



**PATH
TO DELIVERANCE**

N Y A N A T I L O K A

9/56

THE
BUDDHA'S
PATH TO DELIVERANCE

IN ITS
THREEFOLD DIVISION
AND
SEVEN STAGES OF PURITY

BEING

A SYSTEMATIC EXPOSITION,
IN THE WORDS OF THE SUTTA-PITAKA,
COMPILED, TRANSLATED AND EXPLAINED

BY

NYANATILOKA

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This second edition of the
'Path to Deliverance' is dedicated to

The Memory of the Late Author,

The Venerable

NYANATILOKA MAHATHERA

(1878-1957)

in grateful recognition of his scholarly contributions to the understanding of the Buddha-Dhamma, both in Ceylon and abroad, during his 50 years' life in the Sangha.

—The Publishers

From the
P R E F A C E
to the First Edition

THIS book presents a systematically arranged outline of the entire teachings of the Buddha, given in the words found in the earliest records, the Sutta-Piṭaka (Discourse Collection) of the Pali Canon. A shorter, likewise systematically arranged anthology was published by the author, in the German language, already in 1906, under the title "Das Wort des Buddha" (The Word of the Buddha). Since then it has been translated into quite a number of languages such as English, French, Italian, Czech, Finnish, Japanese, Hindi and Bengali: an edition of the original Pali texts collected in that book, was published in Sinhala and Devanagari script.

Whilst in "The Word of the Buddha" the doctrine is presented in the framework of the four Noble Truths, in this present book, after a summary of the four Truths, the arrangement is according to a threefold division of the Noble Eightfold Path, *i.e.* Morality, Concentration and Wisdom, *sīla, samādhi, paññā*. In that sequence, these three divisions are the natural stages of progress in the perfecting of the Noble Eightfold Path.

At the same time, there runs through the whole book, like a red thread, the teaching of the seven Stages of Purity (*satta visuddhi*) by which the threefold training in Higher Morality, Mentality and Wisdom, is brought to highest perfection. These seven Stages of Purity are also the framework of the great commentator Buddhaghosa's (5th century A.C.) monumental work, *Visuddhi Magga*, "The Path of Purity"* , and for additional details, particularly on the last five stages of Purity, reference to that great compendium of the entire doctrine is recommended.

* A complete English translation of it has been issued, in 1956, by Bhikkhu Ñāṇamoli, under the title "The Path of Purification" (XLIX, 886 pp.). Published by R. Semage, Colombo (available at Lake House Bookshop, Colombo).

The texts translated in this present anthology, have been drawn from all five Collections (*nikāya*) of the Sutta Piṭaka. Regarding the 5th Collection, the author has gathered a number of texts from the Khuddaka-Pāṭha, Dhammapada, Sutta-Nipāta, Udāna, Itivuttaka, Paṭisambhidā Magga; and also from the Milinda Pañhā. Of all the books, the Anguttara Nikāya proved the richest mine of information. A considerable number of very important texts has also been taken from the Samyutta Nikāya. As it was difficult at times to find suitable old Sutta texts for the higher Stages of Purity, the author saw himself compelled to use a few texts from the Paṭisambhidā Magga which, though listed amongst the books of the Khuddaka Nikāya, is undoubtedly apocryphical. However, only such texts have been quoted from it as have the genuine character of the Sutta texts.

The extracts and references contained in the explanatory notes, have been taken mostly from the author's works and translations, mainly from his German translation of the Visuddhi Magga, partly from the Paṭisambhidā Magga, Vibhanga and other works, but here and there also from the "Early Masters" cited in the Visuddhi Magga.

For reasons of arrangement it was sometimes not possible to avoid a repeated treatment of some subjects, such as Karma, Paṭicca-samuppāda, the four Noble Truths, etc. But in conformity with the gradual development of the Path, these doctrines are at first given in mere outline, and, more or less, in conventional language (*vohāra*); but in later chapters in connection with the higher stages of knowledge, they are explained in strict philosophical language (*paramattha*) as used in the Abhidhamma, the third of the three "Baskets" of the Pali Canon.

Though the Abhidhamma Piṭaka represents doubtlessly a later development of the original teachings, it nevertheless contradicts in no essential point the teachings laid down in the Sutta Piṭaka, but on the contrary helps a correct understanding of the older texts. Particularly those passages in the present book which deal with the higher stages of knowledge, will clearly show that a considerable part of Abhidhamma doctrine is already contained, at least in seed

form, in the Sutta-Piṭaka. This will help to bring out strongly the impressive inner consistency of the whole edifice of Buddhist doctrine.

For one who masters the Pali language and has thoroughly studied and digested the voluminous body of the canonical texts, both of Sutta and Abhidhamma, and is also familiar with the Visuddhi Magga and other commentaries, for him there can no longer exist any doubt or uncertainty regarding the essential teachings of the Buddha. For the same reason, no difference of opinion about the Buddha's doctrine, can exist amongst the Buddhist scholars of Southern Asia. That, on the other hand, many Western authors and critics, in their interpretations of Buddhist doctrines so often contradict each other, is due to the fact that they lack the aforementioned primary conditions. This applies, in particular, to the understanding of those central Buddhist doctrines of Impersonality (*anattā*; not-self) and Dependent Origination (*paṭicca-samuppāda*). It is hoped that the texts presented here, will contribute to a correct grasp of these two important doctrines and, in general, will be a help in the study and a stimulus towards the practice of the liberating teachings of the Enlightened One.

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ABBREVIATIONS

A.	—	Anguttara-Nikāya (figures refer to Nipāta and Sutta)
D.	—	Dīgha-Nikāya (figure refers to number of Sutta)
Dhp.	—	Dhammapada (number of verse)
It.	—	Itivuttaka
M.	—	Majjhima-Nikāya (number of Sutta)
Pts.	—	Paṭisambhidā-Magga
Pug.	—	Puggala-Paññatti
S.	—	Samyutta-Nikāya (number of Samyutta and Sutta)
Snp.	—	Sutta-Nipāta (number of Verse)
Ud.	—	Udāna
Vis.	—	Visuddhi-Magga (number of Chapter)

B. Dict.	—	“Buddhist Dictionary” by Nyanatiloka ; 2nd Ed., Colombo 1956, Frewin & Co.
Fund.	—	“Fundamentals of Buddhism” by Nyanatiloka; Colombo 1949, Bauddha-Sāhitya-Sabhā.
Guide	—	“Guide through the Abhidhamma-Piṭaka” by Nyanatiloka ; 2nd Ed., Colombo 1957; Bauddha-Sāhitya-Sabha.

INTRODUCTION

SUMMARY OF THE FOUR NOBLE TRUTHS

(*ariya-sacca*)

§1 All the doctrines of the Buddha are handed down to us in the three collections of books written in the Pali language, the so-called *Ti-Piṭaka*, lit. the “three Baskets.” These are: (1) the *Vinaya-Piṭaka*, or books on the Monks’ Discipline, (2) the *Sutta-Piṭaka*, or books of Discourses, (3) the *Abhidhamma-Piṭaka*, or books on Ultimate Truths. Apart from the books and sections dealing with the rules and regulations of monks’ life, the Buddhist Scriptures contain, correctly speaking, nothing but expositions and explanations of the four Noble Truths and the Path to Deliverance, constituting the true and genuine teaching of the Buddha. On these therefore the present book has been built up. The four noble truths are :

- I. The truth about Suffering.
- II. $\frac{1}{2}$ The truth about the Origin of suffering.
- III. $\frac{1}{4}$ The truth about the Extinction of suffering.
- IV. The truth about the Path leading to the extinction of suffering, i.e. :—

- | | |
|---|---------------------------------------|
| 1. Right Understanding (<i>sammā-ditṭhi</i>) | } Wisdom
(<i>paññā</i>) |
| 2. Right Thought (<i>sammā-sankappa</i>), | |
| 3. Right Speech (<i>sammā-vācā</i>), | } Morality
(<i>sīla</i>) |
| 4. Right bodily Action (<i>sammā-kammanta</i>), | |
| 5. Right Livelihood (<i>sammā-ājīva</i>) | |
| 6. Right Effort (<i>sammā-vāyāma</i>), | } Concentration
(<i>samādhi</i>) |
| 7. Right Mindfulness (<i>sammā-sati</i>), | |
| 8. Right Concentration (<i>sammā-samādhi</i>), | |

The 1st truth, briefly stated, teaches that the whole of existence, which is comprised without remainder in the so-called five Groups of existence (*khandha*, i.e. corporeality, feeling, perception, mental formations, consciousness), is something miserable and subject to suffering, something impermanent, something impersonal and void.

The 2nd truth teaches that all suffering, in other words, the whole of existence, is conditioned through Craving (*taṇhā*) which produces rebirth and suffering, and which is manifested as volitional activities, or *Karma*, of body, speech, or mind. The 2nd truth, therefore, comprises also the doctrine of Karma and Rebirth, as well as the Law of Dependent Origination (*paṭicca-samuppāda*) of all the phenomena of existence.

The 3rd truth teaches that the utter extinction of this selfish Craving for life, and of all forms of Delusion connected therewith, must necessarily lead to Deliverance from rebirth and suffering, i.e. to the realization of Nibbāna.

The 4th truth about the above mentioned Eightfold Path shows the path, or means, to Deliverance from suffering. It contains the entire Buddhist practice.

§2

D. 16 (Mahāparinibbāna-sutta)

It is through not understanding, not penetrating four things, O monks, that I as well as you had to wander so long through this round of rebirths. And what are these four things?

They are: the noble truth of Suffering, the noble truth of the Origin of Suffering, the noble truth of the Extinction of Suffering, and the noble truth of the (Eightfold) Path leading to the extinction of suffering.

Through not understanding; not penetrating these four noble truths, O monks, I as well as you had to wander so long through this round of rebirths.

About the Round of Rebirths s. B.Dict: *samsāra*.

§3

D. 22 (Mahā-Satipaṭṭhāna-sutta)

(I) What now, O monks, is the noble truth of Suffering? Birth is suffering, old age is suffering, death is suffering, sorrow, lamentations, pain, grief and despair are suffering. Not to get what one desires is suffering, in short: the five Groups of existence forming the objects of Attachment (*upādāna-kkhandha*) are suffering, namely the Corporeality-Group, the Feeling-Group, the Perception-Group, the Mental Formation-Group, the Consciousness-Group.

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§4 (II) But what, O monks, is the noble truth of the Origin of suffering? It is that Craving which gives rise to fresh rebirth and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. It is the Sensual Craving, Craving for Existence, Craving for Self-Annihilation.

‘Craving for Existence’ (*bhava-taṇhā*) is that craving which is connected with the Eternity View (*sassata-ditṭhi*)—i.e. the spiritualistic belief in an eternal Ego that still continues after death.

Craving for Self-Annihilation’ (*vibhava-taṇhā*) is that craving which is connected with the Self-Annihilation View (*uccheda- or vibhava-ditṭhi*)—i.e. the materialistic belief in a temporary self that will become annihilated at death.

Buddha, however, neither teaches an eternal Ego, nor a temporary Ego, but he teaches that our existence consists in a mere process of mental and physical phenomena, and that there is nowhere to be found any real and independent Ego-entity.

§5 (III) But what, O monks, is the noble truth of the Extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it.

For, through the total fading away and extinction of ‘Craving’, Clinging is extinguished; through the extinction of Clinging, the process of Becoming is extinguished; through the extinction of the (karmic) process of Becoming, Rebirth is extinguished; through the extinction of Rebirth, Decay and Death, sorrow, lamentation, suffering, grief, and despair are extinguished. Thus comes about the Extinction of this whole mass of suffering (S.XII).

§6 (IV) But what, O monks, is the noble truth of the path leading to the extinction of suffering? It is the noble Eightfold Path, namely: Right Understanding, Right Thought, Right Speech, Right bodily Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

§7 (1) But what, O monks, is Right Understanding (*sammā-ditṭhi*)? To understand suffering, to understand the origination of suffering, to understand the

extinction of suffering, to understand the path leading to the extinction of suffering : this is called right understanding.

§8 (2) But what, O monks, is Right Thought (*sammā-sankappa*)? Thoughts free from sensuous desire, thoughts free from ill-will, thoughts free from cruelty : this is called right thought.

§9 (3) But what, O monks, is Right Speech (*sammā-vācā*)? Abstaining from lying, from tale-bearing, from harsh language, and from vain talk : this is called right speech.

A. IV. 145—48 gives these 4 kinds of speech in positive language: true speech, reconciling speech, mild speech, and wise speech.

§10 (4) But what, O monks, is Right Action (*sammā-kammanta*)? Abstaining from destroying life, from stealing, and from sexual misconduct : this is called right bodily action.

§11 (5) But what, O monks, is Right Livelihood (*sammā-ājīva*)? When the noble disciple, avoiding a wrong way of living, gets his livelihood by a right way of living : this is called right livelihood.

“ Five kinds of trade should be avoided by the disciple : trading in arms, in living beings, in meat, in intoxicating drinks and in poisons.” (A.V. 177).

“ What is wrong livelihood? Gaining one’s livelihood by deceiving, persuasive words, hints, slandering, eagerly hankering after ever greater gain: this is wrong livelihood ” (M. 177).

These latter five practices are in Vis. I elaborately explained and illustrated with regard to the monk’s wrong livelihood. Cf. §70.

§12 (6) But what, O monks, is Right Effort (*sammā-vāyāma*)? Herein, the monk incites his mind to avoid evil, unwholesome things not yet arisen—to overcome evil, unwholesome things already arisen—to arouse wholesome things not yet arisen—to maintain

wholesome things already arisen and not to let them disappear, but to bring them to growth, to maturity and to the full perfection of development. And he strives, puts forth his energy, strains his mind and struggles. This is called right effort.

The 1st effort consists in Avoiding greed, etc., by means of Sense-restraint; the 2nd in Overcoming greed, etc; the 3rd in Developing the 7 elements of enlightenment (s. §202); the 4th in Maintaining all wholesome things.

§13 (7) But what, O monks, is Right Mindfulness (*sammā-sati*)? Herein the monk dwells in contemplation of the Body—the Feelings—the Mind—the Mind-objects, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

§14 (8) But what, O monks, is Right Concentration (*sammā-samādhi*)? Herein, the monk, detached from sensual objects, detached from unwholesome things, enters into the first absorption (*jhāna*), born of Detachment (Concentration, *samādhi*), accompanied by Thought-Conception (*vitakka*) and Discursive Thinking (*vicāra*), and filled with Rapture (*pīti*) and Joy (*sukha*).

After the subsiding of Thought-Conception and Discursive Thinking, and by gaining inner tranquillity and oneness of the mind, he enters into a state free from Thought-Conception and Discursive Thinking, the second Absorption, which is born of Concentration (*samādhi*) and filled with Rapture and Joy.

After the fading away of rapture, he dwells in equanimity, attentive, clearly conscious; and he experiences in his person that feeling of which the noble Ones say 'Happy is the man of equanimity and attentive mind'—thus he enters the third Absorption.

After the giving up of pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain, into the fourth Absorption, which is purified by equanimity (*upekkhā*) and attentiveness. This is right concentration.

If here only the Four Absorptions (*jhāna*) are called right concentration, it is done so in the sense of a prominent example.

In its widest sense, however, one has to understand by right concentration that concentration which is associated with all karmically wholesome consciousness whatever. The different stages in the development of right concentration and the Four Jhānas will be treated later on.

This is called the truth about the Path leading to the extinction of suffering.

§15 **APPERTAINING TO THE FIRST TRUTH**

The Three Heavenly Messengers

A. III. 35

Did you never see in the world a man or a woman, eighty, ninety, or a hundred years old, frail, crooked as a gable roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair or none, wrinkled, with blotched limbs? And did the thought never come to you that you too are subject to decay, that you too cannot escape it?

Did you never see in the world a man or a woman, sick, afflicted, grievously ill, wallowing in his own filth, lifted up by some, and put to bed by others? And did the thought never come to you that you too are subject to sickness, that you too cannot escape it?

Did you never see in the world the corpse of a man, one, two or three days after death, swollen up, blue-black in colour, and full of corruptions? And did the thought never come to you that you too are subject to death, that you too cannot escape it?

The three Heavenly Messengers (*deva-dūta*)—Old age, Sickness, Death—are in Buddhist countries often allegorically represented in fresco and sculpture. In M. 130 we find, besides these three, two further ones, namely Birth, and Punishment of criminals.

§16 **The Inflexible Law of Nature**

A. IV. 182

Four things, O monks, nobody can bring about, not an ascetic, priest or heavenly being, no god, nor devil, nor any one in this world. And what are these four things?

That that which is subject to Decay may not decay—
that that which is subject to Sickness may not fall sick—
that that which is subject to Death may not die—that
those evil, impure, frightful, and pain-bestowing actions,
which ever and again lead to rebirth, old age and
death, may not bring results. These four things,
O monks, nobody can bring about, no ascetic, priest
or heavenly being, no god, nor devil, nor anyone in
this world.

§17 The Immensity of Samsāra, or the Round of Rebirth

S. XV. 3, 13, 5

Inconceivable is the beginning of this Samsāra ; not
to be discovered is a first beginning of beings who,
obstructed by ignorance and ensnared by craving, are
hurrying and hastening through this round of rebirths.

§18 Which do you think, O monks, is more : the flood
of tears which, weeping and wailing, you have shed
upon this long way—hurrying and hastening through
this round of rebirths, united with the undesired,
separated from the desired—this, or the waters of the
four great oceans ?

Long have you suffered the death of father and
mother, of sons, daughters, brothers and sisters. And
whilst you were thus suffering you have, indeed, shed
more tears upon this long way than there is water in
the four great oceans.

§19 Which do you think is more : the streams of blood
that, through your being beheaded, have flowed upon
this long way—this, or the waters in the four great
oceans ?

Long have you been caught as robbers, or high-
waymen, or adulterers ; and through your being be-
headed, verily more blood has flowed upon this long
way than there is water in the four great oceans.

And thus, O monks, have you long undergone suffer-
ing, undergone torment, undergone misfortune, and

filled the graveyards full ; verily, long enough to be dissatisfied with all the forms of existence, long enough to turn away and free yourselves from them all.

§20 If of one single living being, during its hurrying and hastening for one single world-period through this round of rebirths, one were to heap up all the bones and the bones were not to decay, there would arise a mountain of bones as big as this Vepulla mountain.

And how is this possible? Inconceivable is the beginning of this Samsāra ; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

§21 Duration of one World-Period

Long, O monks, lasts one World-Period (*kappa*, Skr. *kalpa*), and not possible is it to count it as so many years, so many centuries, so many milleniums, so many hundred milleniums. Suppose there be a mighty rock, one mile deep, one mile wide, one mile high, without breaches or crevices, of one solid mass. And whenever a hundred years have elapsed, a man should come and rub only once with a little silken cloth against this rock. Then this mighty rock would vanish quicker than one world-period lasts. This is the duration of one world-period. But through many such world-periods, O monks, have you hurried and hastened, through many hundreds, many thousands, many hundred thousands. And how is this possible?

Inconceivable, O monks, is the beginning of this Samsāra ; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

Here the reader may remember that beautiful allegory in Grimm's fairy-tale of the little shepherd-boy: "In farther Pommerania there is a diamond mountain, one hour high, one

hour wide, one hour deep. There every hundred years a little bird comes and whets its little beak on it. And when the whole mountain is ground off, then the first second of eternity has passed."

§22

Kinship with All

S. XV, 3, 14-19

Not easy is it, O monks, to find any living being that upon this long round of rebirths has not yet, sometime or other, been your mother, or father, or brother, or sister, or son, or daughter. And how is this possible? Inconceivable, O monks, is the beginning of this Sam-sāra ; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

§23

Three Characteristics of Existence

S. XVIII. 1-10

What do you think, Rāhula : are eye, ear, nose, tongue, body and mind permanent or impermanent ?

"Impermanent, O Venerable One".

Are corporeality, feeling, perception, mental formations and consciousness permanent or impermanent ?

"Impermanent, O Venerable One".

But what is impermanent, is this pleasant or unpleasant ?

"Unpleasant, O Venerable One".

But of that, which is impermanent, unpleasant and subject to change, can one rightly hold the view : 'This belongs to me, this am I, this is my Ego' ?

"No, O Venerable One."

Understanding thus, Rāhula, the noble disciple turns away from these things ; and through his turning away therefrom, he becomes detached ; and through

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his being detached, he is liberated ; and through his being liberated, the knowledge arises in him : ‘ Liberated am I.’ And he knows : ‘ Ceased has rebirth, fulfilled is the holy life, the task is done, and nothing further more remains after this.’

§24

Unreality of the Ego

S. XXII. 15

Corporeality, feeling, perception, mental formations and consciousness are impermanent. And whatever is impermanent, is miserable. And whatever is miserable, is no self. And of that which is impersonal, one should understand according to reality and with true wisdom : ‘ This does not belong to me, this am I not, this is not my Ego.’

§25

Extinction

S. XXII. 21

Corporeality, feeling, perception, mental formations and consciousness are something impermanent, something produced, have a dependent origination, are subject to perishing and disappearance, are coming to an end, and to extinction.

And because these things are coming to extinction, therefore one speaks of ‘ Extinction’.

§26

Discourse on Impersonality

(Anattā-lakkhaṇa-Sutta)

S. XXII. 59

Once the Blessed One dwelt at the Seers’ Ascent (Isipatana), in the Deer-park near Benares. There the Blessed One spoke thus to the five monks (with whom he formerly had practised bodily mortification) :

Corporeality is no Ego (Personality). If corporeality were an Ego, then corporeality would not lead to affliction, and one would succeed in one’s wish : ‘ Thus my corporeality shall be, thus shall it not be!’

But as corporeality is something impersonal, therefore corporeality leads to affliction, and one cannot succeed in one's wish : ' Thus my corporeality shall be, thus shall it not be ! '

Feeling is no Ego—

Perception is no Ego—

Mental formations are no Ego—

Consciousness is no Ego. If consciousness were an Ego, then consciousness would not lead to affliction, and one would succeed in one's wish : ' Thus my consciousness shall be, thus shall it not be ! ' But, as consciousness is something impersonal, therefore consciousness leads to affliction, and one cannot succeed in one's wish : ' Thus my consciousness shall be, thus shall it not be ! '

Understanding thus, the noble disciple turns away from these things ; and through his turning away therefrom, he becomes detached ; and through his being detached, he is liberated ; and through his being liberated, the knowledge arises in him : ' Liberated am I '. And he knows : ' Ceased has rebirth, fulfilled is the holy life, the task is done and nothing further more remains after this. '

§27 APPERTAINING TO THE SECOND TRUTH

Dependent Origination of Suffering

M. 38

Through what is this Craving (*taṇhā*) brought about, conditioned through what does it arise, spring up and enter into existence? Through Feeling.

And feeling (*vedanā*)? Through (sensorial or mental) Impression.

And Impression (*phassa*)? Through the six Bases.

And the six Bases (*āyatana*)? Through Mind and Corporeality.

And Mind and Corporeality (*nāma-rūpa*)? Through Consciousness.

And Consciousness (*viññāṇa*; beginning from the moment of conception)? Through the Karma formations.

And the Karma formations (*sankhāra*)? Through Ignorance (*avijjā*).

Thus, through Ignorance conditioned are the Karma formations; through the Karma formations: Consciousness; through Consciousness: Mind and Corporeality; through Mind and Corporeality: the six Bases; through the six Bases: Impression; through Impression: Feeling; through Feeling: Craving; through Craving: Clinging; through Clinging: (the Karma process and Rebirth process of) Becoming; through (the Karma process of) Becoming: Rebirth; through Rebirth: Old Age and Death, sorrow, lamentation, pain, grief, and despair. Thus arises this whole mass of suffering.

In A. III. 61, the second noble truth is given by way of this formula of Dependent Origination (*paticca-samuppāda*) thus: "But what, O monks, is the noble truth of the origin of suffering? Through Ignorance conditioned are the Karma formations; through the Karma formations: Consciousness, etc.

For a detailed exposition of the Dependent Origination s. § 168 ff.

§28 Craving, the Cause of Present and Future Suffering M. 13

Verily, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother; father with son, son with father; brother with brother, brother with sister, sister with brother, friend with friend. Thus, given to dissension

quarrelling and fighting, they fall upon one another with fists, sticks or weapons. And thereby they suffer death or deadly pain.

And further, due to sensuous craving, people break into houses, rob, plunder, pillage whole houses, commit highway robbery, seduce the wives of others. Then, the rulers have such people caught and inflict on them various forms of punishment. And thereby they incur death or deadly pain. Now, this is the misery of sensuous craving, the heaping up of suffering in this present life, due to sensuous craving.

And further, people take to the evil way in deeds, words, and thoughts ; and thus, at the dissolution of the body after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving.

§29

KARMA AND REBIRTH

A. X. 205

Owners of their deeds (*kamma*, Skr. *karma*) are the beings, heirs of their deeds, their deeds are the womb from which they sprang, with their deeds they are bound up, their deeds are their refuge. Whatever deeds they do—good or evil—of such they will be the heirs.

There is one who destroys living beings, takes what belongs to others, has unlawful intercourse with the other sex ; speaks the untruth, is a tale-bearer, uses harsh language, is an empty prattler ; is covetous, cruel-minded, follows evil views.

And he is creeping in his actions by body, speech and mind. Hidden are his works, words and thoughts, hidden his ways and objects. But I tell you : whoever pursues hidden ways and objects, will have to expect one of these two results : either the torments of hell, or birth amongst the creeping animals.

Thus it is with the rebirth of beings : according to their actions (*kamma*) they will be reborn. And having been reborn, they will experience the result of their actions. Therefore I declare : owners and heirs of their deeds are the beings, their deeds are the womb from which they sprang, with their deeds they are bound up, their deeds are their refuge. Whatever deeds they do—good or evil—of such they will be the heirs.

§30

Rebirth According to Actions

M. 135

Owners and heirs of their actions are the beings..... the actions divide the beings into lofty and low.

There is one—woman or man—who destroys living beings, is cruel, addicted to beating and killing, without love for living beings. Through such actions, however, carried out or undertaken, this being, at the dissolution of the body after death, will fall into a low state of existence, a woeful course of life, into perdition, or hell... Or, if reborn as a human being, he will, wherever he enters into existence, be of short life.

There is one who has the habit of causing pain to other beings, by means of fist, stone, stick or sword. Through such actions he will fall into a low state of existence..... Or, if reborn as a human being, he will, wherever he enters into existence, have much sickness.

There is one who is hot-tempered, flies quickly into a passion ; at the slightest thing told to him he gets into a rage, is angry, stubborn, shows excitement, hatred and suspicion. Through such actions he will fall into a low state of existence.....Or, if reborn as a human being he will, wherever he enters into existence, have an ugly appearance.

There is one who is envious, full of jealousy, and animosity, feels envy at that which others receive of gifts, hospitality, honour, veneration, respectful salutation and gracious offerings. Through such actions

he will fall into a low state of existence.....Or, if reborn as a human being, he will, wherever he enters into existence, possess only little influence.

There is one who offers to monks and priests no food, drink, robes, conveyances, flowers, perfumes, ointment, bed, dwelling and lamps and accessories. Through such actions he will fall into a low state of existence..... Or, if reborn as a human being, he will, wherever he enters into existence, be without wealth.

There is one who is haughty and full of vanity, does not salute whom he should salute, nor rise before whom he should rise, nor offer a seat to whom a seat should be offered, nor make room for whom he should make room, nor feast whom he ought to feast, nor respect and honour whom honour and respect are due to, nor make gifts to whom gifts should be made. Through such actions he will fall into a low state of existence..... Or, if reborn as a human being, he will, wherever he enters into existence, be of low birth.

There is one who does not visit monks and priests and put them questions : ‘ What, O Venerable One, is karmically wholesome ? What unwholesome ? What blameworthy ? What blameless ? What should one practise ? What not ? Which practice will lead me for a long time to harm and suffering ? Which to blessing and happiness ? ’ Through such actions he will fall into a low state of existence...Or, if reborn as a human being, he will, wherever he enters into existence, be without intelligence.

§31

A. IV. 197

“ What, O Venerable One, is the cause and reason that a woman is ugly, of ugly appearance, most evil to look at ; and is poor, without power, wealth and influence ?

And what is the cause and reason that a woman is ugly..... ; but is rich, with great power, wealth and influence ?

And what is the cause and reason that a woman is beautiful, fair to behold, of grace and exceeding beauty of complexion ; but is poor, without power, wealth and influence ?

And what is the cause and reason that a woman is beautiful... ; and is rich, with great power, wealth and influence ? ”

There is, Mallikā, a woman hot-tempered, flies quickly into a rage ; at the slightest thing told to her, she gets into a rage, is angry, stubborn, shows excitement, hatred and suspicion. And she does not provide monks and priests with food and drink, with robes, conveyances, flowers, perfume, ointment, bed, dwelling and lamps and accessories ; is full of envy, jealousy and animosity, feels envy at that which others receive of gifts, hospitality, honour, veneration, respectful salutation and gracious offerings. Should this woman, after death, return to this world, she will, wherever reborn, be ugly, of ugly appearance, most evil to look at ; and she will be poor, without power, wealth and influence.

There is another woman hot-tempered, flies quickly into a rage...But she provides monks and priests with food and drink...and is without envy and jealousy..... Should this woman, after death, return to this world, she will, wherever reborn, be ugly... ; but she will be rich, with great power, wealth and influence.....

There is another woman not hot-tempered, does not fly quickly into a rage.....But she does not provide monks and priests with food and drink..... Should this woman, after death, return to this world, she will, wherever reborn, be beautiful, fair to behold, endowed with grace and exceeding beauty of complexion. But she will be poor, without power, wealth and influence.

There is another woman not hot-tempered, does not fly quickly into a rage.....And she provides monks and priests with food and drink.....and is without

envy and jealousy...Should this woman, after death, return to this world, she will, wherever reborn, be beautiful, fair to behold, endowed with grace and exceeding beauty of complexion. And she will be rich, with great power, wealth, and influence.

According to M. 136, even a so-called evil-doer may—in case he has, immediately before the death-moment, a karmically wholesome thought—directly after death be reborn for a short period of time in some higher world and, conversely, a good person in a lower world.

§32

Results of Immoral Actions

A. VIII. 40

The destroying of living beings, O monks, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of destroying living beings brings man a short life.

The taking of other men's belongings, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of taking other men's belongings brings man the loss of his goods.

Unlawful sexual intercourse, committed, carried out, and often pursued, leads to hell, to the animal world or the realm of ghosts. Even the least result of unlawful, sexual intercourse brings man enmity with his rivals.

Lying, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of lying brings man false accusations.

Tale-bearing, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of tale-bearing brings man discord with his friends.

Harsh language, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of harsh language gets man to hear displeasing words.

Vain prattle, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of vain prattle brings man to speak unacceptable words.

Taking intoxicating drinks, such as wine and liquor, committed, carried out, and often pursued, leads to hell, the animal world, or the realm of ghosts. Even the least result of taking intoxicating drinks brings man intoxication.

§33

The Three Roots of Evil Action

A. III. 33

There are, O monks, three root-conditions to the doing of actions (*kamma*), namely : Greed (*lobha*), Hate (*dosa*), and Delusion (*moha*).

In A. III. 68 it is said that through unwise reflection on an attractive object, there may arise greed; and through unwise reflection on a repulsive object, there may arise hate. Thus, in its widest sense, the term *lobha* comprises all degrees of attraction, from the slightest trace of attachment up to the crassest forms of greed and egoism, while the term *dosa* comprises all degrees of aversion, from the slightest touch of ill-humour up to the extreme forms of violent wrath and revenge.

The action, O monks, that is done out of greed, that has arisen through greed, is produced by greed, this action will ripen wherever the being is reborn ; and wherever the action ripens, there the being reaps the fruit of that action, be it in this life, or in the next life, or in future lives.

The action that is done out of hate, that has arisen through hate, is produced by hate, this action will ripen wherever the being is reborn ; and wherever the action ripens, there the being reaps the fruit of that action, be it in this life, or in the next life, or in future lives.

The action that is done out of delusion, that has arisen through delusion, is produced by delusion, this action will ripen wherever the being is reborn ; and wherever the action ripens, there the being reaps the fruit of that action, be it in this life, or in the next life, or in future lives.

It is just as with unhurt and unspoiled seed, undamaged by wind and the sun's heat, healthy and well preserved, which, after being sown in rich soil and a well prepared ground, will, owing to plentiful rain-showers, shoot up, attain growth and full development.

§34

Causes of Rebirth

S. XXII.

There will come a time, O monks, when this mighty ocean will dry up, disappear, and be no more. But there will be no end of suffering to beings who, obstructed by Ignorance and fettered by Craving, are hurrying and hastening through this round of rebirths : Thus I say.

There will come a time when this mighty earth will be devoured by fire, destroyed, and be no more. But there will be no end of suffering to beings who, obstructed by Ignorance and fettered by Craving, are hurrying and hastening through this round of rebirths: Thus I say.

§35

Extinction of Karma

A. X. 208

Not possible is it, O monks, I say, that the willed, performed and heaped-up actions (*kamma*) come to extinction, as long as one has not yet experienced their results, be it in this life, in the next, or in future lives. And not possible is it, I say, that, without having oneself experienced the results of the willed, performed and heaped-up actions, one may put an end to suffering.

