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LIST OF ABBREVIATIONS USED

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A.	Aṅguttara Nikāya	
AA.	Aṅguttara Nikāya Atthakathā (Commentary)=Manorathapūraṇī	
Cp.	Cariyāpiṭaka	
Dh.	Dhammapada	
DhA.	Dhammapada Atthakathā (Commentary)	
Dhs.	Dhammasaṅgaṇī	
DhsA.	Dhammasaṅgaṇī Atthakathā (Commentary)=Atthasālinī	
DhsAA.	Dhammasaṅgaṇī Tikā (Sub-commentary)=Mūla Tikā (pt. I)	
Dhk.	Dhātukathā	
D.	Dīgha Nikāya	
DA.	Dīgha Nikāya Atthakathā (Commentary)=Sumaṅgalavilāsinī	
Iti.	Itivuttaka	
Jā.	Jātaka (Fausböll's ed.)	
Kv.	Kathāvatthu	
Mv.	Mahāvamsa	
M.	Majjhima Nikāya	
MA.	Majjhima Nikāya Atthakathā (Commentary)=Papañcasūdanī	
Mīln.	Milinda-pāhā	
Netti.	Netti-pakaraṇa	
Nd1.	Mahā Niddesa	
Nd2.	Cūḷa Niddesa (Siamese ed.)	
Ps.	Paṭisambhidāmagga	
PsA.	Paṭisambhidāmagga Atthakathā (Commentary)=Saddhammapakāsinī (Sinhalese Hewavitarne ed.).	
Ptn1.	Paṭṭhāna, Tika Paṭṭhāna	
Ptn2.	Paṭṭhāna, Duka Paṭṭhāna (Siamese and Burmese eds.)	
Pm.	Paramattha-mañjūsā, Visuddhimagga Atthakathā (Commentary)=Mahā Tikā (Vis. Chs. I to XVII Sinhalese Vidyodaya ed.; Chs. XVIII to XXIII Burmese ed.)	
Pe.	Peṭakopadesa	
Pv.	Petavatthu	
S.	Samyutta Nikāya	
SA.	Samyutta Nikāya Atthakathā (Commentary)=Sāratthappakāsinī	
Sn.	Sutta-nipāta	
SnA.	Sutta-nipāta Atthakathā (Commentary)=Paramatthajotikā	
Thag.	Thera-gāthā	
Ud.	Udāna	
Vbh.	Vibhaṅga	
VbhA.	Vibhaṅga Atthakathā (Commentary)=Sammohavinodanī	
VbhAA.	Vibhaṅga Tikā (Sub-commentary)=Mūla-Tikā (pt. 2)	
Vv.	Vimāna-vatthu	
Vin. i.	Vinaya Piṭaka (3)—Mahāvagga	} (Oldenberg's ed.)
Vin. ii.	Vinaya Piṭaka (4)—Cūlavagga	
Vin. iii.	Vinaya Piṭaka (1)—Suttavibhaṅga 1	
Vin. iv.	Vinaya Piṭaka (2)—Suttavibhaṅga 2	
Vin. v.	Vinaya Piṭaka (5)—Parivāra	
Vis.	Visuddhimagga (P.T.S. ed. and Harvard Oriental Series ed.)	

Numbers in square brackets in the text thus (25) refer to the page numbers of the Pali Text Society's edition of the Pali.

Paragraph numbers on the left correspond to the paragraph numbers of the Harvard ed. of the Pali.

Chapter and section headings and other numberings have been inserted for clarity.

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THE PATH OF PURIFICATION

(*Visuddhi-magga*)

PART I. VIRTUE (*Sīla*)

CHAPTER I. DESCRIPTION OF VIRTUE

(*Sīla-niddesa*)

[I. INTRODUCTORY]

- I. [1] 'When a wise man, established well in Virtue,
'Develops Consciousness and Understanding,
'Then as a bhikkhu ardent and sagacious
'He succeeds in disentangling this tangle' (S.i,13).

This was said. But why was it said? While the Blessed One was living at Sāvatti, it seems, a certain deity came to him in the night, and in order to do away with his doubts he asked this question :

'The inner tangle and the outer tangle—
'This generation is entangled in a tangle.
'And so I ask of Gotama this question:
'Who succeeds in disentangling this tangle?' (S.i,13).

2. Here is the meaning in brief. *Tangle* is a term for the network of craving. For that is a tangle in the sense of lacing together, like the tangle called network of branches in bamboo thickets, etc, because it goes on arising again and again up and down¹ among the objects [of consciousness] beginning with what is visible. But it is called *the inner tangle and the outer tangle* because it arises [as craving] for one's own requisites and another's, for one's own person and another's, and for the internal and external bases [for consciousness]. Since it arises in this way, *this generation is entangled in a tangle*. As the bamboos, etc, are entangled by the bamboo tangle, etc., so too this generation, in other words, this order of living beings, is all entangled by the tangle of craving—the meaning is that it is intertwined, interlaced by it. [2] And because it is entangled like this, *so I ask of Gotama this question*, that is why I ask this. He addressed the Blessed One by his race name as *Gotama*. *Who succeeds in disentangling this tangle*: who may disentangle this tangle that keeps the three kinds of existence entangled in this way?—What he asks is, who is capable of disentangling it?

1. From a visible datum sometimes as far down as a mental datum, or vice versa, following the order of the six kinds of objects of consciousness as given in the teaching (Pm. 5, see Ch. XV, §1).

3. However, when questioned thus, the Blessed One, whose knowledge of all things is unimpeded, Deity of Deities, excelling Sakka [Ruler of Gods], excelling Brahmā, fearless in the possession of the four kinds of perfect confidence, Wielder of the Ten Powers, All-seer with unobstructed knowledge, uttered this stanza in reply to explain the meaning :

'When a wise man, established well in Virtue,
'Develops Consciousness and Understanding,
'Then as a bhikkhu ardent and sagacious
'He succeeds in disentangling this tangle'.

