 298, Sv-ṭ I 104: *Yadi pi parāpakāranimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khettabhūto attabhāvo bījabhūtaṅ-ca kammaṃ mayāva abhisaṅkhatan-ti ca tassa ca dukkhassa ānaṇyakāraṇametan-ti ca apakārake asati kathaṃ mayhaṃ khantisampadā sambhavaṭi ti ca yadipāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato ti.*

- (6) “Kinship” (*ñāti*): “In *samsāra*, in the continuities of beings,⁷⁷⁹ he and I were relatives”. Reflecting thus, one should give rise to the perception of kinship.⁷⁸⁰
- (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.⁷⁸¹ [436b]
- (8) “One should not pay attention” (*amanasikāra*): To be without the cause of the anger,⁷⁸² one should not pay attention to it, like someone who does not wish to see forms shuts his eyes.⁷⁸³
- (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 (*iṭṭhāniṭṭha-visaya*). Towards these, I have anger. Because of that I am not attending [to loving-kindness].”⁷⁸⁴

⁷⁷⁹ 眾生相續 = *satta-santāna* or *satta-santati*. Cf. Th-a II 219: *sattasantānaṃ samsāre papañcenti* ... Ps-ṭ 320: *Anādimati hi samsāre ñātibhāgarahito nāma satto kassaci pi natthīti* ...

⁷⁸⁰ Cf. Cp-a 298, Sv-ṭ I 104: *Sabbe pime sattā mayhaṃ puttasadisā, puttakatāparādhesu ca ko kujjhissatī ti*. S II 189–90: *Na so bhikkhave satto sulabharūpo, yo na mātābhūtapubbo ... na pitābhūtapubbo ... na bhātābhūtapubbo ... na bhaginībhūtapubbo ... na puttabhūtapubbo ... iminā dīghena addhunā*. ... Cf. Vism IX.36.

⁷⁸¹ Cf. Cp-a 298, Sv-ṭ I 104: *Yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa aham-pi nimittan-ti*. Cf. Vism IX.22: *Yaṃ dosaṃ tava nissāya, sattunā appiyaṃ kataṃ, / tam-eva dosaṃ chindassu, kimaṭṭhāne vihaññasi. Dukkhaṃ karoti yo yassa, taṃ vinā kassa so kare / sayam-pi dukkhaḥuttamiti kiṃ tassa kujjhasī ti*.

⁷⁸² 無嗔恚相 = *abyāpāda* + *nimitta*. This might also mean “perception of non ill will”, *abyāpāda-saññā*.

⁷⁸³ Cf. A III 185: *Yasmiṃ ... puggale āghāto jāyetha, asati-amanasikāro tasmिṃ puggale āpajjitabbo; evaṃ tasmिṃ puggale āghāto paṭivinetabbo*. M I 120: ... *Tassa tesam vitakkānaṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbatthaṃ gacchanti. Tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathā pi ... cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa; so nimīleyya vā aññena vā apalokeyya*.

⁷⁸⁴ Cf. Cp-a 298, Sv-ṭ I 104: *Indriyapakatiresā, yadidaṃ iṭṭhāniṭṭhavisayasamāyogo, tatha aniṭṭhavisayasamāyogo mayhaṃ na siyā ti taṃ kutettha labbhā ti*.

(11) “Momentary cessation” (*khaṇika-nirodha*):⁷⁸⁵ one should reflect: “Through giving rise to suffering, one suffers.⁷⁸⁶ 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.”⁷⁸⁷

(13) “Emptiness” (*suññatā*): one should reflect: “In the ultimate sense (*paramattha*) it cannot be found (*anupalabbhiya*), ‘This person creates suffering’ or ‘This person experiences suffering’. This body is produced by conditions (*paccaya*). It is without a being, without a self.⁷⁸⁸ It is [merely] a bunch of elements, just like a bunch of straw.”⁷⁸⁹ 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.⁷⁹⁰

⁷⁸⁵ Cf. Vism IX.22: *Khaṇikattā ca dhammānaṃ, yehi khandhehi te kataṃ / amanāpaṃ niruddhā te, kassa dānīdha kujjhasi*. Cp-a 298, Sv-ṭ 104: *Yehi dhammehi aparādhō kato, yatha ca kato, sabbe pi te tasmim yeva khaṇe niruddhā, kassidāni kena kodho kātabbo*. Cf. 432a04 ... 名念念死者諸行念念滅。

⁷⁸⁶ 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 dukkhaṃ nigacchati; / Jātassa maraṇaṃ hoti, eso dukkhassa sambhavo*. S I 132: *Jātassa maraṇaṃ hoti, jāto dukkhāni phussati / Bandhaṃ vadhaṃ pariklesaṃ, tasmā jātim na rocaye*.

⁷⁸⁷ See the section on “resolution into elements” at Vism IX.38/p.306. Cf. Ps II 88: *Khāṇukaṇṭakatiṇapaṇṇādīsu pana dose uppanne tvaṃ kassa kuppasi, kiṃ pathavīdhātuyā, udāhu āpodhātuyā, ko vā panāyaṃ kuppati nāma, kiṃ pathavīdhātu udāhu āpodhātu ti ādinā nayena dhātumanasikāraṃ karontassa doso pahīyati*.

⁷⁸⁸ Cp-a 298, Sv-ṭ 104: *anattatāya sabbadhammānaṃ ko kassa aparajjhātī ti*. Cf. Vism XVI.90: *Kammaṃsā kāraṃ natthi, vipākassa ca vedako; Suddhadhammā pavattanti, ...* Vism XIX.19: *... ettha suññato tāva paramatthena hi sabbāneva saccāni vedakakāraṇibbutagamakābhā vato suññānīti veditabbāni. Tenetaṃ vuccati: Dukkhaṃ-eva hi, na koci dukkhito / Kārako na, kiriyāva vijjati. ...* XX.19: *Sāmi-nivāsi-kāraka-vedakādhiṭṭhāyakavirahitatāya suññato*.

⁷⁸⁹ Cf. Khp-a 74: *Evañcassa vijānato tiṇakaṭṭhasamūho viya kāyo khāyati. Yathāha: Natthi satto naro poso, puggalo nūpalabbhati. / Suññabhūto ayaṃ kāyo, tiṇakaṭṭhasamūpamo*. Vism XVIII.31: *Nāmañ-ca rūpañ-ca idhatthi saccato, na hettha satto manujo ca vijjati. / Suññaṃ idaṃ yantamivābhisaṅkhatam, dukkhassa puñjo tiṇakaṭṭhasādiso ti*. Th 717: *Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati, / mamataṃ so asaṃvindaṃ natthi me ti na socati*. Nidd II 185–86: *Suddhaṃ dhammasamuppādam, suddhasaṅkhārasantatiṃ; passantassa yathābhūtam, na bhayaṃ hoti gāmaṇi. Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati; nāññaṃ pathayate kiñci, aññatrappaṭisandhiyā ti. Evam-pi suññato lokaṃ avekkhati*.

⁷⁹⁰ 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,⁷⁹¹ 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.⁷⁹²

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 paṭicca, nirupadhiṃ kena phuseyyuṃ phassā ti.* Ud-a 114: *Nevattato no parato dahethāti: ahaṃ sukhito, ahaṃ dukkhito, mama sukhaṃ, mama dukkhaṃ, parenidaṃ mayhaṃ sukhadukkhāṃ uppāditaṃ-ti ca neva attato na parato taṃ sukhadukkhāṃ ṭhapetha. Kasmā? Na hettha khandhapañcake ahan-ti vā mahan-ti vā paroti vā parassā ti vā passitabbayuttakaṃ kiñci atthi, kevalaṃ saṅkhārā eva pana yathāpaccayaṃ uppajjitvā khaṇe khaṇe bhijjantī ti. Sukhadukkhaggahaṇaṅcetha desanāsisaṃ, sabbassā-pi lokadhammassa vasena attho veditabbo. Iti bhagavā nāhaṃ kvacani, kassaci kiñcanatasmīṃ, na ca mama kvacani, katthaci kiñcanatatthīti catukoṭikaṃ suññataṃ vibhāvesi.*

⁷⁹¹ Cf. 436a05 above: “Thus he pervades and adverts 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 cittaṃ nivattati.*

⁷⁹² D II 186; D III 223–4: *Idh' āvuso bhikkhu mettā-sahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā duiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettā-sahagatena cetasā vipulena mahagatena appamānena averena avyāpajjhena pharivā 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-kindness⁷⁹³ 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 (*ārammaṇa*) 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,⁷⁹⁴ and purifies one's bodily, verbal, and mental actions (*kamma*). This is called "success".

⁷⁹³ 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*.