APPERTAINING TO THE THIRD TRUTH

§36

Dependent Extinction of Suffering

A. III. 61

What, O monks, is the extinction of suffering? Through the complete overcoming and extinction of Ignorance (*avijjā*) there comes about the extinction of Karma formations, through the extinction of Karma formations (*sankhāra*) the extinction of Consciousness (after death), through the extinction of Consciousness (*viññāṇa*) the extinction of Mind and Corporeality, through the extinction of Mind and Corporeality (*nāma-rūpa*) the extinction of the six Bases (sense-organs and mind), through the extinction of the six Bases (*āyatana*) the extinction of (sensorial and mental) Impression, through the extinction of Impression (*phassa*) the extinction of Feeling, through the extinction of Feeling (*vedanā*) the extinction of Craving, through the extinction of Craving (*taṇhā*) the extinction of Clinging, through the extinction of Clinging (*upādāna*) the extinction of the (Karma-and Rebirth-) Process of Becoming, through the extinction of the (Karma) Process of Becoming (*bhava*) the extinction of Rebirth, through the extinction of Rebirth (*jāti*) comes about the extinction of Old Age, Death (*jarā-maraṇa*), sorrow, lamentation, grief, and despair. Thus comes about the extinction of this whole mass of suffering.

This, O monks, is called the noble truth of the extinction of suffering.

Cf. §168ff. on Dependent Origination.

§37

NIBBĀNA

A. III. 32

There, Ānanda, the monk considers thus : 'This is Peace, this is the Sublime, namely the stand-still of all Karma formations, the leaving hold of all substrata of existence, the fading away of craving, detachment, extinction, Nibbāna.' Thus, Ānanda, the monk may attain such a concentration of mind wherein, with

regard to this body endowed with consciousness, and with regard to all external objects, no impulses of 'I' and 'Mine', and no attacks of conceit may come upon him, and wherein he is in possession of that deliverance of mind and that deliverance through wisdom, wherein no impulses of 'I' and 'Mine', and no more attacks of conceit can rise to him. The following, however, I have replied to the question about the Goal :

Who is not troubled any more
And knows what good is and what bad,
Stilled, freed from wrath, grief and desire,
He has escaped old age and death.

(*Snp.* 1048)

§38

The Visible Nibbāna

A. III. 55

Through greed, hate and delusion, overwhelmed by greed, hate and delusion, one aims at one's own ruin, at others' ruin, at the ruin of both, and one suffers mental pain and grief. If, however, greed, hate and delusion are given up, one aims neither at one's own ruin, nor at others' ruin, nor at the ruin of both and one suffers no more mental pain and grief.

Thus is Nibbāna realizable even during life-time, immediate, inviting, attractive and comprehensible to the wise. Now, in so far as the monk has realized the complete extinction of greed, hate and delusion, in so far is Nibbāna realizable, immediate, inviting, attractive and comprehensible to the wise.

§39

Unshakable

A. VI. 55

Should, O Venerable One, to a monk thus liberated in mind, even extraordinarily sublime and mighty visible forms come into his field of vision, audible sounds into his field of hearing, smellable odours into his field of smelling, tastable flavours into his field of tasting, bodily cognizable impressions into his field of

bodily impression, mentally cognizable objects into his field of mind, all these things can no longer overwhelm his mind. His mind remains untouched, steadfast, unshakable, beholding the impermanency of everything.

Whoso has turned to renunciation,
Turned to detachment of the mind,
Is filled with all-embracing love,
And freed from thirsting after life,

Has turned to quitting all desire,
To unobstructed sight of mind,
Knowing the senses' origin;
His mind, indeed, is fully freed.

And such a monk with mind thus freed,
Who found the stillness of his heart,
Heaps up no more the deeds he did,
And naught remains for him to do.

Just as a big and solid rock
Cannot be shaken by the wind,
So cannot visual forms, or sounds,
Or smells, tastes, bodily impressions,

Or lovely things or ugly things,
Shake any more the holy one.
Firm is his mind, his mind is freed,
And sees how all things pass away.

§40

The Worthy One

A. IV. 22

Whoso possesses perfect virtue,
Is clever and endowed with wit,
Restrained and firm in all good things,
And wisely penetrates the truth,

Who fully understands all things,
The wise one from emotion freed,
Delivered from rebirth and death,
Who has attained the holy goal :
Him do I call a Worthy One.

Whoso has left all biases,
In whom all biases have ceased :
Him do I call a Worthy One.

§41

The Two Aspects of Nibbāna
It. 38

Thus was it said by the Blessed One, the Holy One.
Thus have I heard :—

There are, O monks, two aspects of Nibbāna : the Nibbāna-aspect with the groups of existence still remaining (*sa-upādisesa-nibbānadhātu*), and the Nibbāna-aspect with no more groups remaining (*anupādisesa-nibbānadhātu*).

But what is the Nibbāna-aspect with the groups of existence still remaining? There, O monks, the monk is a Holy One. The biases have faded away in him. He has fulfilled the holy life, accomplished his task, thrown off the burden, attained his goal, cast off the fetters of existence and is liberated through right wisdom. But there still remain with him (until his death) the five sense-organs that have not yet disappeared and through which he still experiences desirable and undesirable things, as well as bodily well-being and pain. Hence, what in such a monk is extinction of greed, hate and delusion, this is called the Nibbāna-aspect with the groups of existence still remaining.

For the Arahāt and Anāgāmi no more mental suffering can arise; mental suffering, namely, is always accompanied by some degree of aversion (*dosa*) of which the Arahāt and Anāgāmi are free for ever. Cf. B. Dict: *ariyapuggala*.

What, now, is the Nibbāna-aspect with no more groups remaining? There, O monks, the monk is a Holy One.....and is liberated through right wisdom. And all those feelings, no more desired here, will (at death) come to extinction. This is called the Nibbāna-aspect with no more groups remaining.

These two Nibbāna-aspects are to be found,
O monks.

Thus spoke the Blessed One. But thereafter he further said :

There have these two aspects of Nirvāna been explained,

By Him, the Seer, Holy One, from clinging freed :—

The one where five groups of existence still remain,

Still to be seen, though the impulse for life has ceased;

The one beyond existence, freed from life's remains,

Where all the fetters of existence are no more.

Whoso has fully understood this unborn realm,

In mind from ev'ry clinging to existence freed,

And sees the nature of all beings, happy through extinction.

This Holy-One has done away with all existence.

Also this has been said. Thus have I heard.

Nibbāna (Skr. *nirvāṇa*, lit. 'extinction' <*nir*+√*vā*, to cease blowing, to go out) is the highest and final goal of all Buddhist striving. It is the complete extinction of all the volitional impulses of Craving manifested by greed, hatred, delusion, and all forms of clinging to life. Hence, it is the final and complete deliverance from all future rebirth, old age, death, suffering and misery.

The two aspects of Nibbāna shown above are in the commentaries often called *kilesa-parinibbāna* 'Extinction of defilements', and *khandha-parinibbāna* 'Extinction of the Groups of existence'

The former aspect is realized at attaining perfect holiness, or Arahantship (s. B. Dict : *ariya-puggala*); the second one, at the death of the Holy One. Thus, this latter aspect consists in the coming to rest, or better said, in the 'no more continuing' of the psycho-physical process of existence.

The Uncreated
Ud. VIII. 1-3

There is, O monks, a realm, where there is neither earth, nor water, nor fire, nor wind, neither the sphere of Boundless Space, nor the sphere of Boundless Consciousness, nor the sphere of Nothingness, nor the sphere of Neither-Perception-nor-Nonperception (§119ff), neither this world nor the next world, neither sun nor moon: this, O monks, I call neither a going, nor a coming, nor a standstill. Without bases is it, without continuity, without support: this is the end of suffering.

Hard is it to perceive the Deathless Realm,*
Not easy is it to perceive the truth.
Yet penetrated by the Master is the craving,
To nothing more the seer is attached.

There is, O monks, an Unborn, Unoriginated, Unformed, Uncreated. For if there were not this Unborn, Unoriginated, Unformed, Uncreated, there would be no escape possible from the born, originated, formed, created. But since, O monks, there is this Unborn, Unoriginated, Unformed, Uncreated, therefore an escape is possible from the born, originated, formed, created.

* *duddasam amatam nāma*. The translator is of the opinion that here only 'amatam' (the 'Deathless') can be the proper reading, although this is nowhere proved. The reading mostly found is *anattam* which in the commentary is explained as *atta-virahitaṃ*, the Not-self. Others, again, explain the word as *appamānaṃ*, which points to a reading *an-antaṃ*, the 'Immeasurable' or the 'Endless'. The Siamese edition reads *anataṃ*, possibly *metri causa*, or through a copying error. The commentary further says that the word stands for Nibbāna, i.e. *amatam*. Besides, even for metrical reasons, *amatam* is to be preferred.

The Stilled One
M. 140

Just as conditioned through oil and wick the oil-lamp burns, but after the consuming of oil and wick, and through lack of fuel, the light comes to extinction.

similarly the monk knows, while experiencing a feeling endangering the body : ' I experience a feeling endangering the body'. and while experiencing a feeling endangering life : I experience a feeling endangering life'. And he knows : ' At the dissolution of the body, and after life has been consumed, all those feelings no more desired here, will become extinguished. Here, the monk thus endowed, is endowed with highest wisdom as foundation. This, indeed, is the highest and holiest wisdom, to know that all suffering has vanished. And his wisdom is founded on truth and is unshakable. What, indeed, is subject to fallibility, that is untrue; and only the infallible Nibbāna is true.

Formerly, however, when the monk was still ignorant, he had performed or undertaken worldly things; these things are now overcome by him, rooted out, like a palm-tree razed to the ground, destroyed and subject to no further coming into existence. Therefore, the monk thus endowed, is endowed with this highest renunciation as foundation. This indeed, O monks, is the highest, holiest renunciation: the abandoning of all worldly things.*

* *upadhi*, which has been translated here by 'worldly things', may in other places be translated by 'appendage, addition, substratum.' This term is mostly used as a figurative expression for all kinds of passion, such as greed, clinging, views etc., often also for the five groups of existence, for karma, even for food, possession of wives, children, landed property, herds etc., in short, for all worldly things. With the freedom from all worldly things is meant Nibbāna.

Formerly, when that monk was still ignorant, he was possessed of avarice and sensual greed.....of anger, ill-will and hatefulness.....of ignorance, delusion and foolishness. These things are now overcome in him, rooted out, like a palm-tree razed to the ground, destroyed and subject to no further coming into existence. Therefore the monk thus endowed is endowed with the highest tranquillization as foundation. This, indeed, O monks, is the highest and holiest tranquillization: the tranquillization of greed, hate and delusion.....

' I am ' is an illusion. ' This I am ' is an illusion. ' I shall be ' is an illusion. ' I shall not be ' is an illusion. ' Corporeal I shall be ' is an illusion. ' Uncorporeal I shall be ' is an illusion. ' Endowed with perception I shall be ' is an illusion. ' Without perception I shall be ' is an illusion. ' Neither with nor without perception I shall be ' is an illusion. Illusion is an affliction, illusion is a boil, illusion is a thorn. If, however, all illusion is overcome, one is called a Stilled One, a Thinker. And the Stilled One, the Thinker, is no more reborn, no more grows old, no more dies. That craving through which he could be reborn again, no more exists. And if he is no more reborn, how can he grow old? If he no more grows old, how can he die? If he no more dies, how can he tremble? If he no more trembles, how can he still have craving?

§44 What becomes of the Perfect One after death?

M. 72

(The wandering ascetic Vacchagotta asks the Blessed One :)

“ Where, Master Gotama, will the Perfect One be reborn ?”

That he will be reborn, I did not teach.

“ Then, will he not be reborn ?”

Also that I did not teach.

“ Then he will perhaps be neither reborn nor not reborn ?”

Also that I did not teach.

“ Then he will perhaps be reborn as well as not reborn ?”

Also that I did not teach.

“ But to all my questions, Master Gotama, you give me the same answer that you did not teach so. I have now become bewildered and perplexed. What at the former discussions with the Master Gotama I had gained of confidence, that has now vanished in me.”

Now, enough with your bewilderment and perplexity! Profound, indeed, is this doctrine, Vaccha, difficult to perceive, difficult to understand, peace-bestowing, sublime, inaccessible to logical thinking, subtle, and only comprehensible to the wise. Hardly will you understand this doctrine without explanation, without patience, without effort. Therefore I shall put you questions regarding it. As you think fit, you may answer.

What do you think, Vaccha: If there is a fire burning in front of you, do you then know that there is a fire burning?

“Certainly, Master Gotama.”

Now, should anybody ask you whereby that fire in front of you is kept burning, what would you answer to such a question?

“I should say that it is kept burning by means of straw and wood.”

Now, suppose the fire goes out, do you then know that the fire goes out?

“Certainly, Master Gotama.”

But if somebody should ask you where the extinguished fire has gone, to which direction, East, West, North, or South, what would you answer to such a question?

“That does not come into consideration, Master Gotama, because the fire that was kept going by means of straw and wood, has consumed those things, and thus by not being fed by them, it has, through lack of fuel, become extinguished.”

Just so, Vaccha, have all corporeality, feeling, perception, mental formations and consciousness by which one would like to designate the Perfect One, been given up, rooted out, like a palm-tree razed to the ground,

destroyed and subject to no further coming into existence. Now, liberated from corporeality, feeling, perception, mental formations and consciousness, the Perfect One is profound, immeasurable, difficult to fathom, just as the deep ocean.

The last words are probably to be understood in the sense of the well known utterance of the Buddha : “ He who sees the Dhamma, sees me; and he who sees me, sees the Dhamma.” Thus the Holy One is the embodiment of the Dhamma and has, figuratively speaking, become one with it.

§45

S.XLIV. 2

What do you think, Anurādha : are corporeality, feeling, perception, mental formations and consciousness permanent, or impermanent ?

“ Impermanent, O Venerable One.”

But, what is impermanent, is this blissful, or woeful?

“ Woeful, O Venerable One.”

But, what is impermanent, woeful and subject to change, can one rightly regard this as: “This belongs to me, this I am, this is my Ego ” ?

“ No, O Venerable One.”

Therefore, Anurādha, whatever there is of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, one's own or outside, gross or subtle, lofty or low, far or near, there one should understand according to reality and with true wisdom: ‘This does not belong to me, this I am not, this is not my Ego.’

Thus understanding, Anurādha, the noble disciple turns away from these things, and through his turning away therefrom he becomes detached, and through his being detached he is liberated, and through his being liberated the knowledge arises in him: ‘Liberated I

am'; and he knows: 'Vanished has rebirth, fulfilled is the holy life, the task accomplished, and nothing further remains after this?'

Now, tell me, Anurādhā : Do you consider corporeality as the Perfect One, or feeling, perception, mental formation, or consciousness?

"No, O Venerable One."

Or do you regard the Perfect One as contained therein?

"No, O Venerable One."

Or as outside these things?

"No, O Venerable One."

Or do you consider all these things combined as the Perfect One?

"No, O Venerable One."

Now, Anurādhā, since the Perfect One is not even during life-time to be found according to truth and reality, can one then rightly maintain that the Perfect One will after death continue, or not continue or neither continue nor not continue, or continue as well as not continue?

"No, O Venerable One."

Rightly so, Anurādhā : Merely what suffering is, and what the extinction is of suffering: only this do I teach you, now as before.

S.XLIV. 4

Only he who does not, according to reality, perceive and understand corporeality, feeling, perception, mental formations and consciousness, as well as their arising, extinction and the path leading to their extinction, only he may think that the Perfect One will after death continue, or not continue.....

This, therefore, is the reason that the Perfect One has not answered such questions.

According to Buddhism, only the five groups of existence—or in their threefold grouping : consciousness, mental factors and corporeality—are, in the ultimate sense (*paramattha*), considered as the sole realities, though only flashing up for a moment and immediately thereafter vanishing again for ever.

Whenever, therefore, in the Pali texts a 'being', or 'person', even the 'Buddha' or the 'Perfect One' or 'Holy One' is spoken of, it is not said in the ultimate or highest sense, but only to be understood as a mere conventional expression (*vohāra-vacana*). Herewith, the problem regarding the being reborn or not reborn of the Perfect One, or even of any other living being, is settled.

About rebirth s. Fund. II.

§46 APPERTAINING TO THE FOURTH TRUTH

The Two Extremes and the Middle Path

S. LVI. 11

Two extremes, O monks, the homeless one should not follow : he should not give himself up to indulgence in *Sensual Pleasure*, the base, common, vulgar, unholy, unprofitable. And he also should not give himself up to *Self-Mortification*, the painful, unholy, unprofitable. Both these extremes the Perfect One has avoided, and found out the *Middle Path*, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbāna. It is this noble Eightfold Path, the way that leads to the extinction of suffering, namely : Right understanding, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness, and right concentration.

§47

A. VIII. 90

These eight links, O monks, are to be developed for the full comprehension and penetration of greed, hate, delusion, fury, slander, envy, stinginess, hypocrisy, cunning, stubbornness, violence, conceit, haughtiness, vanity, indolence, and for their complete annihilation, overcoming, vanishing, extinction, abandoning, destruction, renunciation and the detachment therefrom.

Dhp. 274—76

This is the only path that leads
To purity of understanding.
If you pursue this eightfold path,
Then Māra will be blinded soon.

And if you walk along this path,
Then you will put an end to pain.
I found the path and understood,
How one is freed from pricking bane.

You have to struggle hard yourselves,
The Buddhas only point the way.
Who follows it with mind absorbed,
Will find release from Māra's* sway.

*Pali *māra*, lit. murderer, death (probably connected with Norse *mara*, Germ. *Mahr*. Engl. *nightmare*, Lat. *mors*, etc.), is the 'Tempter', i.e. the personification of the objects of sensual desire which may overwhelm man. "You should overcome the longing concerning Māra. But what is Māra? Corporeality is Māra ; the longing for it you should overcome. Feeling...Perception...Mental Formations...Consciousness is Māra ; the longing for it you should overcome." (S. XXIII. 35).—In other texts, Māra is said to be everything impermanent, miserable, impersonal, passing and vanishing. Cf. B. Dict.

§48

Right Understanding

A. X. 121

Just as of the rising of the sun, O monks, the red morning-sky is the forerunner and first indication, just so, O monks, is right understanding the forerunner and first indication of karmically wholesome things.

§49

A. III. 65

Do not go, O Kālāmas, by mere hearsay, tradition or rumours, not by the texts handed down, not by mere reasoning and logical deduction, not by external considerations ; and do not believe a thing because it agrees with your fancies and speculations, or with another's seeming ability or because the monk that tells it, is your master.

What do you think : do greed, hate and delusion that arise in man, lead him to blessing or misfortune ?

“ To misfortune, O Venerable One.”

Out of greed, hate and delusion, by greed, hate and delusion overwhelmed, man destroys life, takes other men's property, has intercourse with his neighbour's wife, speaks untruth, and also others does he induce to such things, which leads him for a long time to misery and suffering.

“ Thus it is, O Venerable One.”

What do you think : are these things wholesome or unwholesome ?

“ Unwholesome, O Venerable One.”

Reprehensible or irreprehensible ?

“ Reprehensible, O Venerable One.”

Are they praised or blamed by the wise ?

“ Blamed, O Venerable One.”

And do these things, undertaken and carried out, lead to misfortune or suffering, or not ; or how do you think about it ?

“ They lead to misfortune and suffering, thus we think.”

What do you think, O Kālāmas: do greedlessness, hatelessness and undeludedness that arise in man, lead him to blessing or misfortune ?

“ To blessing, O Venerable One.”

Freed from greed, hate and delusion, by greed, hate and delusion not overwhelmed, man does not destroy life, nor take other men's property, has no intercourse with his neighbour's wife, does not speak the untruth ; and also others he induces to such things, which leads him for a long time to blessing and happiness.

“ Thus it is, O Venerable One.”

What do you think : are these things wholesome or unwholesome ?

“ Wholesome, O Venerable One.”

Reprehensible or irreprehensible ?

“ Irreprehensible, O Venerable One.”

Are they praised or blamed by the wise ?

“ Praised, O Venerable One.”

And do these things, undertaken or carried out, lead to blessing and happiness, or not, or how do you think about it ?

“ They lead to blessing and happiness, thus we think.”

Thus, O Kālāmas, with a mind freed from greed and ill-will, undefiled, purified, the noble disciple is already during life-time assured of a fourfold consolation :

‘ If there is another world, and a fruit and result of wholesome and unwholesome actions (Kamma), then it may be that, at the dissolution of the body, after death, I shall be reborn in a happy sphere, a heavenly world.’ Of this first consolation he is assured.

‘ And if there is no other world, no fruit and result of wholesome and unwholesome actions, then I live at least here, in this world, an untroubled and happy life, free from hate and ill-will.’ Of this second consolation he is assured.

‘ And if evil things befall evil-doers—but I do not harbour ill-will against anyone—how can I, who am doing no evil, meet with evil things?’ Of this third consolation he is assured.

‘ And if no evil things befall the evil-doer, then I know myself in both ways pure.’ Of this fourth consolation he is assured.

§50

M. 43

There are, O brothers, two conditions to the arising of Right Understanding, namely : instruction through another one, and one's own wise consideration.

§51

A. I. 23

If, O monks, Nimba seed, or Kosātaki seed, or the seed of the bitter pumpkin is sown on wet ground, then all the solid and liquid substances which it absorbs, will get a bitter and repulsive taste. And why? Because the seed is bitter. Just so, O monks, whatever man, led by wrong views, carries out and undertakes, and whatever he thinks and whereafter he strives, whatever his longings and inclinations are, all this will lead him to an undesired, unpleasant, disagreeable state, to misfortune and suffering. And why? Because his views are evil.

§52

A. I. 20

Not possible is it, O monks, unfounded is it that someone possessed of Right Understanding should consider any formation of existence as permanent—any formation of existence as real happiness—anything whatever as a real personality. But possible is it that the worldling may have such a belief.

Not possible is it, unfounded is it that someone possessed of Right Understanding should deprive his mother of life—should deprive his father of life—should deprive a noble disciple of life—should, with wicked mind, shed the blood of a Perfect One—should cause a schism in the Order of Monks. But possible is it that the worldling may commit such an act.

The aforementioned five crimes, matricide, parricide, etc., are called 'Acts with Immediate Results', i.e. deeds that after death lead immediately to hell. Cf. B. Dict : *ānantarika kamma*.

Right Thought, Right Speech, Right Action
(The Ten Courses of Wholesome Karma)

§53

A. X. 176

Threefold, Cunda, is purity of Bodily Action, fourfold of Speech, threefold of Mind.

But how, Cunda, is purity of Bodily Action threefold?

(1) Herein, someone avoids the destruction of life, abstains from killing living beings. Without stick or sword, conscientious, full of sympathy, he is anxious for the welfare of living beings.

(2) He avoids stealing, abstains from it ; what another person possesses of goods and chattels in the village or in the wood, that he does not take away with thievish intent.

(3) He avoids unlawful sexual intercourse, abstains from it. He has no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women nor female convicts, nor, lastly, with betrothed girls.....

But how, Cunda, is purity of Speech fourfold ?

(1) Herein, someone avoids lying, abstains from lying. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing : ' I know nothing ' ; and if he knows, he answers : ' I know. ' If he has seen nothing, he answers : ' I have seen nothing ' ; and if he has seen, he answers : ' I have seen. ' Thus, he never knowingly speaks a lie, neither for the sake of his own advantage, nor for the sake of another person's advantage, nor for the sake of any advantage whatsoever.

(2) He avoids tale-bearing, abstains from tale-bearing. What he has heard here, he does not repeat

there, so as to cause dissension there; and what he has heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united, he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.

(3) He avoids harsh language, abstains from harsh language. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous, dear and agreeable.

(4) He avoids vain talk, abstains from vain talk. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense.....

But how, Cunda, is purity of Mind threefold?

(1) Herein, someone is without avarice. Whatever another man possesses of goods and chattels, he does not long for: 'Oh, that I might get what the other man possesses!'

(2) He is free from ill-will, harbours no evil thoughts in his mind; and he thinks: 'Oh, that these beings were free from hatred and ill-will, and would lead a happy life free from trouble!'

(3) He possesses right understanding and the unshakable view: 'Gifts, donations and offerings are not worthless. There is a fruit and result of wholesome and unwholesome action (*kamma*). There is this world, and there is the next world. Father and mother and spontaneously born beings (heavenly beings etc.) are no empty words. There are in this world monks and priests of right and perfect life, who have themselves understood and realized both this world and the next, and are able to explain them both.....'

These, Cunda, are the ten courses of wholesome action.

Avoiding Vulgar Speech
S. LVI. 10

Do not, O monks, give yourselves up to those manifold vulgar talks, such as : talks about kings, robbers, ministers, armies, dangers, wars, foods and drinks, clothes and dwellings, garlands and perfumes, relations, conveyances, villages, hamlets, towns and countries, women and heroes, street-and well-talks, talks about ghosts of ancestors, gossip, talks about land and sea, about gain and loss.

In the commentaries four further vulgar, lit. 'beastly', talks are enumerated, so that thereby the number is raised from 28 to 32, namely : talks about sensual pleasures and self-mortification, eternity and annihilation.

And why, O monks, should you not give yourselves up to such talks? Because such talks are senseless, unsuited to the genuine holy life, and do not lead to aversion, detachment, extinction, not to peace, penetration, enlightenment and Nibbāna.

If you wish to speak together, you may speak about the truth of suffering, about its origination, its extinction, and of the path leading to its extinction. And why? Because such talk is fraught with meaning, suited to the genuine holy life, and leads to aversion, detachment, extinction, to peace, penetration, enlightenment, and Nibbāna.

Right Effort
A. IV. 14

There are four efforts, O monks: the effort to Avoid, the effort to Overcome, the effort to Develop, and the effort to Maintain.

(1) But what, O monks, is the effort to Avoid? In this case, when perceiving a form with the eye, a sound with the ear, an odour with the nose, a taste with the tongue, an impression in the body, an object

in the mind, the monk neither adheres to the whole, nor to its parts. And he strives to ward off that through which evil and unwholesome things, greed and sorrow, would arise, if he remained with unguarded senses ; and he watches over his senses, restrains his senses. This is called the effort to avoid.

(2) But what, O monks, is the effort to Overcome? In this case, the monk does not retain any thought of sensual lust, ill-will, or grief, or any other evil and unwholesome state that may have arisen; he abandons them, dispels them, destroys them, causes them to disappear. This is called the effort to overcome.

(3) But what, O monks, is the effort to Develop? In this case, the monk develops the Elements of Enlightenment, bent on solitude, on detachment, on extinction, and ending in deliverance, namely : Mindfulness (*sati*), Investigation of the Law (*dhamma-vicaya*), Energy (*viriya*), Rapture (*pīti*), Tranquillity (*passaddhi*), Concentration (*samādhi*), and Equanimity (*upekkhā*), This is called the effort to develop.

(4) But what, O monks, is the effort to Maintain? In this case, the monk keeps firmly in his mind a favourable object of concentration that has arisen, such as the mental image of a skeleton, of a corpse infested by worms, of a corpse blue-black in colour, of a festering corpse, of a corpse riddled with holes, of a corpse swollen up. This is called the effort to maintain. These, O monks, are the four efforts.

§56

Right Concentration

M. 44

Fixing the mind to one single object (*citt' ekaggatā*, lit. 'one-pointedness of mind') : this is concentration.

The four Applications of Mindfulness (7th step) are the objects of (right) concentration.

The great efforts (6th step) are the requisites for (right) concentration.

The practising, developing and cultivating of these things is the development (*bhāvanā*) of concentration.

§57

S. XXII. 8

Develop your concentration, O monks, for he who has concentration, understands things according to their reality. And what are these things? The arising and passing of corporeality, feeling, perception, mental formations and consciousness.

On the nature of the Eightfold Path s. B. Dict : *magga*.

THREEFOLD DIVISION OF THE PATH:

Morality, Concentration, Wisdom

For any real progress and the attainment of the supramundane paths of the Sotāpanna, etc. (s. B. Dict: *ariya-puggala*), Right Understanding forms the absolutely necessary foundation ; for which reason, too, Right Understanding is given at the beginning of the eightfold path. With regard to the gradual development and the attaining of highest perfection in each of the eight links, however, its threefold division into Morality, Concentration, and Wisdom mentioned at the beginning comes into consideration, as it is said :

§58

A. V. 22

Not possible is it, O monks, without having mastered the domain of Morality (*sīla*), to master the domain of Concentration (*samādhi*). Not possible is it, without having mastered the domain of concentration, to master the domain of Wisdom (*paññā*).

§59

D. 16 (iv)

It is through not understanding, not penetrating four things, O monks, that I as well as you had to wander so long through this round of rebirths. And these four things are : Noble Morality, Noble Concentration, Noble Wisdom, and Noble Deliverance. Now,

however, O monks, noble morality, concentration, wisdom and deliverance have been understood and penetrated, the thirst for existence has been cut off, vanished has the stream of life, and no further rebirth is to be expected.....

Morality and concentration
And wisdom and deliverance :
These things were fully penetrated
By Him, the glorious Gotama.

And having understood the law,
The Buddha showed it to the monks,
The pain-destroyer, He our Master,
The Seer, freed from vanity.

§60

Threefold Training

A. III. 88, 89

There are, O monks, three kinds of training : Training in Higher Morality (*adhisīla-sikkhā*), Training in Higher Consciousness (*adhicitta-sikkhā*), Training in Higher Wisdom (*adhipaññā-sikkhā*).

(1) But what, O monks, is the training in higher Morality? Herein the monk is possessed of morality, is restrained with regard to the monk's rules, perfect in conduct and behaviour and, abhorring the least offences, trains himself in the moral rules taken upon himself. This is called the training in higher morality.

(2) But what, O monks, is the training in higher Consciousness? Herein the monk detached from sensuous objects, detached from karmically unwholesome things, enters into the first—the second—the third—the fourth absorption (*jhāna*).

(3) But what, O monks, is the training in higher Wisdom? Herein the monk understands according to reality, what suffering is, what the origination of suffering is, what the extinction of suffering is, and what the path is leading to the extinction of suffering.

If, O monks, the monk wishes: ‘Oh, that I may be able, after the vanishing of all biases, already during life-time, to perceive the deliverance of mind, the deliverance through wisdom, realize it and make it my own!’—then he shall practise perfect morality, be devoted to mental tranquillity (*samatha*), not neglect the mental absorptions, be possessed of insight (*vipassanā*), and frequent lonely places.

The Path in its threefold division

“Are, O Venerable Dhammadinnā, the three domains (morality, concentration, wisdom) included in the noble eightfold path, or is the noble eightfold path included in the three domains?”

The three domains, Visākha (the former husband of the nun Dhammadinnā), are not included in the noble eightfold path, but the eightfold path is included in the three domains. What regards right speech, right bodily action and right livelihood, these things are included in the Domain of Morality (*sīlakkhandha*). What regards right effort, right mindfulness and right concentration, these things are included in the Domain of Concentration (*samādhikkhandha*). And what regards right understanding and right thought, these things are included in the Domain of Wisdom (*paññākkhandha*).

The domain of *sīla*, for instance, comprises also all the regulations of the monk’s Code of Discipline (*Vinaya*), and for the layman, accepted rules of behaviour, etc.; while the *sīla* of the Eightfold Path refers to morality in the strict sense and consists of fourfold right speech, threefold right bodily action, and in a pure way of livelihood (see §1). Also the range of the other two domains is wider than the corresponding divisions of the Eightfold Path.

THE SEVEN STAGES OF PURITY

(*satta-visuddhi*)

The development of the Eightfold Path, or more correctly said, the gradual purification and perfection of morality, concentration and wisdom is accomplished by way of the seven stages of purity. They are :

- (1) Purity of Morality (*sīla-visuddhi*),
- (2) „ „ Mind (*citta-visuddhi*),
- (3) „ „ Understanding (*diṭṭhi-visuddhi*),
- (4) „ „ Escaping Doubt (*kankhāvitarāṇa-visuddhi*),
- (5) „ „ the Knowledge and Vision Regarding Path and Not-Path (*maggāmagga-ñānadassana-visuddhi*),
- (6) „ „ the Knowledge and Vision of Progress (*paṭipadā-ñānadassana-visuddhi*),
- (7) „ „ Knowledge and Vision (*ñānadassana-visuddhi*).

The only place in the Canon where the seven stages of purity are not only enumerated but also illustrated by a simile, is The Discourse on the Simile of the Stage Coaches (M. 24). In D. 34 the seven stages are only enumerated and called 'the seven things to be developed'.

M. 24

(The Simile of the Seven Stage-coaches)

The Venerable Sāriputta spoke to the Venerable Punna, the son of Mantāni, thus :

“We are leading, O brother, the holy life under the Blessed One.”

Yes, brother.

“Now, is it, O brother, for the purity of morality that one leads the holy life under the Blessed One?”

No, brother.

“Or for the purity of Mind?”

No, brother.

“Or for the purity of Understanding?”

No, brother.

“ Or for the purity of Escape from Doubt ?”

No, brother.

“ Or for the purity of the Knowledge and Vision Regarding Path and Not-Path ?”

No, brother.

“ Or for the purity of the Knowledge and Vision of Progress ?”

No, brother.

“ Or for the purity of Knowledge and Vision ?”

No, brother.

“ But, how is it, brother ? To all my questions you answer : ‘ No brother.’ But for the sake of what does one really lead the holy life under the Blessed One ?”

For the sake of the Perfect Nibbāna free from clinging, O brother, does one lead the holy life under the Blessed One.

“ Then is perhaps, O brother, the purity of Morality the same as the perfect Nibbāna free from clinging ? ”

No, brother.

“ Or the purity of Mind ?”

No, brother.

“ Or the purity of understanding—or of Escape from Doubt—or of the Knowledge and Vision Regarding Path and Not-Path—or of the Knowledge and Vision of Progress—or of Knowledge and Vision ?”