* * *

4. My task is now to set out the true sense,
Divided into virtue and the rest,
Of this same verse composed by the Great Sage.
There are here in the Victor's Dispensation
Seekers gone forth from home to homelessness,
And who although desiring purity
Have no right knowledge of the sure straight way
Comprising virtue and the other two,
Right hard to find, that leads to purity—
Who, though they strive, here gain no purity.
To them I shall expound the comforting Path
Of Purification, pure in expositions,
Relying on the teaching of the **dwellers**
In the Great Monastery;² let all those
Good men who do desire purity
Listen intently to my exposition.

5. Herein, *purification* should be understood as nibbana, which being devoid of all stains, is utterly pure. The *Path of Purification* is the path to that purification; it is the means of approach that is called the *path*. The meaning is, I shall expound that path of purification.
6. In some instances this path of purification is taught by insight alone,³ according as it is said :

'Formations are all impermanent :
'When he sees thus with understanding

2. The Great Monastery (*Mahāvihāra*) at Anurādhapura in Ceylon.

3. 'The words "*insight alone*" are meant to exclude, not virtue, etc, but serenity (i.e. *jhana*), which is the opposite number in the pair, serenity and insight. This is for emphasis. But the word "alone" actually excludes only that concentration with distinction [of *jhana*]; for concentration is classed as both access and absorption (see Ch. IV, §32). Taking this stanza as the teaching for one whose vehicle is insight does not imply that there is no concentration; for no insight comes about without momentary concentration. And again, insight should be understood as the three contemplations of impermanence, pain, and not-self: not contemplation of impermanence alone' (Pm. 9-10).

'And turns away from what is ill,
'That is the path to purity' (Dh. 277). [3]

And in some instances by jhana and understanding according as it is said :

'He is near unto nibbana
'In whom are jhana and understanding' (Dh. 372).

And in some instances by deeds (kamma), etc, according as it is said :

'By deeds, vision and righteousness,
'By virtue, the sublimest life—
'By these are mortals purified,
'And not by lineage and wealth' (M.iii, 262)

And in some instances by virtue, etc, according as it is said:

'He who is possessed of constant virtue,
'Has understanding, and is concentrated,
'Is strenuous and diligent as well,
'Will cross the flood so difficult to cross' (S.i,53).

And in some instances by the Foundations of Mindfulness, etc, according as it is said: 'Bhikkhus, this path is the only 'way for the purification of beings,...for the realization of 'nibbana, that is to say, the four Foundations of Mindfulness' (D.ii,290); and similarly in the case of the Right Efforts, and so on. But in the answer to this question it is taught by virtue and the other two.

7. Here is a brief commentary [on the stanza]. *Established well in virtue* : standing on virtue. It is only one actually fulfilling virtue who is here said to 'stand on virtue'. So the meaning here is this: being established well in virtue by fulfilling virtue. A *man* : a living being. *Wise* : possessing the kind of understanding that is born of kamma by means of a rebirth-linking with triple root-cause. *Develops Consciousness and Understanding* : develops both concentration and insight. For it is concentration that is described here under the heading of 'consciousness', and insight under that of 'understanding'.⁴ *Ardent (ātāpin)*: possessing energy. For it is

4. "*Develops*" applies to both "*Consciousness*" and "*Understanding*". But are they mundane or supramundane? They are supramundane because the sublime goal is described; for one developing them is said to disentangle the tangle of craving by cutting it off at the path moment, and that is not mundane. But the mundane are included here too because they immediately precede, since supramundane (see Ch. III, note 5) concentration and insight are impossible without mundane concentration and insight to precede them; for without the access and absorption concentration in one whose vehicle is serenity, or without the momentary concentration in one whose vehicle is insight, and without the Gateways to Liberation (see Ch. XXI, §66f.), the supramundane can never in either case be reached' (Pm. 13). '*With triple root-cause*' means with non-greed, non-hate and non-delusion.

energy that is called 'ardour (*ātāpa*)' in the sense of burning up and consuming (*ātāpana-paritāpana*) defilements. He has that, thus he is ardent. *Sagacious* : it is understanding that is called 'sagacity'; possessing that, is the meaning. This word shows protective understanding. For understanding is mentioned three times in the reply to the question. Herein, the first is native understanding, the second is understanding consisting in insight, while the third is the protective understanding that guides all affairs. He sees fear (*bhayaṃ ikkhati*) in the round of rebirths, thus he is a *bhikkhu*. *He succeeds in disentangling this tangle* : [4] Just as a man standing on the ground and taking up a well-sharpened knife might disentangle a great tangle of bamboos, so too, he—this *bhikkhu* who possesses the six things, namely, this virtue, and this concentration described under the heading of consciousness, and this threefold understanding, and this ardour —, standing on the ground of virtue and taking up with the hand of protective-understanding exerted by the power of energy the knife of insight-understanding well-sharpened on the stone of concentration, might disentangle, cut away and demolish all the tangle of craving that had overgrown his own life's continuity. But it is at the moment of the Path that he is said to be disentangling that tangle : at the moment of fruition he has disentangled the tangle and is worthy of the highest offerings in the world with its deities. That is why the Blessed One said :

'When a wise man, established well in Virtue,
 'Develops Consciousness and Understanding,
 'Then as a *bhikkhu* ardent and sagacious
 'He succeeds in disentangling this tangle'.

8. Herein there is nothing for him to do about the [native] understanding on account of which he is called *wise* ; for that has been established in him simply by the influence of previous kamma. But the words *ardent and sagacious* mean that by persevering with energy of the kind here described and by acting in full awareness with understanding he should, having become well established in virtue, develop the serenity and insight that are described as *Concentration and Understanding*. This is how the Blessed One shows the path of purification under the headings of virtue, concentration and understanding there.
9. What has been shown so far is the three trainings, the dispensation that is good in three ways, the necessary condition for the threefold clear-vision, etc., the avoidance of the two extremes and the cultivation of the middle way, the means to surmounting the states of loss, etc., the abandoning of defilements in three aspects, prevention of transgression, etc.,

purification from the three kinds of defilements, and the reason for the states of Stream-entry and so on. How?

10. Here the training of higher virtue is shown by *Virtue*; the training of higher consciousness, by *Concentration*; and the training of higher understanding, by *Understanding*.