⁷⁹⁴ Cf. Vism IX.93: *Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti*.

Q. What is its failure?

A. For two [pairs of]⁷⁹⁵ reasons one loses loving-kindness: by giving rise to hatred towards oneself and friends⁷⁹⁶ 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.⁷⁹⁷

Q. That is not so. In the ultimate sense (*paramattha*), a “living being” cannot be found (*anupalabbhiya*). 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”.⁷⁹⁸

⁷⁹⁵ 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*.

⁷⁹⁶ 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 as “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.

⁷⁹⁷ *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*.

⁷⁹⁸ 依諸根種於世假說眾生。Cf. S I 134: *Kim nu satto ti pacesi, māra diṭṭhigatam nu te; / Suddhasaṅkhārapuñjōyam, nayidha sattupalabbhati. / Yathā hi aṅgasambhārā, hoti saddo ratho iti; / Evaṃ khandhesu santesu, hoti satto ti sammuti*. Spk I 193: ... *nayidha sattupalabbhatī ti imasmiṃ suddhasaṅkhārapuñje paramatthato satto nāma na upalabbhati. Khandhesu santesūti pañcasu khandhesu vijjamānesu tena tenākāreṇa vavatthitesu. Sammutī ti sattoti samaññāmatam-eva hoti*. Cf. Kv-a 35: *Iti iminā lokavohāreṇa loka-sammutiyā lokaniruttiyā atthi puggalo ti ... Sv-ṭ III 91: Lokavohārasenā ti lokasammuti-vasena. Lokavohāro hesa, yadidaṃ satto puggalo ti ādi*.

148 Ten perfections

Now, the Bodhisattas, the Great Beings,⁷⁹⁹ develop loving-kindness for all beings everywhere and fulfil the ten perfections (*pāramī*).⁸⁰⁰

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*).⁸⁰¹ 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 harmlessness⁸⁰² 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

⁷⁹⁹ 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: *Dānasīlādiguṇavisesayogena 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 purimakānaṃ mahābodhisattānaṃ ulāratamāni paramadukkarāni acinteyyānubhāvāni sattānaṃ ekantahitasukkhāvahāni caritāni.... Sv-ṭ I 92: sudukkarehipi mahābodhisattacaritehi ... sattānaṃ hitasukhapaṭilābhahetubhāvo 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.

⁸⁰⁰ Cf. Vism-mhṭ I 384: ... *sakalabuddhaguṇahetubhūtānaṃ dānapāramitādīnaṃ buddhakaradhammānaṃ paripūraṇavasena brūhitaguṇā mahāsattā bodhisattā. Te hi sabbasattānaṃ hitesanena, ahitāpanayanena, sampattipamodanena, sabbattha vivajjitā gatigamanamajjhatabhāvādhiṭṭhānena ca niddosacittā viharanti*. Ud-a 128: *Yathā vā te bhagavanto dāna-pāramiṃ pūretvā, sīla-nekkhamma-paññā-viriya-khanti-sacca-adhiṭṭhāna-mettā-upekkhā-pāramī ti imā dasa pāramiyo dasa-upapāramiyo, ..., buddhi-cariyāya koṭim patvā āgatā, tathā ayam pi Bhagavā āgato*. Cf. Vism IX.124.

⁸⁰¹ Cf. A IV 246: *Pāñātipātā paṭivirato bhikkhave ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti averaṃ deti avyāpajjhaṃ deti; aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā avyāpajjhaṃ datvā aparimāṇassa abhayaṃ averassa avyāpajjhassa bhāgī hoti. ...*

⁸⁰² 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.⁸⁰³ 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 themselves⁸⁰⁴ 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.⁸⁰⁵ 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.⁸⁰⁶

⁸⁰³ Cf. Ap-a 113: *Katvā daḷhamadhiṭṭhānan-ti mama sarīrajīvitesu vinassantesupī puññakammato na viramissāmī ti acalavasena daḷhaṃ adhiṭṭhānapāramiṃ katvā ...* Cp-a 275: *Katvā daḷhamadhiṭṭhānan-ti kusalasamādānādhiṭṭhānaṃ tassa tassa pāramisamādānassa tadupakārasamādānassa ca adhiṭṭhānaṃ daḷhataraṃ asithilaṃ katvā, taṃ taṃ vatasamādānaṃ anivattibhāvena adhiṭṭhahitvā ti attho. ... Evaṃ jīvitam pariccajivā vataṃ adhiṭṭhahantassa adhiṭṭhānapāramī paramatthapāramī nāma jātā. (Cf. Bv-a 60, J-a I 47)*

⁸⁰⁴ 於一切眾生以自相饒益。Read 自身, “oneself” instead of 自相, = *sa + lakkhaṇa*, “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 hitasukkhūpasamhāro atthato abyāpādo mettāpāramitā*

⁸⁰⁵ Cp-a 280: *karuṇūpāyakosallapariggahitā anunayapaṭighavidhamsanī iṭṭhāniṭṭhesu sattasaṅkhāresu samappavatti upekkhāpāramitā.*

⁸⁰⁶ 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.⁸⁰⁷

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.⁸⁰⁸

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-pāṭihāriya*) 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 (*vesārajjā*). Having fulfilled these, they give rise to self-made knowledge (*sayambhū-ñāṇa*) and omniscience (*sabbaññutā-ñāṇa*).⁸⁰⁹

⁸⁰⁷ The order is different from D III 229, *Cattāri adhiṭṭhānāni. Paññādhiṭṭhānaṃ saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ*, 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.

⁸⁰⁸ Cf. Cp-a 322: *Sabbapāramiṇaṃ samūhasaṅgahato hi cattāri adhiṭṭhānāni, seyyathidaṃ saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ, paññādhiṭṭhānaṃ-ti. ... Cf. Vism-mhṭ I 391: Yathā ca brahmavihārādhiṭṭhānā pāramiyo, evaṃ adhiṭṭhānādhiṭṭhānāpi. Tathā hi yathāpaṭiñṇaṃ parānuggahāya pāramiṇaṃ anuṭṭhānena saccādhiṭṭhānaṃ, tappaṭipakkhāpariccāgato cāgādhiṭṭhānaṃ, pāramiṇi sacittupasamato upasamādhiṭṭhānaṃ, tāhi parahitūpāyakosallato paññādhiṭṭhānaṃ. Evaṃ paccekam-pi pāramitāsu yathārahaṃ netabbaṃ. It-a I 13: Tathā purimena tathāgatassa paṭiññāsaccavacīsaccañānasaccapar idīpanena, ... ca saccādhiṭṭhānacāgādhiṭṭhānapāripūri pakāsītā hoti; dutiyena sabbasa nkhārūpasamasamadhiḡamaparidīpanena, sammāsambodhiparidīpanena ca, upasamā dhiṭṭhānapaññādhiṭṭhānapāripūri pakāsītā hoti. Tathā hi bhagavato bodhisattabhūtassa lokuttaragūṇe katābhinihārassa mahākaruṇāyogena yathāpaṭiñṇaṃ sabbapāramitā-nuṭṭhānena saccādhiṭṭhānaṃ, pāramitāpaṭipakkhāpariccāgena cāgādhiṭṭhānaṃ, pāramitāgūṇehi cittavūpasamena upasamādhiṭṭhānaṃ, pāramitāhi eva parahitūpāyākosallato paññādhiṭṭhānaṃ pāripūrigataṃ. ...*

⁸⁰⁹ Cp. Cp-a 316–17: *... tattha āsaṅgaṃ pajahanto pare ca tattha taṃ jahāpento kevalaṃ karuṇāvāseneva yāva na buddhagūṇā hatthatalaṃ āgacchanti, tāva yānattaye satte*

Thus, the Bodhisattas, the Great Beings, developing loving-kindness, gradually fulfil the grounds for Buddhahood (*buddhabhūmi*).⁸¹⁰

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”.

avatāraṇaparipācanehi paṭiṭṭhapento jhānavimokkhasamādhisamāpattiyo abhiññāyo ca lokiyā vasībhāvaṃ pāpento paññāya matthakaṃ pāpuṇāti. ... idha mahābodhisattassa vasena karuṇūpāyākosallapubbaṅgamaṃ katvā vattabbā, ñānadassanavisuddhiṃ apāpetvā paṭipadāññānadassanavisuddhiyaṃ yeva vipassanā ṭhapetabbā ti ayam-eva viseso. Evamettha paññāpāramiyā paṭipattikkamo veditabbo. Cp-a 284: yathāvuttābhiniṭhārasami-jjhanena hi mahāpurisa sabbaññutaññāñādhigamanapubbaliṅgena sayambhuññāna sammad eva sabbapāramiyo pavacinitvā samādāya anukkamena paripūrenti.