No, brother.

“ But how, brother, have we to understand the meaning of these words ?”

If, O brother, the Blessed One had explained the purity of Morality—or of Understanding—or of Escape from Doubt, etc., as the perfect Nibbāna free from clinging, in that case he would have explained something bound up with clinging, as perfect Nibbāna free from clinging.

If, however, the realization of the perfect Nibbāna free from clinging were independent of these things, in that case even the worldling could attain Nibbāna. For the worldling is without these things. Thus, I shall give you a simile, for also through a simile an intelligent man may understand the meaning of words.

Let us say, O brother, Pasenadi, the Kosala king, had during his stay at Sāvatti some urgent matter to settle in Sāketa, and seven stage-coaches between Sāvatti and Sāketa are kept ready for him. And Pasenadi, the Kosala king, stepped out through the palace-gate and mounted the first stage-coach and travelled by it up to the second stage-coach. Then he sent back the first stage-coach, mounted the second stage-coach and travelled by it up to the third stage-coach—the fourth—the fifth—the sixth. Then he sent back the sixth stage-coach, mounted the seventh stage-coach and travelled by it up to the palace-gate of Sāketa. Now, suppose the king, while in the palace, were asked by his friends, cousins and blood-relations, whether he had come by this coach from Sāvatti up to the palace-gate at Sāketa. Now, what would be the right answer for Pasenadi, the Kosala king?

“ He would rightly answer, if he said thus : ‘ While I was staying at Sāvatti, I had to settle an urgent matter in Sāketa. Therefore, between Sāvatti and Sāketa, seven stage-coaches were kept ready for me. So I stepped out through the palace-gate at Sāvatti, mounted the first stage-coach and travelled by it up to the second stage-coach. Then I sent back the first stage-coach, mounted the second stage-coach, and travelled by it up to the third stage-coach—by the third up to the fourth—by the fourth up to the fifth—by the fifth up to the sixth. Then I sent back the sixth stage-coach, mounted the seventh stage-coach and travelled by it up to the palace-gate at Sāketa.’ With such an explanation Pasenadi, the Kosala king, would give the right answer.”

Just so, O brother, has the purity of Morality only the purity of Mind as goal, the purity of Mind only the purity of Understanding, the purity of Understanding only the purity of Escape from Doubt, the purity of Escape from Doubt only the purity of the Knowledge and Vision Regarding Path and Not-Path, the purity of the Knowledge and Vision Regarding Path and Not-Path only the Purity of the Knowledge and Vision of Progress, the Purity of the Knowledge and Vision of Progress only the Purity of Knowledge and Vision.

The Purity of Knowledge and Vision, however, has as goal the perfect Nibbāna free from clinging. And for the sake of the perfect Nibbāna free from clinging, O brother, one leads the holy life under the Blessed One.

A
MORALITY
(Sīla)

A MORALITY

(*Sīla*)

§65 Morality (*sīla*), is the state of volition and mind manifested in Right Action and Right Speech, and not merely the external bodily and verbal manifestations which have to be considered only as physical phenomena.

Moreover, morality is not, as it may appear from the negative expressions in the Sutta texts (such as 'abstaining' from killing, stealing etc.), something negative or passive, consisting in mere 'not producing evil manifestations'. It is, quite on the contrary, the intentional restraint based on the simultaneous arising of a noble state of volition and mind.

The morality of the Eightfold Path is the true or 'Natural Morality' (*pakati-sīla*), in contradistinction to 'Prescribed Rules' (*paññatti-sīla*).

The five Moral Rules (*pañca-sīla*) binding on all Buddhists, are : Abstaining from killing, stealing, unlawful sexual intercourse, lying and from intoxicating drink.

The ten Vows (*dasa-sīla*), which are binding on all novices and monks, are: (1) Abstaining from killing, (2) from stealing, (3) from unchastity, (4) from lying, (5) from intoxicant drink, (6) from eating after noon, (7) from dance, song, music and shows, (8) from garlands, perfumes, cosmetics, etc., (9) from high and luxurious couches, (10) from accepting gold and silver.

In the case of the eight Vows (*aṭṭha-sīla*) which many devotees observe on full-moon, new-moon, the first and last quarter of the moon, the so-called 'Fasting days' (*uposatha*)—the 7th and 8th of the aforementioned ten vows, are here combined in the 7th vow, while the 9th becomes the 8th.

§66

The Five Moral Vows

A. V. 174

(The Blessed One to Anāthapiṇḍika).

Whoso, O house-holder, has not overcome five terrible evils, such a one is without morality and will be reborn in hell. And what are those five terrible evils? They are killing, stealing, unlawful sexual

intercourse, lying, and taking intoxicating drinks. Whoso, however, has overcome these five terrible evils, such a one is virtuous and will be reborn in a happy world.

Now, just as one who is committing these things, produces present and future terrible misery, and experiences mental pain and grief, just so one, who abstains from these things, produces neither present nor future terrible misery, nor does he experience mental pain and grief. Such terrible evil is extinguished in him.

Whoever murders living beings,
Is speaking words that are not true,
Takes what does not belong to him,
Seduces wives of other men,
And drinks intoxicating drinks,
To which he ever strongly clings :

A man who does not shun these evils,
Has no morality indeed ;
And when his body once dissolves,
That fool will fall to deepest hell.

Who does no harm to anyone,
Does never utter any lie,
Does never take what is not his,
Does not seduce his neighbour's wife,
Does never wish in all his life
To drink intoxicating drinks :

A man, who shuns these evils five,
He's rightly called a virtuous man ;
And when his body once dissolves,
This wise man rises heaven-ward.

§67

Though Buddhism condemns the destruction of animal life as a thoroughly evil and immoral act, it nevertheless does not hold the belief that under all circumstances the partaking of meat is an immoral act. Just, e.g., as the karmical quality of any act depends on the underlying state of volition (*cetanā*) and cannot, independently of it, be called either karmically wholesome (*kusala*) or unwholesome (*akusala*), just so it is with the act of meat-eating which, as such, is morally neutral.

M. 55

Under three conditions, I say, is meat-eating to be rejected : if one has seen, or heard, or suspected (that the animal concerned has been killed especially for oneself).

One who partakes of meat, falling under these conditions, would thereby, as it were, approve the killing of animals and support the slaughterer in his cruel work. The fact, on the other hand, that even the Buddha himself has sometimes eaten meat, is proved by many passages in the Canon (e.g. A.V. 44 ; VIII. 12, etc.). It is further reported in the Vinaya that the Buddha has categorically rejected Devadatta's proposal to forbid meat-eating to the monks. And that, normally, monks were allowed to eat meat, may be already inferred from the Vinaya-rule which forbids ten kinds of meat,—but for merely external reasons—such as that of a tiger, a snake, an elephant etc. (B. Dict.)

D. 31

The partaking of intoxicating and inebriating drinks, such as wine and liquor, brings sixfold misfortune : it leads to the loss of one's property, to quarrels, is a source of sickness, creates a bad reputation, destroys the sense of moral shame, and weakens the intelligence.

§68

The Eight Vows

A. VIII. 44

The observance of the Fasting-Day endowed with eight features, brings high reward and blessing, is of sublime dignity and greatness. And which are these eight features? Here, the noble disciple considers within himself : '(1) Throughout life the Holy Ones avoid the killing of living beings, abstain from hurting them. Without cudgel or weapon, tender-hearted, full of kindness, they think of the welfare of all living beings and creatures. And also, I, this day and night, avoid killing and hurting of living beings. Without cudgel or weapon, tender-hearted, full of kindness, I think of the welfare of all living beings and creatures. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day.' With this first feature is the Fasting-Day endowed.

(2) 'Throughout life the Holy Ones avoid the stealing of other men's property and abstain from stealing. Waiting till a thing is given, free from thievish intent, they remain pure in heart. And also I, this day and night, avoid stealing and abstain from it. In this regard, I follow the Holy Ones, and I shall have observed the Fasting-Day.' With this second feature is the Fasting-Day endowed.

(3) 'Throughout life the Holy Ones avoid unchastity, living chaste, keeping aloof, away from sexual intercourse, the vulgar. And also I, this day and night, avoid unchastity, living chaste, keeping aloof, away from sexual intercourse, the vulgar,. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day.' With this third feature is the Fasting-Day endowed.

(4) 'Throughout life the Holy Ones avoid lying and abstain therefrom ; they speak the truth, are devoted to the truth, reliable, worthy of confidence, are no deceivers of men. And also I, this day and night, avoid lying and abstain therefrom, speak the truth, am devoted to the truth, worthy of confidence, am not a deceiver of men. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day.' With this fourth feature is the Fasting-Day endowed.

(5) 'Throughout life the Holy Ones avoid intoxicating drinks, such as wine and liquor, and abstain therefrom. And also I, this day and night, avoid intoxicating drink and abstain therefrom. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day.' With this fifth feature is the Fasting-Day endowed.

(6) 'Throughout life the Holy Ones eat only at one time of the day (forenoon), abstaining from food at night, not eating at improper hours. And also I, this day and night, shall not eat at improper hours. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day. With this sixth feature is the Fasting-Day endowed.

(7) ‘Throughout life the Holy Ones keep aloof from dance, song, music, shows, reject garlands, perfumes, ointment, as well as any kind of adornment and cosmetics. And also I, this day and night, shall keep aloof from dance, song, music, shows, reject garlands, perfumes, ointment, as well as any kind of adornment and cosmetics. In this regard I follow the Holy Ones, and I shall have observed the Fasting - Day.’ With this seventh feature is the Fasting-Day endowed.

(8) ‘Throughout life the Holy Ones avoid high and luxurious couches, using only a low couch, be it a bed or a layer of straw. And also I, this day and night, shall avoid high and luxurious couches, using only a low couch, be it a bed or a layer of straw. In this regard I follow the Holy Ones, and I shall have observed the Fasting-Day.’ With this eighth feature is the Fasting-Day endowed.

In this way observed, does the Fasting-Day endowed with eight features bring high reward and blessing, is of sublime dignity and greatness.

§69

The Blessing of Morality

A. X. 1.

What, O Venerable One, is the reward and blessing of wholesome morality?

Freedom from remorse, Ānanda.

And of freedom from remorse?

Joy, Ānanda.

And of joy?

Rapture, Ānanda.

And of rapture?

Tranquillity, Ānanda.

And of tranquillity?

Happiness, Ānanda.

And of happiness?

Concentration, Ānanda.

And of concentration?

Vision and knowledge according to reality.

And of the vision and knowledge according to reality?

Turning away and detachment, Ānanda.

And of turning away and detachment?

The Vision and knowledge with regard to Deliverance, Ānanda. Thus, the reward and fruit of wholesome morality is freedom from remorse, the reward of freedom from remorse : joy ; of joy : rapture ; of rapture : tranquillity ; of tranquillity : happiness ; of happiness : concentration ; of concentration : the vision and knowledge according to reality ; of the vision and knowledge according to reality : turning away and detachment ; of turning away and detachment : the vision and knowledge with regard to deliverance.

Thus, Ānanda, wholesome morality leads step by step to the Highest.

§70

The Monk of Moral Perfection

D. 2

How is a monk perfect in Morality ?

Herein the monk avoids the destroying of life..... stealing unchastity lying tale-bearing... harsh language frivolous talk avoids the destruction of seeds and plant life eats only at one time of the day.....keeps aloof from dance, song, music and shows.....rejects garlands, perfumes, ointment, as well as any kind of adornment and cosmetics.....avoids high and gorgeous couches.....does not accept gold and silver.....no women or girls.....owns no male or female slaves, no goats, sheep, fowls, pigs, elephants, cows or horses, no land and goods, does not go on errands and do the duties of a messenger, keeps aloof from buying and selling things, has nothing to do with false measures, metals and weights, avoids the crooked ways of bribery, deception and fraud, keeps aloof from stabbing, beating, chaining, attacking, plundering and oppressing.....He does not hoard up things (as robes, food etc.).....does not gain his livelihood by such vulgar arts as fortune-telling.....This is his morality. And endowed with this noble morality he experiences in his heart a blameless happiness. In such a way is the monk perfect in Morality.

I. PURITY OF MORALITY

(*sīla-visuddhi*)

This term comprises the four kinds of Moral Purity (*pārisuddhi-sīla*), which are found and explained separately in the Suttas, and which refer to the morality of the monk. They are :

- (1) Morality consisting in Restraint with regard to the Moral Code of the Order (*pāṭimokkha-saṁvara-sīla*).
- (2) Morality consisting in Restraint of the senses (*indriya-saṁvara-sīla*).
- (3) Morality consisting in Purity of Livelihood (*ājīva-pārisuddhi-sīla*).
- (4) Morality regarding the four Requisites (*paccaya-sannissita-sīla*). A detailed explanation is given in Vis. I.

M. 53

(1) Herein, Mahānāma, the noble disciple is perfect in restraint with regard to the Moral Code of the monks (*pāṭimokkha*), perfect in conduct and behaviour, and seeing danger in the minutest offences, he trains himself in the moral rules taken upon himself.

(2) Now, Mahānāma, in perceiving a visible object with the eye—a sound with the ear—an odour with the nose—a taste with the tongue—an impression with the body—an object with the mind, the noble disciple clings neither to the whole nor its details, and he tries to ward off that which, on his being unguarded in his senses, might give rise to evil and unwholesome states, to greed and sorrow. And he watches over his senses, keeps his senses under control.

D. 2

(3) Now, certain monks and priests, after eating the food that has been offered to them in faith, undertake to go on errands and deliver messages.....or they gain their livelihood through fraud, persuasion, hints, backbiting or through hunting after ever greater and

greater gain, or through low arts of prophesying etc.....from all such wrong ways of gaining one's livelihood he keeps away.

(4a) Herein, O monks, the monk, wisely reflecting, puts on his Robes (*cīvara*) only for warding off heat and cold, as well as molestation by gnats, mosquitoes, wind, sun and creeping things, or for the covering of the private parts.

(4b) Wisely reflecting he takes his Alms - food (*piṇḍa-pāta*), neither for amusement, nor vanity, nor to become handsome and graceful, but only for the maintenance and upkeep of this body, to prevent harm, and to support the holy life, thinking : ' In this way I shall put an end to former feeling (hunger etc.) and not allow new feeling (bodily complaints) to arise, and I shall be assured of long life, blamelessness and happiness.'

(4c) Wisely reflecting he uses his Dwelling Place (*senāsana*), only for warding off heat and cold, as well as molestation by gnats, mosquitoes, wind, sun and creeping things, only to ward off the danger of bad weather and to enjoy solitude.

(4d) Wisely reflecting he uses Remedies (*gilāna-paccaya*) and Drugs, only to get rid of feelings of sickness, and for the sake of the highest state free from suffering.

THE ASCETICAL MEANS OF PURIFICATION

(*dhutanga*)

§72

Dhutanga, (*dhuta-anga*) according to Vis. II lit. : 'means of shaking off,' is the name for certain ascetical vows or practices intended to strengthen frugality, renunciation, energy etc. Of these vows either one, or several may be taken up for a longer or shorter period of time. For details s. Vis. II and B. Dict.

A. V. 181ff

Of five kinds, O monks, are the forest monks, the wearers of patched-up robes, the monks living at the foot of trees, the cemetery monks, the open-air monks,

the ever-sitters, the monks contented with any sleeping place, the monks eating at one sitting, the monks refusing any later meal, the monks eating from only one bowl. And which are these five kinds?

There are those that observe these practices through stupidity and foolishness ; those that observe them with evil intention and greedy mind ; those that observe them through craziness and mental derangement ; those that observe them because they have been praised by the Buddha and his disciples ; those that observe them for the sake of frugality, contentedness, austerity, detachment, just for the sake of the worth of this mode of living. And those that observe the practices for the sake of frugality, contentedness, austerity, detachment, just for the sake of the worth of this mode of living, they are amongst those five kinds of monks the highest, the best, foremost, most excellent and distinguished.

A. I. 30

Certainly, O monks, it is of great advantage to live in the forest, to go for alms, to wear patched-up robes, to be satisfied with only three robes.

M. 113

There, O monks, a certain monk lives as hermit in the forest and thinks thus : ' I am indeed a forest hermit, but the others do not live in the forest.' And on account of his living in the forest, he prides himself, looks down on others. This, O monks, is the way of a bad man. The good man, however, considers thus : ' Not through my living in the forest, do the greedy, hateful and deluded states of the mind come to disappear. Even if one does not live in the forest, but lives according to the teaching, devoted to his duty, and follows the doctrine, such a one deserves honour and praise.' And after giving up his living in the forest, he neither prides himself, nor does he look down on others. This, O monks, is the way of the good man.

Here follows in the text the same statement with regard to the other Dhutangas.

B
CONCENTRATION
(Samādhi)

B

CONCENTRATION

(*Samādhi*)

II PURITY OF MIND

(*citta-visuddhi*)

§73

Here, by Concentration, not merely the 8th link of the Eightfold Path is meant, but the training in higher mentality consisting of the 6th, 7th and 8th links. In other words, what is here called Concentration (*samādhi*) or Purity of Mind, refers to the entire domain of mental and spiritual development, called in Pali *bhāvanā* (see below). About the three domains of Morality, Concentration and Wisdom see § 1 and § 60.

The term *samādhi* literally means 'being firmly put together' (*sam + ā + √dhā*) and is in the Suttas explained as a state of mind directed to a single object (*citt'ekaggatā*, lit. 'One-pointedness of Mind'). If the term is taken in its widest sense, a certain degree of mental concentration is inseparably associated with any state of consciousness whatever: it is one of the seven inseparable mental factors of consciousness.

Right Concentration (*sammā-samādhi*) is associated with all karmically wholesome consciousness, while wrong concentration (*micchā-samādhi*) is associated with all karmically unwholesome consciousness. Whenever the term 'Concentration' is used, it refers to 'Right concentration.'

The commentaries distinguish three stages in concentration:

1. Preliminary Concentration (*parikamma-samādhi*),
2. Neighbourhood Concentration (*upadāna-samādhi*),
3. Attainment Concentration (*appanā-samādhi*). See Fund. IV.

§74

Bhāvāna is derived from the causative form of the verb *√bhū*, *bhavati*, to be, to become. Literally it means: the 'causing to be, or to become', the calling into existence, unfolding or development. By Western scholars it is commonly, but not quite appropriately, translated by the word 'meditation'.

There are two kinds of mental Development: Development of Mental Tranquillity (*samatha-bhāvanā*) or of Concentration (*samādhi-bhāvanā*); and Development of Insight (*vipassanā bhāvanā*) or of Wisdom (*paññā-bhāvanā*). Both terms, Mental Tranquillity and Insight, occur very often in the Sutta texts.

Tranquillity (*samatha*) is the unshaken, peaceful and lucid state of mind attained in the meditative absorptions (*jhāna*; see §76); Insight (*vipassanā*), however, is the penetrative understanding, by direct meditative experience, of the Impermanency, Unsatisfactoriness, and Impersonality (*anicca, dukkha, anattā*) of all corporeal and mental phenomena of existence, i.e. the all-including five groups (*khandha*) of existence, namely: corporeality, feeling, perception, mental formations, and consciousness.

Mental Tranquillity, according to the commentary *Sankhepa-vaṅṅanā*, bestows a threefold blessing : favourable rebirth, happy life, mental purity suitable for gaining Insight.

Concentration, in fact, forms the necessary foundation and preliminary condition for Insight by freeing the mind from impurities and mental obstacles ; Insight, however, is that which may lead immediately to entrance into one of the four supermundane stages of holiness (s. B. Dict: *ariya-puggala*). In Mil. it is said : " Just as, by bringing a lighted lamp into a dark chamber, the darkness is dispelled. brightness produced, and light spreads out, so that all the objects become visible, just so does Insight, whenever it arises, dispel the darkness of Ignorance and produce the light of Wisdom."

§75

40 CONCENTRATION EXERCISES

There are forty concentration-exercises (*kammaṭṭhāna*) leading to the Tranquillity of the Absorptions. They are :

I. 10 Kasina-exercises : (1) Earth Kasina, (2) Water Kasina, (3) Fire Kasina, (4) Wind Kasina, (5) Blue Kasina, (6) Yellow Kasina, (7) Red Kasina, (8) White Kasina, (9) Light Kasina, (10) Space Kasina.

Ang. I mentions also an 11th Kasina, the Consciousness Kasina, while A. X 29 omits the (8) Light Kasina, apparently only for the sake of the tenfold division of the chapter in question. The Light Kasina (*āloka-k.*) is identical with the often mentioned 'perception of light' (*āloka-saññā*).

II. 10 Perceptions of Loathsomeness (*asubha-saññā*) : a swollen-up corpse, a bluish discoloured corpse, a festering corpse, a split corpse, a gnawed corpse, a scattered corpse, a dismembered and scattered corpse, a blood-stained corpse, a corpse full of worms, a skeleton. More or less identical with these exercises are the nine Cemetery contemplations in M. 10 and D. 22, and the contemplation in A. IV. 14, quoted below.

III. 10 Contemplations (*anussati*) : (1) on the Buddha, (2) the Doctrine, (3) the Community of Noble Disciples, (4) Morality, (5) Liberality, (6) Heavenly Beings, (7)

Death, (8) Body, (9) In- and Out-Breathing, (10) Peace.—While 1—6 are mostly explained in one and the same Sutta, 7—10 are described each separately in different Suttas, e.g. 7 in A. VIII. 73f; 8 in M. 119 (but not as in M. 10, while in Vis. the meditation refers to the 32 parts of the body); 9 in M. 118; 10 in A. IX. 52—61. X. 26.

IV. 4 Divine Abodes (*brahma-vihāra*) : (1) All-embracing Kindness (*mettā*), (2) Compassion (*karuṇā*), (3) Altruistic Joy (*muditā*), (4) Equanimity, (*upekkhā*).

V. 4 Immaterial Spheres (*arūpāyatana*) : Spheres of Boundless Space, of Boundless Consciousness, of Nothingness, of Neither-Perception-nor-Non-perception.

VI. *Perception of the Loathsomeness of Food.*

VII. *Analysis of the 4 Elements.*

Neighbourhood-Concentration may be reached by III. 1—7, 10; VI; VII.

The first Jhāna may be reached by II and III. 8.

The first three Jhānas may be reached by IV. 1—3.

The four Jhānas may be reached by I; III. 9; IV 4; V.

The acquired Image (*uggaha-nimitta*) and Counter-Image (*paṭibhāga-nimitta*) will arise only on realizing I ; II ; III 8, 9 ; hence in 22 exercises.

For a full explanation of these forty exercises, see Vis. III--XI

For further details about Jhāna etc. s. Fund. IV.

The Kasina (possibly related to Skr. *krtsna* all, complete, total, hence 'Completion' or 'Totalization') forms a purely external method of inducing concentration and reaching the Jhānas. Superficially it resembles somewhat certain methods of inducing hypnotic sleep etc. by gazing at bright objects. In order, therefore, to avoid such an outcome, one should beware of sleepiness and strive, to keep the mind fully alert. One begins with concentrating one's undivided attention on one of the objects given above. In the colour-kasinas, a blue, yellow, red or white disk made of cloth, flowers, and the like, may serve as preliminary object. In the Earth Kasina, the object of gazing may be a ploughed field seen from afar, or a round piece of earth prepared for the purpose. In the Water Kasina exercise one may gaze at a pond seen from a higher elevation, or at water contained in a vessel. Similarly with the Fire and Wind Kasina.

At first one should fix the whole attention on the disk, say a blue disk, as the preliminary object and so produce the so-called Preliminary Concentration (*parikamma-samādhi*). Now, while constantly gazing at the disk, one must strive to remain mentally alert and awake, in order not to fall into a hypnotic sleep, as already pointed out. At the same time one must keep from the mind all outside impressions and thoughts on other objects, as well as all those disturbing and often dangerous mental visions that may arise. Now, whilst exclusively fixing the eyes and thoughts on the blue disk, as the sole object, the things around the disk seem, as it were, to disappear. And the disk itself seems to become more and more a mere mental phantom. Now, whether the eyes are opened or closed, one perceives the mentalized Kasina disk, which more and more assumes the appearance of the bright orb of the moon. This is the so-called 'Acquired Image' (*uggaha-nimitta*) which, though apparently seen by means of the physical eyes, is nevertheless produced and seen only by the mind independent of the sense-activity of the eye. As soon as this mentally produced image becomes steady and vanishes no longer, but remains safely fixed in the mind, one should, according to Vis., move to another place and there continue the exercise. In fixing more and more the mental eye on the mentally produced image or light, it becomes continually steadier and brighter, till at last it may assume the appearance of the bright morning star, or something similar. Herewith the mental 'Counter-Image' (*paṭibhāga-nimitta*) is attained, and along with it the so-called 'Neighbourhood-concentration' (*upacāra-samādhi*).

Already during this stage all mental Hindrances (*nīvaraṇa*) have, at least temporarily, disappeared and arise no more. No "Sensual Lust" (*kāma-cchanda*) arises in such a state. No "Ill-will" (*vyāpāda*) can irritate the mind. All "mental Stiffness and Dullness" (*thīna-middha*) are overcome. No "Restlessness and Anxiety" (*uddhacca-kukkucca*) and no wavering doubt and "Scepticism" (*vicikicchā*) can any more divert the mind. As long as it is possible for these five mental Hindrances to arise, so long can there be no lasting tranquillity of the mind. Now, by tenaciously fixing the mind on the "Counter-Image," one eventually reaches the "Attainment Concentration" (*appanā-samādhi*) and thereby enters into the first Jhāna. And by the becoming more and more absorbed, and by the gradual vanishing, one by one, of Abstract Thought and Discursive Thinking, of Rapture and Joy, one consecutively passes through the remaining Jhānas.

By the Jhānas are meant supersensual states of perfect mental Absorption, in which the five-fold sense-activity has ceased, and which can only be attained in absolute solitude and by unremitting perseverance in the development of concentration. No visual or audible impressions arise at such a time, only bodily feeling is left. In this state the monk appears to the

outside world as if dead. But, although all the sense-impressions, such as seeing, hearing, etc., have disappeared, still the mind remains active, perfectly alert and fully awake.

1. The 1st Jhāna is a state of peace, ecstasy, and joyful bliss, yet "Thought Conception and Discursive Thinking" (*vitakka-vicāra*), i.e. the so-called 'inner speech,' or "Verbal Activities of the Mind" (*vacī-sankhāra*), are still at work.

2. As soon as these verbal activities of the mind have ceased, one has attained the 2nd Jhāna, which is a state of highest "Rapture and Joy" (*pīti-sukha*), free from thinking and pondering.

3. After the fading away of rapture and joy, the 3rd Jhāna is reached, marked by equanimous Joy (*upekkhā-sukha*).

4. After the complete fading away of joy, a state of perfect "equanimity" (*upekkhā*) reigns, called the 4th Jhāna.

The mind after emerging from the 4th Jhāna, is in the Sutta-texts, again and again, described as "serene, pure, lucid, stainless, devoid of evil, pliable, able to act, firm and imper-turbable." (s. Fund. IV.) For a detailed explanation to the kasina exercises s. Vis. IV, V.

§77

A. X. 29

There are ten Kasina-spheres, O monks, and which are these ?

Herein someone perceives Earth as his Kasina, above, below, round about, undivided, without bounds.

Again someone perceives Water as his Kasina..... Fire.....Wind.....the Blue.....the Yellow.....the Red.....the White.....Space.....Consciousness, above, below, round about, undivided, without bounds.

These are the ten Kasina-spheres, O monks. It is considered as the highest of these Kasina-spheres, however, for someone to perceive consciousness as his Kasina, above, below, round about, undivided, without bounds.

There are beings with such perception, O monks. But also regarding the beings with such perception, there may be noticed impermanence and change.

Understanding thus, O monks, the wise noble disciple turns away from it. And turning away from it he becomes detached from the highest, how much more so from the lower things !

§78

Eight Stages of Mastery (*abhibhāyatana*)

D. 33

1. Perceiving blue ... red ... yellow ... white forms on one's own body, one sees external forms, small ones, beautiful or ugly ones ; and mastering these, one understands : ' I know, I understand'. This is the first stage of mastery.

2. Perceiving forms on one's own body, one sees forms externally, large ones.....This is the second stage of mastery.

3. Not perceiving forms on one's own body, one sees forms externally, small ones.....This is the third stage of mastery.

4. Not perceiving forms on one's own body, one sees forms externally, large ones.....This is the fourth stage of mastery.

5. Not perceiving forms on one's own body, one sees forms externally, blue forms, forms of blue hue, blue appearance, blue lustre ; and mastering these, one understands : ' I know, I understand.' This is the fifth stage of mastery.

6-8 The same is repeated with yellow, red and white forms.

(1—2) As preparatory Kasina-object of the 1st and 2nd exercises one should choose on one's own body a small or a big spot, beautiful or ugly: and thereon one should concentrate one's full, undivided attention so that this object, after a while, reappears as a mental reflex or image (*nimitta*) and, as it were, as something external.

(3—4) In the 3rd and 4th exercises the monk gains through an external Kasina-object the mental images and the *jhānas*.

(5—8) As objects for the last four exercises, bright colours, flowers, clothes, etc. may be chosen.

Of the Kasina objects a small one is considered suitable for a mentally unsteady nature (*vitakka-carita*), a large one for a dull nature (*moha-carita*), a beautiful one for an angry nature (*dosa-carita*), an ugly one for a lustful nature (*rāga-carita*).

§79

Perception of Light (*āloka-saññā*)

D. 33

Which concentration, O brothers, developed and often practised, may lead to the attainment of the Eye of Wisdom ?

Herein the monk contemplates on the Perception of Light, fixes his mind to the perception of the day, and as at day-time so at night, and as at night so in the day. In this way, with wakeful and stainless mind, he develops a state of consciousness accompanied by light. This concentration, developed and often practised, leads to the attainment of the eye of wisdom.

Vis. says that this state of mind is a condition for reaching the Knowledge of the Divine Eye (*dibba-cakkhu*). In other places it is said that this exercise dispels torpor and languor.

§80

CEMETERY MEDITATIONS

(or Meditations on Loathsomeness; *asubha-bhāvanā*)

Just as if, O monks, the monk should see a corpse thrown to the burial ground, one, two or three days dead, swollen up, blue-black in colour, full of corruption ; — he draws the conclusion as to his own body:

‘ This my body too has this nature, has this destiny, cannot escape it.’

And further, just as if the monk should see a corpse thrown to the burial ground, eaten by crows, hawks, or vultures, by dogs or jackals, or gnawed by all kinds of worms ; — he draws the conclusion as to his own body ;
‘ This my body too has this nature, has this destiny, cannot escape it.’

And further, just as if the monk should see a framework of bones, flesh hanging from it, bespattered with blood, held together by the sinews.....

A frame-work of bones, stripped of flesh, bespattered with blood, held together by the sinews.....

A frame-work of bones, without flesh and blood, but still held together by the sinews.....

Bones disconnected and scattered in all directions, here a bone of the hand, there a bone of the foot, there a shin bone, there a thigh bone, there the pelvis, there the spine, there the skull.....

Bones, bleached and resembling shells.....

Bones, heaped together after the lapse of years.....

Bones, weathered and crumbled to dust ;—he draws the conclusion as to his own body : ‘ This my body too has this nature, has this destiny, cannot escape it.’

A. V. 14

There, O monks, the monk keeps firmly in his mind a favourable object that has arisen, such as the mental image of a skeleton, of a corpse infested by worms, or of a corpse blue-black in colour, of a festering corpse, of a corpse riddled with holes, of a corpse swollen up.

§81

THE TEN CONTEMPLATIONS

(*anussati*)

A. I. 21

There is one contemplation, O monks, which, developed and frequently practised, leads to the complete turning away from the world, to detachment, extinction, peace, penetrating knowledge, enlightenment and Nibbāna. And which is that one contemplation ?

The contemplation on the Enlightened One.....the Law.....the Community of noble disciples.....Morality Liberality the Heavenly Beings..... Death the Body..... In-and Out - Breathing..... Peace. This is one contemplation, O monks, which, developed and frequently practised, leads to the complete turning away from the world, to detachment, extinction, peace, penetrating knowledge, enlightenment and Nibbāna.

According to the commentary, the contemplation on the Enlightened One may serve two purposes : (1) as 'means to inner stimulation', (2) as object of developing Insight (*vipassanā*).

(1) Whenever, for example, one, with the intention of gaining the 1st Jhāna, carries out one of the exercises suitable hereto, let us say, a cemetery meditation, but his mind is unsteady and wanders unsatisfied to and fro—just as an untamed bull runs hither and thither—then he should at first avoid this exercise and reflect upon the mundane and supermundane qualities of the Enlightened One. Hereby his mind is cheered and becomes gradually free from the five mental Hindrances to the attaining of right concentration (i.e. lust, anger, restlessness and worry, torpor and languor, sceptical doubt). After his mind has thus become calm, the initial exercise (cemetery contemplation) may lead him to the desired goal.—Just as a man who finds it impossible with a blunt axe to cut a tree, at first gets his axe sharpened in order to accomplish his purpose, just so the monk at first tames and subdues his mind by means of the contemplation on the Buddha, in order to become able to carry out his initial exercise with success.

(2) As object or starting point of the development of Insight (*vipassanā*), the contemplation on the Buddha serves in the following way :—Whoever, after rising from the concentration reached by the contemplation on the Buddha, ponders over the real nature of the 'contemplator,' comes to understand that only that conscious state associated with the contemplation had been present (but no Ego-entity, or Personality). And he knows that this state represents the Consciousness-Group; the perception associated therewith; the Perception-Group; the mental formations simultaneously arising therewith; the Mental-formation-Group (volition, impression, advertence etc. etc.). And he further knows that these four mental groups of existence cannot arise without the physical base of mind, that this physical base again is a name for the four primary elements (solid, fluid, heat, motion), and that again all these things form the corporeality group.