The dispensation's goodness in the beginning is shown by *Virtue*. Because of the passage 'And what is the beginning of profitable things? Virtue that is quite purified' (S.v,143), and because of the passage beginning 'The not doing of any evil' (Dh. 183), *Virtue* is the beginning of the dispensation. And that is good because it brings about the special qualities of non-remorse,⁵ and so on. Its goodness in the middle is shown by *Concentration*. [5] Because of the passage beginning 'Entering upon the profitable' (Dh. 183), *Concentration* is the middle of the dispensation. And that is good because it brings about the special qualities of supernormal-power, and so on. Its goodness in the end is shown by *Understanding*. Because of the passage 'The purifying of One's own mind—this is the 'Buddhas' dispensation' (Dh. 183), and because understanding is its culmination, *Understanding* is the end of the dispensation. And that is good because it brings about equipoise with respect to the desired and the undesired. For this is said :

'Just as a solid massive rock
'Remains unshaken by the wind,
'So too, in face of blame and praise
'The wise remain immovable' (Dh. 81).

11. Likewise the necessary condition for the triple clear-vision is shown by *Virtue*. For with the support of perfected virtue one arrives at the three kinds of clear-vision, but nothing besides that. The necessary condition for the six kinds of direct-knowledge is shown by *Concentration*. For with the support of perfected concentration one arrives at the six kinds of direct-knowledge, but nothing besides that. The necessary condition for the categories of discrimination is shown by *Understanding*. For with the support of perfected understanding one arrives at the four kinds of discrimination, but not for any other reason.⁶

And the avoidance of the extreme called devotion to indulgence of sense-desires is shown by *Virtue*. The avoidance of

5. One who is virtuous has nothing to be remorseful about.

6. The three kinds of clear-vision are: Recollection of Past Life, Knowledge of the Passing Away and Reappearance of Beings (Divine Eye), and Knowledge of Destruction of Cankers (M.i, 22-3). The six kinds of direct-knowledge are : Knowledge of Supernormal Power, the Divine Ear Element, Penetration of Minds, Recollection of Past Life, Knowledge of the Passing Away and Reappearance of Beings, and Knowledge of Destruction of Cankers (M.i, 34-5). The four discriminations are those of meaning, law, language, and intelligence (A. ii, 160).

the extreme called devotion to mortification of self is shown by *Concentration*. The cultivation of the middle way is shown by *Understanding*.

12. Likewise the means for surmounting the states of logs is shown by *Virtue*; the means for surmounting the element of sense-desires, by *Concentration* ; and the means for surmounting all becoming, by *Understanding*.

And the abandoning of defilements by substitution of opposites is shown by *Virtue*; that by suppression is shown by *Concentration* ; and that by cutting off is shown by *Understanding*.

13. Likewise prevention of defilements' transgression is shown by *Virtue* ; prevention of obsession [by defilement] is shown by *Concentration*; prevention of inherent tendencies is shown by *Understanding*.

And purification from the defilement of misconduct is shown by *Virtue*; purification from the defilement of craving, by *Concentration*; and purification from the defilement of [false] views, by *Understanding*. [6]

14. Likewise the reason for the states of Stream-entry and Once-return is shown by *Virtue*; that for the state of Non-return, by *Concentration*; that for Arahantship, by *Understanding*. For the Stream-enterer is called 'Perfected in the 'kinds of virtue'; and likewise the Once-returner. But the Non-returner is called 'Perfected in concentration'. And the Arahant is called 'Perfected in understanding' (See A.i. 233).

15. So thus far these nine and other like triads of special qualities have been shown, that is, the three trainings, the dispensation that is good in three ways, the necessary condition for the threefold clear-vision, the avoidance of the two extremes and the cultivation of the middle way, the means for surmounting the states of loss etc., the abandoning of defilements in three aspects, prevention of transgression, etc., purification from the three kinds of defilements, and the reason for the states of Stream-entry and so on.

[II. VIRTUE]

16. However, even when this path of purification is shown in this way under the headings of Virtue, Concentration and Understanding, each comprising various special qualities, it is still only shown extremely briefly. And so since that is insufficient to help all there is in order to show it in detail the following set of questions dealing in the first place with Virtue :

- (i) What is virtue?
- (ii) In what sense is it virtue?
- (iii) What are its characteristic, function, manifestation, and proximate cause?

- (iv) What are the benefits of virtue?
- (v) How many kinds of virtue are there ?
- (vi) What is the defiling of it ?
- (vii) What is the cleansing of it ?

17. Here are the answers :

(i) WHAT IS VIRTUE? It is the states beginning with volition present in one who abstains from killing living things, etc, or in one who fulfils the practice of the duties. For this is said in the Paṭisambhidā: What is virtue? There is virtue 'as volition, virtue as consciousness-concomitant,⁷ virtue as 'restraint, [7] virtue as non-transgression' (Ps. i, 44).

Herein, *Virtue as volition* is the volition present in one who abstains from killing living things, etc, or in one who fulfils the practice of the duties. *Virtue as consciousness-concomitant* is the abstinence in one who abstains from killing living things, and so on. Furthermore, *Virtue as volition* is the seven volitions [that accompany the first seven] of the [ten] courses of action (kamma) in one who abandons the killing of living things, and so on. *Virtue as consciousness-concomitant* is the [three remaining] states consisting of non-covetousness, non-ill-will, and right view, stated in the way beginning 'Abandoning covetousness, he dwells with mind free from covetousness' (D.i,71).

18. *Virtue as restraint* should be understood here as restraint in five ways : restraint by the Rules of the Community (*Pāṭimokkha*), restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. Herein, 'restraint by the Pāṭimokkha' is this: 'He is furnished, 'fully furnished, with this Pāṭimokkha restraint' (Vbh. 246); 'Restraint by mindfulness' is this : 'He guards the eye 'faculty, enters upon restraint of the eye faculty' (D.I,70). 'Restraint by knowledge' is this :

"The currents in the world that flow, Ajita,"
said the Blessed One,

"Are stemmed by means of mindfulness ;

"Restraint of currents I proclaim,

"By understanding they are dammed"" (Sn.1035); and use of requisites is here combined with this. But what is called 'restraint by patience' is that given in the way beginning 'He is one who bears cold and heat' (M.i,10). And what is called 'restraint by energy' is that given in the way beginning 'He does not endure a thought of sense-desire» 'when it arises' (M.i,11); purification of livelihood is here combined with this. So this five-fold restraint, and the

7. 'Consciousness-concomitants (*cetasika*)' is a collective term for feeling, perception, and formations, variously subdivided; in other words, aspects of mentality that arise together with consciousness.

abstinence, in clansmen who dread evil, from any chance of transgression met with, should all be understood to be 'virtue as restraint'.