⁸¹⁰ 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 pāramīnaṃ paccayā ti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya buddhabhūmiyo ti vuccanti. ... Hitacariyā nāma mettābhāvanā karuṇābhāvanā ca. Sn-a I 50: Yā cimā ussāho ummaṅgo avatthānaṃ hitacariyā cā ti catasso buddhabhūmiyo, tāhi samannāgato hoti. Tattha: Ussāho vīriyaṃ vuttaṃ, ummaṅgo paññā pavuccati; / Avatthānaṃ adhiṭṭhānaṃ, hitacariyā mettābhāvanā ti. Dṭṭ I 93: Tathā ussāha-ummaṅga-avatthānahitacariyā ca pāramīnaṃ paccayo ti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya buddhabhūmiyo ti pavuccanti. Yathāha (untraced): Kati pana bhante buddhabhūmiyo? Catasso kho sārīputta buddhabhūmiyo. Katamā catasso? Ussāho ca hoti vīriyaṃ, ummaṅgo ca hoti paññābhāvanā, avatthānañ-ca hoti adhiṭṭhānaṃ, mettābhāvanā ca hoti hitacariyā. Imā kho sārīputta catasso buddhabhūmiyo ti. Ap-a 297: Buddhabhūmi-manuppattan-ti buddhassa bhūmi paṭiṭṭhānaṭṭhānan-ti buddhabhūmi, sabbaññutaññānaṃ, taṃ anuppatto paṭividdhoti buddhabhūmimanuppatto, taṃ buddhabhūmimanuppattaṃ, sabbaññutappattaṃ buddhabhūtan-ti attho. Khp 7: Mittasampadamāgama, yonisova payuñjato; / Vijjā vimutti vasībhāvo, sabbameteṇa labbhati. / Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī; / Paccekabodhi buddhabhūmi, sabbameteṇa labbhati.*

The undistracted dwelling in compassion is its practice. Non-hurtfulness is its characteristic. Happiness is its essential function. Harmlessness⁸¹¹ is its manifestation. Its benefits are the same as those of loving-kindness.⁸¹²

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?”⁸¹³

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?”⁸¹⁴

Furthermore, if he sees or hears of a person who follows unwholesome doctrines (*dhmma*) 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

⁸¹¹ Vism IX.94. Cf. A I 151: *Sabbhi dānaṃ upaññattaṃ ahiṃsāsaññaṃ damo*. Mp II 250 *Ahiṃsā ti karuṇā c’eva karuṇā-pubbabhāgo ca*. Sv III 982: *Avihimsā ti karuṇā karuṇā-pubbabhāgo pi. Vuttam pi c’etaṃ: tattha katamā avihimsā? Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti, ayaṃ vuccati avihimsā ti*. Dhṃ 300: *Yesam divā ca ratto ca ahiṃsāya rato mano*. Dhṃ-a III 459: *Ahiṃsāya rato ti so karuṇāsahagatena cetasā ekam disam pharivā viharatī ti evaṃ vuttāya karuṇābhāvanāya rato*.

⁸¹² Cf. Vism IX.94/p.318, which is different: *Dukkḥāpanayanākārapavattilakkhaṇā karuṇā paradukkḥāsahanarasā, avihimsāpaccupaṭṭhānā, dukkhābhībhūtanāṃ anāthabhāva-dassanapadaṭṭhānā*.

⁸¹³ Cf. Paṭi I 128: *Jarāya anusahagato lokasannivāso ti passantānaṃ Buddhānaṃ Bhāgavantānaṃ sattesu mahākaruṇā okkamati ... Byādīhi abhibhūto lokasannivāso ti ... Taṇhāya uḍḍito lokasannivāso ti ...* S I 40: *Taṇhāya uḍḍito loko, jarāya parivārito*.

⁸¹⁴ Paṭi I 128–9: *Mahābandhanabandho lokasannivāso ... mohabandhanena ... kilesabandhanena ... tassa natth’ añña koci bandhaṃ mocetā aññaṃ mayā ti; ... tīhi duccharitehi vipaṭipanno lokasannivāso ti passantānaṃ ...*

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.⁸¹⁵

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.⁸¹⁶

One loses compassion for two [pairs of] reasons: by giving rise to hatred towards oneself and towards friends,⁸¹⁷ and by distress; and by the giving rise to hatred towards enemies and by arousing fear [in others].⁸¹⁸

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.

⁸¹⁵ = § 143–145.

⁸¹⁶ Cf. Vism IX.94/p.318: *Vihimsūpasamo tassā sampatti, sokasambhavo vipatti*. On 憂惱 corresponding to *domanassa* or *soka*, see Ch. 8 fn. 830.

⁸¹⁷ 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.

⁸¹⁸ 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: *vihimsanam vā etaṃ sattānan-ti vihimsā. Sā vihethanalakkhaṇā, karuṇāpaṭipakkhalakkhaṇā vā; parasantāne ubbegajananarasā, sakasantāne karuṇāviddhaṃsanarasā 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.⁸¹⁹ 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.

⁸¹⁹ 無怖. Perhaps Saṅghapāla misunderstood *an-issāyana*, “non-envying”, as Sanskrit *a-bhīṣayāna* “not fearing”. Vism IX.95/p.318: *Pamodanalakkhaṇā muditā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā*. Cf. Nāmar-p v. 105: *Sukhaṭṭhitesu 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;⁸²⁰ 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 (*majjhataṭṭā*) 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.⁸²¹ 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

⁸²⁰ See Vism IX.95/p.318: *Arativūpasamo tassā sampatti, pahāsasambhavo vipatti.*

⁸²¹ Cf. Vism IX.96/p.318: *Sattesu majjhataṭṭārapavatti-lakkhaṇā upekkhā, sattu samabhāvadassanarasā paṭighānūnāyavūpasama-paccupaṭṭhānā ... pavattakammassakatādassana-padaṭṭhānā.* Cf. Ch. 8 fn. 308.

gladness.⁸²² 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.⁸²³ 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.⁸²⁴

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*).⁸²⁵ 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’.”⁸²⁶

⁸²² 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 pañiladdhatikacatukkajjhānena paṇṇatatiyajjhānā vuṭṭhāya sukhītā hontū ti ādivasena sattakelāyanama nasikārayuttattā, paṭighānunayasamīpacāritā, somanassayogena oḷārikattā ca purimāsu ādīnavam, santasabhāvattā upekkhāya ānisaṃsañ-ca disvā yvāssa pakatimajjhato puggalo, tam ajjupekkhitvā upekkhā uppādetabbā.*

⁸²³ 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.

⁸²⁴ See Ch. 8 § 145.

⁸²⁵ 行歡喜作意樂中。This is very cryptic.

⁸²⁶ 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: *kamassakā*

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.⁸²⁷

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.⁸²⁸ Thus, [when developing the immeasurables] towards animals, unvirtuous persons, virtuous persons, those who are passionless towards sense-pleasures, disciples, Paccekabuddhas, and Rightly Enlightened Ones,⁸²⁹ depending on [these] distinctive objects, a distinction (*visesa*) in the four immeasurables is known.

sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na parihāyissanti ti ...

⁸²⁷ Cf. Vism IX.96: *Paṭighānunanayavūpasamo tassā sampatti, gehasitāya aññāṇupekkhāya sambhavo vipatti.*

⁸²⁸ 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 *Visuddhimagga* the distinction is due to the opposites (of ill will, harmfulness, etc.) that are overcome through each immeasurable.