Now, in contemplating on the five groups of existence, the monk understands these five groups as Suffering, understands the rebirth-producing Craving as the Cause of suffering, understands the extinction of craving as the Extinction of suffering, understands the Eightfold Path as the Path leading to the extinction of suffering. By means of this Insight he comes, step by step, nearer and nearer to the attainment of Holiness. In this way the contemplation on the Buddha has served as object and starting point for the development of Insight.

A. V. 10

Once the Blessed One, dwelt in the Figtree Grove near Kapilavatthu, in the country of the Sakyas. And the Sakya Mahānāma went to the Blessed One, saluted Him reverentially and sat down on one side and said :

“Whoso, Venerable One, as a noble disciple has made progress and understood the teaching, in which state does such a one frequently remain ? ”

Such a one, Mahānāma, dwells frequently in the following state :

(1) CONTEMPLATION ON THE BUDDHA

Herein, Mahānāma, the noble disciple contemplates on the Perfect One : ‘ Truly He, the Blessed One, is holy, a fully Enlightened One, perfect in knowledge and conduct, sublime, a knower of the worlds, the incomparable leader of men to be tamed, the master of men and gods, is enlightened, is blessed ! ’

(2) CONTEMPLATION ON THE DOCTRINE

Further, Mahānāma, the noble disciple contemplates on the Doctrine (Law) : ‘ Well proclaimed is the Doctrine by the Blessed One, visible in this life, of immediate result, inviting, leading onward, comprehensible by the wise, each for himself ’

(3) CONTEMPLATION ON THE COMMUNITY OF NOBLE DISCIPLES

Further, Mahānāma, the noble disciple contemplates on the community of noble disciples : ‘ Of noble conduct is the community of noble disciples of the Blessed

One, of upright conduct, of right conduct, of dutiful conduct; namely, the four pairs of noble disciples or the eight individuals.* This Community of the disciples of the Blessed One is worthy of sacrifices, worthy of hospitality, worthy of gifts, worthy of reverential salutation (raising one's clasped hands to the forehead), is an incomparable field for merit in the world.'.....

*These are the attainers of the Path or Fruit of Sotāpanship, the attainers of the Path or Fruit of Sakadāgāmihip, the attainers of the Path or Fruit of Anāgāmihip, the attainers of the Path or Fruit of Arahatsip. (s. B. Dict : *ariya-ṅgala*).

(4) CONTEMPLATION ON MORALITY

Further, Mahānāma, the noble disciple contemplates on his own morals which are unbroken, without rent, immaculate, undefiled, liberating, praised by the wise, and leading to concentration.....

(5) CONTEMPLATION ON LIBERALITY

Further, Mahānāma, the noble disciple contemplates on his own liberality : 'Truly, blessed am I, highly blessed: that, amongst creatures soiled with the defilement of meanness, I am living with a heart free from niggardliness, accessible to beggars, pleased by giving and sharing with others.'.....

(6) CONTEMPLATION ON HEAVENLY BEINGS

Further, Mahānāma, the noble disciple contemplates on the heavenly beings : 'There are the heavenly beings of the retinue of the Four Great Kings, the heavenly beings of the World of the Thirty Three, of the Yāma World, the Blissful Beings, those rejoicing in their own creations, those with power over the creations of others, those of the Brahma World, and those still above them. Now, such faith, morality, knowledge, liberality and wisdom, endowed with which, these beings, after leaving this world, have reappeared there, such qualities as these are also to be found in me.'.....

When, indeed, the noble disciple contemplates thus, at such a time his heart is neither ensnared by greed, nor by hatred, nor by delusion. Uplifted is his mind at such a time, based on contemplation. And with uplifted mind, Mahānāma, the noble disciple gains understanding of the Law, delight in the Law. Being delighted, there arises rapture in him. Being filled with rapture in his heart, inwardly he becomes calmed. And being inwardly calmed he feels happiness ; and the mind of the happy one becomes collected.

Of this noble disciple, Mahānāma, it is said that amongst misguided mankind he walks on the right path, that amongst suffering mankind he lives free from suffering. And listening to the Law, he develops his contemplation.

Whose, Mahānāma, as a noble disciple has made progress and understood the doctrine, such a one remains frequently in this state.

The first three of these contemplations are the meditations most favoured in all Southern Buddhist countries. They are recited by old and young, e.g. when offering flowers before the Buddha image,

§82

(7) CONTEMPLATION ON DEATH (*maraṇānussati*)

In Vis. VIII it is said : He who wishes to develop this exercise should go into solitude, and while in seclusion he should thus consider deeply : ‘ Once will come death ; the life-faculty will come to an end ’ ; or : ‘ I am destined to die ! I am destined to die ! ’ To him, in fact, who does not undertake this consideration in the right way, there may arise grief, when thinking for example about the death of a beloved person, just as in the case of a mother when thinking on the death of her child. And when considering the death of a person regarded with dislike, joy may spring up, just as in the case of enemies when thinking on the death of their enemies ; yet, when thinking on the death of a person, regarded with indifference, no emotion will be aroused, just as in the case of a cremator of dead bodies while looking at a dead body. While thinking on one’s own death, however, horror may arise, just as in one who sees a murderer with drawn sword standing before him. But, when seeing here and there bodies of the slain or other dead beings, one may reflect on the death of such beings who once had lived in happiness, and one may incite one’s mindfulness, emotions and wisdom and

consider thus : ' Once death will come'. Only in him who practises the contemplation on death in this way, mindfulness will become firmly established, and the mental exercise will reach neighbourhood-concentration (*upacāra-samādhi*).

Also in the following way one may, according to Vis. VIII, contemplate on death :—One may consider death like a murderer with a drawn sword standing in front of one; or one may consider that all happiness ends in death ; or that even the mightiest beings in the world cannot escape death; or that this body must be shared by us with innumerable worms and other beings living in it; or that life is something depending on in- and out-breathing; or that life functions only as long as the elements, food and breath are functioning properly; or that nobody knows when, where, and through what one will die; or what kind of destiny awaits us after death ; or that life is very short and limited.

§83

A. VIII. 74

Contemplation on Death, O monks, developed and frequently practised, brings high reward and blessing, has the Deathless as goal and end. And how so ?

As soon, O monks, as the day draws to a close, or when the night vanishes and the day breaks, there the monk says to himself : ' Truly, there are many possibilities of dying : a serpent may bite me, or a scorpion or centipede may sting me, and thereby I may lose my life. But this would be for me an obstruction. Or I may stumble and fall down ; or the food taken by me may disagree with me. Bile, phlegm, or pricking gases may become stirred up. Men or evil spirits may attack me. And thereby I may lose my life. But that would be for me an obstruction.' Here, the monk has to consider : ' Are there still found in me unsubdued evil and unwholesome things which, if I should die to-day or in this night, would lead me to misfortune (in the next life) ? '—

Now, if the monk in his reflections notices that there are still unsubdued evil and unwholesome things found in him, then he should use his utmost determination, energy, exertion, perseverance, steadfastness, mindfulness and clear comprehension in order to subdue these evil and unwholesome things.

If, however, the monk in his reflections notices that there are no more found in him any evil and unwholesome things which, if he should die, would lead him to misfortune, then this monk should dwell in blissful joy, training himself in all good things by day and by night.

§84

A. VII. 46

If, O monks, a monk often entertains the thought of death, his mind will shrink from attachment to life, will turn away from it, get detached from it, will not feel drawn to it, and equanimity or disgust will make their appearance.

Just as, O monks, a cock's feather or a piece of bowstring, thrown into the fire, shrinks, twists, rolls itself up, no more stretches itself out: just so the mind shrinks back from attachment to life, turns away from it, gets detached from it, does not feel drawn to it, and equanimity or disgust make their appearance.

If, however, the monk, though he often entertains the idea of death, still has attachment to life, and no disgust makes its appearance, then the monk should know that he has not developed the idea of death, and that in him, between before and now, no difference exists, and that he has not reached the full strength of that meditation. In this way he has a clear comprehension of it.

If, however, in a monk, who often entertains the idea of death, his mind shrinks from attachment to life, turns away from it, gets detached from it, does not feel drawn to it, and equanimity or disgust make their appearance, then this monk should know that he has developed the idea of death, and that in him, between before and now, there exists a difference, and that he has reached the full strength of the meditation. In this way he has a clear comprehension of it.

The days and nights are flying past,
 Life dwindles hurriedly away ;
 The life of mortals vanishes
 Like water in a tiny stream.

A. VII. 70

Short, alas, is the life of man, limited and fleeting, full of pain and torment. One should wisely understand this, do good deeds and lead a holy life ; for no mortal ever escapes death.

Just as the dew-drop at the point of the grass-blade at sunrise very soon vanishes and does not remain for long : just so is the dew-drop-like life of men very short and fleeting.

Or, just as at the pouring down of a mighty rain-cloud the bubbles on the water very soon vanish and do not remain for long : just so is the bubble-like life of men very short and fleeting.

Or, just as a furrow drawn with a stick in the water very soon vanishes and does not remain for long : just so is the furrow-like life of men very short and fleeting.

Or, just as a strong man with the tip of his tongue forms a ball of spittle and without any effort spits it out : just so is the ball-of-spittle-like life of men very short and fleeting.

Or, just as if one throws a lump of meat into a metal pot, heated for a fully day, the meat at once dissolves and does not remain for long : just so is the lump-of-meat-like life of men very short and fleeting.

Or, just as the cattle for slaughter, whatever foot they lift ever stand on the brink of death : just so is the life of men, as with cattle for slaughter, very short and fleeting.

One should wisely understand this, do good deeds and lead a holy life ; for no mortal ever escapes death.

As in the morning one may fear
 The falling of the ripened fruits,
 So are in constant fear of death
 All mortal beings in this world.

S. III. 22

All beings are subject to death, end in death, can never escape death.

As ev'ry earthen pot that has
 Been fashioned by the potter's hand,
 No matter whether small or great,
 Will fall to pieces in the end :

Just so are all beings subject to death, end in death, can never escape death.

All beings some time have to die,
 Their life one day will end in death,
 And they will fare after their deeds,
 And good or bad fruits they will earn.

The evil-doer fares to hell,
 The good man to a happy world.
 Hence, noble deeds you should perform
 As a provision for next life,
 For good deeds in the next world give
 To ev'ry one a strong support.

All things, O monks, are subject to death. And which are these ?

The eye is subject to death, the visible forms are subject to death, visual consciousness is subject to death, visual impression is subject to death, and also feeling conditioned through visual impression, *i.e.* agreeable, disagreeable and indifferent feeling, also this is subject to death.

Ear, sounds and audible consciousness nose, odours and olfactory consciousness tongue, tastes and gustatory consciousness body, bodily impressions and body-consciousness mind, mind-objects and mind-consciousness, mental impression, and also the feeling conditioned through mental impression, agreeable, disagreeable and indifferent feeling, also this is subject to death.

Comprehending thus, the noble disciple turns away from eye, visible forms, visual consciousness, from ear... nose...tongue...body...mind, mind-objects, mind-consciousness, mental impression and the feeling conditioned through mental impression. Turning away therefrom, he becomes detached, through detachment he becomes liberated ; and in the Liberated One the knowledge arises : 'Liberated am I' ; and he understands : 'Ceased has rebirth, fulfilled is the holy life, the task is done, and nothing further remains after this.'

§88

S. III. 25

Just as the mighty rocky mounts
Are stretching high up to the sky,
Traversing all the land around,
And weighing heavily on it ;

Just so old age and death suppress
All living beings in this world,
The warriors, brahmans, traders, slaves,
The sweepers and the outcasts, too,
Not sparing anything whatever,
And crushing all that they can find.

Dhp. 41

Alas, this mortal body soon
Will lie prostrate upon the ground,
Cast off, a thing lifeless and dead,
Just as a useless wooden log.

Dhp. 46

If you have understood as foam this body,
Have known it as illusion, as mirage,
Then Māra's flower-arrows you will break,
And by the Lord of Death no more be found

Dhp. 47

Whose mind, like one who gathers flowers,
Does firmly cling to lovely things,
Him death will surely carry off,
Just as the flood the sleeping town.

§89

Here may be added a significant passage from Vis. VIII, 1 : " In the ultimate sense, beings have only a very short moment to live, only as long as one single moment of consciousness lasts. Just as the cart-wheel, in rolling forward as in standing still, every time rests merely on one point of its circumference: just so the life of a being lasts only as long as one single moment of consciousness lasts. As soon as this moment is extinguished, also the being is considered as extinguished. For it is said :

All life and all existence here,
With all its joy and all its pain,
Depends all on one state of mind,
And quick that moment passes by."

§90

(8) CONTEMPLATION OF THE BODY

(*kāyagatāsati*)

In the Suttas, e.g. M. 119, this contemplation refers frequently to all those Concentration exercises mentioned as *kāyānupassanā*, or first Satipaṭṭhāna (§ 129), some of which are also, at the same time, used as Insight exercises. Here, however, within the 40 concentration exercises, and in conformity with Vis. VII. 2, it refers only to one of these Contemplations, i.e., to that on the 32 Parts of the Body. It is well known, and frequently practised, in all the Buddhist countries of Southern Asia.

M. 10 ; D. 22

Herein, O monks, the monk contemplates this body from the sole of the foot upward, and from the top of the hair downward, with a skin stretched over it, and filled with many impurities: 'This body consists of (1-5)

hairs of the head, hairs of the body, of nails, teeth, skin, (6-10) flesh, sinews, bones, marrow, kidneys, (11-15) heart, liver, diaphragm, spleen, lungs, (16-20) intestines, mesentery, stomach, excrements, and brain,* (21-26) bile, phlegm, pus, blood, sweat, fat, (27-32) tears, skin-grease, spittle, nasal mucus, oil of the joints, and urine.'

*To the 31 parts of the body, mentioned in the Suttas (e.g. M. 10 and D. 22), " brain " is added in the commentaries.

Just as if there were a sack, with openings at both sides, filled with various kinds of grain, with different kinds of paddy, beans, sesamum and husked rice, and a man not blind opened it and examined its contents, thus : 'That is paddy, these are beans, this is sesamum, this is husked rice' : just so does the monk investigate this body.

§91

According to Vis. IX, he who wishes to develop this contemplation should at first learn by heart the names of the 32 parts of the body, recite them again and again, and thereafter repeat them mentally. This should be done in groups. At first the fivefold group ending with skin (i.e. 1-5) should be learned by heart, forward and backward, and then recited ; thereafter the fivefold kidney-group (6-10), then the fivefold lung-group, (11-15), then the fivefold brain-group (16-20), then the sixfold fat-group (21-26), then the sixfold urine-group (27-32) ; hence : (1-5) hair of the head, hair of the body, nails, teeth, skin ; (5-1) skin, teeth, nails, hair of the body, hair of the head ; (6-10) flesh, sinews, bones, marrow, kidneys ; (10-6) kidneys, marrow, bones, sinews, flesh, etc., etc.

He should determine each single part of the body with regard to colour, shape, bodily region (upper or lower), place and its boundaries ; and he should not proceed too quickly during the contemplation of the single part. In the Suttas this contemplation is generally used as a Concentration-exercise, sometimes however as an Insight-exercise, for example, when used as an analysis of the four Elements (s. § 128.)

The first Jhāna may arise during the contemplation of any of the 32 parts of the body. In Vis. IX it is further said : "If now, while all the parts of the body appear distinctly, one directs one's attention outwardly, all men and animals lose the appearance of living beings and seem to be heaps of manifold bodily parts. And it looks as if the foods and drinks swallowed by them were being inserted into these heaps of bodily things.

Now, while again and again considering the idea : ‘ How disgusting ! How disgusting ! ’, and leaving out several parts, one after the other, there will arise after a while full concentration (*appanā-samādhi*), i.e. the first Jhāna.

In this exercise the visualising of colour, shape, region, place or boundaries counts as Acquired Image (*uggaha-nimitta*), the visualising of the loathsomeness of all the bodily parts, however, counts as Counter-Image (*paṭibhāga-nimitta*). Now, while practising and developing the Counter-Image, there may arise full concentration in form of the 1st Jhāna.

§92

(9) MINDFULNESS OF IN- AND OUT-BREATHING

(*ānāpānasati*)

This is one of the most important exercises, we may even say, the most important one of all, especially if considered under the 16 different ways of carrying it out. As a concentration exercise it may bring about all the four Jhānas. In M. 118 it is treated as both an exercise for concentration and as an insight-exercise.

S. LIV. 9

The concentration achieved by Mindfulness of In- and Out-breathing, O monks, developed and frequently practised, is a peaceful and sublime, undefiled and blissful state, which dispels at once the recurring evil and unwholesome things and brings them to a standstill. Just as in the last month of the hot season a suddenly arising mighty rain will make the whirled-up dirt and dust at once disappear and bring them to a standstill, just so the concentration of the Mindfulness on In- and Out-breathing, developed and frequently practised, makes the repeatedly arising evil and unwholesome things disappear at once and brings them to a standstill. And how so ?

There the monk retires to the forest, to the foot of a tree, or to a solitary place, seats himself cross-legged, body erect, his mindfulness fixed before him. Mindfully he breathes in, mindfully he breathes out.

1. (1) Making a long inhalation he knows : ‘ I make a long inhalation ’ ; making a long exhalation he knows : ‘ I make a long exhalation ’.

(2) Making a short inhalation he knows : 'I make a short inhalation' ; making a short exhalation he knows : 'I make a short exhalation.'

(3) 'Clearly perceiving the entire (breath-) body I shall breathe in' : thus he trains himself ; 'clearly perceiving the entire (breath-) body I shall breathe out' : thus he trains himself.

(4) 'Calming this bodily function I shall breathe in' : thus he trains himself ; 'calming this bodily function I shall breathe out' : thus he trains himself.

II. (5) 'Feeling rapture I shall breathe in' : thus he trains himself ; 'feeling rapture I shall breathe out' : thus he trains himself.

(6) 'Feeling joy I shall breathe in' : thus he trains himself ; 'feeling joy I shall breathe out' : thus he trains himself.

(7) 'Feeling the mental formation I shall breathe in' : thus he trains himself ; 'feeling the mental formation I shall breathe out' : thus he trains himself.

(8) 'Calming the mental formation I shall breathe in' : thus he trains himself ; 'calming the mental formation I shall breathe out' : thus he trains himself.

III. (9) 'Clearly perceiving the mind I shall breathe in' : thus he trains himself ; 'clearly perceiving the mind I shall breathe out' : thus he trains himself.

(10) 'Cheering the mind I shall breathe in' : thus he trains himself ; 'cheering the mind I shall breathe out' : thus he trains himself.

(11) 'Concentrating the mind I shall breathe in' : thus he trains himself ; 'concentrating the mind I shall breathe out' : thus he trains himself.

(12) 'Freeing the mind I shall breathe in' : thus he trains himself ; 'freeing the mind I shall breathe out' : thus he trains himself.

IV. (13) 'Reflecting on Impermanency I shall breathe in' : thus he trains himself ; 'reflecting on impermanency I shall breathe out' : thus he trains himself.

(14) 'Reflecting on Detachment I shall breathe in' : thus he trains himself ; 'reflecting on detachment I shall breathe out' : thus he trains himself.

(15) 'Reflecting on Extinction I shall breathe in' : thus he trains himself ; 'reflecting on extinction I shall breathe out' : thus he trains himself.

(16) 'Reflecting on Abandonment I shall breathe in' : thus he trains himself ; 'reflecting on abandonment I shall breathe out' : thus he trains himself.

Thus, O monks, developed and frequently practised, does the concentration of the Mindfulness of In- and Out-breathing consist in a peaceful and sublime, undefiled and blissful state, which makes the repeatedly arising evil and unwholesome things disappear at once and brings them to a standstill.

§93

In practising Mindfulness of Breathing, attention should be directed to a place somewhere between the upper lip and the tip of the nose, and should never follow the course of respiration, as in that case the mind will become distracted. It is best that the eyes are either closed, or slightly open. The breathing can be noticed by the bodily impact, warmth, coolness etc., or by the slight noise produced by the passage of the air, or by the odour accompanying the Inbreathing.

In the monk who, with right mindfulness, develops this exercise, the restraint present therein counts as the training in Higher Morality (*adhisīla-sikkhā*), the concentration present therein as the Training in Higher Mentality (*adhicitta-sikkhā*), the knowledge present therein as the Training in Higher Wisdom (*adhipaññā-sikkhā*).

In order to facilitate his concentration on the In- and Out-Breathing, the beginner may at first mentally count his respirations, but only up to ten, and then begin over and over again, namely : 'One, one; two, two; three, three' etc., up to ten. There are still other effective expedients taught by the meditation-teachers in Burma. All of them should only serve to prevent the arising of distracted thought not connected with the breathing. As soon, however, as the mind gets more and more concentrated and the mental image becomes steady, one should drop these auxiliary devices.

In some persons already after a very short time the two mental Images may appear. Thereafter, through continued attention to the Counter-image, and increasing the mental concentration more and more, one may finally reach the Jhānas.

Now, having gained one of the Jhānas, the monk after some time rises again from this Jhāna and contemplates on the conditioned arising of all these physical and mental phenomena of existence and understands everything as impermanent, miserable and impersonal. And in consequence of his deep Insight into the continual dissolution and vanishing of all forms of existence, he turns away therefrom, becomes detached, and gains, one after the other, the four supermundane paths, and finally Arahatsip, or Holiness.

I (3—4) Now, while the training monk intentionally makes ever finer respirations, joy arises in him. By reason of this joy, he makes still finer respirations, till at last his mind turns away therefrom and equanimity arises.

II (5) “ ‘Feeling rapture’ etc. means : ‘Making Rapture clearly perceivable and distinct, I shall breathe in’ etc.” (Pts. I. 186). Rapture is perceived as Concentration-object on entering the rapture-accompanied first two Jhānas, as Insight-object during the subsequent contemplation of the Impermanency etc. of rapture, as experienced in the two first Jhānas.

(7) ‘Mental Formation’ (*citta-sankhāra*) refers here to Feeling and Perception, as it is said (M. 44): “Perception and Feeling are mental things: these things being bound up with mind, are mental formations.”

III (10) ‘Cheering the mind’ means : gladdening the mind etc.—This joy is gained by the meditating monk on entering the first three Jhānas which are accompanied by happiness, and during the subsequent Insight exercise when contemplating the impermanency and disappearance of the Happiness experienced in the Jhānas.

(12) ‘Freeing the mind’ means: freeing the mind through the 1st Jhāna from the five Hindrances (sensual lust, anger etc.), through the 2nd Jhāna from Thought-Conception and Discursive Thinking, through the 3rd Jhāna from Rapture, through the 4th Jhāna from Agreeable and Disagreeable Feeling. Or, after rising from those Jhānas, the training monk considers by way of Insight the disappearance and Impermanency etc. of that state of consciousness that had been present during the Jhāna. And thus through contemplating impermanency (*anicca*), he makes his mind free from the Eternity-illusion ; through contemplating Misery (*dukkha*), free from Happiness-illusion ; through contemplating Impersonality (*anattā*), free from the Personality-illusion ;

through contemplating Turning Away, he makes it free from Delight ; through contemplating Detachment, free from Craving ; through contemplating Extinction, free from the condition of arising (again) ; through contemplating Abandoning, free from holding fast.

IV. (13) 'Impermanency' refers to the five groups of existence, viz. Corporeality-group, Feeling-group etc.

(14—15) 'Detachment' (*virāga*) and 'Extinction' (*nirodha*) refer to the dissolution of the five groups, and to Nibbāna.

(16) 'Abandonment' may mean two different things : 1, Insight, as it represses, by way of 'Overcoming through its Opposite', every wrong view etc. 2. The supermundane path (of the Stream-winner etc.), as thereby the unwholesome qualities are for ever abandoned. Thus, group IV (13—16) is taught only with regard to pure Insight, while I to III are taught with regard to both, Mental Tranquillity (*samatha*) and Insight (*vipassanā*).

Stated briefly :

I.	refers to the	1st	Satipaṭṭhāna, i.e.	Corporeality,
II.	"	2nd	"	Feeling,
III.	"	3rd	"	Consciousness,
				(mind)
IV.	"	4th	"	Mind-Objects, in-
				cluding Perception and Mental Formations.

About Satipaṭṭhāna, see § 129

§94

M. 118

Mindfulness of In- and Out-Breathing, O monks developed and frequently practised, brings high reward and blessing. Mindfulness of In- and Out-Breathing, developed and frequently practised, brings the four Applications of Mindfulness to full perfection ; these, the seven Elements of Enlightenment ; these, deliverance through Wisdom.

But how, O monks, does Mindfulness of In-and Out-Breathing, developed and frequently practised, bring the four Applications of Mindfulness to full perfection ?

I. Whenever the monk is mindful (1) in making a long inhalation or exhalation, or (2) in making a short inhalation or exhalation, or (3) is training himself to inhale or exhale whilst feeling the whole (breath-)

body, or (4) is calming this bodily function—at such a time the monk dwells in ‘Contemplation of the Body,’ full of energy, clearly comprehending, mindful, subduing worldly greed and grief. Inhalation and exhalation, indeed, I call one amongst the bodily phenomena.

II. Whenever the monk trains himself to inhale and exhale whilst feeling (5) Rapture (*pīti*), or (6) joy (*sukha*), or (7) the Mental Functions (*citta-sankhāra*), or (8) whilst calming the mental functions—at such a time he dwells in ‘Contemplation of Feeling,’ full of energy, clearly comprehending, mindful, after subduing worldly greed and grief. The full awareness of In- and Out-Breathing, indeed, I call one amongst the feelings.

III. Whenever the monk trains himself to inhale or exhale (9) whilst clearly perceiving the mind, or (10) whilst cheering the mind, or (11) whilst concentrating the mind, or (12) whilst setting the mind free—at such a time he dwells in ‘Contemplation of the Mind,’ full of energy, clearly comprehending, mindful, after subduing worldly greed and grief. Without Mindfulness and Clear Comprehension, indeed, there is no Mindfulness of In- and Out-Breathing, I say.

IV. Whenever the monk trains himself to inhale or exhale whilst contemplating (13) Impermanency, or (14) Detachment, or (15) Extinction, or (16) Abandonment—at such a time he dwells in ‘Contemplation of the Mind-objects,’ full of energy, clearly comprehending, mindful, after subduing worldly greed and grief. Having seen, through understanding, what is the abandoning of greed and grief, he looks on with perfect equanimity.

Mindfulness of In- and Out-Breathing, thus developed and frequently practised, brings the four Applications of Mindfulness to full perfection.

§95 But how do the four Applications of Mindfulness, developed and frequently practised, bring the seven Elements of Enlightenment to full perfection?

1. Whenever the monk dwells in contemplation of Body, Feeling, Mind, and Mind-objects, full of energy, clearly comprehending, mindful, after subduing worldly greed and grief—at such a time his mindfulness is undisturbed; and whenever his mindfulness is present and undisturbed, at such a time he has gained and is developing the Element of Enlightenment ‘Mindfulness’ (*sati-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

2. Whenever, whilst dwelling mindfully, he wisely investigates, examines and considers the Law, at such a time he has gained and is developing the Element of Enlightenment ‘Investigation of the Law’ (*dhamma-vicaya-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

3. Whenever, whilst wisely investigating, examining and considering the Law, his energy is firm and unshaken, at such a time he has gained and is developing the Element of Enlightenment ‘Energy’ (*viriya-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

4. Whenever in him, whilst firm in energy, arises supersensuous Rapture, at such a time he has gained and is developing the Element of Enlightenment ‘Rapture’ (*pīti-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

5. Whenever, whilst enraptured in mind, his spiritual frame and his mind become tranquil, at such a time he has gained and is developing the Element of Enlightenment ‘Tranquillity’ (*passaddhi-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

6. Whenever, whilst being tranquillized in his spiritual frame and happy, his mind becomes concentrated, at such a time he has gained and is developing the Element of Enlightenment ‘Concentration’ (*samādhi-sambojjhanga*); and thus this element of enlightenment reaches full perfection.

Whenever he looks on his mind with complete indifference, thus concentrated, at such a time he has gained and is developing the Element of Enlightenment 'Equanimity' (*upekkhā-sambojjhanga*) and thus this element of enlightenment reaches full perfection.

The four Applications of Mindfulness thus developed and frequently practised, bring the seven Elements of Enlightenment to full perfection.

But how do the seven Elements of Enlightenment, developed and frequently practised, bring Wisdom and Deliverance (*vijjā-vimutti*) to full perfection?

Herein the monk develops the elements of enlightenment, bent on seclusion, detachment, and extinction, and leading to abandonment.

The seven Elements of Enlightenment, thus developed and frequently practised, bring Wisdom and Deliverance to full perfection.

§96

(10) CONTEMPLATION ON PEACE

By this contemplation is meant the contemplation on Nibbāna (see. p. 32 f.). It therefore refers to the complete 'Extinction of all Impurities' (*kiḷesa-nibbāna*), as well as to the final 'Extinction of the Groups of Existence' (*khandha-nibbāna*) attainable at the death of the Arahāt, or Holy One.

A. I. 21

One contemplation, O monks, developed and frequently practised, leads to the perfect turning away from the world, to detachment, extinction, to peace, penetration, enlightenment and Nibbāna. And which is this contemplation? It is the Contemplation on Peace.

A. X. 60

What, Ānanda, is the contemplation on Extinction? There the monk betakes himself to the forest, to the foot of a tree, or to an empty hut, and there he considers within himself thus: 'This is the peace, this is the

sublime, namely the coming to rest of all Karma formations, the abandoning of all substrata of existence, the vanishing of craving, extinction, Nibbāna. This, Ānanda, is called the contemplation on extinction.

A. IV. 34

Whatever, O monks, there are of conditioned and unconditioned things, as highest of them is considered Detachment, that is to say the destruction of vanity, the overcoming of thirst, the rooting out of clinging, the breaking through the round of rebirths, the vanishing of craving, detachment, Nibbāna.

S. XLIII. 12—44

The vanishing of greed, hate and delusion : this, O monks, is called the Unconditioned.....the BoundlessFreedom from Bias.....the True.....the Further Shore.....the Subtle.....the Inconceivable.....the Ageless.....the Permanent.....the Beyond of all manifoldness.....the Peaceful.....the Deathless.....the Sublime.....the Auspicious.....the Safety.....the Wondrous.....the Sorrowless.....Nibbāna.....the Unoppressed.....the Detached.....the Isle.....the Shelterthe Refuge.....the Final Aim.

A. X. 7

(Sāriputta :) Once, brother Ānanda, I dwelt here near Sāvatti in the Dark Wood. There I gained such a mental concentration that, though being in sight of earth, I was without perception of earth ; though being in sight of water, I was without perception of water ; though being in sight of fire, I was without perception of fire ; though being in sight of wind, I was without perception of wind ; though being in sight of the sphere of Boundless space.....Boundless Consciousness etc.....though being in sight of this world, I was without perception of the world. But I still possessed perception.

“ But which perception had the venerable Sāriputta at that occasion ? ”

That Nibbāna consists in the Extinction of (the process of) Becoming (*bhava-nirodha*) : this one perception arose in me, O brother, and the other perception disappeared. Just as, O brother, in a wood-fire one flame lights up, and the other flame disappears ; just so there arose in me the perception that Nibbāna consists in the Extinction of Becoming, and the other perception disappeared.

Thus, this perception I had on that occasion : that Nibbāna consists in the Extinction of Becoming.

§97

THE FOUR DIVINE ABODES (*brahma-vihāra*) or
Boundless States (*appamaññā*)

D. 33

There are four Boundless States, O brethren :

Herein the monk with All-embracing kindness—with Compassion—with Altruistic Joy—with Equanimity pervades first one direction, then a second, then a third, then the fourth, above, below, around, in every quarter. And identifying himself with all, he pervades the entire universe with all-embracing kindness, with compassion, with altruistic joy, with equanimity, with heart grown great, wide, deep, boundless, free from wrath and anger.

§98

I. DEVELOPMENT OF ALL-EMBRACING
KINDNESS (*mettā-bhāvanā*)

Before taking up this exercise, the beginner should, according to Vis., first of all consider the evil consequences of hatred, and the blessings of all-embracing kindness. For as long as one has not understood the evil consequences of a thing, so long will one not be able to overcome it. Similarly one cannot reach a noble state of mind, before first understanding its blessing. As it is said :

A. III. 55

Through hate, by hate overwhelmed, and fettered in mind, one leads an evil life in bodily deeds, words, or thoughts, and understands neither one's own welfare, nor the welfare of others, nor the welfare of both sides, according to reality. If, however, hatred is overcome, one leads no evil life, neither in bodily deeds, words, nor in thoughts, and according to reality one knows one's own welfare, the welfare of others, and the welfare of both sides.

§99

A. XI. 16

If, O monks, all-embracing kindness, the liberation of mind, has been cultivated and developed, made one's vehicle and foundation, is firmly established, brought to greatness and full perfection, one may expect an eleven-fold blessing :

One sleeps peacefully ; awakes peacefully ; has no evil dreams ; is dear to men ; is dear to spirits ; heavenly beings protect one ; fire, poison and weapons cannot do any harm ; the scattered mind becomes composed ; one's features brighten up ; one will have an untroubled death ; and if one does not penetrate higher, one will be reborn in the Brahma-World.