Virtue as non-transgression is the non-transgression, by body or speech, of precepts of virtue that have been undertaken.

This in the first place is the answer to the question 'What is virtue?'. [8] Now as to the rest.—

19. (ii) IN WHAT SENSE IS IT VIRTUE? It is virtue (*sīla*) in the sense of composing (*sīlana*).⁸ What is this composing? It is either a coordinating (*samādhāna*), meaning non-inconsistency of bodily action, etc, due to virtuousness; or it is an upholding (*upadhāraṇa*),⁸ meaning a state of basis (*ādhāra*) owing to its serving as foundation for profitable states. For those who understand etymology admit only these two meanings. Others, however, comment on the meaning here in the way beginning 'The meaning of virtue (*sīla*) is the meaning of head (*siras*), the meaning of virtue is the meaning of cool (*sītala*).'

20. (iii) Now WHAT ARE ITS CHARACTERISTIC, FUNCTION, MANIFESTATION, AND PROXIMATE CAUSE? Here

The characteristic of it is composing
Even when analysed in various ways,
As visibility is of visible data
Even when analysed in various ways.

Just as visibleness is the characteristic of the visible-data base even when analysed into the various categories of blue, yellow, etc, because even when analysed into these categories it does not exceed visibleness, so also this same composing, described above as the coordinating of bodily action, etc, and as the foundation of profitable states, is the characteristic of virtue even when analysed into the various categories of volition, etc, because even when analysed into these categories it does not exceed the state of coordination and foundation.

21. While such is its characteristic,

Its *function* has a double sense :
Action to stop misconduct, then
Achievement as the quality
Of blamelessness in virtuous men.

So what is called virtue should be understood to have the function (nature) of stopping misconduct as its function (nature) in the sense of action, and a blameless function

8. *Sīlana*, and *Upadhāraṇa* in this meaning (cf. Ch. I, §141 and *Sandhāraṇa* Ch. XIV, §61), are not in P.T.S. Dict.

(nature) as its function (nature) in the sense of achievement. For under [these headings of] characteristic, etc, it is action (*kicca*) or it is achievement (*sampatti*) that is called 'function (*rasa*—nature)'.
 22. Now virtue, so say those who know,
 Itself as purity will show ;
 And for its proximate cause they tell
 The pair, conscience and shame, as well. [9]

This virtue is manifested as the kinds of purity stated thus : 'Bodily purity, verbal purity, mental purity' (A.i,271); it is manifested, comes to be apprehended, as a pure state. But conscience and shame are said by those who know to be its proximate cause ; its near reason, is the meaning. For when conscience and shame are in existence, virtue arises and persists; and when they are not, it neither arises nor persists.

This is how virtue's characteristic, function, manifestation, and proximate cause, should be understood.

23. (iv) WHAT ARE THE BENEFITS OF VIRTUE? Its benefits are the acquisition of the several special qualities beginning with non-remorse. For this is said : 'Ānanda, 'profitable, habits (virtues) have non-remorse as their aim and, 'non-remorse as their benefit' (A.v,1). Also it is said further 'Householder, there are these five benefits for the virtuous 'in the perfecting of virtue. What five? Here, householder, 'one who is virtuous, possessed of virtue, comes into a large 'fortune as a consequence of diligence; this is the first benefit 'for the virtuous in the perfecting of virtue. Again, of one 'who is virtuous, possessed of virtue, a fair name is spread 'abroad ; this is the second benefit for the virtuous in the 'perfecting of virtue. Again, whenever one who is virtuous, 'possessed of virtue, enters an assembly, whether of khattiyas '(warrior nobles) or brahmins or householders or ascetics, 'he does so without fear or hesitation ; this is the third benefit for the virtuous in the perfecting of virtue. Again one who 'is virtuous, possessed of virtue, dies unconfused ; this is the 'fourth benefit for the virtuous in the perfecting of virtue. 'Again, one who is virtuous, possessed of virtue, on the break 'up of the body, after death, reappears in a happy destiny, 'in the heavenly world ; this is the fifth benefit for the 'virtuous in the perfecting of virtue' (D.ii, 86). There are also the many benefits of virtue beginning with being dear and loved and ending with destruction of cankers described in the passage beginning 'If a bhikkhu should wish "May I "'be dear to my fellows in the life of purity and loved by "'them, held in respect and honoured by them", let him perfect 'the virtues' (M.i.33). This is how virtue has as its benefits the several special qualities beginning with non-remorse. [10]

24. Furthermore,

Dare anyone a limit place
On benefits that virtue brings,
Without which virtue clansmen find
No footing in the dispensation?
No Ganges, and no Yamunā,
No Sarabhū, Sarassatī,
Or flowing Aciravatī,
Or noble River of Mahī,
Is able to wash out the stain
In things that breathe here in the world ;
For only virtue's water can
Wash out the stain in living things.
No breezes that come bringing rain,
No balm of yellow sandalwood,
No necklaces beside, or gems,
Or soft effulgence of moonbeams,
Can here avail to calm and soothe
Men's fevers in this world; whereas
This noble, this supremely cool,
Well-guarded virtue quells the flame.
Where is there to be found the scent
That can with virtue's scent compare,
And that is borne against the wind
As easily as with it? Where
Can such another stair be found
That climbs, as virtue does, to heaven?
Or yet another door that gives
Onto the City of Nibbana?
Shine as they may, there are no kings
Adorned with jewelry and pearls
That shine as does a man restrained
Adorned with virtue's ornament.
Virtue entirely does away
With dread of self-blame and the like ;
Their virtue to the virtuous
Gives gladness always by its fame.
From this brief sketch it may be known
How virtue brings reward, and how
This root of all good qualities
Robs of its power every fault.