⁸²⁹ Cf. the succession at M III 254: *tathāgata, arahanta sammāsambuddha, paccekabuddha, tathāgatasāvaka arahanta, ..., sotāpattiphalasacchikiriyāya paṭipanna, bāhiraka kāmesu vītarāga, puthujjanasīlavanta, puthujjanadussīla, tiracchānagata.*

厭欲 = *kāmesu vītarāga*, lit. “one without greed for sense-pleasures”, i.e., a *puthujjana* 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 jhānalābhinā*. A III 372: *Yo kho ... ime cha satthāre tīthakare kāmesu vītarāge anekasataparivāre sasāvakaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahum so apuññaṃ pasaveyya*. Ps V 70: *Bāhirake kāmesu vītarāge ti kammavādikiriyavādīmi lokiyapañcābhīṇe.*

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*)⁸³⁰ 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 (*tatramajjhattatupekkhā*). When dwelling in the plane of equanimity for the sake of benefiting⁸³¹ beings, there is equanimity.⁸³²

⁸³⁰ 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”, *pīti*, 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 cittaṃ 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: ... *gehasitaṃ domanassaṃ vipattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāgavisabhāgatāya vihiṃsā dūrapaccatthikā*. Vism-mhṭ I 381: *Vipattidassanasabhāgatāyā ti yesu sattesu bhogādivipattidassanamukhena karuṇā pavattati, tesu tannimittam-eva ayoniso ābhoge sati yathāvuttadomanassamukhena soko uppajjeyya, so karuṇāya āsannapaccatthiko. Soko hi idha domanassaṣena 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 *ṭīkā*s on the Abhidh-s and Abhidh-av say that *mettā*, *karuṇā*, and *mudītā* cannot be the objects of the fourth jhāna due to being accompanied by joy. Vism IX.111/p.322: *Evam appamāṇa-gocaratāya ekalakkhaṇāsu cāpi etāsu purimā tisso tikacatukkajjhānikāva honti. Kasmā? Somanassāvippayogato. Kasmā paṇāyaṃ somanassena avippayogoti? Domanassa-samuṭṭhitānaṃ byāpādādīnaṃ nissaraṇattā. Pacchimā pana avasesaekajjhānikāva. Kasmā? Upekkhāvedanāsampayogato. Na hi sattesu majjhattākārappavattā brahmavihārupekkhā upekkhāvedanaṃ vinā vattatī ti. Cf. Vism IX.97/p.318: *Byāpādapaṭiḡhātappayojanā hettha mettā. Vihiṃsāaratirāgapaṭiḡhātappayojanā itarā. Vuttam-pi cetam: Nissaraṇāñhetam, āvuso, byāpādassa yadidaṃ mettā cetovimutti. Nissaraṇāñhetam, āvuso, vihesāya yadidaṃ karuṇā cetovimutti. Nissaraṇāñhetam, āvuso, aratiyā yadidaṃ mudītā cetovimutti. Nissaraṇāñhetam, āvuso, rāgassa yadidaṃ upekkhā cetovimutti ti (D III 248). Abhidh-s-pt 261: *Mettākaruṇāmudītānaṃ domanassasahagatabyāpādavihiṃsānabhiraṭīnaṃ pahāyakattā domanassappaṭipakkhena somanasseneva sahagatatā yuttā ti mettādayo tayo catukkajjhānikā ti vuttā*. Abhidh-av-pt II 221: *Tikajjhānavahāti catukkanayena tikajjhānavahā, pañcakanayena pana catukkajjhānavahā, mettākaruṇāmudītā hi mettādīnaṃ somanassasahagatānaṃ-eva ārammanattā pañcamajjhānikā na honti. Appanappattā hi mettādayo somanassena vinā nappavattanti*.**

⁸³¹ 取饒益, also at 436c25–26, and 438a28.

⁸³² Abhidh-s-pt 261: *Sabbe sattā sukhitā hontu, ... ti mettādivasappavattabyāpāratayam pahāya kammassakatā dāssanena sattesu majjhattākārappavattabhāvanā nibbattā*

[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:⁸³³ “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’.”⁸³⁴

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.”⁸³⁵

ya tatramajjhattupekkhāya balavatarattā upekkhābrahmavihārassa sukhasahagatā-sambhavato upekkhā pañcamajjhānikā ti vuttā.

⁸³³ 復説, 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 *Vimuttimaggā* does not do so; see next footnote.

⁸³⁴ Cf. Vism IX.112–113/p.322: *Yo panevaṃ vadeyya yasmā bhagavatā aṭṭhakanipāte catūsu pi appamaññāsu avisesena vuttaṃ tato tvaṃ bhikkhu ... bhāveyyāsi ti, tasmā catasso appamaññā catukkapañcakajjhānikā ti. So māhevantissa vacanīyo. Evañ-hi sati kāyānupassanādayo pi catukkapañcakajjhānikā siyuṃ, vedanādīsu ca paṭhamajjhānam-pi natthi, pageva dutiyādīni. ... A IV 300: Metā ... karuṇā ... muditā ... upekkhā me cetovimutti bhāvītā bhavissati. ... Yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ bhikkhu imaṃ samādhiṃ savitakkam pi savicāraṃ bhāveyyāsi, avitakkam pi vicāramattaṃ bhāveyyāsi, avitakkam pi avicāraṃ bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi bhāveyyāsi sātasaḥagataṃ pi bhāveyyāsi, upekkhāsaḥagataṃ pi bhāveyyāsi. Vibh 283: Tisso appamaññāyo siyā savitakkā, siyā avitakkā; upekkhā avitakkā. Tisso appamaññāyo siyā savicārā, siyā avicārā; upekkhā avicārā. Tisso appamaññāyo siyā sappītikā, siyā appītikā; upekkhā appītikā. Tisso appamaññāyo siyā pītisaḥagatā, siyā na pītisaḥagatā; upekkhā na pītisaḥagatā. Tisso appamaññāyo sukhasahagatā, upekkhā na sukhasahagatā. Upekkhā na upekkhāsaḥagatā, tisso appamaññāyo na upekkhāsaḥagatā. Cf. D III 219: Tayo samādhi. Savitakko savicāro samādhi, avitakko vicāra-matto samādhi, avitakko avicāro samādhi. Spk III 1003: Samādhisu paṭhama-jjhāna-samādhi savitakkasavicāro. Pañcaka-nayena dutiya-jjhāna-samādhi avitakka-vicāramatto. Seso avitakko-avicāro.*

⁸³⁵ 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’.”⁸³⁶

Q. How can they be understood thus?

A. They can be understood in this sense due to the proximity of their supports (*upanissaya*).⁸³⁷

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

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.

⁸³⁶ S V 119–21: ... *Sace ākaṅkhati appaṭikkūlaṅ-ca paṭikkūlaṅ-ca tad ubhayaṃ abhinivajjetvā upekhako vihareyyaṃ sato sampajāno ti, upekhako tatha viharati sato sampajāno. Subhaṃ vā kho pana vimokkhaṃ upasampajja viharati, subhāparamāhaṃ, bhikkhave mettācetovimuttiṃ vadāmi. ... Ākāsaṅcāyatanāparamāhaṃ ... karuṇaṃ Viññāṅcāyatanāparamāhaṃ ... muditaṃ Ākiṅcaññāyatanāparamāhaṃ ... upekkhaṃ ... Cf. Spk III 172–3: *Kasmā pan’ etāsaṃ mettādīnaṃ subhā-paramādītā vuttā Bhagavatā ti? Sabhāgavasena tassa upanissayatā. ... Vism IX.120: Kasmā panetā evaṃ vuttāti? Tassa tassa upanissayatā.**

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*.”

⁸³⁷ 由依彼近故其義可知。Cf. *Vism IX.120: Tassa tassa upanissayatā*: “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.⁸³⁸ [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.⁸³⁹

Q. “With compassion as support the meditator⁸⁴⁰ 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.⁸⁴¹

⁸³⁸ Cf. M II 12, A I 40: ... *ajjhataṃ arūpasaññī bahiddhā rūpāni passati subhanteva adhimutto hoti*. Ps III 256, Mp II 75: *Subhantveva adhimutto hotī ti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāyaṃ subhan-ti ābhogo natthi, yo pana suvisuddhaṃ subhakasiṇārammaṇaṃ katvā viharatī, so yasmā subhan-ti adhimutto hotī ti vattabbaṃ āpajjati, tasmā evaṃ desanā katā. Paṭisambhidāmagge pana kathaṃ subhantveva adhimutto hotī ti vimokkho idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharatī... pe ... mettāya bhāvitattā sattā appaṭikkulā honti. Karuṇāsahagatena ... muditāsahagatena ... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatī ... upekkhāya bhāvitattā sattā appaṭikkulā honti. Evaṃ subhantveva adhimutto hotī ti vimokkho ti (Paṭis II 38) vuttaṃ.*

⁸³⁹ Cf. Spk III 172–3, Vism IX.120: *Mettāvihārissa hi sattā appaṭikkulā honti. Ath’assa appaṭikkulā-paricayā appaṭikkulesu parisuddha-vaṇṇesu nīlādīsu cittaṃ upasaṃharato appakasiren’eva tattha cittaṃ pakkhandati. Iti mettā subhavamokhassa upanissayo hoti, na tato paraṃ. Tasmā subha-paramā ti vuttā. Cf. Spk II 134: Subhadhātū ti subhakasiṇe uppannajjhānavasena sahārammaṇajjhānam-eva.*

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.0–1 (in Delhey 2009): *yad uktaṃ maitrī bhāvitā śubhaparamā bhavatī ti vistarāḥ, kiṃ saṃdhāyoktaṃ? etad agraṃ sukhānām, yaduta tṛtīye dhyāne. tadupasaṃhāraparibhāvitā maitrī paramā bhavatī; ataḥ śubhaparamety ucyaṭe.*

⁸⁴⁰ 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”.