In Vibh. XIII it is said : " But how does the monk whose mind is filled with all-embracing kindness, penetrate one direction? Just as at the sight of a dear and agreeable person one may feel kindness, just so does he penetrate with his kindness all living beings."

§100

Pts. II. 130

In five ways the unspecified extension of all-embracing kindness, the liberation of mind is practised:—' May all beings be free from hate, oppression and anxiety ; may they pass their life in happiness ! May all living beingsall creatures.....all individuals.....all those included in personal existence be free from hate, oppression and anxiety ; may they pass their life in happiness !

Whoso repays hatred with hate,
Is worse than he who hated first.
Who to the hater shows no hate,
'Tis he who gains the arduous fight.

A blessing will he be to both,
Himself and to the other too,
Who, seeing others full of wrath,
Remains composed and clear in mind.

A. VII. 60

The hater does not grasp his weal,
Nor does he wish to see the truth,
For gloom and darkness reign supreme,
When hatred overpowers man.

And if the hater puts the brake,
With difficulty or with ease,
If then his outburst comes to end,
He suffers from the fire within.

His looks his agitation show ;
It's like the smoke of smould'ring fire.
From it again may hate-fire burst
And set ablaze the world of men.

He knows no shame, no moral dread,
Is lacking tact whenever he speaks,
And overpowered by his hate,
He nowhere any refuge finds.

Oneself is everyone's best friend,
Himself does everyone love most,
And yet in rage one kills oneself,
Made blind by various vanities.

Who others does deprive of life,
Who to his own life puts an end,
With hatred filled and overpowered,
Is unaware what he commits.

Thus, of this hate there may become
A deadly fetter quite concealed.
Break it to pieces, self-controlled,
With insight, wisdom, energy!

Just as the man who can see clear
Subdues his evil tendency,
So you should practise all good things
That no resentment may arise.

Redeemed from hate and from despair,
And rid of greed, from envy free,
The tamed ones have discarded hate
And reach Nibbāna, free from taint.

Should the meditator, in spite of all his exertions, not yet be able to subdue his grudge, then he should reflect on certain noble qualities of his enemy and take no notice of anything evil in him. But should he still not be able thereby to master his grudge, then he should remember the words of the Buddha

§105

A. V. 161

There are, O monks, five means of overcoming hatred, whereby the anger that has arisen in a monk may be overcome. And which are these?

To a person against whom hatred might arise, one should develop all-embracing kindness.....compassionequanimity.....or one should not pay him any attention.....or one should picture to oneself the law of the ownership of Karma, i.e. that this person too is the owner and heir of his deeds, that he is sprung from them, that his deeds are his refuge, and that he will have his wholesome and unwholesome deeds as his inheritance. In this way the monk may overcome his hatred.

§106

The following verses quoted in Vis. are apparently from the Sutta-Pitaka. Source as yet untraced.

If in your own domain the foe
Has hurt you, has offended you,
Why do you torture your own mind,
Which lies not in the foe's domain?

Your kin, kindly disposed to you,
You one time weeping left behind,
Why don't you leave your foe, the hate,
That brings you so much misery?

You're truly playing with this hate,
Which brings to ruin, with all its roots,
The moral life you wish to lead.
Can there exist a greater fool?

Because someone has done you harm,
You fly into a rage and wrath!
But why then, after all, will you
Yourself commit such evil deeds?

If somebody, to worry you,
Has done you some unpleasant thing,
Why do you worry then yourself
And thereby satisfy his wish?

If you in rage and wrath should do
To him some evil thing, or not,
In any case will you torment
Yourself with pain that's born of hate.

If, out of rage and wrath, your foe
Should do you ever any harm,
Why do you imitate his deeds
And cherish hatred in your heart?

That wrath and hate through which the foe
Has done you some unpleasant thing,
That hate, indeed, you should destroy!
Why should you worry without cause?

As moment after moment all
Will vanish, so will vanish too
Those five groups that have done you harm.
Who is it then you're angry with?

If one man hates another man,
Whom does he hate if not himself!
You are the cause of your own pain,
What do you hate the other man?

§107

Thus, the monk should ask himself, against whom or what he actually feels hatred, whether against the Corporeality-group, the Feeling-group, the Perception group, the Mental Formation-group, or the consciousness group, as in the ultimate sense no personality is to be found.

It is an almost infallible means to overcome ill-feeling towards the enemy, if one presents him with a gift, or if one exchanges gifts with him.

Still another means is to consider that the enemy in former births might have been a near relation of oneself. As it is said :

S. XV. 14—19

Not easy is it, O monks, to find any being that has not, at some time in this long round of rebirths, been your mother, or father, or brother, or sister, or son, or daughter.

§108

The Hymn of Love

Snp. 43 ff and Khp. IX.

Whoever is intent on his own welfare
After he once has seen the tranquil realm,
He should be upright, straight, and mild in
speech,
Of humble manners, without any pride,

Should be content and satisfied with little,
Not over-busy, moderate in living,
Calm in his senses, and endowed with wisdom,
Not being loud and greedy in the houses.

Should not commit the slightest trespass,
For which wise brothers may rebuke and blame
him.

May all live joyful and in safety,
And may their hearts be filled with happiness.

Whatever beings there exist,
Should they be weak, or strong, or otherwise,
All, whether long, short, thick, or thin,
Or great, small, or of medium size,

Invisible or visible,
Those that live near and those that live afar,
Those that are born or search for birth,
May all be filled with happiness in heart.

No one should ever hurt another,
Despise another for whatever reason,
And never should in wrath and hatred
One wish another man distress.

Just as a mother her own child,
Her only son, protects with all her might,
Just so one may t'wards all that lives
Develop one's mind in boundless kindness.

Thus toward all the world one should
Unfold one's mind with all-embracing kindness,
Above, below and round about,
Without depression, hate and angry feeling.

Whether one stands, goes, sits, or lies,
As long as one is free from sloth and languor,
One may unfold this contemplation,
Which as Divine Abode is known to all.

Whoso, avoiding evil views,
Possesses virtue and clear understanding,
Has given up all sensuous greed,
He never enters any mother's womb again.

§109

It. 27

Uttered was this by the Blessed One, the Holy One.
Thus have I heard :

Whatever, O monks, there are of worldly and meritorious things, all these are not worth one sixteenth of that heart-emancipating all-embracing kindness. All surpassing, radiates and shines the heart-emancipating all-embracing kindness.

As the light of all the stars is not one sixteenth of the moon-light, but the light of the moon, whilst radiating and shining, surpasses them all, just so whatever there are of worldly and meritorious things, all these are not worth one sixteenth of that heart-emancipating all-embracing kindness. All surpassing, radiates and shines the heart-emancipating all-embracing kindness.

As in autumn, in the last month of the rainy season, in a clear and cloudless sky the sun rises in the firmament and dispels the darkness of the whole universal space, just so whatever there are of worldly and meritorious things, all these are not worth one sixteenth of that heart-emancipating all-embracing kindness. Surpassing all, radiates and shines that heart-emancipating all-embracing kindness.

§110 2. DEVELOPMENT OF COMPASSION (*karuṇā-bhāvanā*)

According to Vibh. XIII one should at first direct one's compassion to some pitiable, deformed man, fallen into utter need and misery, distressed, poor and starving. As it is said:

“ But how does the monk with a mind filled with compassion penetrate first one direction? Just as, when seeing one man living in misery and distress, one may feel compassion : just so the monk penetrates all beings with compassion.”

Hence Compassion, just as all-embracing kindness, should at first not be directed to such a person as a very dear friend etc.—The blessings are the same as those of the all-embracing kindness. Also the method of its development is the same.

§111 3. DEVELOPMENT OF ALTRUISTIC JOY (*muditā-bhāvanā*)

This contemplation may at first be directed to a dear friend with overflowing joy, thinking : ‘ O, how this being overflows with joy ! O, how good ! O, how pleasant !’ In Vibh. XIII it is said :

“ And how does the monk with a mind filled with altruistic joy first penetrate one direction? Just as, when seeing a kind and dear person, one feels joy, just so the monk penetrates all beings with joy.”

The blessings, as well as the method of development etc., are the same as those of all-embracing kindness.

§112 4. DEVELOPMENT OF EQUANIMITY (*upekkhā-bhāvanā*)

This contemplation is at first to be directed to some perfectly indifferent person, as it is said in Vibh. XIII :

“ And how does the monk with a mind filled with equanimity first penetrate one direction? Just as, when seeing somebody who to oneself is neither agreeable, nor disagreeable, one remains indifferent, just so the monk penetrates all living beings with equanimity.”

By this exercise all four Jhānas may be attained, while the three former Divine Abodes lead only to the 3rd Jhāna, the 4th Jhāna being free from joy and compassion etc.

§113

SUPPLEMENTARY TEXTS

A. VIII. 63

As soon, O monk, as your mind is steadfast, well fixed, and the evil unwholesome things do no more seize upon it, you should train yourself thus : ‘The all-embracing kindness.....compassion.....altruistic joy.....equanimity, the heart-emancipating one, I shall develop in me, frequently practise, take as vehicle and foundation, firmly establish, unfold and bring to full perfection!’ Thus, O monk, you should train yourself!

As soon, however, as this concentration is developed and well practised, you should practise it with Thought-Conception and Discursive Thinking (*vitakka, vicāra* : 1st Jhāna) ; should practise it without Thought Conception and Discursive Thinking (2nd Jhāna etc.) ; should practise it with Rapture ; should practise it without Rapture (3rd Jhāna etc.) ; should practise it with Pleasure ; should practise it with Equanimity.

§114

D. 33

Once the heart-emancipating all-embracing kindness has been developed and frequently practised, taken as vehicle and foundation, firmly established, unfolded and brought to full perfection, it will be impossible,

cannot be, that Ill-will may take possession of one's heart, for the heart-emancipating all-embracing kindness is considered as 'Liberation from Ill-Will'.

Once the heart-emancipating Compassion has been developed and frequently practised,.....it will be impossible, cannot be, that Ill-humour may take possession of one's heart, for the heart-emancipating compassion is considered as 'Liberation from Ill-humour'.

Once the heart-emancipating Altruistic joy has been developed and frequently practised,.....it will be impossible, cannot be, that Displeasure may take possession of one's heart, for the heart-emancipating altruistic joy is considered as 'Liberation from Displeasure'.

Once the heart-emancipating Equanimity has been developed and frequently practised,.....it will be impossible, cannot be, that Greed may take possession of one's heart, for the heart-emancipating equanimity is considered as 'Liberation from Greed'.

§115

S. XLVI. 54

1. How, O monks, does the heart-emancipating all-embracing *Kindness* reach development? What is its issue? Wherein does it culminate? What is its result, its end?

Herein the monk develops the Elements of Enlightenment accompanied by all-embracing kindness. Now, if with regard to something not disgusting he wishes to dwell in the perception of the Disgusting, he forthwith dwells in the perception of the Disgusting, If with regard to something disgusting he wishes to dwell in the perception of the Non-Disgusting, he forthwith dwells in the perception of the Non-Disgusting; If with regard to something partly disgusting, partly not disgusting, he wishes to dwell in the perception of the Disgusting, he forthwith dwells in the perception of the Disgusting. If he wishes to avoid both the Disgusting

and the Non-Disgusting, and to dwell in equanimity, attentive, clearly conscious, he forthwith dwells in equanimity, attentive, clearly conscious. Or he may attain Deliverance through the *Beautiful* (p. 128, No. 3). The heart-emancipating all-embracing kindness culminates, indeed, in the *Beautiful*, if here the wise monk does not penetrate to any higher deliverance.

2. How, O monks, does the heart-emancipating *Compassion* reach development? What is its issue? Wherein does it culminate? What is its result, its end?

Herein the monk develops the Elements of Enlightenment accompanied by the heart-emancipating *Compassion*. Now, if with regard to something not disgusting he wishes to dwell in the perception of the Disgusting, he forthwith dwells in the perception of the Disgusting.....Or, through the total overcoming of the corporeality-perceptions, and through the vanishing of the reflex-perceptions and the non-attention to the multiformity-perceptions, with the idea : 'Unbounded is space,' he reaches the sphere of *Unbounded Space* and abides therein. The heart-emancipating compassion, indeed, culminates in the sphere of *Unbounded Space*, if here the wise monk does not penetrate to any higher deliverance.

(3) But how, O monks, does the heart-emancipating *Altruistic Joy* reach development? What is its issue? Wherein does it culminate? What is its result, its end?

Herein the monk develops the Elements of Enlightenment accompanied by the heart-emancipating altruistic joy. Now, if with regard to something not disgusting he wishes to dwell in the perception of the Disgusting, he forthwith dwells in the perception of the Disgusting.....Or, through the total overcoming of the sphere of unbounded space, and with the idea : 'Unbounded is consciousness,' he reaches the sphere of *Unbounded*

Consciousness and abides therein. The heart-eman-
cipating altruistic joy, indeed, culminates in the sphere
of Unbounded Consciousness, if here the wise monk
does not penetrate to any higher deliverance.

(4) But how, O monks, does the heart-eman-
cipating *Equanimity* reach development? What is its issue?
Wherein does it culminate? What is its result, its end?

There the monk develops the Elements of Enlighten-
ment accompanied by the heart-eman-
cipating equani-
mity. Now, if with regard to something not disgusting
he wishes to dwell in the perception of the Disgusting,
he forthwith dwells in the perception of the Disgusting
.....Or, through the total overcoming of the
sphere of unbounded consciousness, and with the idea :
'Nothing is there !' he reaches the sphere of *Nothingness*
and abides therein. The heart-eman-
cipating equani-
mity, indeed, culminates in the sphere of Nothingness,
if here the wise monk does not penetrate to any higher
deliverance.

§116

The Ten Perfections

About the attainment of the ten Perfections (*pāramī*, *pāra-
mitā* ; s. B. Dict.) through the four Divine Abodes, Vis. IX
says :

“ Once the monk has in this way understood the power of
these four Boundless States, culminating in the Beautiful etc.,
he also should know that these exercises will bring to per-
fection all the ten noble qualities, such as liberality etc.

(1) “ The Great Beings (*mahā-satta*=*bodhi-satta*, Beings
destined for Buddhahood) are intent on the welfare of all
living beings, do not tolerate the suffering of beings and wish
them long enjoyment of all their particular states of happiness;
and, not inclining to any special side, they show them ‘Liberal-
ity’ (*dāna*) without considering whether they are worthy of gifts
or not.

(2) “ By avoiding hurting living beings, they practise ‘Mora-
lity’ (*sīla*).

(3) “ In order to bring morality to perfection, they practise
‘Renunciation’ (*nekkhamma*).

(4) “ In order to attain clear understanding of what is wholesome and unwholesome for beings, they purify their ‘Wisdom’ (*paññā*).

(5) “ For the sake of their salvation and welfare, they continually exert their ‘Energy’ (*virīya*).

(6) “ Although through the highest energy they may have attained heroism, they are nevertheless full of ‘Forbearance’ (*khanti*).

(7) “ A once given promise to give or do something, they will never break (Truthfulness : *sacca*).

(8) “ With unshaken ‘Resolution’ (*adhiṭṭhāna*) they work for the safety and welfare of beings.

(9) “ With unshaken ‘Kindness’ (*mettā*) they serve them in a selfless manner.

(10) “ In their ‘Equanimity’ (*upekkhā*) they do not expect anything in return.

“ Thus, while bringing the ten Perfections to their accomplishment, they at the same time realize all the noble qualities up to the ten Powers (*dasā-bala*; s. B. Dict.) the four kinds of Self-Confidence (s. A. IV. 8), the six kinds of Spiritual Powers (*abhiññā*; s. B. Dict.) and the ten qualities of an Enlightened One.”

Of the canonical scriptures only the two apocryphal works *Buddhavaṃsa* and *Cariyapitaka* give an enumeration of the above ten Perfections leading to Buddhahood.

Whosoever of the monks entertains, even for a single moment, the heart-emancipating all-embracing Kindness.....the heart-emancipating Compassion.....the heart-emancipating Altruistic Joy.....the heart-emancipating Equanimity, of such a monk it is said that he does not practise mental absorption in vain, that he follows the teaching and advice of the Master, that he does not unworthily eat the food offered by the people—but what should there be said even about those who practise these exercises perseveringly?

The noble disciple, O monks, freed from greed and grudge, undeluded, attentive and clearly conscious, with mind full of Kindness.....Compassion.....Joy.....Equanimity, pervades first one direction, then a second one, then a third one, then the fourth one, just so above, below, around ; and thus identifying himself with all, he pervades the whole world, with mind wide, developed, unbounded, free from hate and ill-will. And he understands : ‘ Formerly this my mind was limited and undeveloped. Now, however, my mind is unlimited and developed, and no limited deed will there remain and persist.

What do you think, O monks ; if a boy from his earliest childhood develops kindness, compassion, altruistic joy or equanimity, will he then still do bad deeds ?

“ No, Venerable One.”

But, if he does no longer do bad deeds, will suffering then still attack him ?

“ Certainly not, Venerable One. How should any one, without doing bad deeds, be still attacked by suffering ! ”

Kindness ... compassion ... altruistic joy ... equanimity should be developed, by men as well as by women. No man or woman, on departing this life, may retain this body. The mortal has mind as mediator. He (the Holy One), however, knows : ‘ Whatever formerly I have done of bad deeds with this material body, all that I have still here to atone for, and nothing of it will follow me’. In this way developed, the heart-emancipating kindness, compassion, altruistic joy and equanimity lead to Never-Return, unless the wise man already during life time penetrates to a higher deliverance.

§119 FOUR IMMATERIAL SPHERES (*arūpāyatana*)

These four immaterial spheres, generally called the four immaterial Jhānas, still belong in reality to the fourth Jhāna of the Fine-material sphere, being characterised by the two links of the 4th Jhāna, namely : Equanimity and Concentration.

§120 (1) Sphere of Boundless Space (*ākāśānañcāyatana*)

To attain this state, one has at first, e.g. through one of the Kasīnas, to attain the 4th Jhāna. Then one rises from the Jhāna and considers the misery of all corporeal existence. And with the intention to reach the immaterial sphere, one extends the still present mental Kasīna-Image up to boundless space, thinking 'Space ! Space ! Endless is Space !' and thus gets the Kasīna-Image to disappear.

“ Suppose, the opening of a provision-basket, or of a large kettle etc., is covered over with a cloth of a blue, yellow, red, white or other colour, and a man comes and looks at it. After the cloth, however, being blown off by a gust, the man will still stand there and look at the empty space. Just so it is with space-perception ; for he, who first was looking at the Kasīna-Image with the Jhāna-eye, will, as soon as that mental image has suddenly disappeared through the preparatory consideration: 'Space !, Space !', thereafter remain looking at mere space.” (Vis. X. 1).

As it is said :

§121

D. 33

Through the total overcoming of the corporeality-perceptions, through the vanishing of the reflex-perceptions, and through the non-attention to the multiformity-perceptions, with the idea: 'Unbounded is space', the monk reaches the Sphere of Unbounded space (*ākāśānañcāyatana*) and abides therein.

In Vibh. XII it is said : “ There are those who have reached the attainments of the Fine-Material Sphere, or have been reborn therein, or are enjoying present happiness (of the Jhānas). Thus, whatever there exists for them of perception, of perceiving, of the having perceived, these are called the 'Corporeality-Perceptions' (*rūpa-saññā*).”

“ By 'Reflex-Perceptions' (*paṭigha-saññā*) one has to understand those perceptions that have arisen through the reflex-action of the sensual organs, as eye etc., on the visual and other objects.” (Vis. X. 1). As it is said in Vibh. XII

“What are here the Reflex-Perceptions? They are the perceptions of visual objects, sounds, odours, tastes, and bodily impressions.” The five-sense-activity, however, is already suspended in the 1st Jhāna.

“What are here the Multiformity Perceptions (*nānatta-saññā*)? They are the perception, or the perceiving, or the having perceived and experienced by any one outside the Jhānas, in whom the Mind-Element (*mano-dhātu*) or Mind-consciousness-Element (*manoviññāna-dhātu*: s. p. 144) is active. (Vibh. XII).

‘Boundless is space!’ means that the monk directs his mind to that space, fixes it therein, and pervades it as boundless.”

§122

(2) Sphere of Boundless Consciousness (*viññāṇañcāyatana*)

Through the total overcoming of the sphere of unbounded space, and with the idea : ‘Unbounded is consciousness’ he reaches the Sphere of Boundless Consciousness (*viññāṇañcāyatana*)* and abides therein.

“‘Boundless consciousness’ means that the monk gives attention to that same space pervaded by consciousness, and thus pervades it as boundless.” (Vibh. XII).

In order to reach this state, he should again and again consider the consciousness pervading that space ; should pay attention to it, contemplate it, thrash it out over and over again with his mind (this should be done while in the sensuous sphere).....Now, while again and again directing his mind to the object of contemplation, the Hindrances (*nīvaraṇa*) in him become repressed, his attentiveness becomes firm, and his mind reaches Neighbourhood-Concentration (*upacāra-samādhi*). That contemplation-object, however, he practises, develops and cultivates. And in doing so, the consciousness of the sphere of boundless consciousness reaches Ecstatic Concentration (*appanā-samādhi*) (in this case the 4th Jhāna).

* *viññāṇañca* is a contraction of *viññāṇa + ananta + ya* Endless-ness of consciousness.’

§123

(3) Sphere of Nothingness (*ākiñcaññāyatana*)

Through the total overcoming of the sphere of unbounded consciousness, and with the idea : ‘Nothing is there’, he reaches the Sphere of Nothingness, and abides therein.

In order to reach this state, the monk pays his whole attention to the Nothingness and emptiness of that consciousness of the boundless space... which has the sphere of boundless space as object. However, paying no more attention to the sphere of boundless consciousness, he again and again considers the idea : ‘ Nothing is there ! Nothing is there ! ’ or ‘ Empty is this ! Empty is this ! ’ etc. Now, whilst keeping the mind directed to that idea, and whilst all mental hindrances disappear in him, his attentiveness becomes firm, and his mind reaches Neighbourhood-Concentration. Again and again practising and developing this subject of contemplation, the consciousness of the Sphere of Nothingness reaches full development with regard to the emptiness and hollowness of the consciousness arisen through the pervasion of space.

In Vibh. XII it is said : “ ‘ Nothing is there ’ means : The monk brings that consciousness (of the boundless space) to non-existence, to extinction, to disappearance.”

§124 (4) Sphere of Neither-Perception-nor-Nonperception (*neva-saññā-n’āsaññāyatana*)

Through the total overcoming of the Sphere of Nothingness he reaches the Sphere of Neither-Perception-nor-Nonperception.

This state also is reached in a similar way. In Vibh. XII it is said : “ He considers that sphere of Nothingness as peaceful, and thereafter he develops the attainment of the last remainder of mental factors (as perception, feeling, volition, etc. etc., which are all on the verge of extinction).”

Though the monk considers the sphere of Nothingness as peaceful, he nevertheless turns his mind away from it and directs it to the sphere of Neither-Perception-nor-Nonperception, as this state is still more peaceful and sublime.

The name of this state is meant to convey the idea that, in the ordinary sense, one cannot speak any more of ‘ perception ’ but that, correctly speaking, there still remains an infinitesimal degree of it. This, however, holds good for all the remaining mental things, as feeling, volition, consciousness etc., so that one could speak just as well of ‘ neither-feeling-nor-non-feeling ’, or ‘ neither-consciousness-nor-nonconsciousness ’ etc.

Thus, of the four Immaterial Spheres the first arises through overcoming the corporeality-perceptions, the second through overcoming the idea of space, the third through overcoming the idea of consciousness, the fourth through overcoming the idea of absence of consciousness of space.

§125 PERCEPTION OF LOATHSOMENESS OF FOOD
(*āhāra-paṭikūla-saññā*)

Of the four kinds of nutrition only Material Food is here meant. According to Vis. XI, one has to practise this contemplation with regard to the loathsomeness of secretion of bile, phlegm, pus and blood, the loathsomeness of the depository in the body, the loathsomeness of the undigested and digested food, the excretions etc.

A. VII. 45

The perception of loathsomeness of food, O monks, developed and frequently carried out, brings high reward and blessing, has the Deathless as support and goal. In what regard has this been said ?

Whoso, O monks, often entertains the perception of loathsomeness of food, his mind shrinks back from gluttony, turns away from it, feels aversion, is not attracted ; and equanimity or disgust are present.

Just, O monks, as a cock's feather, or a piece of bowstring, thrown into the fire, shrinks up, twists, rolls itself up, does not stretch out again : just so in one, who often entertains the perception of loathsomeness of food, the mind shrinks back from gluttony, turns away from it, feels aversion, is not attracted ; and equanimity or disgust are present.

S. XLVI. 69

Once, O monks, the perception of loathsomeness of food has been developed and frequently carried out, it will bring great reward and blessing—and one may expect one of two results : Highest Wisdom or, if a remainder of clinging is left, Never-Return ; and it leads to great well-being—to great peace of heart—to emotion—to happiness. And how so ?

Herein the monk develops the seven Elements of Enlightenment, accompanied by the perception of loathsomeness of food, based on seclusion, detachment and extinction, and leading to abandonment, namely : Mindfulness, Investigation of the Truth, Energy, Rapture, Tranquillity, Concentration, and Equanimity.

How, O monks, is the material food to be regarded?

Let us say, O monks, two persons, husband and wife, with only few provisions, are wandering through a desert. With them is their only child, their beloved and dear little son. But now, while being in the midst of the desert, their few provisions grow less and less and are come to an end. But they have not yet crossed the remainder of the desert. And both, husband and wife, consider thus : ‘ Now, our few provisions have been eaten up and drawn to an end, but we have not yet crossed the remainder of the desert. Now, how would it be, if we were to kill our only child, our beloved dear little son, to prepare dried and seasoned meat and thus, eating the flesh of our child, crossed the remaining portion of the desert, so that not all the three of us may perish ? ’ And both killed their only beloved child, their dear little son, prepared dried and seasoned meat and thus, eating their own child’s flesh, crossed the remaining portion of the desert. But, while eating the flesh, they beat their breasts, weeping and lamenting : ‘ Where is our own little son now ? Where is our only child ? ’

What do you think, O monks : do those two people eat their food for amusement, or for pleasure, or to become handsome and beautiful ?

“ No, O Venerable One.”

Did they not eat their food only to escape the desert ?

“ Indeed, O Venerable One.”

Just so, O monks, should one regard material food : thus I say. Once one has fully understood material food, one has fully understood the greed for the five sense-objects. But once one has fully understood the greed for the five sense-objects, there exists no more any fetter bound by which the noble disciple should ever return again to this world.

- “ The pleasant drink, the pleasant food,
Hard, soft, whatever it may be :
Through one door it is loaded in,
Through nine it trickles out again.
- “ The pleasant drink, the pleasant food,
[Hard, soft, whatever it may be :
Man may in company enjoy,
Yet, in discharging it, he hides.
- “ The pleasant drink, the pleasant food,
Hard, soft, whatever it may be :
Man may enjoy with full delight,
Yet, in discharging, feels disgust.
- “ The pleasant drink, the pleasant food,
Hard, soft, whatever it may be :
The whole, after one single night,
Will reach a state of loathsomeness.”

A. V. 30

Truly, Nāgita, whatever has been eaten, drunk, chewed and tasted, all will end in excrement and urine: such is the outcome.

ANALYSIS OF THE FOUR ELEMENTS (*dhātu-vavatthāna*)

This exercise is handed down in condensed form in M. 10 and D. 22 ; in detailed form in M. 28, 62, 140. The four Elements of which all gross as well as fine material phenomena consist, are :

- (1) ‘ Earth-Element ’ or the ‘ Solid ’ (*paṭhavī-dhātu*)
- (2) ‘ Water-Element ’ or the ‘ Liquid ’ (*āpo-dhātu*)
- (3) ‘ Fire-Element ’ or ‘ Heat ’ (*tejo-dhātu*)
- (4) ‘ Wind-Element ’ or ‘ Motion ’ (*vāyo-dhātu*)

In Vis. XI. 2 the four elements are defined thus : Whatever is ‘ characterised by hardness ’ (*thaddha-lakkhaṇa*) is the Earth or Solid Element ; by ‘ binding together ’ or ‘ cohesion ’ (*ābandhana*^o) the Water-Element ; by ‘ heating ’ (*paripācana*^o) the Fire or Heat-Element ; by ‘ Strengthening ’ (*vitthambhana*^o) the Wind or Motion-Element.

M. 28

1. What, now, is the Solid Element ? It may be one’s own, or it may be external. And what is one’s own solid element ? Whatever there exists, in one’s

own person and body, of hard and solid things karmically acquired, such as the hairs of head and body, nails, teeth, etc.: this is called one's own solid element. Now, whether it be one's own solid element, or the external solid element, they are both only the solid element.

And one should understand, according to reality and true wisdom : ' This does not belong to me ; this am I not ; this is not my Ego.'

2. What, now, is the Fluid Element? It may be one's own, or it may be external. And what is one's own fluid element? What there exists in one's own person and body, of watery and cohesive things karmically acquired, such as bile, phlegm, pus, blood, etc.: this is called one's own fluid element. Now, whether it be one's own fluid element, or the external fluid element, they are both only the fluid element.....

3. What, now, is the Heat Element? It may be one's own, or it may be external. And what is one's own heat element? What there exists in one's own person and body, of heating and radiating things karmically acquired, as that whereby one's body is heated, consumed, scorched, whereby that which has been eaten, drunk, chewed, or tasted, is fully digested, etc.: this is called one's own heat element. Now, whether it be one's own heat element, or the external heat element, they are both only the heat element.....

4. What, now, is the Wind Element? It may be one's own, or it may be external. And what is one's own wind element? What there exists in one's own person and body of mobile and gaseous things karmically acquired, such as the upward-going and downward-going winds, the winds of stomach and intestines, in-breathing and out-breathing, etc.: this is called one's own wind element. Now, whether it be one's own wind element, or the external wind element, they are both only the wind element.

And one should understand, according to reality and true wisdom : ' This does not belong to me ; this am I not ; this is not my Ego.'

SUPPLEMENTARY TEXTS

THE FOUR APPLICATIONS OF MINDFULNESS

(satipaṭṭhāna)

M. 10, D. 22

Satipaṭṭhāna (= *sati-upaṭṭhāna*) literally means 'the By-standing of Mindfulness' or Presence of Mindfulness. There are four Applications of Mindfulness : Contemplation on the Body, on the Feelings, on Mind, and on Mind-Objects. They are illustrated by a number of very significant Concentration-Exercises and Insight-Exercises, so that this Sutta is by all the Buddhists rightly considered as the most important portion of the whole Sutta-Piṭaka and the quintessence of the whole meditation practice.

Once the Blessed One dwelt in the country of the Kurus, near the little market town called Kammāsa-damma. There the Blessed One addressed the monks. "Monks" said he. "Venerable One!" replied those monks to the Blessed One. And the Blessed One said :

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and to the realization of Nibbāna, is the four Applications of Mindfulness. And which are these four ?

Herein the monk dwells in contemplation on the Body, on Feelings, on Mind, and on Mind-objects, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

1. Contemplation on the Body

But, how does the monk dwell in contemplation on the Body ? Herein the Monk retires to the forest, to the foot of a tree, or to a solitary place, sits himself down, with legs crossed, body erect, and with mindfulness fixed before him.

(In - and Out-Breathing) Mindful he breathes in, mindful he breathes out. When making a long

inhalation, he knows : ' I make a long inhalation'; when making a long exhalation, he knows : ' I make a long exhalation', etc.

For details see p. 92ff.

(Four Postures) And further, whilst going, standing, sitting, or lying, the monk understands (according to reality) the expressions : ' I go' ; ' I stand' ; ' I sit' ; ' I lie down'. He understands any position of the body.

The monk understands that there is no living being, no real Ego, that goes, stands etc., but that it is by a mere figure of speech that one say : ' I go', ' I stand ' etc.

(Mindfulness and Clear Consciousness) And further, the monk is clearly conscious in going and coming; clearly conscious in looking forward and backward ; clearly conscious in bending and stretching ; clearly conscious in using his robes and almsbowl ; clearly conscious in eating, drinking, chewing and tasting ; clearly conscious in discharging excrement and urine ; clearly conscious in walking, standing, sitting, falling asleep and awakening ; clearly conscious in speaking and keeping silent.

(Loathsomeness) And further, the monk contemplates on this body, from the sole of the foot upward, and from the top of the hair downward, etc.

For details s. § 91.

(Elements) And further, the monk contemplates this body with regard to the elements: ' This body consists of the solid, fluid, heating and windy elements. Just as a skilled butcher or butcher's apprentice, who has slaughtered a cow and divided it into separate portions, should sit down at the junction of four highroads ; just so does the monk contemplate this body with regard to the elements.'

For details see § 128; B. Dict.: *dhātuvaṅṅatthāna*.

(Cemetery) And further, just as if the monk should see a corpse thrown into the burial-ground, one, two or three days dead, swollen up, blue-black in colour, full of corruption.....

- a corpse eaten by crows, hawks or vultures.....
- a framework of bones, flesh hanging from it, bespattered with blood, held together by the sinews.....
- a framework of bones, stripped of flesh, bespattered with blood, held together by the sinews.....
- a framework of bones, without flesh and blood, but still held together by the sinews.....
- bones, disconnected and scattered in all directions.....
- bones, bleached and resembling shells.....
- bones heaped together, after the lapse of years.....
- bones weathered and crumbled to dust ; he draws the conclusion as to his own body : ‘This my body too has this nature, this destiny, cannot escape it’.