25. (v) Now here is the answer to the question, HOW MANY KINDS OF VIRTUE ARE THERE ?

1. Firstly all this virtue is of one kind by reason of its own characteristic of composing.
2. It is of two kinds as keeping and avoiding.

3. Likewise as that of good behaviour and that of the beginning of the life of purity.
 4. As abstinence and non-abstinence,
 5. As dependant and independent,
 6. As temporary and lifelong,
 7. As limited and unlimited.
 8. As mundane and supramundane. [11]
 9. It is of three kinds as inferior, medium, and superior.
 10. Likewise as giving precedence to self, giving precedence to the world, and giving precedence to the Dhamma (Law).
 11. As adhered to, not adhered to, and tranquillized.
 12. As purified, unpurified, and dubious.
 13. As that of the Trainer, that of the Non-trainer, and that of the neither-trainer-nor-non-trainer.
 14. It is of four kinds as partaking of diminution, of stagnation, of distinction, of penetration.
 15. Likewise as that of bhikkhus, of bhikkhunis, of the not-fully-admitted, of the laity,
 16. As natural, customary, necessary, due to previous causes,
 17. As virtue of Pāṭimokkha restraint, of restraint of sense faculties, of purification of livelihood, and that concerning requisites.
 18. It is of five kinds as virtue consisting in limited purification, etc.; for this is said in the Paṭisambhidā: 'Five kinds of virtue : virtue consisting in limited purification, virtue consisting in unlimited purification, virtue consisting in fulfilled purification, virtue consisting in unadhered-to purification, virtue consisting in tranquillized purification' (Ps.1,42).
 19. Likewise as abandoning, refraining, volition, restraint, and non-transgression.
26. 1. Herein, in the section dealing with that of one kind, the meaning should be understood as already stated.
2. In the section dealing with that of two kinds : fulfilling a training precept announced by the Blessed One thus 'This should be done' is *keeping* ; not doing what is prohibited by him thus 'This should not be done' is *avoiding*. Herein, the word-meaning is this; they keep (*caranti*) within that, they proceed as people who fulfil the virtues, thus it is keeping (*cāritta*); they preserve, they protect, avoidance, thus it is *avoiding*. Herein, *keeping* is accomplished by faith and energy; *avoiding*, by faith and mindfulness. This is how it is of two kinds as keeping and avoiding.
27. 3. In the second dyad good behaviour is the best kind of behaviour. Good behaviour itself is *that of good behaviour*; or what is announced for the sake of good behaviour is *that*

of good behaviour. This is a term for virtue other than that which has livelihood as eighth.⁹ It is the initial stage of the life of purity consisting in the path, thus it is *that of the beginning of the life of purity*. This is a term for the virtue that has livelihood as eighth. It is the initial stage of the path because it has actually to be purified in the prior stage too. Hence it is said 'But his bodily action, his verbal action, and his livelihood, have already been purified earlier' (M.iii,289). Or the training precepts called 'lesser and minor' (D.ii,154) [12] are *that of good behaviour*; the rest are *that of the beginning of the life of purity*. Or what is included in the Double Code (the Bhikkhus' and Bhikkhunis' *Pāṭi-mokkha*) is *that of the beginning of the life of purity*; and that included in the duties set out in the Khandhakas [of the Vinaya] is *that of good behaviour*. Through its perfection *that of the beginning of the life of purity* comes to be perfected. Hence it is said also 'that this bhikkhu shall fulfil the state 'consisting in the beginning of the life of purity without 'having fulfilled the state consisting in good behaviour—that is not possible' (A.iii, 14-15). So it is of two kinds as that of good behaviour and that of the beginning of the life of purity.

28. 4. In the third dyad virtue as *abstinence* is simply abstention from killing living things etc.; the other kinds consisting in volition, etc, are virtue as *non-abstinence*. So it is of two kinds as abstinence and non-abstinence.
29. 5. In the fourth dyad there are two kinds of dependence: dependence through craving and dependence through [false] views. Herein, that produced by one who wishes for a fortunate kind of becoming thus 'Through this virtuous conduct (rite) I shall become a [great] deity or some [minor] deity' (M.i,102) is *dependent* through craving. That produced through such [false] view about purification as 'Purification is through virtuous conduct (rites)' (Vbh. 374) is *dependent* through [false] view. But the supramundane, and the mundane that is the pre-requisite for the aforesaid supramundane, are *independent*. So it is of two kinds as dependent and independent.
30. 6. In the fifth dyad *temporary* virtue is that undertaken after deciding on a time limit. *Lifelong* virtue is that practised in the same way but undertaking it for as long as life lasts. So it is of two kinds as temporary and lifelong.
31. 7. In the sixth dyad the *limited* is that seen to be limited by gain, fame, relatives, limbs, or life. The opposite is

9. The three kinds of profitable bodily kamma or action (not killing or stealing or indulging in sexual misconduct), the four kinds of profitable verbal kamma or action (refraining from lying, malicious speech, harsh speech, and gossip), and right livelihood as the eighth.

unlimited. And this is said in the Paṭisambhidā. 'What is the 'virtue that has a limit? There is virtue that has gain as its 'limit, there is virtue that has fame as its limit, there, is 'virtue that has relatives as its limit, there is virtue that 'has limbs as its limit, there is virtue that has life as its limit. 'What is virtue that has gain as its limit? Here someone with 'gain as cause, with gain as condition, with gain as reason, 'transgresses a training precept as undertaken : that 'virtue has gain as its limit' (Ps.i,43), [13] and the rest should be elaborated in the same way. Also in the answer dealing with the *unlimited* it is said 'What is virtue that does not 'have gain as its limit? Here someone does, not with gain 'as cause, with gain as condition with gain as reason, even 'arouse the thought of transgressing a training precept as 'undertaken, how then shall he actually transgress it? That 'virtue does not have gain as its limit' (Ps.i,44), and the rest should be elaborated in the same way. So it is of two kinds as limited and unlimited.