⁸⁴¹ Cf. Spk III 173, Vism IX.121: *Karuṇā-vihārissa daṇḍābhighātādi-rūpa-nimittaṃ sattadukkhaṃ samanupassantassa karuṇāya pavatti-sambhavato rūpe ādīnavaṃ suparividito hoti. Ath’assa suparividaruparividarupādinavattā paṭhavī-kasiṇādīsu aññataraṃ ugghātetvā rūpa-nissaraṇe ākāse cittaṃ upasaṃharato appakasiren’eva tattha cittaṃ pakkhandati. Iti karuṇā ākāśānañcāyatanassa upanissayo hoti, na tato paraṃ. Tasmā ākāśānañcāyatanaparamā ti vuttā. Cf.*

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.2 (in Delhey 2009): *karuṇāpy ākāśānantyāyatanopasaṃhāraparibhāvitā paramā bhavatī. sa hi duḥkhāpanayanopasaṃhārābhiprāyaḥ. ata ārūpyeṣv etat sarvaśo nāstī ti nāstī cchedanabhedanādiduḥkham ity ākāśānantyāyatanam eṣāṃ*

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.⁸⁴² 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.⁸⁴³

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,

upasaṃharati karuṇāsamāpanno duḥkhitānāṃ sattvānāṃ: yatra sāsrayaṃ duḥkhaṃ nāsti, tathaite bhavantu iti.

⁸⁴² 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/fixes 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 though appreciative gladness. The passage 現今心喜, “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.

⁸⁴³ Spk III 173, Vism IX.122: *Muditā-vihārissa pana tena tena pāmojja-kāraṇena uppanna-pāmojja-sattānaṃ viññānaṃ samanupassantassa muditāya pavatti-sambhavato viññāna-ggahana-paricitaṃ cittaṃ hoti. Ath’assa anukkamādhiyataṃ ākāsaṇāñcāyatanam atikkamma ākāsa-nimitta-gocare viññāṇe cittaṃ upasaṃharato appakasiren eva tattha cittaṃ pakkhandati. Iti muditā viññāṇāñcāyatanassa upanissayo hoti, na tato paraṃ.*

Cf. *Samāhitabhūmi* 4.1.2.3.4.3.3 (in Delhey 2009): *muditāsamāpannaḥ punaḥ sukhītānāṃ sattvānāṃ modaprāptānāṃ vijñānānāntyāyatanam upasaṃharati: evam apramāṇam sukham eṣāṃ sattvānāṃ bhavatu yāvad apramāṇam vijñānānāntyāyatanam iti; evam vijñānānāntyāyatanopasaṃhāraparibhavitā muditā paramā bhavati.*

and focussing⁸⁴⁴ 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.⁸⁴⁵

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-ñāṇa*) with regard to the specific characteristics (*salakkhaṇa*)⁸⁴⁶ 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.⁸⁴⁷ The entering

⁸⁴⁴ Read 現令作意, *upasaṃharato*, as in the preceding paragraphs, instead of 現令心喜, “gladdening the mind”, which belongs to the preceding section on appreciative gladness.

⁸⁴⁵ Spk III 173–4, Vism IX.123: *Upekkhā-vihārisa pana: sattā sukhitā vā hontu, dukkhato vā vimuccantu, sampattasukhato vā mā vigacchantū ti ābhogābhāvato sukha-dukkhādīhi paramatthagāha-vimukha-sambhavato avijjamānaggahaṇa-dukkhaṃ cittaṃ hoti. Ath’ assa paramatthagāhato vimukha-bhāva-paricīta-cittassa paramatthato avijjamānaggahaṇa-dukkha-cittassa ca anukkamādhigataṃ viññāṇānañcāyatanaṃ samatikkama-sabhāvato avijjamāne paramattha-bhūtassa viññāṇassa abhāve cittaṃ upasaṃharato appakasiren’ eva tattha cittaṃ pakkhandati. Iti upekkhā ākiñcaññāyatanaṃ upanissayo hoti, na tato param.* Cf. *Samāhitabhūmi* 4.1.2.3.4.3.4 (in Delhey 2009): *ayaṃ cānāsravacittabhūmiparyantaḥ, yadutākiṃcanyāyatanaṃ; tac ca param upekṣāṇāṃ. ataḥ yathārhatō bhikṣoḥ sarveṣu sukhaduḥkhāduḥkhasukhapracāreṣv asaṃkleṣo bhavati, evaṃ eṣāṃ sattvānāṃ bhavatu ity upekṣāsamāpannas tad ākiṃcanyāyatanaṃ upasaṃharati; ata ākiṃcanyāyatanaṃ upasaṃhāra paribhāvitopekṣā paramā bhavati.*

⁸⁴⁶ “Specific” or “own” as opposed to “general”. See Ch. 8 fn. 11, 874 and Ch. 12 fn. 4.

⁸⁴⁷ 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 vavatthānaṃ-ti sabhāvūpalakkaṇavasena sanniṭṭhānaṃ, catunnaṃ dhātūnaṃ vavatthānaṃ catudhātuvavatthānaṃ.*

into emptiness⁸⁴⁸ is its essential function. The elimination of the perception of a being is its manifestation.⁸⁴⁹

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;⁸⁵⁰ (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.⁸⁵¹

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 movement⁸⁵² is the wind

⁸⁴⁸ Vism-mhṭ 458: *Suññataṃ avagāhatī ti dhātumattatādassanena rūpakāyassa anattakataṃ vavatthāpayato tadanusārena nāmakāyassā-pi anattakatā supākaiā hotī ti sabbaso attasuññataṃ pariyogāhati tattha patiṭṭhahati.*

⁸⁴⁹ Vism XI.117: *Idaṅ-ca pana catudhātuvavatthānaṃ anuyutto bhikkhu suññataṃ avagāhati, sattasaññaṃ samugghātetī. So sattasaññāya samūhatatā vālamigayakkharak khasādivikappaṃ anāvajjamāno bhayabheravasaho hoti, aratiratisaho, na iṭṭhāniṭṭhesu ugghātanigghātaṃ pāpuṇāti. Mahāpañño ca pana hoti amatapariyosāno vā sugatiparāyano vāti.*

⁸⁵⁰ Cf. 439a22 “... great primaries are neither male nor female”. Cf. Vism XI.92/p/365: *Evametaṃ itthipurisādibhāvena bālajanavañcanaṃ māyārūpasadisam dhātuyantaṃ pavattatī ti.*

⁸⁵¹ 所有明分法, *vijjābhāgiyā dhammā*. Cf. the parallel in the benefits to *kāyagatāsati* at 432c21.

⁸⁵² 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 *vitthambhanabhāvo* & *samudīraṇabhāvo* here; see Vism XI.41/p.351–2: *Tasmā imaṃ kammaṭṭhānaṃ bhāvetukāmena tikkhapaññaena tāva rahogatenā paṭisallīnena sakalam-pi attano rūpakāyaṃ āvajjētvā yo imasmiṃ kāye thaddhabhāvo vā kharabhāvo vā, ayaṃ pathavīdhātu. Yo ābandhanabhāvo vā dravabhāvo vā, ayaṃ āpodhātu. Yo paripācānabhāvo vā uṇhabhāvo*

element (*vāyo-dhātu*). Thus, this body consists of mere elements.⁸⁵³ 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] membranes⁸⁵⁴ through colour, through shape, through location, and through delimitation.⁸⁵⁵ 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 aspects⁸⁵⁶ [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 distension⁸⁵⁷ 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.

vā, ayaṃ tejodhātu. Yo vitthambhanabhāvo vā samudīraṇabhāvo vā, ayaṃ vāyodhātu ti evaṃ saṃkhiṭṭena dhāṇiyo pariggahetvā punappunaṃ pathavīdhātu āpodhātū ti dhātumattato nissattato nijjīvato āvajjītabbaṃ manasikātabbaṃ paccavekkhitabbaṃ.

⁸⁵³ *Dhātumattato nissattato nijjīvato*; see previous footnote. Cf. M I 185, 421, III 240: *Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūrevesā, taṃ netaṃ mama, nesohamasmi, na meso attā ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.*

⁸⁵⁴ 膜, i.e., midriff, pleura, meninges, etc. See Vism VIII.115/p.257 and Ñāṇamoli’s note to it in PoP.

⁸⁵⁵ Cf. the methods at 411c28, 425a04, 432c28, 448b26.

⁸⁵⁶ 於此四行以四行, probably Saṅghapāla wanted to capture both meanings of *ākāra*, i.e., “way, manner”, *vidha*, and “aspect, part”, *koṭṭhāsa*. Cf. Vism-mhṭ I 438: *Dvattimsākāreti dhātumanasikāravasena pariggahite kesādike dvattimsavidhe koṭṭhāse.*

⁸⁵⁷ 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.”⁸⁵⁸

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.⁸⁵⁹ This is called the “fire element”.⁸⁶⁰

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.⁸⁶¹

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.