See § 80

Thus he dwells in contemplation with regard to his own and the external bodies. He beholds how bodies arise, and pass away. ‘A body is there’ : this clear consciousness is present in him, because of his knowledge and mindfulness ; and he lives independent, unattached to anything in the world. Thus the monk dwells in contemplation on the body.

The monk knows : ‘A body is there, but no living being, no individual, no woman, no man, no self, nothing that belongs to a self; neither a person, nor anything belonging to a person.’ (Com.).

2. Contemplation on Feelings

But how does the monk dwell in contemplation on the Feelings?

In experiencing feelings, the monk knows : ' I have an agreeable feeling.....a disagreeable feeling.....an indifferent feeling.....a worldly agreeable feeling.....an unworldly agreeable feeling.....a worldly disagreeable feeling.....an unworldly disagreeable feeling.....a worldly indifferent feeling.....an unworldly indifferent feeling.

Thus he dwells in contemplation with regard to his own feelings, or feelings of others, or both feelings. He beholds how feelings arise, or how they pass away, or how they arise and pass away. 'Feelings are there': this clear consciousness is present in him, because of his knowledge and mindfulness ; and he lives independent, unattached to anything in the world. Thus the monk dwells in contemplation on feelings.

The monk understands that the expression 'I feel' has no validity except as an expression of 'common speech' (*vohāra-vacana*), and that, in the 'ultimate sense' (*paramattha*), there are only feelings, but no Ego, no person, no experiencer of the feelings.

3. Contemplation on the Mind

But how does the monk dwell in contemplation on the Mind? Herein the monk knows when the mind is greedy or not greedy, angry or not angry, deluded or undeluded, cramped or scattered, developed or undeveloped, surpassable or unsurpassable, concentrated or unconcentrated, freed or unfreed.....

4. Contemplation on the Mind-Objects

(Hindrances) But how does the monk dwell in contemplation on the Mind-Objects? Herein the monk dwells in contemplation on the Mind-Objects, such as the five Hindrances. He knows when there is Sensual Lust in him.....Anger.....Torpor and Drowsiness.....

Restlessness and Worry.....Sceptical Doubt, or when these things are not in him.....knows how they come to arise ; knows how, once arisen, they are overcome ; knows how, once overcome, they do not rise again in the future.

(Five groups) And further, the monk knows what Corporeality Feeling Perception Mental formations...Consciousness is, how it arises, and how it passes away.....

(Six Bases) And further, the monk knows eye and visual objects.....ear and sounds.....nose and odours... tongue and tastes.....body and body-impressions..... mind and mind-objects : and he knows the fetter that arises in dependence of them ; knows how the fetter is overcome, and how the abandoned fetter does not arise again in the future.

(Seven Elements of Enlightenment). The monk knows when there is Mindfulness in him.....Investigation of the Truth.....Energy.....Enthusiasm (Rapture)..... Tranquillity Concentration Equanimity ; knows when these things are not in himknows how they come to arise, and how they are fully developed.

(Four Noble Truths) The monk knows according to reality, what Suffering is.....the Origin of sufferingthe Extinction of suffering.....the Path that leads to the extinction of suffering.

Thus he dwells in contemplation on the Mind-Objects, either with regard to his own person, or to other persons, or to both. He beholds how the Mind-Objects arise, and how they pass away, beholds the arising and passing away of Mind-Objects. 'Mind-Objects are there' this clear consciousness is present in him because of his knowledge and mindfulness ; and he lives independent, unattached to anything in the world. Thus does the monk dwell in contemplation of the Mind-Objects.

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and the realization of Nibbāna, is these four Applications of Mindfulness.

§130

THE EIGHT DELIVERANCE (*vimokkha*)

A. VIII. 66; D. 23

There are eight Deliverances, O monks ; and which are these ?

(1) While remaining in the fine-material sphere (*rūpī*) one perceives corporeal forms ; this is the first deliverance.

(2) Not perceiving corporeal forms on one's own person, one perceives corporeal forms externally : this is the second deliverance.

(3) By thinking of the Beautiful, one is filled with confidence : this is the third deliverance.

(4) Through the total overcoming of the corporeality-perceptions, the vanishing of the reflex-perceptions, and the non-attention to the multiformity-perceptions, with the idea 'Boundless is space,' one reaches the sphere of Boundless Space and abides therein : this is the fourth deliverance.

(5) Through the total overcoming of the sphere of boundless space, and with the idea 'Boundless is consciousness,' one reaches the Sphere of Boundless Consciousness and abides therein : this is the fifth deliverance.

(6) Through the total overcoming of the sphere of boundless consciousness, and with the idea 'Nothing is there,' one reaches the Sphere of Nothingness and abides therein ; this is the sixth deliverance.

(7) Through the total overcoming of the sphere of nothingness, one reaches the Sphere of Neither-Perception-Nor-Nonperception and abides therein: this is the seventh deliverance.

(8) Through the total overcoming of the sphere of neither-perception-nor-nonperception one reaches the Extinction of Perception and Feeling and abides therein: this is the eighth deliverance.

These, O monks, are the eight kinds of deliverance.

About 1—3 s. § 78 and B. Dict: *abhibhīyatana*; about 4—7 s. § 119ff.

§131

Ten Contemplations (*Girimānanda-Sutta*)

A. X. 60

Once the Blessed One dwelt in the Jeta Grove near Sāvattī, in the monastery of Anāthapiṇḍika. Now, at that time the venerable Gīrīmānanda was sick, suffering, attacked by a serious disease. And the venerable Ānanda went to the Blessed One, saluted him reverentially, and sitting on one side said:

“The venerable Gīrīmānanda, O Venerable One, is sick, suffering, attacked by a serious disease. Good would it be, if the Venerable One, out of compassion, would go to see him.”

If you, Ānanda, would go to the monk Gīrīmānanda and recite to him ten contemplations, it may be that, after hearing them, the sickness of the monk Gīrīmānanda will stop at once. And which are these ten contemplations? They are: the contemplation on Impermanency, Impersonality, Loathsomeness, Misery, Overcoming, Detachment, Extinction, Unattractiveness of the whole world, Impermanency of all Formations, and In- and Out-Breathing.

But, what, Ānanda, is the contemplation on ‘Impermanency’? In that case the monk goes to the forest, to the foot of a tree, or to an empty hut and considers

thus : ‘ Impermanent is Corporeality, impermanent is Feeling, impermanent is Perception, impermanent are the mental Formations, impermanent is Consciousness’. Thus he dwells in the contemplation on the impermanency of the five Groups forming the objects of Clinging. This is called the contemplation on impermanency.

§132 But what, Ānanda, is the contemplation on ‘ Impersonality’? In that case the monk considers thus: ‘ Impersonal are eye and visible forms, ear and sounds, nose and odours, tongue and tastes, body and body-impressions, mind and mind-objects.’ Thus he dwells in contemplation on impersonality with regard to these personal and external bases. This is called the contemplation on impersonality.

§133 But what, Ānanda, is the contemplation on ‘ Loathsomeness ’? In that case the monk contemplates on this body, from the sole of the foot upward, and from the top of the hair downward, with a skin stretched over it, and filled with many impurities : ‘ This body consists of hairs of the head and of the body, of nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, diaphragm, spleen, lungs, intestines, mesenteryThis is called the contemplation on loathsomeness.

For details s. page 90f.

§134 But what, Ānanda, is the contemplation on ‘ Misery’?In that case the monk considers thus: ‘ Truly, full of sickness is this body, full of misery. Many kinds of suffering arise in this body, such as : disease of eye, ear, nose, tongue, body, head, shell of the ear, mouth, teeth, cough, asthma, nasal catarrh, inner heat, fever, belly ache, swoon, diarrhoea, pricking, cholera, leprosy, swelling, skin-eruption, consumption, epilepsy, scurvy, scabies, scurf, demoniac possession, bilious disease, diabetes, palsy (piles?), boils, fistula, diseases brought about by bile, phlegm, gases or their combination, due to climatic changes, irregular living or accidents,

or due to Karma, further cold, heat, hunger, thirst excrement and urine.’ Thus he dwells in contemplation on the misery of this body. This is called the contemplation on misery.

§135 But what, Ānanda, is the contemplation on ‘Overcoming’? Here the monk does not allow a thought of lust, ill-will or cruelty, or all the many other evil and unwholesome mental things continually arising, to take a footing, he overcomes them, dispels them, destroys them, annihilates them. This is called the contemplation on overcoming.

§136 But what, Ānanda, is the contemplation on ‘Detachment’? In that case the monk betakes himself to the forest, the root of a tree, or an empty hut and considers thus: ‘This is Peace, this is the Sublime, namely the standstill of all Karma-formations, the abandoning of all substrata of existence, the vanishing of craving, detachment, Nibbāna.’ This is called the contemplation on detachment.

§137 But what, Ānanda, is the contemplation on ‘Extinction’? Here the monk considers thus: ‘This is Peace, this is the Sublime, namely the standstill of all Karma-formations, the abandoning of all substrata of existence, the vanishing of craving, extinction, Nibbāna.’ This is called the contemplation on extinction.

§138 But what, Ānanda, is the contemplation on the ‘Unattractiveness of the whole world’? Whatever exists in the mind of an inclination and clinging to this world, of proclivity, adherence and bias, all this the monk abandons, keeps away from it, does not cling to it. This is called the contemplation on the unattractiveness of the whole world.

§139 But what, Ānanda, is the contemplation on the ‘Impermanence of all formations’? There the monk feels horror, disgust and aversion with regard to all formations. This is called the contemplation on the impermanence of all formations.

§140 But what, Ānanda, is the contemplation on ‘In- and Out-Breathing’? In that case the monk betakes himself to the forest, the root of a tree, or an empty hut, sits himself down, cross-legged, body erect, with attentiveness fixed before him. And with attentive mind he breathes in, with attentive mind he breathes out. This is called the contemplation on In- and Out-Breathing.

Here follow the 16 breathing exercises which are given in detail at § 92.

Having heard these ten contemplations from the Blessed One, the venerable Ānanda went to the venerable Girimānanda and recited these ten contemplations to him. But, as soon as the venerable Girimānanda had heard these ten contemplations, his illness at once subsided. And the venerable Girimānanda rose from his sick-bed, and forthwith his illness was overcome.

§141

Overcoming and Developing

A. VI. 107—16

...The idea of loathsomeness (of the body) must be developed to overcome greed; all-embracing kindness, to overcome hatred; wisdom, to overcome delusion.....

Good conduct in works, words and thoughts must be developed to overcome bad conduct in works, words and thoughts.....

The thought of renunciation must be developed to overcome sensual thought, the hateless thought to overcome the hateful thoughts, the harmless thought to overcome the cruel thoughts.....the idea of impermanency to overcome happiness-belief, the idea of impersonality to overcome personality-belief, right views to overcome wrong views...altruistic joy to overcome

ill-humour, harmlessness to overcome cruelty, right conduct to overcome wrong conduct.....contentedness to overcome discontentedness.....mental clearness to overcome mental confusion.....frugality to overcome avarice.....mild manners to overcome rude manners, good companionship to overcome bad companionship, contemplation on in- and out-breathing to overcome mental distractedness.....mental tranquillity to overcome restlessness, mental control to overcome lack of control, vigilance to overcome negligence.

§142

THE FIVE SPIRITUAL POWERS (*abhiññā*)

A. V. 23

These are

- (1) Magical Powers (*iddhi*),
- (2) Divine Ear (*dibba-sota*),
- (3) Penetrating the Hearts of Others (*ceto-pariya-ñāṇa*),
- (4) Remembering Former Births (*pubbe nivāsānussati*),
- (5) Divine Eye (*dibba-cakkhu*),
- (6) Extinction of all Biases (*āsava-kkhaya*).

(1—5) are mundane (*lokiya*) and, like the Jhānas, not necessary for attaining deliverance, while (6) is supermundane (*lokuttara*) and identical with the path and fruit of Holiness ; (4—6) are also known as the Threefold Wisdom (*te-vijjā*).

The first five Spiritual Powers (*abhiññā*) are the result of extraordinary spiritual training. To gain these, one should at first master the four Jhānas, of which the 4th Jhāna forms the foundation (*pādaka-jjhāna*) to the five spiritual powers. Their real purpose, according to Vis., should be to facilitate the development of Insight (*vipassanā*). For detailed explanation s. Vis. XII. XIII.

§143

.....There are five moral defilements, O monks, by which defiled, the mind is neither pliable, nor supple, nor limpid, but unyielding and not well directed to the Extinction of Biases (*āsavakkhaya*). And which are these five ?

They are : Sensual lust, Ill-will, Torpor and Languor, Restlessness and Worry, and Sceptical Doubt. As soon, however, as mind is freed from these five Defilements (usually called 'Mental Hindrances' ; s. § 129, 4), it is pliable, supple, limpid, no longer unyielding, and well directed to the extinction of biases. Now, to which ever of the phenomena attainable through wisdom one directs the mind for comprehending them wisely, herein one will attain the faculty of comprehending them, whenever the conditions are present.

For full details s. B. Dict.: *abhiññā*.

C
WISDOM
(Paññā)

C WISDOM

(*Paññā*)

Now we come to the 3rd stage on the Path to Deliverance, namely the Development of Wisdom (*paññā-bhāvanā*). The specific Buddhist wisdom pertaining to the Eightfold Path is the Insight-Wisdom (*vipassanā-paññā*) which, like lightning suddenly arises and penetrates to the true nature of all existence, i.e. the Impermanency, Unsatisfactoriness and Impersonality (*anicca, dukkha, anattā*) of those five Groups of Phenomena (*khandha*) constituting existence, namely : Corporeality, Feeling, Perception, Mental Formations, and Consciousness. And only this penetrating Insight-Wisdom fully developed leads to the immediate attaining of the four Supermundane Paths of Stream-Entrance, Once-Return, Non-Return, and Holiness, or Arahatsip (s. B. Dict: *ariya-puggala*).

In Vis. XI it is said : “ Wisdom has as characteristic the penetrating of the nature of things. Its essence (function) consists in dispelling the darkness of ignorance that veils the true nature of things. Its manifestation consists in Undeludedness, its foundation is Concentration (*samādhi*) according to the words : ‘ He whose mind is concentrated, knows and sees things according to reality.’ ”

With regard to the sources of Wisdom, one distinguishes three kinds, according to the following text :

§145

Three kinds of Wisdom

D. 33

There are three kinds of wisdom : wisdom due to one's own thinking (*cintā-mayā-paññā*), wisdom due to instruction (*suta-mayā-paññā*), wisdom due to mental development (*bhāvanā-mayā-paññā*).

Vibh. XVI explains : “ What now is the wisdom due to one's own thinking? Be it in the way of some work, or of art, or science, be it the true conception, view, confidence, opinion, understanding or fondness of the truth that teaches that corporeality etc. are something impermanent, unsatisfactory, impersonal : such wisdom is due to one's own thinking. If, however, it has been learnt from others, it is called wisdom due to instruction, while the wisdom of one who has entered Jhāna, is called the wisdom due to mental development.”

Only the Insight-Wisdom, associated with the four kinds of supermundane path- and fruit-consciousness, is called 'supermundane' (*lokuttara*) ; any other wisdom is 'mundane' (*lokiya*).

The objects of Insight-Wisdom are :

The five Groups of existence (*khandha*; see below),

The twelve Bases (*āyatana*; see p. 142ff.),

The eighteen Elements (*dhātu*; see p. 144),

The twenty-two Faculties (*indriya*; see p. 145),

The four Truths (*sacca*; see p. 150ff.),

The Dependent Origination (*paṭicca-samuppāda*; see p. 158)

§146

THE FIVE GROUPS OF EXISTENCE

(*khandha*)

What, O monks, are the five Groups of existence? Whatever there are of corporeal things, past, present, or future, one's own or external, gross or subtle, lofty or low, far or near, that all belongs to the corporeality-group. Whatever there is of feeling.....of perception of mental formations of consciousnessall that belongs to the consciousness-group.

S. V. 10

When certain things we find combined,
We speak of 'chariot', speak of 'car'.
Just so, when these five groups appear,
We use the designation 'Man'.

S. XXII. 95

.....Suppose a man who is not blind were to behold the many bubbles on the Ganges as they are driving along ; and he should watch them, and carefully examine them. After carefully examining them, they will appear to him empty, unreal and unsubstantial. In exactly the same way does the monk behold all corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near. And he watches them, and

examines them carefully; and, after carefully examining them, they appear to him empty, unreal, and unsubstantial.....

The body's like a lump of foam,
The feelings like a water-bubble,
Perception like a void mirage,
Formations like a plantain tree,
And consciousness like jugglery.

§147

S. XXII. 56

I. But what, O monks, is the Corporeality-Group (*rūpa-kkhandha*)? It is the four primary Elements and the corporeality depending on them.

The Four Elements (*dhātu*) are : The Solid, Liquid, Heat, Motion (see § 128).

The Dependent Corporeality (*upādā-rūpa*) consists of
1—5 five physical sense organs.

6—9 Physical objects of seeing, hearing, smelling, tasting. The objects of body-impression are not enumerated here, as they are identical with the already mentioned Solid, Heat, and Motion element recognizable through the sensations of pressure, touch, cold, heat, pain etc.

10, 11 Femininity, Virility.

12 Physical Vitality (*jīvitindriya*).

13 Physical Base of Mind (cf B. Dict. *hadaya-vatthu*)

14, 15 Bodily and Verbal Expression (*kāya-viññatti, vaci^o*)

16 Space (delimitation).

17—23 Bodily Agility, Plasticity, Tractability, Growth, Continuity, Decay, Impermanence.

24 Nutriment.

§148 II. But what, O monks, is the Feeling-Group (*vedanā-kkhandha*)? There are six kinds of feelings : feeling due to visual impression, to sound impression, to smell impression, to taste impression, to body impression, to mental impression,

The threefold (or fivefold) division is: (bodily or mental) pleasant feeling, (bodily or mental) painful feeling, indifferent feeling. Cf. § 160.

§149 III. But what, O monks, is the Perception-Group (*saññā-kkhandha*)? There are six kinds of perception : perception of visible forms, sounds, odours, tastes, bodily impressions, mental impressions.

§150 IV. But what, O monks, is the Mental-Formation-Group (*sankhāra-kkhandha*)? There are six kinds of volitions (*cetanā*) : regarding visible forms, sounds odours, tastes, bodily and mental impressions.

In Vis. XIV there are distinguished 52 mental factors, or concomitants of consciousness (*cetasika*), of which, as shown above, Feeling and Perception are counted as separate groups, while the remaining 50 mental factors, led by volition (*cetanā*, i.e. *sankhāra*), are collectively taken as the 'group of mental formations'.

These consist of :—

11 *General* ones, i.e.

5 *primary*, inseparably associated with all consciousness: Impression, Volition, Mental Vitality, Concentration, Advertence (*manasi-kāra*).

6 *secondary*, (occasionally associated): Thought Conception, Discursive Thinking, Determination, Energy, Interest, Intention.

25 *Lofty* ones, i.e.

19 *primary* : Faith, Mindfulness, Moral Shame, Conscience, Greedlessness etc.

6 *secondary* (occasionally associated): Compassion, Altruistic Joy, Wisdom, (deliberate) Abstaining from bad deeds, bad speech and bad livelihood.

14 *Karmically Unwholesome* ones, i.e.

4 *primary*, associated with all unwholesome consciousness : Delusion, Shamelessness, Unconscientiousness, Restlessness.

10 *secondary*, occasionally, associated : Hate, Envy, Stinginess, Worry, Greed, Evil, View, Conceit, Torpor, Languor, Sceptical Doubt.

§151 V. But what, O monks, is the Consciousness-Group (*viññāṇa-kkhandha*)? There are six kinds of consciousness : eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

said by the Blessed One : ‘ He who knows the Dependent Origination, knows the Truth (*dhamma*) ; and he who knows the Truth, knows the Dependent Origination.’ And of dependent origin are these five groups of existence.

§153

Inseparability of Mental Groups

M. 43

Whatever, O brother, there is of Feeling, Perception and Consciousness, are these things associated one with another, or are they dissociated; and is it possible to separate them one by one, and show their difference ?

Whatever there is of Feeling, Perception and Consciousness, these things are associated with each other, not dissociated; and not possible is it to separate them one by one, and show their difference. Whatever one feels, that one perceives; and whatever one perceives, of that one is conscious. Hence, these things are associated, not dissociated; and not possible is it to separate them one by one, and show their difference.

S. XXII. 54

If, O monks, consciousness continues to be directed towards Corporeality, is based on corporeality, supported by it and accompanied by inclination to pleasure, then consciousness will come to growth, increase, and development. If consciousness continues to be directed towards Feeling.....Perception.....mental Formations, is based thereon, supported thereby and accompanied by inclination to pleasure, then consciousness will come to growth, increase. and development.

§154

THE TWELVE BASES (*āyatana*)

The 12 Bases, or fundamental conditions of all mental processes, consist of the five physical sense-organs and the corresponding five external physical sense-objects while the 6th is consciousness, the 12th a physical or mental object.

1. Visual organ (eye)	7. Visible object (physical)
2. Acoustic „ (ear)	8. Sound
3. Olfactory „ (nose)	9. Odour
4. Gustatory „ (tongue)	10. Taste
5. Bodily „ (body)	11. Bodily impression
6. Mind-Base,, (<i>manâyatana</i>)	12. Mind object (<i>dhamma</i>)

D. 33

There are six bases of one's own: eye, ear, nose, tongue, body and mind base; and there are six external bases; form, sound, odour, taste, bodily impression, mental impression.

For details s. Guide II (ii) or B. Dict: *âyatana*. The physical organs refer here to their respective particular sensitivity and not, e.g., to the entire eye ball, etc.

§155

“The visible object (*rûpa*) is that physical phenomenon that responds to the visual organ and appears as blue, yellow, red, light, dark.....and through which conditioned, dependent on the visual organ, visual impression etc. arise” (Dhs. § 617—20).

Mind-Base (*manâyatana*) is a collective term for the five classes of sense-consciousness, the Mind-Element (*mano-dhātu*; s. next chap.) and Mind-Consciousness-Element (*mano-viññāṇa-dhātu*; s. next chap.). ‘Subconsciousness’ (*bhavanga-citta*) is included in this base and is considered as the ‘Door of Mind’ (*mano-dvāra*), while the five physical sense-organs are the doors for the five kinds of sense-consciousness.

§156

M. 38

The arising of consciousness is dependent upon conditions; and without these conditions no consciousness ever arises. And upon whatever conditions the arising of consciousness is dependent, after these it is called.

If the arising of consciousness is dependent on eye and form, it is called eye-consciousness; if on ear and sound: ear-consciousness; if on nose and odour: nose-consciousness; if on tongue and taste; tongue-consciousness; if on body and bodily impression: body-consciousness; if on mind and mind-object: mind-consciousness.

‘ Empty village ’, O monks, is a name for one’s own sense bases. When a monk, a wise, learned, prudent man, examines these bases with regard to eye, ear, nose, tongue, body and mind, then these things appear to him perfectly desolate, vain and empty.

‘ Village robbers ’, O monks, is a name for the six external bases. For the eye, O monks, is attacked by pleasant and unpleasant forms, the ear by pleasant and unpleasant sounds, the nose by pleasant and unpleasant odours.....the mind by pleasant and unpleasant mind-objects.

§157

THE EIGHTEEN ELEMENTS (*dhātu*)

M. 115

There are, Ānanda, 18 Elements :

1. Eye	10. Taste
2. Ear	11. Bodily Impression
3. Nose	12. Mind-Object
4. Tongue	(<i>dhamma</i>)
5. Body	13. Eye-consciousness
6. Mind-Element	14. Ear ”
(<i>mano-dhātu</i>)	15. Nose ”
7. Visible Form	16. Tongue ”
8. Sound	17. Body ”
9. Odour	18. Mind ”
	(<i>mano-viññāṇa</i>)

1—5 and 7—12 are identical with the corresponding 11 Bases.—‘Mind-Element’ (6), however, is not identical with ‘Mind-Base’, but is only that conscious element that performs the function of Advertence (*āvajjana*) and Reception (*sampaticchana*) of the sense-object (s. Table 39, 55, 70 in B. Dict.).—18, in its widest sense, comprises all consciousness except the five kinds of sense-consciousness.

Mind-Element is always associated with Thought-Conception and Discursive Thinking (*vitakka-vicāra*), while the Mind-Consciousness-Element is sometimes free from it (e.g. in the 2nd—4th Jhāna).

Two elements, namely, Mind-Consciousness and Mind-Object, may be either karmically wholesome (*kusala*), unwholesome (*akusala*), or neutral (*avyākata*).

According to Vis. XV, the arising of the six kinds of sense-consciousness is explained by the Early Masters thus: "Conditioned through eye, visual object, light and mental advertence (*āvajjana*) arises the eye-consciousness.....conditioned through ear, sound, ear-drum and mental advertence, the ear-consciousness.....conditioned through nose, olfactory object, air and mental advertence, the nose-consciousness.....conditioned through tongue, gustatory object, humidity and mental advertence, the tongue-consciousness.....conditioned through body, body-impression, earth-element and mental advertence, the body-consciousness.....conditioned through Subconsciousness (*bhavanga-mano*), mind-object and mental advertence, the mind-consciousness.

About the process of sense-perception s. Guide II (iii).

It may here be stated that the 18 elements, just as the 12 bases, comprise everything mental and corporeal, in other words, the whole world.

§158

THE TWENTY-TWO FACULTIES (*indriya*)

There are 22 Faculties, partly physical, partly mental, or ethical, which are enumerated and explained in the Sutta and Abhidhamma ; only the last 3 supermundane faculties are merely enumerated in the Sutta, but not explained. They are:

- | | | |
|--|---|-------------------------------|
| 1. Eye | } | The 6 Sense-Bases |
| 2. Ear | | |
| 3. Nose | | |
| 4. Tongue | | |
| 5. Body | | |
| 6. Mind | | |
| 7. Femininity | } | Sex |
| 8. Virility | | |
| 9. Vitality (bodily or mental) | } | The 5 kinds of Feeling |
| 10. Bodily ease (<i>sukha</i>) | | |
| 11. „ pain (<i>dukkha</i>) | | |
| 12. Glad-mindedness (<i>somanassa</i>) | | |
| 13. Sad-mindedness (<i>domanassa</i>) | | |
| 14. Indifference (<i>upekkhā</i>) | } | The 5 Mental Faculties |
| 15. Faith (<i>saddhā</i>) | | |
| 16. Energy (<i>viriya</i>) | | |
| 17. Attentiveness (<i>saṅgi</i>) | | |
| 18. Concentration (<i>samādhi</i>) | | |
| 19. Wisdom (<i>paññā</i>) | } | The 3 Super-mundane Faculties |
| 20. The thought: 'I shall come to know the yet Unknown' (<i>an-aññātāñ-ñas-sāmi t'indriya</i>) | | |
| 21. Perfect Wisdom, or 'Gnosis' (<i>aññā</i>) | | |
| 22. The faculty of 'One who has understood' (<i>aññātāv' indriya</i>) | | |
- About the details s. Guide V.

(1—5) There are six faculties (sense-organs), O monks: the eye-organ, ear-organ, nose-organ, tongue-organ, body-organ, mind-organ.

All the monks and priests, who do not, according to reality, understand the arising and extinction of these six faculties, nor their enjoyment and misery, nor the escape therefrom, all these are amongst the monks not considered as monks, amongst the priests not considered as priests; nor will those venerable ones, already during life-time, themselves understand the goal of monkhood and priesthood, nor realize it and make it their own.

All those monks, however, who, according to reality, understand the arising and extinction of these six faculties, and their enjoyment and misery, and the escape therefrom, they all are amongst monks considered as monks, amongst priests considered as priests. And all these worthy ones will, already during life-time, themselves understand the goal of monkhood and priesthood realize it and make it their own.

S. XLVIII. 42

(1—5) Five faculties (sense-organs) have different fields and different objects, and none of these faculties partakes of the field and objects of the other. These faculties are: eye, ear, nose, tongue, and body.

For those five faculties, however, mind forms a support, and mind partakes of their fields and objects.

S. XLVIII. 22

(7—9) There are three faculties, O monks: femininity, virility, and vitality.

S. XLVIII. 38

(10—14) There are five faculties (Feelings), O monks: (bodily) ease, (bodily) pain, glad-mindedness, sad-mindedness and indifference.

Upekkhā (Indifference), is here not identical with the lofty and ethical 'Equanimity', though both are called by the same Pali name. *Upekkhā*, as indifferent Feeling, belongs to the Feeling-Group, while *upekkhā*, as an ethical quality (Equanimity), belongs to the mental Formation-Group.

But what, O monks, is the faculty of Bodily Ease (*sukh'indriya*)? Whatever is bodily pleasant and agreeable, pleasant and agreeable feeling due to bodily impression, this is called the faculty of Bodily Ease.

And what, O monks, is the faculty of Bodily Pain (*dukkh'indriya*)? Whatever is bodily painful and disagreeable, painful and disagreeable feeling due to bodily impression, this is called the faculty of Bodily Pain.

And what, O monks, is the faculty of Glad-Mindedness (*somanass'indriya*)? Whatever is mentally pleasant and agreeable, pleasant and agreeable feeling due to mental impression, this is called the faculty of Glad-Mindedness.

And what, O monks, is the faculty of Sad-Mindedness (*domanass'indriya*)? Whatever is mentally unpleasant and disagreeable, unpleasant and disagreeable feeling due to mental impression, this is called the faculty of Sad-Mindedness.

And what, O monks, is the faculty of Indifference (*upekkh'indriya*)? What there is of bodily or mental feeling neither pleasant nor unpleasant, this is called the faculty of Indifference.

Now, what concerns the faculty of Bodily Ease and the faculty of Glad-Mindedness, they are both to be considered as 'pleasant feeling' (*sukhā vedanā*). And what concerns the faculty of Bodily Pain and the faculty of Sad-Mindedness, they are both to be considered as 'painful feeling' (*dukkhā vedanā*). What, however, concerns the faculty of Indifference, this is to be considered as 'neither pleasant nor painful feeling' (*adukkha-m-asukhā vedanā*).

Thus these five faculties, being five, become three ; and having become three, they again become five, according to the way of presentation.

S. XLVIII. 32

Whenever, O monks, the noble disciple, according to reality, has understood the arising and vanishing of these five faculties (feelings), as well as their enjoyment and misery, and the escape therefrom, then, it is said of this noble disciple that he has entered the Stream (*sotāpanna*), for ever escaped the states of woe and is assured of final enlightenment.

S. XLVIII. 10

(15—19) There are five (mental) faculties, O monks. They are: faith, energy, mindfulness, concentration, and wisdom.

But what is the faculty of Faith (*saddhā*)? Herein the noble disciple is filled with faith. He has confidence in the Enlightenment of the Perfect One, thus namely : ‘ This Blessed One is truly holy, enlightened, perfect in knowledge and conduct, sublime, the knower of the worlds, the incomparable leader of men to be trained, the Master of men and gods, the Enlightened One, the Blessed One.’ This, O monks, is called the faculty of faith.

But what is the faculty of Energy (*virīya*)? Herein the noble disciple incites his mind to overcome the unwholesome things and gain the wholesome things, is steadfast, of untiring effort; and with regard to the wholesome things he does not neglect his duties. He incites his will to avoid the arising of evil, unwholesome things not yet arisen—to overcome the evil, unwholesome things already arisen—to awaken the wholesome things not yet arisen—to maintain the wholesome things already arisen, not to let them disappear, but to bring them to growth, to maturity and to full perfection of development; and he strives, puts forth his energy, strains his mind and struggles. This, O monks, is called the faculty of energy.

And what is the faculty of Mindfulness (*sati*)? There the noble disciple is endowed with highest mindfulness and prudence. What long ago has been done or spoken,

he remembers and recalls it to his mind.—With regard to the body he dwells in contemplation on the body, with regard to feelings in contemplation on feeling, with regard to mind in contemplation on the mind, with regard to mind-objects in contemplation on mind-objects, full of energy, clearly conscious and attentive, after putting away worldly greed and grief. This, O monks, is called the faculty of mindfulness.

And what is the faculty of Concentration (*samādhi*)? There the noble disciple, based on detachment, gains concentration and one-pointedness of mind. Detached from sensual objects, detached from unwholesome things, he enters into the 1st Jhāna.....the 2nd Jhāna.....the 3rd Jhāna.....the 4th Jhāna... This, O monks, is called the faculty of concentration.

And what is the faculty of Wisdom (*paññā*)? There the noble disciple is wise, endowed with wisdom leading to twofold blessing (in this and the next world), the noble wisdom, the penetrating wisdom, leading to complete extinction of suffering. And according to reality he knows what is Suffering, what is the Origin of Suffering, what is the Extinction of Suffering, what is the Path that leads to the extinction of suffering.

S. XLVIII. 8

By what, O monks, is the faculty of Faith to be understood? By the four characteristics of Stream-Entering.

By what the faculty of Energy? By the four Right Efforts (s. § 16 and § 50).

By what the faculty of Mindfulness? By the four Applications of Mindfulness (see § 129).

By what the faculty of Concentration? By the four Jhānas.

By what the faculty of Wisdom? By the four Noble Truths.

The four Characteristics of Stream-Entering are : unshakable faith in the Enlightened One, the Law, the Community of Holy Disciples, and perfect morality. There are also four other characteristics given in the Sutta-Piṭaka, namely : friendship with noble persons, listening to the noble doctrine, wise consideration, and living in accordance with the doctrine.

§162

S. XLVIII. 7

(20—22) There are three supermundane faculties, O monks ; the feeling of assurance ‘ I shall come to know the yet Unknown ’ ; the faculty of Highest Wisdom ; the faculty of the One who has Understood. These are the three faculties.