32. 8. In the seventh dyad all virtue subject to cankers is *mundane*; that not subject to cankers is *supramundane*. Herein, the *mundane* brings about improvement in future becoming and is a prerequisite for the escape from becoming, according as it is said: 'Discipline is for the purpose of 'restraint, restraint is for the purpose of non-remorse, non-remorse is for the purpose of gladdening, gladdening is for 'the purpose of happiness, happiness is for the purpose of 'tranquillity, tranquillity is for the purpose of bliss, bliss is 'for the purpose of concentration, concentration is for the 'purpose of correct knowledge and vision, correct knowledge 'and vision is for the purpose of dispassion, dispassion is for 'the purpose of fading away [of greed], fading away is for the 'purpose of deliverance, deliverance is for the purpose of 'knowledge and vision of deliverance, knowledge and vision 'of deliverance is for the purpose of complete extinction [of craving etc.] through not clinging. Talk has that purpose, 'counsel has that purpose, support has that purpose, giving 'ear has that purpose, that is to say, the liberation of the 'mind through not clinging' (Vin.v,164). The *supramundane* brings about the escape from becoming and is the plane of Reviewing Knowledge. So it is of two kinds as mundane and supramundane.

33. 9. In the first of the triads the *inferior* is produced by inferior zeal, [purity of] consciousness, energy, or inquiry; the *medium* is produced by medium zeal, etc; the *superior*, by superior [zeal, and so on]. That undertaken out of desire for fame is *inferior*; that undertaken out of desire for the fruits of merit is *medium*; that undertaken for the sake of the noble state thus 'This has to be done' is *superior*. Or

again that defiled by self-praise and disparagement of others etc., thus 'I am possessed of virtue, but these other bhikkhus 'are ill-conducted and evil-natured' (M.i,193) is *inferior*; undefiled mundane virtue is *medium*; supramundane is *superior*. Or again that motivated by craving, the purpose of which is to enjoy continued existence, is *inferior*; that practised for the purpose of one's own deliverance is *medium*; the virtue of the perfections practised for the deliverance of all beings is *superior*. So it is of three kinds as inferior, medium, and superior.

34. 10. In the second triad that practised out of self-regard by one who regards self and desires to abandon what is unbecoming to self [14] is virtue *giving precedence to self*. That practised out of regard for the world and out of desire to ward off the censure of the world is virtue *giving precedence to the world*. That practised out of regard for the Dhamma (Law) and out of desire to honour the majesty of the Dhamma is virtue *giving precedence to the Dhamma*. So it is of three kinds as giving precedence to self, and so on.
35. 11. In the third triad the virtue that in the dyads was called 'dependent' (no. 5) is *adhered-to* because it is adhered-to through craving and [false] view. That practised by the magnanimous ordinary man as the prerequisite of the path, and that associated with the path in Trainers, are *not-adhered-to*. That associated with trainers' and non-trainers' fruition is *tranquillized*. So it is of three kinds as adhered-to, and so on.
36. 12. In the fourth triad that fulfilled by one who has committed no offence or has made amends after committing one is *pure*. So long as he has not made amends after committing an offence it is *impure*. Virtue in one who is dubious about whether a thing constitutes an offence or about what grade of offence has been committed or about whether he has committed an offence is *dubious*. Herein, the meditator should purify impure virtue. If dubious, he should avoid cases about which he is doubtful and should get his doubts cleared up. In this way his mind will be kept at rest. So it is of three kinds as pure, and so on.
37. 13. In the fifth triad the virtue associated with the four paths and with the [first] three fruitions is *that of the trainer*. That associated with the fruition of Arahantship is *that of the non-trainer*. The remaining kinds are *that of the neither-trainer-nor-non-trainer*. So it is of three kinds as that of the Trainer, and so on.
38. But in the world the nature of such and such beings is called their 'habit (*sīla*)', of which they say 'This one is of happy habit (*sukha-sīla*), this one is of unhappy habit, this one is of quarrelsome habit, this one is of dandified habit'. Because of that it is said in the Paṭisambhidā figuratively

Three kinds of virtue (habit); profitable virtue, unprofitable 'virtue, indeterminate virtue' (Ps.i,44). So it is also called of three kinds as profitable, and so on. Of these, the unprofitable is not included here since it has nothing whatever to do with the heads beginning with the characteristic, which define virtue in the sense intended in this [chapter]. So the threefoldness should be understood only in the way already stated.

39. 14. In the first of the tetrads :
 The unvirtuous he cultivates,
 He visits not the virtuous,
 And in his ignorance he sees
 No fault in a transgression here, [15]
 With wrong thoughts often in his mind
 His faculties he will not guard—
 Virtue in such a constitution
 Comes to *partake of diminution*.
 But he whose mind is satisfied
 With virtue that has been achieved,
 Who never thinks to stir himself
 And take a meditation subject up,
 Contented with mere virtuousness,
 Nor striving for a higher state—
 His virtue bears the appellation
 Of *that partaking of stagnation*.
 But who, possessed of virtue, strives
 With concentration for his aim—
 That bhikkhu's virtue in its function
 Is called *partaking of distinction*.
 Who finds mere virtue not enough
 But has dispassion for his goal—
 His virtue through such aspiration
 Comes to *partake of penetration*.

So it is of four kinds as partaking of diminution, and so on.

40. 15. In the second tetrad there are training precepts announced for bhikkhus to keep irrespective of what is announced for bhikkhunīs. This is the virtue of *bhikkhus*. There are training precepts announced for bhikkhunīs to keep irrespective of what is announced for bhikkhus. This is the virtue of *bhikkhunīs*. The ten precepts of virtue for male and female novices are the virtue of the *not fully admitted*. The five training precepts—ten when possible—as a permanent undertaking, and eight as the factors of the Uposatha Day,¹⁰ for male and female lay followers are the virtue of *the laity*. So it is of four kinds as the virtue of bhikkhus, and so on.