⁸⁵⁸ Nett 73: *Dvīhi ākārehi dhātuyo pariggaṇhāti saṅkhepena ca vitthārena ca. Kathaṃ vitthārena dhātuyo pariggaṇhāti? Vīsatiyā ākārehi pathavīdhātuṃ vitthārena pariggaṇhāti, dvādasahi ākārehi āpodhātuṃ vitthārena pariggaṇhāti, catūhi ākārehi tejodhātuṃ vitthārena pariggaṇhāti, chahi ākārehi vāyodhātuṃ vitthārena pariggaṇhāti. Katamehi vīsatiyā ākārehi pathavīdhātuṃ vitthārena pariggaṇhāti? Atthi imasmim̐ kāye kesā lomā nakhā dantā taco...*

⁸⁵⁹ 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 jīryati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitam sammā pariṇāmaṃ gacchati, imehi catūhi ākārehi tejodhātuṃ vitthārena pariggaṇhāti.* Cf. M I 188, Vism XI.31.

⁸⁶⁰ This conclusion sentence is not found with the other three elements here and seems to be an intrusion.

⁸⁶¹ Nett 74: *Katamehi chahi ākārehi vāyodhātuṃ vitthārena parigaṇhāti? Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānūsārino vātā assāso passāso. Vibh-a 5: Vātā ti kucchivātipiṭṭhivātādivasena 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 primaries⁸⁶² — 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*),⁸⁶³ they appear as real (*bhūtattha*) — therefore they are called “great primaries”.⁸⁶⁴

⁸⁶² 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 just 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, dhātukammaṭṭhānaṃ, catudhātuvavattānaṃ-ti atthato ekaṃ*. *Spk* III 12 & 55 have *mahābhūta-kammaṭṭhāna* and *Spk* II 84 *catunnaṃ mahābhūtaṃ manasikāro*.

⁸⁶³ 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*-mḥ I 235: *Abhūtan-ti abhūtatthaṃ. Atthamukhena hi vācāya abhūtatā, bhūtatā vā. Mp-ṭ I 29: Tattha saccikaṭṭhaparamatthavasenā ti bhūtattha-uttamatthavasena. Idaṃ vuttam hoti (Ud-a 65), yo māyāmarīci ādayo viya abhūtattho, ...*

⁸⁶⁴ Cf. *Abhidh*-av 626: *Mahantā pātubhūtā ti, mahābhūtasamā ti vā. / Vañcakattā abhūtena, mahābhūtā ti saññitā. Abhidh*-av-ṭ II 109 = *Vism* XI.97–100. Cf. *Vism* XI.96: *Mahantapātubhāvādīhīti etā hi dhātuyo mahantapātubhāvato, mahābhūtasāmaññato, mahāparihārato, mahāvīkārato, mahattā bhūtattā cā ti imehi kāraṇehi mahābhūtāni ti vuccanti. Cf. Paṭi*-a II 515.

“Great primaries”: They resemble the appearances (*sañṭhāna*, *viggaha*) [of great beings, *mahā-bhūtāni*] such as *yakkhas*, therefore they are called “great primaries”.⁸⁶⁵

Q. Why are the “great manifestations” called “great primaries”?⁸⁶⁶

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.⁸⁶⁷

From the centre of the world, myriad flames
rise up as far as the *Brahmā* worlds.
When, at the end, the seventh sun [appears].⁸⁶⁸

The “great manifestations” are thus; therefore, they are called “great primaries”.⁸⁶⁹

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

⁸⁶⁵ 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 yakkhādāni mahābhūtāni yaṃ gaṇhanti, neva nesam tassa anto na bahi ṭhānaṃ upalabbhati, na ca taṃ nissāya na tiṭṭhanti, evam-eva tāniṇi neva aññamaññassa anto na bahi ṭhitāni hutvā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhanti ti acinteyyaṭṭhānatāya yakkhādīmahābhūtasāmaññato pi mahābhūtāni.*

⁸⁶⁶ 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.

⁸⁶⁷ Cf. *Vism* VII.40–41, XI.97, *As* 297f.: *Duve sataśahassāni, cattāri nahutāni ca; / Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā. ... Cattāri sataśahassāni, aṭṭheva nahutāni ca; / Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitam. ... Nava sataśahassāni, māluto nabhamuggato; / Saṭṭhiñceva śahassāni, esā lokassa sañṭhiti. Vism* XI.102, *As* 300: *Bhūmito vuṭṭhitā yāva brahmalokā vidhāvati; / Acci accimato loke, ḍayhamānamhi tejasā.*

⁸⁶⁸ 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 *Brahmaloka*, see the *Sattasūriyasutta* at *A* IV 102: *Sattamassa ... sūriyassa pātubhāvā ayañ-ca mahāpathavī sineru ca pabbatarājā ādippanti pajjalanti ekajālā bhavanti. Imissā ca ... mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṃ dayhamānānaṃ acci vātena khittā yāva brahmalokāpi gacchati.* See also *Vism* XIII.41/p.416.

⁸⁶⁹ 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,⁸⁷⁰ heat, and movement. Just so, in the body, through being possessed by the elements,⁸⁷¹ there is the manifestation of four functions:⁸⁷² 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”.⁸⁷³

Q. What is the meaning of “element”?

⁸⁷⁰ Instead of 尿, read 流; as at 439a28, etc.

⁸⁷¹ 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 *samaṅgī*, “being possessed of”, or “being endowed with”. Cf. *Vism-mhṭ* p. 453: *Pathavīādīnaṃ kakkhaḷapaggharaṇādivisesalakkhaṇa-samaṅgītā apariccattadhātulakkhaṇānaṃ yevā ti āha dhātulakkhaṇaṃ anatītattā ti*.

⁸⁷² Cf. *Vism* XI.100/p.363: *Yathā ca yakkhinīsankhātāni mahābhūtāni manāpehi vaṇṇasaṅghānavikkhepehi attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti, evam-eva etānipi itthipurisasarīrādīsū manāpena chavivaṇṇena manāpena attano aṅgapaccāṅgasāṅghānena manāpena ca hatthapādāṅgulibhamukavikkhepena attano kakkhaḷattādibhedam sarasa-lakkhaṇaṃ paṭicchādetvā bālaṇaṃ vañcenti, attano sabhāvaṃ daṭṭhuṃ na dentī ti vañcakattena yakkhinīmahābhūtasāmaññato pi mahābhūtāni*.

⁸⁷³ Cf. *Vism* XI.87: *Tattha vacanathato manasikarontena patthaṭattā pathavī. Appoti āpiyati apayātī ti vā āpo. Tejatī ti tejo. Vāyatī ti vāyo. Avisesena pana salakkhanadhāraṇato... Abhidh-av 63, v.631: Pathavī patthaṭattā ca, vāyo vāyanato bhava; / 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” (*salakkhaṇadhāraṇa*).⁸⁷⁴

Furthermore, that which has the intrinsic nature (*sabhāva*) 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”?⁸⁷⁵

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”.⁸⁷⁶

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 (*saṅgha*, *bandhana*?) — this is called “the intrinsic nature of water”.

Q. What is “the intrinsic nature of fire”?

A. The intrinsic nature of heating (*uṇha*); 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*)⁸⁷⁷ — this is called “the intrinsic nature of fire”.

⁸⁷⁴ Elsewhere 自相 as *salakkhaṇa* has been translated as “specific characteristic”. On the important role of the term *svalakṣaṇa* in the Sarvāstivāda abhidharma, see Dhammajoti 2009: 18–22. Cf. Abhidh-k-bh I.1-2b, 002|10: *svalakṣaṇadhāraṇād dharmah*.

Cf. Vism XI.103: *Salakkhaṇadhāraṇato pana dukkhādānato ca dukkhādhānato ca sabbāpi dhātulakkhaṇaṃ anatītatā dhātuyo*. Vism-mhṭ I 453: *Salakkhaṇadhāraṇena cā ti yena salakkhaṇadhāraṇena dhātuyo ti vuccanti, teneva dhammā tipi vuccanti ubhayathā pi nissattanijjivatāya eva vibhāvanato*. ... Sadd 377: *dhātū ti salakkhaṇaṃ dadhāti dhāretī ti dhātu*. Cf. Vism XI.87 in preceding note.

⁸⁷⁵ 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 *sabhāva*, so presumably it is just an abbreviation for 自性.