The 1st of these 3 supermundane faculties is associated with the supermundane Path of Stream-Entrance (s. B. Dict: *ariya-puggala*) and forms the foundation to the attainment of Holiness.

The 2nd faculty ‘ Highest Wisdom ’ (*aññā*) is associated with the ‘ Fruit of Stream-Entrance ’, and also with the Path and Fruit of ‘ Once-Return ’ and ‘ Non-Return ’ and the ‘ Path of Holiness ’.

The 3rd faculty of the ‘ One who has understood ’ is associated with the ‘ Fruit of Holiness ’.

Of the 22 faculties 1—5, 7, 8 are corporeal. 9 is either corporeal or mental. The rest are mental.

1—11 are, as such, karmically neutral (*avyākata*), 13 is karmically unwholesome (*akusala*) for its being associated with hateful consciousness, 12 may be karmically wholesome, unwholesome or neutral. For details s. Khandha-Table : B. Dict.

§163

THE FOUR NOBLE TRUTHS

S. LVI. 1

Develop your mental concentration, O monks ! For the monk who is mentally concentrated, sees things according to reality. And what are these things ?

‘ This is Suffering, ’ thus he understands according to reality.

‘ This is the Origin of suffering, ’ thus he understands according to reality.

150

‘ This is the Extinction of suffering,’ thus he understands according to reality.

‘ This is the Path leading to the extinction of suffering,’ thus he understands according to reality.

Comprehension and Penetration

According to Vis. XVI, the knowledge of the four truths is of two kinds :

(1) Mundane knowledge, consisting in Comprehension (*anubodha*) ;

(2) Supermundane knowledge, consisting in Penetration (*paṭivedha*).

The Penetrating Knowledge is associated with the consciousness of the four stages of Holiness. It penetrates in one and the same moment simultaneously all the four truths. As it is said :

S. LVI. 30

Whoso, O monks, understands Suffering, understands (at the same moment) also the Origin of suffering, the Extinction of suffering, and the Path leading to the extinction of suffering. And whoso understands the Origin of suffering, understands also Suffering, the Extinction of suffering, and the Path leading to the extinction of suffering. And whoso understands the Extinction of suffering, understands also Suffering, the Origin of Suffering, and the Path leading to the extinction of suffering. And whoso understands the Path leading to the extinction of suffering, understands also Suffering, the Origin of suffering, and the Extinction of suffering.

S. LVI. 29

The noble truth of Suffering must be fully comprehended (*pariññeyya*) ; the noble truth of the Origin of suffering must be overcome (*pahātabba*) ; the noble truth of the Extinction of suffering must be realized (*sacchikātabba*) ; the noble truth of the Path leading to the extinction of suffering must be developed (*bhāvetabba*).

In Vis. it is said : “Of the four kinds of mundane comprehension the comprehension of suffering dispels the Personality-View which is due to one’s being steeped in prejudice, the comprehension of the Origin of suffering dispels the view of Self-Annihilation (at death), the comprehension of the extinction of suffering dispels the view of Eternalism, the comprehension of the Path dispels the view of Resultlessness of Action.” Cf. B. Dict. *ditṭhi*.

“ As a disease must one regard Suffering, as the cause of disease the Origin of suffering, as the cure of the disease the Extinction of suffering, as the medicine the Path.”

“ In the highest sense all the 4 truths are to be regarded as empty, for the reason that there is (1) no sufferer, (2) no doer, (3) no liberated One, (4) no pursuer of the Path.” Therefore it is said :

“ Mere suffering exists, no sufferer is found.
The deed is, but no doer of the deed is there.
Nibbāna is, but not the man that enters it.
The Path is, but no traveller on it is seen.

“ Of Permanence, Bliss, Personality and Beauty
Are empty both the first and second truth.
Void of an Ego is the Deathless Realm ;
And void of Bliss, Ego and Permanence, the Path.”

1st Truth

The 1st noble truth is not limited to the actual suffering as feeling, but it teaches that, in consequence of the universal sway of impermanency of all phenomena of existence, even the highest states of bliss are subject to change and dissolution, hence miserable, and unsatisfactory, and that everything in existence carries the germ of suffering. Cf. Yam. (Guide VI. v.)

S. LVI. 13

What now, O monks, is the noble truth of Suffering? The proper answer would be: The five Groups of existence that form the objects of Clinging (*upādāna-kkhandha*), that is to say: the Corporeality-Group, the Feeling-Group, the Perception-Group, the mental Formation-Group, the Consciousness-Group (s. p. 138)

Whoso knows the Dependent Origination, knows the Truth; and whoso knows the Truth, knows the Dependent Origination (see § 168 ff.). Now, of dependent origination are the Five Groups forming the objects of clinging. Thus, whatever there exists of sensual desire, clinging, inclination and enchantment, with regard to these five groups, this is called the Origin of suffering. What, however, with regard to these five groups, there exists of detachment, and of overcoming of craving and will, this is called the Extinction of suffering.

S. XII. 17

Whoso, Kassapa, says that the doer (of a deed) and the receiver of the karmic result, are one and the same person, and thus teaches that suffering has been produced by the being himself that has existed from the very beginning, such a one is seized by the Eternity-View (*sassata-diṭṭhi*).

Whoso, however, says that the doer and the receiver are two different persons, and thus teaches that the suffering by which the one being is overwhelmed, is produced by the other being, such a one is seized by the Annihilation-View (*uccheda-diṭṭhi*).

These two extremes, however, the Blessed One has avoided and shown the truth (of Impersonality and Conditionality) that keeps in the middle between the two, namely :

Through Ignorance conditioned are the Karma-formations, through the Karma-formations: Consciousness (in a new birth); through Consciousness: Mind and Corporeality; through Mind and Corporeality: the Six Bases; through the Six Bases: Impression; through Impression: Feeling; through Feeling: Craving; through Craving: Clinging; through Clinging: the Process of Becoming; through the Process of Becoming

(Karma-Process): Rebirth ; through Rebirth : Decay and Death, sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.

Through the total fading away and extinction of Ignorance, however, the Karma-formations become extinguished ; through extinction of the Karma-formation: Consciousness (in a new birth); through extinction of Consciousness: Mind and Corporeality; through extinction of Mind and Corporeality: the Six Bases; through extinction of the Six Bases: Impression; through extinction of Impression: Feeling; through extinction of Feeling: Craving; through extinction of Craving: Clinging; through extinction of Clinging: the Process of Becoming; through extinction of the Process of Becoming (Karma-Process): Rebirth; through extinction of Rebirth: Decay and Death, sorrow, lamentation, pain, grief and despair. Thus takes place the extinction of this whole mass of suffering.

4th Truth

M. 117 distinguishes a mundane (*lokiya*) and a supermundane (*lokuttara*) Eightfold Path. The latter is present only in the moment of path or fruit of the 4 stages of Holiness.

M. 117

What, O monks, is the noble right concentration (*ariya-sammā-samādhī*) with its foundation and its equipment? There is right understanding, right thought, right speech, right bodily action, right livelihood, right effort, and right mindfulness; and the Onepointedness of Mind (*citta'ekaggatā*) endowed with these seven links of the path, this is called right concentration with its foundation and its equipment.

I tell you, O monks: Right Understanding is of two kinds.

The understanding that alms and offerings are not useless, that there is fruit and result of good and bad actions; that there are such things as this life and the

next life, etc.: this is called the mundane right understanding which yields worldly fruits, and brings good results.

But whatever there is of wisdom and penetration, of right understanding, conjoined with the path (of Stream-Entrance, etc.), the mind being turned away from the world and conjoined with the path, the holy path being pursued: this is called the supermundane right understanding (*lokuttara-sammādiṭṭhi*) which is free from bias, is not of this world, but is supermundane and conjoined with the path.

Now, in understanding wrong understanding as wrong, and right understanding as right, one practises Right Understanding; and in making efforts to overcome wrong understanding, and to arouse right understanding, one practices Right Effort; and in overcoming wrong understanding with attentive mind, and dwelling with attentive mind in the possession of right understanding, one practises Right Mindfulness. Hence, there are three things that accompany and follow upon right understanding, namely: Right Understanding, Right Effort, and Right Mindfulness.

Now, in understanding wrong thought as wrong, and right thought as right, one practises Right Understanding.....Right Speech.....Right bodily Action.....Right Livelihood; and in making efforts to overcome wrong livelihood and to arouse right livelihood, one practises Right Effort; and in overcoming wrong livelihood with attentive mind and dwelling with attentive mind in the possession of right livelihood, one practises Right Mindfulness. Hence, there are three things that accompany and follow upon right livelihood, namely: Right Understanding, Right Effort and Right Mindfulness.

§167

Penetration of the Four Truths

M. 148

There, O monks, someone knows and understands, according to reality, eye, visible object, eye-consciousness, eye-impression, and the agreeable,

disagreeable and indifferent feeling due to the eye-impression; but he does not cling to it. He knows and understands, according to reality, ear.....nose.....tongue.....body.....mind, mind-object, mind-consciousness, mind-impression, and the agreeable, disagreeable and indifferent feeling due to mind-impression; but he does not cling to it; and dwelling unfettered, undeluded, in the contemplation on misery, there comes about the break-up of the five groups forming the objects of clinging; and the craving which, leading to ever new rebirth and accompanied by lust and greed, now here now there finds ever fresh delight, this craving vanishes. Also the vexation, torment and agitation of mind and of mental factors come to disappear. And he experiences happiness of mind and of mental factors.

(1) Now, what there is of understanding in such a one, that counts as right understanding. (2) What there is of thinking in him, that counts as right thought. (6) What there is of effort in him, that counts as right effort. (7) What there is of mindfulness in him, that counts as right mindfulness. (8) What there is of concentration in him, that counts as right concentration. (3—5) But already previously were his bodily Action, his Speech and Livelihood perfectly pure. In this way the noble eightfold path reaches full development.

While, however, developing this Noble Eightfold Path, the four Applications of Mindfulness reach full development, as well as the four Right Efforts, the five Roads to Power, the five Mental Faculties, the five Mental Powers, and the seven Elements of Enlightenment.

About these terms s. B. Dict: *satipaṭṭhāna*, *sammappadhāna*, *iddhipāda*, *indriya*, *bala*, *bojjhanga*.

Two things, however are in him linked as a pair, namely Tranquillity (*samatha*) and Insight (*vipassanā*; s. B. Dict). (1) And those things that are wisely to be comprehended, he wisely comprehends. (2) Those

things that are wisely to be overcome, he wisely overcomes. (3) Those things that are wisely to be realised, he wisely realises. (4) Those things that are wisely to be developed, he wisely develops.

(1) But which things, O monks, are wisely to be comprehended? The answer is: The five Groups forming the objects of Clinging, namely: the Corporeality-Group, the Feeling-Group, the Perception-Group, the mental Formation-Group, the Consciousness-Group. These things are wisely to be comprehended.

(2) But which things, O monks, are wisely to be overcome? Ignorance (*avijjā*) and Craving for existence (*bhava-taṇhā*): these things are wisely to be overcome.

(3) But which things, O monks, are wisely to be realized? Wisdom (*viññā*) and Deliverance (*vimutti*): these things are wisely to be realized.

(4) But which things, O monks, are wisely to be developed? Tranquillity (*samatha*) and Insight (*vipassanā*): these things are wisely to be developed.

The Dawn of Understanding

S. LVI. 37

Just, O monks, as the red morning-sky is the forerunner of the rising sun and its first indication, just so, O monks, is the penetration of the four truths, according to reality, preceded by right understanding; and right understanding is its first indication. For, of him who is filled with right understanding, one may expect that he will, according to reality, understand what is suffering, what is the origin of suffering, what is the extinction of suffering, and what is the path leading to the extinction of suffering.

About the true nature of the eightfold path the reader is referred to B. Dict. *magga*.

(paṭicca-samuppāda)

Whatever has been said by Western authors about this so extraordinarily important doctrine, is nothing but a mere groping about in the dark (Cf App. to Guide). The author's first short treatise on this subject which still, today, proves correct, appeared as a foot-note, in his translation of A. III. 61 (1923). Thereafter followed an essay, based on Vis. XVII, Paṭh. and Com., in which are applied the 24 modes of conditions. It appeared in Singapore 1933, Calcutta 1934 (Maha Bodhi), Kandy (Ceylon) 1937, and as App. to the Guide Colombo 1938. After that appeared the more or less popular lecture on the Paṭicca-samuppāda, held at the Ceylon University, Colombo 1938 (reprinted in Fund.). A short treatise is found in B. Dict.—For a detailed explanation of all the 24 modes of conditionality s. B. Dict. *paccaya*.

The most important Sutta-texts about this subject are found in D. 15; S. II ; and M. 9. 38. In order to give the reader a clear survey of the whole, the following chart is here added:

3 Periods of time	12 Factors or Nidānas	4 Groups of 5 modes each	
Past	1. Ignorance (<i>avijjā</i>) 2. Karmaformations (<i>sankhāra</i>)	Karma-Process (<i>kamma-bhava</i>) 5 karmic causes : 1. 2. 8. 9. 10	Five causes in the past.
Present	3. Consciousness (<i>viññāṇa</i>) 4. Mind & Corporeality (<i>nāma-rūpa</i>) 5. The 6 Bases (<i>āyatana</i>) 6. Impression (<i>phassa</i>) 7. Feeling (<i>vedanā</i>)	Rebirth-Process (<i>uppatti-bhava</i>) 5 Karma-Results: 3-7	and now a fivefold fruit :
	8. Craving (<i>taṇhā</i>) 9. Clinging (<i>upādāna</i>) 10. Process of Becoming (<i>bhava</i>)	Karma-Process (<i>kamma-bhava</i>) 5 karmic causes : 1. 2. 8. 9. 10	Five causes now.
Future	11. Rebirth (<i>jāti</i>) 12. Decay & Death (<i>jarā-maraṇa</i>)	Rebirth-Process (<i>uppatti-bhava</i>) 5 Karma-Results 3-7	and yet to come a fivefold fruit make up the twenty modes.

S. XII. 2

The Dependent Origination, O monks, will I show and explain to you. Therefore listen and pay heed to my words.

What now, O monks, is the dependent origination?

(1) Through Ignorance conditioned are the Karma formations; (2) through the Karma formations: Consciousness; (3) through Consciousness: Mind and Corporeality (*nāma-rūpa*); (4) through Mind and Corporeality: the six Bases; (5) through the Six Bases: Impression; (6) through Impression: Feeling; (7) through Feeling: Craving; (8) through Craving: Clinging; (9) through Clinging: the Process of Becoming; (10) through the Process of Becoming (Karma-process): Rebirth; (11) through Rebirth: Decay and Death, sorrow, lamentation, pain, grief, and despair. Thus arises this whole mass of suffering.

But what, O monks, is Rebirth (11)? The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the groups of existence, arising of sense-activity: this is called Rebirth.....

By birth is here meant the entire embryonic process, beginning with conception, and ending with parturition.

But what, O monks, are the six Bases (5)? Eye, ear, nose, tongue, body and Mind-Base: These are called the six Bases.....

But what, O monks, is Mind and Corporeality (*nāma-rūpa*)? Feeling, Perception, Volition, Impression (sensual or mental), Advertence (*vedana, saññā, cetanā, phassa, manasi-kāra*): these are called Mind. The four primary Elements (Solid, Liquid, Heat, Motion); and Corporeality depending on them: these are called Corporeality. Thus there is Mind, and there is Corporeality: these are called 'Mind and Corporeality'.....

In other places, as a rule, all the four mental Groups (*nāma-khandha*) are called Mind (*nāma*). At times they are divided in Consciousness (*citta*) and Mental Factors (*cetasika*: feeling, perception and 50 formations). For those karma-resultant mental states, however, with which we are here concerned, only the above mentioned five mental factors 'inseparably associated with all consciousness' (*sabba-citta-sādhāraṇa*) come into consideration. The Abh. (Dhs.) adds another two constant mental factors : Concentration and mental Vitality.

But what, O monks, are the Karma formations (*sankhāra*; 2)? There are three Karma formations: (wholesome and unwholesome) Karma formations in works, words and thoughts: these are called the Karma formations.

This explanation is found again and again in the Suttas. Frequently one finds also the division into meritorious (*puñña*) demeritorious (*apuñña*) and imperturbable (*āneñja*) Karma formations, of which the latter belong to the Immaterial Sphere (see § 119 ff.). In all cases are meant wholesome and unwholesome volitional actions (*kamma*).

S. XII. 51

(1) If, O monks, a man filled with *Ignorance* (*avijjā*) performs a meritorious *Karma formation* (*sankhāra*), then Consciousness (*viññāṇa*) brings him merit. If he performs a demeritorious Karma formation, then Consciousness brings him demerit. If he performs an imperturbable Karma formation, then Consciousness brings him imperturbability.

If, however, in the monk Ignorance has disappeared and wisdom arisen, then, through extinction of Ignorance and the arising of wisdom, he no longer performs any meritorious, demeritorious or imperturbable Karma formations. But, whilst performing no more Karma, and producing no more volitional activity (*cetanā*), he no longer clings to anything in the world. Whilst no more clinging to anything, he trembles no more. Whilst trembling no more, he attains in his inner heart Nibbāna. And he knows: 'Extinguished is rebirth, realized the holy life, completed the task, and nothing further remains after this'.....

(1—2) What do you think, O monks: Could the man in whom the biases (and *Ignorance*) have vanished, still perform meritorious Karma formations etc.?

“No, O Venerable One.”

(2—3) But, if there are no more any *Karma formations* could there, after the extinction of all the Karma formations, still arise *Consciousness* (in a new mother’s womb after death)?

“No, O Venerable One.”

(3—4) But, if *Consciousness* no more exists, can there, in absence of *Consciousness*, arise *Mind and Corporeality* (*nāma-rūpa*).

“No, O Venerable One.”

This passage is apparently to be read thus: *Sabbāso vā pana viññāṇe asati viññāṇa-nirodhā nāma-rūpaṃ paññāyethā’ti?*

D. 15

(3—4) ‘Through *Consciousness* conditioned is *Mind and Corporeality*,’ thus it is said. This, however, is to be understood in the following way: *If Consciousness, Ānanda, were not to enter the mother’s womb, would there arise Mind and Corporeality* (i.e. the foetus) *in the mother’s womb?*

“No, O Venerable One.”

Thus, Ānanda, *Consciousness* is the cause and reason, the origin and condition of *Mind and Corporeality*.

§172

M. 9

(1) But what, O brothers, is *Ignorance* (*avijjā*)? What its Origin? What its Extinction? What the Path leading to its extinction?

Not to understand suffering, its origin, its extinction, and the path leading to its extinction: this is called *Ignorance*. Through the arising of Biases (sensual

bias, bias to existence, bias to delusion) there comes about the arising of Ignorance, through extinction of the biases the extinction of Ignorance; and this noble eightfold path is the path leading to the extinction of biases, namely: right understanding, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness and right concentration.

Just as the arising of all the other mental phenomena is conditioned, exactly so it is with the arising of Ignorance. Thus, Ignorance is not the causeless primal cause of existence, says Vis. XVII., but forms only the starting point in the formula of Dependent Origination. In A.X. 61 it is said: "There is not, O monks, to be found a first beginning of Ignorance, before which there was no Ignorance and only after which later on, Ignorance has arisen. Thus it is said, O monks, Ignorance, in fact, is known as something conditionally arisen."

§173

M. 57

Suppose, Puṇṇa, someone performs painful Karma-formations in bodily actions, words and thoughts. And having performed painful Karma formations, he descends to a painful world. Having descended to a painful world, painful impressions attack him, such as the beings in hell. Thus, Puṇṇa, it happens each time with the rebirth of beings: According to one's actions (Karma) one will be reborn; and having been reborn, the impressions fall upon him. Therefore, Puṇṇa, I say: 'Heirs of their actions are the beings'.

From the Sutta-Texts quoted above, we have clearly and unambiguously seen that by the 2nd link of the formula, Karma-formations (*sankhāra*), is meant wholesome and unwholesome Karma, or Action, i.e. volitional activities (*cetanā*) by body, speech and mind; and that by the 3rd link, Consciousness (*viññāṇa*), is meant karma-produced consciousness serving here as the representative of future life, and appearing for the first time at conception in the mother's womb. Simultaneously with Consciousness however—at conception as well as during life-time—there arise those few karma-resultant mental factors inseparably bound up with all consciousness, namely: Feeling, Perception, Volition etc. (explained above) as 'mind' (*nāma*). Just so arises simultaneously with conception, and due to it, the Corporeality of the new embryonic being. These Mental and Corporeal (*nāma-rūpa*) groups are therefore conditioned through the simultaneously arising

Rebirth-Consciousness (*paṭisandhi viññāṇa*). Thus at conception the 3rd link, Consciousness, and the 4th link, Mind and Corporeality, are to each other conditions by way of Co-nascence or Simultaneity (*saha-jāta*), Mutuality (*aññamañña*), Association etc. Therefore it is repeatedly said in the Suttas that also 'Mind and Corporeality' are a condition to Consciousness (*nāma-rūpa-paccayā viññāṇam*.)

§174

That *bhava* (here *Kamma-bhava*, Karma-process) in the 10th proposition ('Through the Process of Becoming conditioned is Rebirth') must belong to the present existence, and Rebirth (*jāti*) to the future one, follows clearly from the above Sutta texts.

The Abhidhamma divides the Process of Becoming into (1) the active or Karma-Process (*kamma-bhava*: 1. 2. 8. 9. 10) and (2) the karma-resultant passive Rebirth-Process (*uppatti-bhava*: 3—7; identical with 11—12). Hence the 10th proposition says, in other words, that through Karma conditioned is Rebirth.

§175

A. II. 61

Now, what is called the noble truth of the extinction of suffering? Through the total fading away and extinction of Ignorance (*avijjā*) the Karma formations (*sankhāra*) are extinguished; through extinction of the Karma formations: Consciousness (*viññāṇa*; in a new mother's womb); through extinction of Consciousness: Mind and Corporeality (*nāma-rūpa*); through extinction of Mind and Corporeality: the six Bases (*āyatana*); through extinction of the six Bases: Impression (*phassa*); through extinction of Impression: Feeling (*vedanā*); through extinction of Feeling: Craving (*taṇhā*); through extinction of Craving: Clinging (*upādāna*); through extinction of Clinging: the Process of Becoming (*bhava*); through extinction of the Process of Becoming (Karma-Process): Rebirth (*jāti*); through extinction of Rebirth: Decay and Death, sorrow, lamentation, pain, grief and despair are extinguished. Thus takes place the extinction of this whole mass of suffering. This is called the noble truth of the extinction of suffering.

III. PURITY OF UNDERSTANDING

(*ditṭhi-visuddhi*)

The first two kinds of Purity, i.e. Purity of Morality and of Mind, have already been treated in the first and second section of this book, under the headings of A. Morality and B. Concentration.

About the third purity, the Purity of Understanding, it is said in Vis. XVIII: "What is called 'Purity of Understanding' is the understanding, according to reality, of mental and corporeal phenomena (*nāma-rūpa*) which whilst determining in many ways the Mental and Corporeal, has abandoned the belief in personality, and has thus taken root in the soil of Non-Delusion."

In other words, the third Purity is attained by way of a thorough analysis of mind and body, and by the subsequent insight that these mental and material phenomena are void of an Ego. That analysis may, e.g., make use of those three divisions into Groups of Existence, Bases and Elements which form the first three Objects of Insight-Wisdom, dealt with, in detail, in the preceding paragraphs of this section (§ 145ff). The understanding of Impersonality, resulting from that analysis, may be illustrated by the following texts.

S. V. 10

When certain things we find combined,
We speak of chariot, speak of car.
Just so when these five groups appear,
We use the designation 'man.'

Vis.

No doer of the deeds is found,
No being that may reap their fruits ;
Empty phenomena roll on ;
This is the only right view.

No god, nor Brahma, can be called
The maker of this wheel of life ;
Empty phenomena roll on.
Dependent on conditions all.

The groups of life become dissolved,
There is no Ego to be found,
The dissolution of the groups :
'Tis what most people would call death.

It. 49

Fettered by two views, O monks, some amongst the heavenly beings and men adhere, others overshoot the mark; and only those that have eyes, can see.

But how, O monks, do some adhere? Delighted in existence are heavenly beings and men, enraptured in existence, gladdened by existence. Though one may teach them the doctrine about the extinction of existence, their mind does not drive forward to it, is not delighted in it, does not become fixed in it, does not incline towards it. Thus, O monks, do some adhere.

But how, O monks, do some overshoot the mark? Some who are disgusted with existence, feeling aversion for it and detesting it, praise non-Existence on the grounds that this very Ego, after the dissolution of the body, become destroyed and annihilated, and no longer continues after death. Thus, O monks, do some overshoot the mark.

But how, O monks, can only those see who have eyes? There the monk sees the existent as existent, and the non-existent as non-existent. Thus, O monks, can only those see who have eyes.

§177

The Three Characteristics of Existence

M. 147

What do you think, Rāhula: Is the eye permanent or impermanent?

“Impermanent, Venerable One.”

But, what is impermanent, is this joyful or painful?

“Painful, Venerable One.”

But of that which is impermanent, painful and subject to change, can it be rightly said: ‘That belongs to me, that I am, that is my personality?’

“No, Venerable One.”

What do you think, Rāhula: Are visible forms..... eye-consciousness.....visual impression.....feeling due to visual impression.....perception.....mental formations.....consciousness etc. permanent or impermanent?

“Impermanent, Venerable One.”

But, what is impermanent, is this joyful or painful ?

“Painful, Venerable One.”

But, of that which is impermanent, painful and subject to change, can it be rightly said: ‘That belongs to me, that I am, that is my personality ?

“No, Venerable One.”.....

Understanding thus, Rāhula, the noble disciple turns away from the organ of seeing—hearing—smelling—tasting—from body—mind—mind-consciousness—from whatsoever is due to impression, as feeling, perception, mental formations and consciousness. And while turning away from it, he becomes detached. And through detachment he is liberated. And in the Liberated One there arises the knowledge ‘Liberated I am.’ And he understands: ‘Vanished has rebirth, fulfilled is the Holy Life, accomplished the task, and nothing further remains after this .’

§178

Impersonality

S. XXXV. 9of

One should not imagine oneself to be identical with the organ of seeing, or contained in it, or independent of it, or the owner of it. One should not imagine oneself to be identical with the organ of hearing—smelling—tasting—body—mind—mind-object—mind-consciousness—mind-impression—with the agreeable, disagreeable and indifferent feeling due to mind-impression, should not imagine oneself to be contained in it, or independent of it, or the owner of it.

One should not imagine oneself to be identical with the whole world, or contained in it, or independent of it, or the owner of it.....

Thus, free from imagining, one clings no more to anything in the world. Clinging no more, one is no more agitated. Being no more agitated, one reaches in one's own person the extinction of all vanity (Nibbāna) and one understands: 'Vanished has rebirth, fulfilled is the Holy Life, accomplished is the task, and nothing further remains after this.'

In accordance with the beginning of this Sutta, one has to understand the beginning of M. 1 : "He imagines himself to be identical with the Earth, or contained in it, or independent of it, or the owner of it, etc." Neumann, Silācāra and Chalmers did not notice that the text refers to the Personality-View and went quite astray in their translations.

'The early Masters' (cit. Vis. XVII)

In truth there only is this body and this mind,
And there can not be found a being or a man,
Quite empty is this compound like a swivel-doll,
A heap of misery resembling wood and straw.

§179

Emptiness

S.XXXV. 85

"'Empty is the world! Empty is the world!': thus it is said, Venerable One. But why, Venerable One, is the world called empty?"

Because, Ānanda, the world is empty of a personality, and of anything belonging to a personality, therefore the world is called empty.

Empty, indeed, of a personality or of something belonging to a personality, are eye, visible form, eye-consciousness etc. Thus, because all things are empty of a personality and of anything belonging to a personality, therefore, Ānanda, the world is called empty.

Perfection of the Path

Whosoever, O monks, in reality understands eye, visible forms, eye-consciousness etc., such a one no more craves for eye, visible forms, eye-consciousness etc. Whosoever is without greed on seeing the misery thereof, in such a one the five Groups forming the objects of clinging come to extinction; and the rebirth-producing craving—accompanied by lust and greed, finding delight now here, now there—this Craving vanishes in him. Also the spiritual and mental depression and feverishness cease, and he experiences spiritual and mental happiness.

Now, whatever in a being in such a state there exists of Understanding, this is called his Right Understanding. Whatever there exists in him of thinking, this is called his Right Thought. Whatever there exists in him of effort, this is called his Right Effort. Whatever there exists in him of mindfulness, this is called his Right Mindfulness. Whatever there exists in him of concentration, this is called his Right Concentration. Already previously, however, his Speech, Bodily Action and his Livelihood were pure. In this way the Noble Eightfold Path reaches in him the fullest development.

§180 IV. PURITY OF ESCAPE FROM DOUBT

(*kankhā-vitarāṇa-visuddhi*)

‘Purity of Escape from Doubt’ is that knowledge which comes about through comprehending the conditions for the arising of the Mental and Physical phenomena (*nāmarūpa*), and which is free from all the doubts with regard to the 3 times : (‘Have I been in the past?’ ‘Shall I be in the future?’ ‘Am I now? Or am I not?’). The understanding of the Dependent Origination and of Karma and Rebirth are therefore also included here.

Pts. II. p. 63f

Whoso considers all things as impermanent (*anicca*), he sees and understands the conditions for existence (*nimitta*) according to reality. Therefore one speaks of Right Understanding. Once all formations have been well understood by him as impermanent, his doubts will disappear.

Whoso considers all things as painful (*dukkha*), he sees and understands continuity of existence (*paṇatta*) according to reality. Therefore one speaks of Right Understanding. Once all formations have been well understood by him as painful, his doubts will disappear.

Whoso considers all things as impersonal (*anattā*), he sees and understands the continuity of existence according to reality. Therefore one speaks of Right Understanding. Once all formations have been well understood by him as impersonal, his doubts will disappear.

Now, what here is called 'Understanding according to Reality', 'Right Understanding', and 'Escape from Doubt', these three terms have all one and the same meaning, and they are different only in name.

§181

Ud. V. 7

Thus have I heard. Once the Blessed One dwelt in the Jeta Grove near Sāvattihī, in the monastery of Anāthapiṇḍika. On that occasion the venerable Revata, the 'Doubter', sat not far from the Blessed One, cross-legged, with body erect, and pondered on his own Purity of Escape from Doubt. But the Blessed One noticed him, as he was sitting there and pondering on his own Purity of Escape from Doubt. Noticing this fact, the Blessed One on that occasion made the solemn utterance:

Whatever kinds of doubts there may arise,
Be it on this world, or the world to come,
All these the steadfast monk has overcome,
The strenuous one, who lives the holy life.

§182

M. 2

While the ignorant worldling.....considers things unworthy of consideration and does not consider things worthy of consideration, there arise in him not yet

arisen evil biases, and the already arisen biases grow stronger. And unwisely he considers thus: 'Have I been in the past? Or, have I not been in the past? What have I been in the past? How have I been in the past? From what state into what state did I change in the past?—Shall I be in the future? Or, shall I not be in the future? What shall I be in the future? How shall I be in the future? From what state into what state shall I change in the future?'—and also the present fills him with doubt: 'Am I? Or, am I not? What am I? How am I? This being, whence has it come? Whither will it go?'

The learned, noble disciple, however,.....considers things worthy of consideration and does not consider things unworthy of consideration. What suffering is, he wisely considers. What the origin of suffering is, he wisely considers. What the extinction of suffering is, he wisely considers. What the path is that leads to the extinction of suffering, he wisely considers. And by thus considering, three fetters vanish in him: Personality-Belief, Scepticism, and Clinging to Rule and Ritual (*sakkāya-ditṭhi, vicikicchā, sīlabbata-parāmāsa*).

The wise man, who has escaped from all the aforementioned 16 doubts, sees in reality only mental and corporeal phenomena, kept going through the concatenation of karmic causes and results. And he does not see any 'Doer' besides the deed, nor any 'Receiver' of the karmic result beside the result, nor any Ego within or without the phenomena. And he knows that it is only by way of conventional language, that one may speak of a 'Doer' or a 'Receiver' of Karma-result. Thus was it said by the early Masters (cit. Vis.) :

No doer of the deeds is found,
 No being that may reap their fruits,
 Empty phenomena roll on :
 This is the only right view.

Pts. II. p. 62

Who wishes to escape from doubt,
 Should be attentive and alert,
 And should of mind and body both
 Perceive the cause and origin.

The old and the new Karma, O monks, I shall show and explain to you, as well as the extinction of Karma, and the path leading to its extinction.

But what, O monks, is the old Karma (correctly speaking, the result of the old Karma, or action)? Eye, ear, nose, tongue, body, and mind, are to be considered as (the result of) the old Karma, i.e. as karma-born (*kamma-ja*), produced by karma-volition, and as endowed with sensibility. This, O monks, is called the old Karma.

But what, O monks, is the new Karma? Whatever Karma, O monks, is presently performed in bodily actions, words and thoughts, this is called the new Karma.

But what, O monks, is the extinction of Karma? That one, through the extinction of Karma in bodily actions, words and thoughts, attains deliverance, this is called the extinction of Karma.

And what, O monks, is the path leading to the extinction of Karma? It is this noble eightfold path, consisting in right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the path leading to the extinction of Karma.

If, O monks, there is this body, then through volition manifested in bodily deeds (*kāya-sañcetanā*) there arises weal or woe. If there is speech, then through volition manifested in words (*vacī-sañcetanā*) there arises weal or woe. If there is mind, then through volition manifested in thoughts (*mano-sañcetanā*) there arises weal or woe.