10. *Uposatha* (der. from *upavasati* to observe or to prepare) is the name for the day of 'fasting' or 'vigil' observed on the days of the newmoon,

41. 16. In the third tetrad the non-transgression on the part of Uttarakuru human beings is *natural virtue*. Each clan's or locality's, or sect's, own rules of conduct are *customary virtue*. The virtue of the Bodhisatta's mother described thus, 'It is the necessary rule, Ānanda, that when the Bodhisatta has descended into his mother's womb, no thought of men that is connected with the cords of sense desire comes to her' (D.ii,13) is *necessary virtue*. But the virtue of such pure beings as Mahā-Kassapa, etc, and of the Bodhisatta in his various births is virtue *due to previous causes*. So it is of four kinds as natural virtue, and so on.

42. 17. In the fourth tetrad:

(a) the virtue described by the Blessed One thus, 'Here a bhikkhu dwells restrained with the Pāṭimokkha restraint, possessed of the [proper] conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking 'the precepts of training' (Vbh. 244), is *virtue of Pāṭimokkha restraint*.

(b) that described thus, 'On seeing a visible object with the eye, [16] he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odour with the nose... On tasting a flavour with the tongue... On touching a tangible object with the body..On cognizing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the mind faculty, undertakes the restraint of the mind faculty (M.i,180), is *virtue of restraint of the sense faculties*.

(c) Abstinence from such wrong livelihood as entails transgression of the six training precepts announced with respect to livelihood and entails the evil states beginning with 'Scheming, talking, hinting, belittling, pursuing gain with gain' (M.iii,75) is *virtue of livelihood purification*.

waxing half-moon, full moon, and waning half moon. On these days it is customary for laymen to undertake the Eight Precepts (*sīla*) or Five Precepts. On the new-moon and full-moon days the *Pāṭimokkha* (see note 11) is recited by bhikkhus. The two quarter-moon days are called the 'Eighth of the Half-moon'. The full-moon day is called the 'Fifteenth' (i.e. 15 days from the new-moon) and is the last day of the lunar month. That of the new-moon is called the 'Fourteenth' when it is the second and fourth new-moon of the four-month season (i.e. 14 days from the full-moon), the other two are called the 'Fifteenth'. This compensates for the irregularities of the lunar period

(d) Use of the four requisites that is purified by the reflection stated in the way beginning 'Reflecting wisely, he uses the robe only for protection from cold' (M.i.10) is called *virtue concerning requisites*.

43. Here is an explanatory exposition together with a word-commentary, starting from the beginning.

(a) *Here*: in this dispensation. A *bhikkhu*: a clansman who has gone forth out of faith and is so styled because he sees fear in the round of rebirths (*samsāre bhayaṃ ikkhanatā*) or because he wears cloth garments that are torn and pieced together, and so on.

Restrained with the Pāṭimokkha restraint; here '*Pāṭimokkha* (Rule of the Community)¹¹ is the virtue of the training precepts; for it frees (*mokkheti*) him who protects (*pāti*) it, guards it, it sets him free (*mocayati*) from the pains of the states of loss, etc., that is why it is called '*Pāṭimokkha*'. 'Restraint' is restraining; this is a term for bodily and verbal non-transgression. The *Pāṭimokkha* itself as restraint is '*Pāṭimokkha restraint*'. 'Restrained with the *Pāṭimokkha restraint*' is restrained by means of the restraint consisting in that *Pāṭimokkha*; he has it, possesses it, is the meaning. *Dwells* in one of the postures. [17]

44. The meaning of *possessed of [the proper] conduct and resort* etc., should be understood in the way in which it is given in the text. For this is said: 'Possessed of [the proper] conduct and resort: there is [proper] conduct and improper conduct. Herein, what is improper conduct? Bodily transgression, verbal transgression, bodily and verbal transgression—this is called improper conduct. Also all unvirtuousness is improper conduct. Here someone makes a livelihood by gifts of bamboos, or by gifts of leaves, or by gifts of flowers, fruits, bathing powder, and tooth sticks, or by flattery, or by bean-soupery, or by fondling, or by going on errands on foot, or by one or other of the sorts of wrong livelihood condemned by the Buddhas—this is called improper conduct. Herein, what is [proper] conduct? Bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression—this is called [proper] conduct. Also all restraint through virtue is [proper] conduct. Here someone does not make a livelihood by gifts of bamboos, or by gifts

11. The Suttavibhanga, the first book of the Vinaya Piṭaka, contains in its two parts the 227 rules for bhikkhus and the rules for bhikkhunis, who have received the Admission (*upasampadā*), together with accounts of the incidents that led to the announcement of the rules, the modifications of the rules and the explanations of them. The bare rules themselves form the *Pāṭimokkha* for bhikkhus and that for bhikkhunis. They are also known as the 'Two Codes (*Dve Mārikā*)'. The *Pāṭimokkha* is recited by bhikkhus on the Uposatha days of the full-moon and new-moon.

'of leaves, or by gifts of flowers, fruits, bathing powder, and 'tooth sticks, or by flattery, or by bean-soupery, or- by 'fondling, or by going on errands on foot, or by one or other 'of the sorts of wrong livelihood condemned by the Buddhas— 'this is called [proper] conduct.

45. '[Proper] resort: there is [proper] resort and improper 'resort. Herein, what is improper resort? Here someone has 'prostitutes as resort, or he has widows, old maids, eunuchs, 'bhikkhunis, or taverns as resort; or he dwells associated 'with kings, kings' ministers, sectarians, sectarians' disciples, 'in unbecoming association with laymen ; or he cultivates, 'frequents, honours, such families as are faithless, untrusting, 'abusive and rude, who wish harm, wish ill, wish woe, wish 'no surcease of bondage, for bhikkhus and bhikkhunis, for 'male and female devotees [18]—this is called improper 'resort. Herein, what is [proper] resort? Here someone does 'not have prostitutes as resort...or taverns, as resort ; he 'does not dwell associated with kings,...sectarians' disciples, 'in unbecoming association with laymen; he cultivates, 'frequents, honours, such families as are faithful and trusting, 'who are a solace, where the yellow cloth glows, where the 'breeze of sages blows, who wish good, wish well, wish joy, 'wish surcease of bondage, for bhikkhus and bhikkhunis, for 'male and female devotees—this is called [proper] resort. 'Thus he is furnished with, fully furnished with, provided 'with, fully provided with, supplied with, possessed of, 'endowed with, this [proper] conduct and this [proper] 'resort. Hence it is said "Possessed of [the proper] conduct 'and resort"' (Vbh.246-7).