⁸⁷⁶ Vism XI.94: *Pathavīdhātu kakkhaḷattalakkhaṇā, patiṭṭhānārasā, sampañicchanapaccupaṭṭhānā. Āpodhātu paggharaṇalakkhaṇā, brūhanārasā, saṅghapaccupaṭṭhānā. Tejodhātu uṇhattalakkhaṇā, paripācanārasā, maddavānuppādānapaccupaṭṭhānā. Vāyodhātu vitthambhanalakkhaṇā, samudīraṇārasā*.

⁸⁷⁷ Perhaps this stands for *maddavānuppādāna* of Vism XI.94. Cf. M I 487: *yo me ayaṃ purato aggi jalati ayaṃ aggi tinakattupādānaṃ paṭicca jalati*.

Q. What is “the intrinsic nature of wind”?

A. The intrinsic nature of distension (*vitthambhana*);⁸⁷⁸ the intrinsic nature of cooling (*sītala*);⁸⁷⁹ 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*)?

⁸⁷⁸ 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 *viṣṭambhana*, which have the same meaning of “supporting”.

⁸⁷⁹ “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: *Kimidaṃ phoṭṭhabbaṃ nāmā ti? Pathavītejovāyodhātuttayaṃ. Kasmā panettha āpodhātu aggahitā, nanu sītata phusitvā gayhati, sā ca āpodhātu ti? Saccaṃ gayhati, na pana sā āpodhātu. Kiñcaraḥi ti? Tejodhātu eva. Mande hi uñhabhāve sītabuddhi. Na hi sītaṃ nāma koci guṇo atthi, kevalaṃ pana uñhabhāvassa mandatāya sītataḥhimāno. Kathametam viññātabbanti ce? Anavaṭṭhitattā sītabuddhiyā yathā pārāpāre. Tathā hi ghammakāle ātape thitānaṃ chāyaṃ pavīṭṭhānaṃ sītabuddhi hoti, tattheva pana pathavīgabbhato uṭṭhitānaṃ uñhabuddhi. Yadi hi sītata āpodhātu siyā, ekasmiṃ kalāpe uñhabhāvena saddhiṃ upalabbheyya, na ca upalabbhati. Tasmā viññāyati na āpodhātu sītata ti. Idañca bhūtānaṃ avinibbhogavuttitaṃ icchantānaṃ uttaraṃ, anicchantānampi pana catunnaṃ bhūtānaṃ ekasmiṃ kalāpe kiccadassanena sabhāgavuttitāya sādhitāya uttarameva. Ye pana vāyodhātuyā lakkhaṇaṃ sītata ti vadanti, tesampi idameva uttaraṃ. Yadi hi vāyodhātu-sītata siyā, ekasmiṃ kalāpe uñhabhāvena saddhiṃ sītata upalabbheyya, na ca upalabbhati. Tasmā viññāyati na vāyodhātu sītata 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”: *Yaṃ bāhiraṃ vāyo ... seyyathidaṃ ... sītā vātā uñhā vātā paritā 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 conveying⁸⁸⁰ 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,⁸⁸¹ there is at first the putting down⁸⁸² 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.⁸⁸³ These eight states (*dhamma*) are

⁸⁸⁰ 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/nīharaṇa*, “ejection, taking out”, or *parihāra*, “keep away, avoid”.

⁸⁸¹ 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.

⁸⁸² 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’ evaṃ abhikkamato ekekapāduddharāṇe paṭhavīdhātu āpodhātu ti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharaṇa-vītiaraṇesu. Vossajjane tejodhātu-vāyodhātuyo omattā honti mandā, itarā dve adhimattā balavatiyo. ...*

⁸⁸³ 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: *Vaṇṇo gandho raso ojā, catasso cāpi dhātuyo; / Aṭṭha-dhammasamodhānā, 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.⁸⁸⁴

Thus, one should define the elements through clusters.

168 Powder

Q. How should one define the four elements through powder (*cunna*)?

A. One defines the earth element as [pulverized] into the finest particle of dust.⁸⁸⁵ Because this earth is mixed with water, it does not disperse; being matured by fire, it is without stench;⁸⁸⁶ 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 *gě*.⁸⁸⁷ When matured by fire, the wind raises it and swirls it around.”⁸⁸⁸

⁸⁸⁴ Cf. A III 340–41: *Ākaṅkhamāno āvuso bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ paṭhavī tveva adhimucceyya. Taṃ kissa hetu? Atthi āvuso amusmiṃ dārukkhandhe paṭhavidhātu, yaṃ nissāya bhikkhu iddhimā ... paṭhavī tveva adhimucceyya. ...*

⁸⁸⁵ 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 ākāsakoṭṭhāsiko*, “the smallest atom as particle of space” as in As 343 and Vism-mḥ. See Ñānamoli’s footnote to Vism XI.89 in PoP (2010: 359 fn. 31).

⁸⁸⁶ Cf. Vism XI.91 *pūtibhāvaṃ na dasseti*.

⁸⁸⁷ 10 *gě* = 1 *sho* = 1.804 litres. The corresponding Indic terms for these Chinese measurements are not known. Cf. Vism XI.89: 349. *Cuṇṇato ti imasmiṃ hi sarīre majjhimena pamāṇena pariḅḅhaṃamānā paramāṇubhedasañcuṇṇā sukhumarajabhūtā pathavidhātu doṇamattā siyā. Sā tato upaḍḍhappamāṇāya āpodhātuyā saṅgahitā, tejodhātuyā anupālītā vāyodhātuyā vitthambhitā na vikiriyati na viddhaṃsiyati,*

⁸⁸⁸ 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 elements⁸⁸⁹ that are produced from kamma (*kamma-samuṭṭhāna*) are conditions by two conditions, namely, producing-condition

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”, ... *samskāragataṃ patamtam iva paśyati cūrṇasaṃjñāyā<ṃ> cūrṇīkṛtaṃ bhasmarāśivad avasthītaṃ svam āśra(yam)!!! (samudraparyantā)-yāṃ pṛthivyāṃ*; see Yamabe 1997: 14, 22. Cf. D II 297: ... *bhikkhu seyyathā pi passeyya ... aṭṭhikāni pūṭīni cuṇṇakajātāni. So imam-eva kāyaṃ upasaṃharati ayam-pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattī ti.*

⁸⁸⁹ 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*).⁸⁹⁰

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.⁸⁹¹

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.⁸⁹²

Vism XI.111f: *Paccayavibhāgato ti dhātūnaṃ hi kammaṃ, cittaṃ, āhāro, utū ti cattāro paccayā. Tattha kammāsamuṭṭhānānaṃ kammam-eva paccayo hoti, na cittādayo. Cittādisamuṭṭhānānaṃ-pi cittādayova paccayā honti, na itare. Kammāsamuṭṭhānānaṃ-ca kammaṃ janakapaccayo hoti, sesānaṃ pariyāyato upanissayapaccayo hoti. Cittāsamuṭṭhānānaṃ cittaṃ janakapaccayo hoti, sesānaṃ pacchājātapaccayo atthipaccayo avigatapaccayo ca. Āhārasamuṭṭhānānaṃ āhāro janakapaccayo hoti, sesānaṃ āhārapaccayo atthipaccayo avigatapaccayo ca. Utusamuṭṭhānānaṃ utu janakapaccayo hoti, sesānaṃ atthipaccayo avigatapaccayo ca. Kammāsamuṭṭhānaṃ mahābhūtaṃ kammāsamuṭṭhānānaṃ-pi mahābhūtānaṃ paccayo hoti cittādisamuṭṭhānānaṃ-pi. Tathā citta-samuṭṭhānaṃ, āhārasamuṭṭhānaṃ. Utusamuṭṭhānaṃ mahābhūtaṃ utusamuṭṭhānānaṃ-pi mahābhūtānaṃ paccayo hoti kammādisamuṭṭhānānaṃ-pi.*

⁸⁹⁰ “The other elements” are those produced by consciousness, season, and nutriment. 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.

⁸⁹¹ 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-mḥ II 274: *Okkantikkhaṇe ti paṭisandhikkhaṇe. Tasmim̐ hi khaṇe nāmarūpaṃ okkantaṃ viya paralokato āgantvā idha mātukucchi ādim̐ pavisantaṃ viya uppajjati, tasmā so khaṇo okkantikkhaṇo ti vuccati.*

⁸⁹² LC: “Vism has four ways. *Avigatapaccaya* 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, *Yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu 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.⁸⁹³

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,⁸⁹⁴ 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.⁸⁹⁵

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.⁸⁹⁶

Thus, one defines the elements through conditions. [440a]

⁸⁹³ Vism has presence-condition and non-absence condition here. Likewise in the following nutriment section.

⁸⁹⁴ 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 aññamaññaṃ ... sahaḥātapaccayena 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.