Due to Ignorance (*avijjā*), O monks, one performs either through one's own impulse (*sāmañ*) a Karma formation (*sankhāra*), by body, speech, or mind, whereby to oneself arises weal or woe; or one is induced to it by others.

Clearly knowing, O monks, one performs this Karma formation, or not clearly knowing one performs this Karma formation, whereby to oneself arises weal or woe.

It seems probable that Dhammasangani, the first book of the Abhidhamma-Piṭaka, has based on this text its division of the classes of karmically wholesome and unwholesome consciousness into spontaneous or 'unprepared' classes (*asankhārika*) and stimulated or 'prepared' classes (*sa-sankhārika*); again into such classes that are associated with either 'knowledge' or 'wrong views' (*ñāṇa-* or *diṭṭhi-sampayutta*), and in such as are not associated therewith. Cp. Guide 1 and Table.

In all those things, O monks, Ignorance is the leader. After the complete cessation and extinction of Ignorance, however, there is no more that body, speech and mind, conditioned through which there might arise weal or woe. No more fertile ground is there, no more foundation, no more base, no more cause, through which conditioned there may to oneself arise weal or woe.

§185

A. VI 63

Karma, O monks, should be known, as well as its dependent origination, its varieties, its result, its extinction, and the path leading to its extinction.....

But what, O monks, is Karma? Volition (*cetanā*) do I call Karma, or Action, for through volition one performs the Karma by body, speech or mind. This is called Karma.

But what is the Dependent Origination of Karma? Through (six fold) sense-impression (*phassa*) is the origination of Karma conditioned.

But what are the varieties of Karma? There is Karma that ripens in hell, Karma that ripens in the

animal kingdom, Karma that ripens in the realm of ghosts, Karma that ripens in the world of men, Karma that ripens in the world of heavenly beings. These are called the varieties of Karma.

But what is the result of Karma? There is a three-fold result of Karma, I say: either during lifetime, or in the next birth, or at later times. This is called the result of Karma.

But what is the extinction of Karma? In the extinction of sense-impression consists the extinction of Karma. And this Noble Eightfold Path is the path leading to the extinction of Karma, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

§186

About the absence of any Ego or Personality in the process of Karma and Rebirth, Vis. XIX says :

“ Comprehending the dependent nature of the mental and corporeal combination (*nāma-rūpa*) by way of the Round of Karma (Ignorance, Karma-formation, Craving, Clinging, and Karma-Process) and the Round of Karma-Results (Consciousness, Mind and Corporeality, 6 Bases, conscious Impression, Feeling), he who is freed from doubt with regard to the three times, understands all the past, present and future things with regard to death and rebirth He knows : The karma-produced groups of the past have ceased in the past. Conditioned, however, through the past Karma, other groups have arisen in the present existence ; but nothing has passed over from the past to the present existence. Also the karma-produced groups of this existence will become extinguished and nothing will pass over from this existence to the future existence...

“ Just as the flame of a light does not pass over from one wick to another, but still the new light arises conditioned through the other flame : just so nothing passes over from the past life to the present life, nor likewise from this to the next life; but conditioned through the groups, bases, and elements of the past life, an arising of these things in the present life takes place: and conditioned through the groups etc. of the present life, these things arise in the future life.”—

About the Rebirth-Process and the Subconscious Life Stream underlying all existence and Karma, s. Fund. II.

V. PURITY OF KNOWLEDGE AND VISION REGARDING PATH AND NOT-PATH

(*maggāmagga-ñāṇadassana-visuddhi*)

“ By this stage of purity is meant that knowledge which consists in recognizing the right and wrong path: ‘This is the path! That is not the path!’ ” (Vis. XX).

According to Vis., he who develops Insight (*vipassanā*) in order to gain this knowledge, should ponder over the characteristics of all forms of existence, and their dependent origination, somewhat after this manner :

S. XXII. 21

Corporeality is impermanent, produced, of dependent origin, subject to cessation and extinction. Feeling is impermanent..... Perception is impermanent..... Mental Formations are impermanent..... Consciousness is impermanent, produced, of dependent origin, subject to cessation and extinction.

S. XXII. 18—20

Corporeality is impermanent (*anicca*), and also the causes and conditions of its arising are impermanent. How could corporeality, which has arisen out of something impermanent, ever be permanent? Feeling is impermanent..... Perception is impermanent..... Mental Formations are impermanent..... Consciousness is impermanent, and also the causes and conditions of its arising are impermanent. How could consciousness, which has arisen out of something impermanent, ever be permanent?

Corporeality, feeling, perception, mental formations and consciousness are woeful (*dukkha*), and also the causes and conditions of their arising are woeful. How could these things, which have arisen out of something woeful, ever be happiness?

Corporeality, feeling, perception, mental formations and consciousness are impersonal (*anattā*), and also the causes and conditions of their arising are impersonal. How could these things, which have arisen out of something impersonal, ever be personal?

The monk in deepest solitude,
Grown still and tranquil in his heart,
Feels superhuman happiness,
Whilst clearly he perceives the truth.

Whenever he reflects upon
The rise and passing of the groups,
He's filled with rapture and with bliss,
Whilst he beholds the Deathless Realm.

§188

Rapture (*pīti*) is one of the 10 mental phenomena which arise during Insight-exercises, and which to the beginner may become 'Defilements of Insight' (*vipassan'ūpakkilesa*) making him believe that he has attained the right path, or even the goal. They are : A luminous Aura, Knowledge, Rapture, Tranquillity, Joy, Determination, Energy, Awareness, Equanimity, Delight. The experienced disciple, however, understands all these things as impermanent, woeful and impersonal, and knows that they are not the path, but that only Insight (*vipassanā*) is to be considered as the right path.

§189

About the impermanency and woefulness of all forms of existence, it is said in Vis. XX :

All life and all existence here,
With all its joys and all its woe,
Rests on a single state of mind,
And quick passes that moment by.

Nay, even gods, whose life does last
For four and eighty thousand Kalpas,
Do not remain one and the same,
Not even for two single thoughts.

Those groups that passed away just now,
Those groups that will pass later on,
Those groups just passing in between,
They're not in nature different.

Not in the future moment does one live,
One now lives in the present moment.
'When consciousness dissolves, the world is dead':
This utterance is true in highest sense.

No hoarding up of things passed by,
No heaping up in future time !
And things arisen are all like
The mustard seed on pointed awl !
The groups of life that disappeared
At death, as well as during life,
Have all alike become extinct,
And never will they rise again.

Out of the unseen did they rise,
 Into the unseen do they pass.
 Just as the lightning flashes forth,
 So do they flash and pass away.

About the purity of Knowledge and Vision Regarding Path and Not-Path, it is said in the Canon :—

§190

A. X. 26

Some monks and priests who consider the attainment of the Earth-Totality (see p. 74) as the highest, have attained this goal. The highest, however, that can be obtained in the attainment of the Earth-Totality, this the Blessed One has fully understood. And fully understanding this, the Blessed One has understood its enjoyment, understood its misery, understood the escape from it, understood the knowledge and vision regarding Path and Not-Path, and he beheld the attainment of the goal and the peace of heart.

“Through ‘Purity of Understanding’ (*diṭṭhi-visuddhi*) the disciple devoted to the practice has, in comprehending mentality and corporeality (*nāma-rūpa*), determined the truth of suffering. Through ‘Purity of Escape from Doubt’ (*kankhāvitaraṇavisuddhi*) he has, in comprehending the conditions, determined the truth of Knowledge and Vision regarding Path and Not-Path.” (Vis. XX).

§191

VL. PURITY OF THE KNOWLEDGE AND VISION OF PROGRESS

(*paṭipadā-ñānadassana-visuddhi*)

By this stage of purity is meant, according to Vis., the knowledge resulting from the following nine kinds of Insight-knowledge, namely :

- (1) Contemplation on Arising and Passing (*udayabbayānupassanā*),
- (2) Contemplation on Dissolution (*bhangānupassanā*),
- (3) Awareness of Terror (*bhayatupaṭṭhāna*),
- (4) Contemplation on Misery (*ādīnavānupassanā*),
- (5) Contemplation on Turning away (*nibbidānupassanā*),
- (6) Desire for Deliverance (*muccitu-kamyatā*),
- (7) Reflective Contemplation (*patisankhānupassanā*),
- (8) Equanimity regarding all Formations (*sankhārupekkhā*),
- (9) Adaptation-Knowledge (*aruḷama-ñāna*).

L76

There, O monks, the monk dwells contemplating the arising and passing away of the Five Groups (forming the objects) of Clinging :

‘Thus is Corporeality, thus its arising, thus its passing away ;

‘Thus is Feeling, thus its arising, thus its passing away ;

‘Thus is Perception, thus its arising, thus its passing away ;

‘Thus are the mental Formations, thus their arising, thus their passing away ;

‘Thus is Consciousness, thus its arising, thus its passing away.’

Just as if he saw a bubble,
Just as if he saw a phantom:
He who thus beholds existence
May elude the eyes of Māra.

The Early Masters :

The living groups do pass away,
No being is there to be found,
The dissolution of the groups,
'Tis what the people would call 'death'.

The man who strives with earnest mind,
Does penetrate the passing groups,
As with a diamond one may cut
A precious stone however hard.

He who considers all formations as impermanent, to him the conditions (*nimitta*) of existence appear as terror. He who considers them as woeful, to him the

continuity of existence appears as terror. He who considers them as impersonal, to him both, conditions and continuity, appear as terror.

As 'Conditions of existence' are considered the past, present and future Karma formations ; as 'Continuity of existence': the continuity of corporeal and incorporeal Groups of existence.

§195

(4) CONTEMPLATION ON MISERY

Pts. II. 59

But how may the 'knowledge consisting in Awareness of Terror' be considered as the 'Knowledge of Misery'?

'The conditions of existence are a terror!':—such knowledge consisting in awareness of Terror is considered as the knowledge of misery. 'The continuity is a Terror!'. 'The continuity of existence is a terror!'. 'Conception is a terror!'. 'The course of existence is a terror!'. 'The entering into existence is a terror!'. 'Birth is a terror!'. 'Old age is a terror!'. 'Disease is a terror!'. 'Sorrow. Lamentation. Despair is a terror!'; such 'knowledge consisting in awareness of terror' is considered as 'Knowledge of Misery'.

'The no-more-arising is safety!': this is considered as knowledge of the Abode of Peace.—'The origin of existence is a terror, but no-more-arising is safety!': this is considered as the knowledge of the Abode of Peace'. 'Despair is a terror, but no-more-despair is safety!': this is considered as the knowledge of the Abode of Peace.

'The origin of existence is misery!': such knowledge consisting in awareness of terror is considered as the knowledge of misery. 'The no-more-arising is happiness!': this is considered as the knowledge of the Abode of Peace.

'The origin of existence is something worldly!': such knowledge consisting in awareness of terror is

considered as the knowledge of misery 'The no-more-arising is something unworldly!' : this is considered as the knowledge of the Abode of Peace . . . 'The arising of existence is something worldly, but the no-more-arising is something unworldly!' : this is considered as the knowledge of the Abode of Peace

'The conditions of existence consist in the Karma-formations!' : such knowledge consisting in awareness of terror is considered as the knowledge of misery, but the no-more-arising is Nibbāna!' ; this is considered as the knowledge of the Abode of Peace.

'Woeful is arising, woeful continuity,
Woeful also the condition of existence,
Woeful heaping up, and woeful being born
again' :

Knowing this, indeed, is knowing misery.

'No more arising, standstill of existence,
No more condition, no more heaping up again,
No birth more' : knowing this as happiness,
Is really knowing the Abode of Peace.

S. XXXV. 13

That the eye is impermanent, woeful and subject to change, this is the misery of the eye. That ear . . . nose . . . tongue . . . body . . . mind are impermanent, woeful and subject to change, this is their misery.

That visible form . . . sound . . . odour . . . taste . . . bodily impression . . . mind-object are impermanent, woeful and subject to change, this is their misery.

§196

(5) CONTEMPLATION ON TURNING AWAY

This knowledge has the same meaning as the two preceding ones, and differs only in the wording. Because the one knowledge has understood all formations as terror, therefore the name 'Awareness of Terror' has come into use. Because it has made known the misery of all those formations, therefore the name 'Contemplation of Misery' is used. And because it has arisen through the turning away from all those formations, therefore it is called the 'Turning Away'. Cf. Pts. II. p. 63.

While the disciple devoted to the practice turns away from all formations of existence and finds no longer delight in them, his mind no longer clings to any formation of existence and he is only filled with the one desire : to be freed from all forms of existence (s. Vis. XXI).

In order, however, to gain deliverance from all formations of existence, he again by means of reflective contemplation determines the three characteristics of existence and contemplates on the fourfold Emptiness (*suññatā*).

S. XXV. 85

Empty is this of a Personality (*attā*, Ego) and of anything belonging to a Personality (*attaniya*).

M. 106

“ I am not anywhere anything to any one, and there belongs not to me anywhere anything in any regard.”

The monk has comprehended the fourfold emptiness, for (1) he nowhere sees his own personality, (2) he can nowhere discover it as belonging to someone else, (3) he nowhere sees another's personality, (4) he can nowhere discover it as belonging to himself in any regard. Cf. Vis. XXI. 7.

“Corporeality is without pith, unsubstantial, void of an imperishable content ; void of permanency-content, of happiness-content, of personality-content, empty of something imperishable, something eternal, something not subject to change. Just so with feeling, perception, mental formations, and consciousness.

“ Just as a reed, a water bubble, a mirage, a banana-tree, or jugglery, are without pith, without contents and empty : just so are corporeality, feeling, perception, mental formations, consciousness etc. without pith, without contents, and empty.” (Vis. XXI. 7).

Sn. 1119

As empty contemplate this world,
King Mogha, steadily aware.
With self-illusion rooted out,
You will escape from death for aye.

The man who thus beholds the world
The King of Death will find no more.

After the monk has thus understood all the formations of existence, he no longer clings to anything and is filled with perfect equanimity regarding all formations. The thoughts of 'I' and 'Mine' can no longer arise in him.

In Pts., Vis. and the Commentaries there are distinguished three aspects of Deliverance, i.e. of the supermundane path of the Sotāpanna etc. (s. B. Dict: *ariya-puggala*), namely : Conditionless Deliverance (*animitta-vimokkha*), Desireless Deliverance (*appanihita-vimokkha*), Void-Deliverance (*suññatā-vimokkha*). The reason for it is that the Path has as object Nibbāna which is considered as the Conditionless, Desireless and Void.

The same threefold division is made in D. 33 with regard to Concentration.

With the three Gates to Deliverance are meant the 3 contemplations on Impermanency, Woefulness and Impersonality.

Pts. II. p. 36

But what is the Void-Deliverance? There the monk betakes himself to the forest, the foot of a tree, or an empty abode, and he considers for himself thus : 'Empty is this of a personality, or of anything belonging to a personality'. Now, in so far as he feels no inclination, his Deliverance is called 'Void-Deliverance'. In so far as he produces thereby no condition (Karma), it is called 'Conditionless Deliverance.' And in so far as he thereby feels no desire, it is called 'Desireless Deliverance'.

The 'Equanimity-Knowledge' is, in its meaning, identical with the 'Desire for Deliverance' and the 'Reflective Contemplation' (6 and 7), both of which constitute the lowest and middle stage, while the Equanimity-Knowledge is considered as the highest stage.

The seven kinds of Noble Disciples are often mentioned in the Suttas, e.g. A. VII. 14; D. 28, 33; M. 70 etc., also in Pug. 30—36. The seven names are everywhere given in the same order, from the highest to the lowest one. Detailed explanations of all of them, however, are given only in M. 70 and Pug. 30. The explanation of 1—3 is found in A. IX. 43—45.

There are, O monks, seven individuals found in the world, namely :—

1. One Liberated in Both Ways (*ubhato-bhāga-vimutta*),
2. One Liberated by Wisdom (*paññā-vimutta*),
3. The Body-Witness (*kāya-sakkhī*),
4. One Attained to Understanding (*diṭṭhi-patta*)
5. One Liberated by Faith (*saddhā-vimutta*),
6. The Truth-Devotee (*dhammānusārī*),
7. The Faith-Devotee (*saddhānusārī*),

1. Now, who, O monks, is the one Liberated in Both Ways? Here someone has in his own person reached those peaceful Uncorporeal Deliverances (Jhānas) transcending all corporeality. And, after wisely understanding all things, the biases (*āsava*) have reached extinction. Such a one, O monks, is called 'Liberated in Both Ways'.

2. But who, O monks, is the one Liberated by Wisdom? Here someone has not yet, in his own person, reached those peaceful Uncorporeal Deliverances transcending all corporeality. But after wisely understanding all things, have the biases reached extinction. Such a one, O monks, is called 'Liberated by Wisdom.'

3. But who, O monks, is a 'Body-Witness'? Here someone has, in his own person, reached those peaceful Uncorporeal Deliverances transcending all corporeality. But, after wisely understanding all things, only some biases have reached extinction. Such a one, O monks, is called a Body-Witness.

According to A. IX 44. every noble disciple who has reached any of the Jhānas may, in a certain respect, be considered as one of the above 3 noble disciples, in every respect however, only after having reached all the Jhānas and the suspension of Consciousness. Cf. s. 190.

Regarding (2) one may read the beautiful passage in S. XII. 70, where it is shown that Holiness can never be attained by mere mental training and development of Concentration etc.—which really belong to quite a different sphere—but only through deep Insight (*vipassanā*) into the Impermanency, Woefulness and Impersonality of all forms of existence—even without ever having attained any of the Jhānas.

4. But who, O monks, is he who has ‘Attained to Understanding?’ Here someone has not yet, in his own person, reached those peaceful uncorporeal deliverances transcending all corporeality ; and, after wisely understanding all things, only some biases have reached extinction ; but the teaching made known by the Perfect One, he has fully comprehended and penetrated. Such a one, O monks, is called one who has ‘Attained to Understanding.’

5. But who, O monks, is the one ‘Liberated by Faith.’ Here someone has not yet, in his own person, reached those peaceful uncorporeal deliverances transcending all corporeality ; and, after wisely understanding all things, have only some biases reached extinction ; but his faith in the Perfect One is firmly established, deeply rooted, and steadfast. Such a one, O monks, is called ‘Liberated by Faith.’

6. But who, O monks, is a ‘Truth Devotee’? Here someone has not yet, in his person, reached those peaceful uncorporeal deliverances transcending all corporeality ; but, after wisely understanding all things, have the biases reached extinction. But the teachings made known by the Perfect one, find a certain understanding in him, and he is endowed with such faculties as faith, energy, mindfulness, concentration and wisdom. Such a one, O monks, is called a Truth-Devotee.

7. But who, O monks, is a ‘Faith-Devotee’? Here someone has not yet, in his own person, reached those peaceful uncorporeal deliverances transcending all corporeality ; nor, have after wisely understanding all things, the biases reached extinction. But he has a certain degree of faith in the Perfect One, a certain

degree of devotion to him, and he possesses such faculties as faith, energy, mindfulness, concentration, and wisdom. Such a one, O monk, is called a Faith-Devotee.

A. III. 21

One cannot, Sāriputta, definitely say that one of these three beings (the Body-Witness, One Attained to Understanding, and Liberated by Faith) is the higher and sublimer one.

For it may well be that he who is Liberated by Faith is on the Path to Holiness, while the Body-Witness and he who has Attained to Understanding are Once-Returners or Never-Returners.

Or it may be that he who is a Body-Witness, is on the Path to Holiness, while the one Liberated by Faith and he who has Attained to Understanding are Once-Returners or Never-Returners.

Or it may be that he who has Attained to Understanding, is on the Path to Holiness, while the one Liberated by Faith and the Body-Witness are Once-Returners or Never-Returners.

§201

Four Ways of Progress

According to the way in which the Equanimity Knowledge is attained—with toil or with ease, slowly or quickly—four ways of progress are distinguished.

A. IV. 162

There are, O monks, four Ways of Progress (*paṭipadā*), namely :

1. Toilsome Progress accompanied by slow comprehension (*dukkha-paṭipadā-dandhābhiññā*),
2. Toilsome Progress accompanied by quick comprehension (*dukkhapaṭipadā-khippābhiññā*),
3. Easy Progress accompanied by slow comprehension (*sukhapaṭipadā-dandhābhiññā*),
4. Easy Progress accompanied by quick comprehension (*sukhapaṭipadā-khippābhiññā*).

1. But what, O monks, is toilsome progress accompanied by slow comprehension? Here, O monks, someone possesses by nature intense greed, intense hate, and intense delusion ; and thereby he experiences frequently suffering and grief. Also the five mental Faculties (faith, energy, mindfulness, concentration, wisdom) are weakly developed in him ; and therefore he reaches only slowly the Immediate Condition* to the Extinction of Biases.

2. But what, O monks, is toilsome progress accompanied by quick comprehension? There, O monks, someone possesses by nature intense greed, intense hate, and intense delusion ; and thereby he experiences frequently suffering and grief. But the five mental faculties are strongly developed in him ; and therefore he reaches quickly the Immediate Condition to the Extinction of Biases.

3. But what, O monks, is easy progress accompanied by slow comprehension? There, O monks, someone possesses by nature no intense greed, hate, or delusion ; and thereby he only rarely experiences suffering and grief. The five mental faculties, however, are only weakly developed in him ; and therefore he reaches only slowly the Immediate Condition to the Extinction of Biases.

4. But what, O monks, is easy progress accompanied by quick comprehension? There, O monks, someone possesses by nature no intense greed, hate or delusion ; and thereby he only rarely experiences suffering

*By the 'Immediate Condition' (*ānantariya*) is meant the mental concentration associated with the Path of Holiness immediately followed by the Fruition of Holiness. Of this state it is said in Snp. 226 :

“ There is no concentration that would ever equal
The stainless concentration that the Buddha praised,
Which the 'Immediate Gate' to Holiness is called.”

The above mentioned five mental faculties are the necessary equipment for the successful development of Insight (*vipassanā*), on which depends the way of progress.

and grief. Also the five mental faculties are strongly developed in him ; and therefore he reaches quickly the Immediate Condition to the Extinction of Biases.

A. IV. 163 gives the same explanations ; but with regard to the 2nd way of progress it further says that the monk toils by contemplating the loathsomeness of body and food, the undesirability of all existence, impermanence and death, while, regarding the 3rd and 4th way of progress, the monk enjoys the Jhānas.

According to A. IV. 167f. Moggallāna reached Arahatship through the 2nd way of progress, Sāriputta through the 4th way.

§202

(9) ADAPTATION-KNOWLEDGE

He who possesses 'Equanimity regarding all Formations', is unshakable in faith, energy, mindfulness, concentration, and wisdom. As this 9th knowledge reviews the results of the eight preceding knowledges, and adapts itself to the things belonging to the Path and Enlightenment, therefore it forms as Adaptation-Knowledge, the transitional stage to the entrance to the four supermundane paths (cf. Vis. XXI).

The 37 Things leading to Enlightenment M. 77

(1—4) And further, Udāyī, have I shown to my disciples the way how to develop the four Applications of Mindfulness (*satipaṭṭhāna*) :

Here the monk dwells in contemplation on Body Feeling Mind Mind-Objects, ardent, clearly conscious and attentive, after putting away worldly greed and grief. . . .

(5—8) And further have I shown them the way how to develop the four Right Efforts (*sammā-ppadhāna*) : Here the monk incites his will, strives, puts forth his energy, strains his mind in order to avoid the arising of evil, unwholesome things to overcome them . . . to arouse wholesome things to bring them to growth and full development.

(9—12) And further have I shown them the way how to develop the four Roads to Power (*iddhi-pāda*) : Here the monk develops the road to power accompanied by concentration of Will Energy Mind Reflection

(13—17) And further have I shown them the way how to develop the five mental Faculties (*indriya*) : Here the monk develops Faith Energy Mindfulness Concentration Wisdom, leading to peace and enlightenment.

(18—22) And further have I shown them the way how to develop the five mental Powers (*bala*) : Here the monk develops the power of Faith Energy Mindfulness Concentration Wisdom, leading to peace and enlightenment

(23—29) And further have I shown them the way how to develop the seven Elements of Enlightenment (*bojjhanga*) : Here the monk develops the elements of enlightenment, bent on solitude, on detachment, on extinction, and ending in deliverance, namely : Mindfulness Investigation of the Law Energy Rapture Tranquillity Concentration Equanimity

(30—37) And further have I shown them the way how to develop the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) : Here the monk develops Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration

VII. PURITY OF KNOWLEDGE AND VISION

(*ñānadassana-visuddhi*)

By this stage of purity is meant the penetrating and realizing knowledge of the 4 supermundane Paths (*magga-ñāna*), namely : the Path of Stream-Entrance (*sotāpatti-magga*), the Path of Once-Return (*sakadāgāmi-magga*), the Path of Never-Return (*anāgāmi-magga*), and the Path of Holiness (*arahatta-magga*).

As soon as to the mind every form of existence has appeared as an obstacle, then, immediately after the Adaptation-Knowledge (*anuloma-ñāṇa*), there arises the Maturity-Knowledge (*gotrabhū-ñāṇa*). And while taking as object the Conditionless, the Standstill, the Non-Becoming, the Extinction, Nibbāna, this Knowledge transcends the rank (*gotta=gotra*), name and sphere of the worldling (*puthujjana*) and enters into the rank, the designation and the sphere of the Noble Ones (*ariya*), and thereby forms the first turning towards Nibbāna as object, the first thinking about it, the first concentration on it. This, therefore, is the Maturity-Knowledge, which forms the summit of Insight and never arises a second time (cf. Vis. XXII).

Pts. I. 66

But for what reason is the knowledge of Turning away and Detachment from all external things considered as the 'Maturity-Knowledge' (*gotrabhū-ñāṇa*)? Because it overcomes the arising of existence, the progress of existence of despair the condition consisting in external formations, and because it drives towards no-more-arising, to the standstill of the process of existence to the end of despair, to extinction, to Nibbāna ; because it overcomes the arising of existence and drives towards no-more-arising.

Immediately upon the Maturity-Knowledge, there arises that state of consciousness called the 'Path' (*maggā-citta*: path-consciousness), while bursting asunder and destroying the mass of greed, hate and ignorance which never had been burst and destroyed before (cf. Vis. XXII).

The 10 Fetters and 4 Paths

§204

S. XLV. 179f

There are, O monks, five Lower Fetters (*samyojana*), namely : (1) Personality-Belief, (2) Sceptical Doubt, (3) Attachment to Rules and Rituals, (4) Sensual Greed, (5) Anger (*sakkāya-diṭṭhi*, *vicikicchā*, *sīlabbata-parāmāsa*, *kāma-rāga*, *paṭigha*).

And there are five Higher Fetters, namely: (6) Greed for Fine - material Existence, (7) Greed for Immaterial Existence, (8) Conceit, (9) Restlessness, (10) Ignorance (*rūpa-rāga*, *arūpa-rāga*, *māna*, *uddhacca*, *avijjā*).

1. Here, O monks, the monk after the vanishing of the three fetters (1—3) has ‘Entered the Stream’ (*sotâpanna*), has for ever escaped the states of woe, is affirmed, assured of final enlightenment.

2. After the vanishing of the three fetters and the attenuation of greed, hate and delusion, the monk ‘returns only once more’ (*sakadāgāmi*) to this world. And only once more returning to this world, he puts an end to suffering.

3. After the vanishing of the five lower fetters, however, the monk appears in a higher world, and there he reaches Nibbāna, is ‘no more returning’ (*anāgāmi*) from that world.

4. But after the vanishing of all Biases (10 fetters) he reaches, already in this world, the liberation of mind, and the liberation through wisdom, after realizing and understanding it in his own person.

Immediately upon the Path-Consciousness (*magga-citta*) of any of the four stages of Holiness, there springs up, as its result, the so-called Fruition-Consciousness (*phala-citta*) which may also later on be repeated during practising Insight (*vippassanā*). The Path Consciousness of each of the four stages of Holiness, however, arises only once, forming, as it were, the entrance into one of the four stages of Holiness.

In the moments of ‘Reviewing’ (*paccavekkhaṇa*) following upon the Fruition moments, the monk understands the fetters which have been overcome, or which still have to be overcome.

§205 The Simultaneous Understanding of the four Truths

Pts. I. p. 119

The understanding of one endowed with the path is, at the same time, also the understanding of the truth of Suffering, of the Origin of suffering, of the Extinction of suffering, and of the Path leading to the extinction of suffering.

The Early Masters say (cit. Vis. XXII) :

“ Just as a light in one and the same moment performs simultaneously four functions : burning the wick, dispelling darkness, producing light, and consuming oil : just so the Path-Knowledge (*magga-ñāṇa*) masters in one and the same moment simultaneously all the four Truths. It masters Suffering by fully Comprehending it (*pariññā*), masters the Origin of suffering by overcoming it (*pahāna*), masters the eightfold Path by developing it (*bhāvanā*), masters the Extinction of suffering by realizing it (*sacchikiriya*). And what does this mean? It means that the knowledge which has Extinction as its object, comprehends, beholds and penetrates, at the same time, all the four noble truths.

A. III. 25

Just, O monks, as a man in the gloom and darkness of the night, at the sudden flashing up of lightening, should with his eyes recognise the objects : just so the monk sees, according to reality ; ‘ This is Suffering, this is the Origin of suffering, this is the Extinction of suffering, this is the Path leading to the extinction of suffering.’

S U P P L E M E N T

§206

Suspension of Consciousness

(*nirodha-samāpatti*)

Here a certain meditative attainment will be dealt with which is often referred to in the Suttas. It is the so-called ‘ Attainment of Extinction ’ (*nirodha-samāpatti*), or ‘ Extinction of Perception and Feeling ’ (*saññā-vedayita-nirodha*), i.e. the temporary suspension of all mental activity, which may last 7 days and even longer. According to the Com. it may be attained only by such an Anāgāmi or Arahant as has mastered all the 8 Jhānas (s. B. Dict.). This attainment, however, is not essential for the realization of the Holy life.

S. XXXVI. II

For him who has entered the 1st Jhāna, speech has ceased. For him who has entered the 2nd Jhāna, Thought Conception and Discursive Thinking (*vitakka-vicāra*) have ceased. For him who has entered the

3rd Jhāna, Rapture (*pīti*) has ceased. For him who has entered the 4th Jhāna, In-and-Out-Breathings have ceased. For him who has entered the Sphere of Boundless Space (*ākāśānañcāyatana*), the Corporeality-Perceptions have ceased. For him who has entered the Sphere of Boundless Consciousness (*viññānañcāyatana*) the perception of the Sphere of Boundless Space has ceased. For him who has entered the Sphere of Nothingness, the perception of the Sphere of Boundless Consciousness has ceased. For him who has entered the Sphere of Neither-Perception-nor-Non-Perception, the perception of the Sphere of Nothingness has ceased. For him who has entered the Extinction of Perception and Feeling, Perception and Feeling have ceased.

M. 44

“Now, in which way, Venerable One (asks Visākha of his former wife Dhammadinnā), takes place the entrance into Extinction of Perception and Feeling?”

There, Brother Visākha, the monk in entering into Extinction of Perception and Feeling does not think : ‘ I shall enter into Extinction of Perception and Feeling’, or : ‘ I am entering into’, or : ‘ I have entered into.’ But already previously to that, his mind has been developed in such a way that it simply inclines toward such a state.

“ Now, which things, Venerable One, become first extinguished in the monk entering into Extinction of Perception and Feeling : the Bodily Function (*kāya-sankhāra*) (here ‘In-and-Out-Becoming’,) or the Verbal Function (*vacī-sankhāra*, ‘Thought-Conception and Discursive Thinking’,) or the Mind - Function (*citta-sankhāra*) ? ”

The Verbal Function becomes first extinguished (in the 1st Jhāna), then the Bodily Function (in the 4th Jhāna), then the Mind Function (on entering Extinction).

“ In which way, Venerable One, takes place the rising from the Extinction of Perception and Feeling ? ”

There, Brother Visākha, the monk on rising from the Extinction of Perception and Feeling does not think : ‘ I shall rise from the Extinction of Perception and Feeling’, or : ‘ I am rising from it’, or : ‘ I have arisen from it’. But already previously to that, his mind has been developed in such a way that it simply inclines toward such a state.

“ But which things, Venerable One, arise first in the monk rising from the Extinction of Perception and Feeling : the Bodily Function, or the Verbal Function, or the Mind Function ? ”

First arises the Mind Function (in the 8th Jhana), then the Bodily Function (in the 3rd Jhana), then the Verbal Function (in the 1st Jhana).

“ How many impressions, Venerable One, come to the monk after rising from the Extinction of Perception and Feeling ? ”

Three Impressions, Brother Visākha : the impression of Emptiness, of Conditionlessness, of Desirelessness.

“ But towards what, Venerable One, inclines the mind of such a monk ? At what does it aim ? To what is it directed ? ”

His mind inclines towards Detachment, aims at Detachment, is directed to Detachment.

M. 43

“ What, O brother, is the difference between a dead man and a monk who has entered into Extinction of Perception and Feeling ? ”

In the dead man the bodily, verbal and mental functions are extinguished and have come to rest, life is exhausted, the warmth has disappeared, the sense organs are destroyed. In the monk, however, who has entered into Extinction of Perception and Feeling, the bodily, verbal and mental functions have become extinguished and come to rest, but life is not exhausted, warmth has not disappeared, and the sense-organs are stilled. This is the difference between a dead man and a monk, who has entered into extinction of Perception and Feeling.



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