⁸⁹⁵ 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 aññamaññaṃ*..."

Paṭṭh I 4: *Sahaḥātapaccayo ti ... Cattāro mahābhūtā aññamaññaṃ sahaḥātapaccayena paccayo. ... Aññamaññapaccayo ti ... Cattāro mahābhūtā aññamaññapaccayena paccayo. ... Nissayapaccayo ti ... Cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. ...*

⁸⁹⁶ Vism XI.112: *Tattha kammamuṭṭhānā pathaviḍhātu kammamuṭṭhānānaṃ itarāsaṃ sahaḥāta-aññamaññanissaya-atthi-avigatavasena ceva patiṭṭhāvasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatimahābhūtānaṃ nissaya-atthi-avigatavasena paccayo hoti, na patiṭṭhāvasena na janakavasena. ...*

171 Characteristics

Q. How should one define the elements through characteristics (*lakkhaṇa*)?

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.⁸⁹⁷

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 (*salakkhaṇa*).

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.

⁸⁹⁷ Cf. Khp-a 74: *Lakkhaṇatoti ... yogāvacaro dvattimsākāraṃ lakkhaṇato manasi karoti, seyyathidaṃ: kesassa thaddhalakkhaṇaṃ, ābandhanalakkhaṇaṃ, uṇhatalakkhaṇaṃ, samudāraṇalakkhaṇaṃ-ti cattāri lakkhaṇāni honti. Evaṃ lomādīsu. Vism XI.49/p.351: Yaṃ thaddhalakkhaṇaṃ, ayaṃ pathaviḍhātu; yaṃ ābandhanalakkhaṇaṃ, ayaṃ āpodhātu; yaṃ paripācanalakkhaṇaṃ, ayaṃ tejodhātu; yaṃ vitthambhanalakkhaṇaṃ, ayaṃ vāyodhātu ti. Cf. Śrāvaka bhūmi Ms. 60a7L: kharalakṣaṇā pṛthivī dravalakṣaṇā āpa uṣṇalakṣaṇaṃ tejaḥ samudāraṇalakṣaṇo 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.⁸⁹⁸

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.⁸⁹⁹ Due to distress

⁸⁹⁸ 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 nutriment”. Cf. As 304: *sappaccayam evā ti ettha pana kammamasuṭṭhānaṃ kammaṃpaccayam eva hoti, āhārasamuṭṭhānādīni āhārādipaccayān-evā ti evaṃ rūpass’ eva vuttacatuṃpaccayavasena attho veditabbo*. Sacc 59: *kālenāhārajaṃ hoti, cakkhādi-dasakāni ca. / catupaccayato rūpaṃ, sampiṇḍevaṃ pavattati*.

⁸⁹⁹ Cf. Sv I 197, Vibh-a 359, etc.: *Abbhantare attā nāma koci samiñjento vā pasārento vā natthi, vuttappakāracittakiriyavāyodhātuvipphārena pana sutkāḍḍhanavasena dāruyantassa hatthapādala-calanam viya samiñjanapasāraṇam hoti ti evaṃ pariñānaṃ panettha asamohasampajaññan-ti veditabbaṃ*. As 83: ... *chahi cittehi samuṭṭhitam vāyodhātuṃ upathambhanapaccayaṃ labhitvā attanā sahajātam rūpakāyaṃ santhambhetuṃ sandhāretuṃ cāletuṃ abhikkamāpetuṃ paṭikkamāpetuṃ ālokāpetuṃ vilokāpetuṃ sammīñjāpetuṃ pasārāpetuṃ 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*),⁹⁰⁰ 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-matter⁹⁰¹ [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.⁹⁰²

The definition of the four elements is finished.

suññaṃ nijjīvaṃ nirīhakaṃ, atha ca pana dārurajjukasamāyogavasena gacchatipi tiṭṭhatipi. Sa-īhakaṃ sabyāpāraṃ viya khāyati, eva-midaṃ nāmarūpaṃ-pi suññaṃ nijjīvaṃ nirīhakaṃ, atha ca pana aññaṃaññasamā-yogavasena gacchati pi tiṭṭhatipi. Sa-īhakaṃ sabyāpāraṃ viya khāyatī ti daṭṭhabbaṃ. S I 134: Nayidaṃ attakataṃ bimbaṃ, nayidaṃ parakataṃ aghaṃ, hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.

⁹⁰⁰ 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 taṃ kilesa-sampayuttattā kilesa cā ti kammakilesa*. Cf. Ud-a 376: *Yasmā pana me atīte kammakilesā ahesuṃ, tasmā taṃnimitto etarahi ayaṃ me attabhāvo pavattati. ... Vism XXII.86: Puthujanassa sabbasava vaṭṭamūlakilesānaṃ appahīnattā yaṃkiñci kariyamānaṃ kammaṃ kusalaṃ akusalaṃ vā hoti. Iccassa kammakilesapaccayā vaṭṭaṃ vaṭṭati.*

⁹⁰¹ Ps I 72, It-a I 63: *... imasmim kāye pathavīdhātu, āpodhātu ti ādinā nayena cattāri mahābhūtāni tadanusārena upādārūpāni ca pariggahetvā ayaṃ rūpakkhandho ti vavatthapeti. Taṃ vavatthāpayato uppanne tadārammaṇe cittacetāsikadhamme ime cattāro arūpakkhandhā ti vavatthapeti. Tato me pañcakkhandhā dukkhan-ti vavatthapeti. Te pana sañkhepato nāmañ-ca rūpañca ti dve bhāgā honti. Idañ-ca nāmarūpaṃ sahetu sappaccayaṃ uppajjati, ...*

⁹⁰² Paṭis I 67: *Bahiddhā sañkhāranimittā vuṭṭahitvā nirodhaṃ nibbānaṃ pakkhandatī 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 sign⁹⁰³ of solid food (*kabaḷikārāhāra*); (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.⁹⁰⁴

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.

⁹⁰³ 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 kabaḷikārāhāro pākaḷo hoti. So taṃ nimittaṃ punappunaṃ āsevatī bhāvetī bahulīkaro ti.* *Vism*-mhṭ I 422: *Taṃ nimittanti yathāvuttehi ākārehi punappunaṃ manasi karontassa paṭikkūlākāravasena upaṭṭhitam kabaḷikārāhārasaññitam bhāvanāya nimittam ārammaṇam, na uggahapaṭibhāganimittam.*

⁹⁰⁴ *Vism* XI.26: *Imañ-ca pana āhāre paṭikkūlasaññam anuyuttassa bhikkhuno rasatāṇhāya cittaṃ patilīyati patikuṭati pativaṭṭati. So kantāranittharaṇatthiko viya puttamaṃsaṃ vigatamādo āhāraṃ āhāreti yāvad-eva dukkhassa nittharaṇatthāya. Athassa appakasireneva kabaḷikārāhārapariññāmukhena pañcakāmaguṇiko rāgo pariññam gacchati. So pañcakāmaguṇapariññāmukhena rūpakkhandham parijānāti. Aparipakkādipaṭikkūlabhāvav asena cassa kāyagatāsati bhāvanāpi pāripūriṃ gacchati, asubhasaññāya anulomapaṭipadam paṭipanno hoti. Imaṃ pana paṭipattiṃ nissāya diṭṭheva dhamme amatapariyosānataṃ anabhisambuṇanto sugatiparāyano hotī 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;⁹⁰⁵ (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.⁹⁰⁶ 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.,⁹⁰⁷ 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

⁹⁰⁵ 經營 usually corresponds to “undertaking, activity, work” (*byāpāra, samārambha*), but here it would correspond to *pariyesana*. This method covers both the *gamana* and *pariyesana* methods given at Vism XI.6–13.

⁹⁰⁶ Cf. Th 540, 1103, 1135–37.

⁹⁰⁷ 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]⁹⁰⁸ 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.⁹⁰⁹

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

⁹⁰⁸ The character 捨 can mean “equanimity” as well as “giving up”.

⁹⁰⁹ 濕鮭, 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*).⁹¹⁰

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 (*samāsa*)?

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.

⁹¹⁰ Cf. Khp-a 58, Vibh-a 242, Vism VIII.122/p.260: ... *yattha ca patitaṃ pānabhōjanādi pañcadhā vibhāgaṃ gacchati: ekaṃ bhāgaṃ pānakā khādanti, ekaṃ bhāgaṃ udaraggi jhāpeti, eko bhāgo muttaṃ hoti, eko karīsaṃ, eko rasabhāvaṃ āpajjivā soṇitamamaṃsādīni upabrūhayati.*

**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,⁹¹¹
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.*⁹¹²

⁹¹¹ 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.

⁹¹² 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*.