46. Furthermore [proper] conduct and resort should also be understood here in the following way; for improper conduct is twofold as bodily and verbal. Herein, what is bodily improper conduct? 'Here someone acts disrespectfully 'before the Community, and he stands jostling elder bhikkhus, 'sits jostling them, stands in front of them, sits in front of 'them, sits on high seat, sits with his head covered, talks 'standing up, talks waving his arms,... walks with sandals 'while elder bhikkhus walk without sandals, walks on a high 'walk while they walk on a low walk, walks on a walk while 'they walk on the ground,... stands pushing elder bhikkhus, 'sits pushing them, prevents new bhikkhus from getting a 'seat,... and in the bath house... without asking elder bhik- 'khus he puts wood on [the stove],... bolts the door,...and at 'the bathing place he enters the water jostling elder bhikkhus, 'enters it in front of them, bathes jostling them, bathes in 'front of them, comes out jostling them, comes out in front of 'them,... and entering inside a house he goes jostling elder 'bhikkhus, goes in front of them, pushing forward he goes

'in front of them,... and where families have inner private 'screened rooms in which the women of the family,... the girls 'of the family, sit, there he enters abruptly, and he strokes a 'a child's head' (Nd1.228-9). This is called bodily improper conduct.

47. Herein, what is verbal improper conduct? 'Here some-one acts disrespectfully before the Community. Without 'asking elder bhikkhus he talks on the Dhamma, answers 'questions, recites the Pāṭimokkha, talks standing up, (19) 'talks waving his arms,... having entered inside a house, he 'speaks to a woman or a girl thus "You, so-and-so of such-""and-such a clan, what is there ? Is there rice gruel? Is ""there cooked rice? Is there any hard food to eat? What ""shall we drink? What hard food shall we eat? What soft ""food shall we eat? Or what will you give me?"—he 'chatters like this' (Nd1.230). This is called verbal improper conduct.

48. Proper conduct should be understood in the opposite sense to that. Furthermore, a bhikkhu is respectful, deferential, possessed of conscience and shame, wears his inner robe properly, wears his upper robe properly, his manner inspires confidence whether in moving forwards or backwards, looking ahead or aside, bending or stretching, his eyes are downcast, he has (a good) deportment, he guards the doors of his sense faculties, knows the right measure in eating, is devoted to wakefulness, possesses mindfulness and full-awareness, wants little, is contented, is strenuous, is a careful observer of good behaviour, and treats the teachers with great respect. This is called (proper) conduct.

This firstly is how (proper) conduct should be understood.

49. (Proper) resort is of three kinds: (proper) resort as support, (proper) resort as guarding, and (proper) resort as anchoring.

Herein, what is (proper) resort as support? A good friend who exhibits the ten instances of talk,¹² in whose presence one hears what has not been heard, corrects what has been heard, gets rid of doubt, rectifies one's view, and gains confidence: or by training under whom one grows in faith, virtue, learning, generosity and understanding—this is called (*proper*) *resort as support*.

50. What is (proper) resort as guarding? Here 'A bhikkhu, 'having entered inside a house, having gone into a street, 'goes with downcast eyes, seeing the length of a plough yoke,

12. The 'ten instances of talk (*dasa kathāvattūmi*)' refer to the kinds of talk given in the Suttas thus 'Such talk as is concerned with effacement, as favours the heart's release, as leads to complete dispassion, fading, cessation, peace, direct knowledge, enlightenment, nibbana, that is to say: talk on wanting little, contentment, seclusion, aloofness from contact, strenuousness, virtue, concentration, understanding, deliverance, knowledge and vision of deliverance' (M. i, 145; iii, 113).

'restrained, not looking at an elephant, not looking at a horse, 'a carriage, a pedestrian, a woman, a man, not looking up, 'not looking down, not staring this way and that' (Nd1. 474). This is called (*proper*) *resort as guarding*.

51. What is (proper) resort as anchoring? It is the four foundations of mindfulness on which the mind is anchored; for this is said by the Blessed One: 'Bhikkhus, what is a 'bhikkhu's resort, his own native place ? It is these four 'foundations of mindfulness' (S. v, 148). This is called (*proper*) *resort as anchoring*.

Being thus furnished with... endowed with, this (proper) conduct and this (proper) resort, he is also on that account called 'one possessed of (proper) conduct and resort'. (20)

52. *Seeing fear in the slightest fault* (§42) : one who has the habit (*sīla*) of seeing fear in faults of the minutest measure, of such kinds as unintentional contravening of a minor training rule of the Pāṭimokkha, as an unprofitable thought. *He trains himself by undertaking (samādāya) the precepts of training*: whatever there is among the precepts of training to be trained in, in all that he trains by taking it up rightly (*sammā ādāya*). And here, as far as the words 'one restrained by the Pāṭimokkha restraint', virtue of Pāṭimokkha restraint is shown by Discourse in Terms of Persons.¹³ But all that beginning with the words 'possessed of (proper) conduct and resort' should be understood as said in order to show the way of practice that perfects that virtue in him who so practises it.

53. (b) Now as regards the virtue of restraint of faculties shown next to that in the way beginning 'on seeing a visible object with the eye', herein, 'he' is a bhikkhu established in the virtue of Pāṭimokkha restraint. *On seeing a visible object with the eye*: on seeing a visible object with the eye-consciousness that is capable of seeing visible objects and has borrowed the name 'eye' from its instrument. But the Ancients (*Porāṇā*) said 'The eye does not see a visible object because it has no 'mind. The mind does not see because it has no eyes. But 'when there is the impingement of door and object he sees 'by means of the consciousness that has eye-sensitivity 'as its physical basis. Now (an idiom) such as this is called 'an "accessory locution (*sasambhāarakathā*)", like "He shot "him with his bow", and so on. So the meaning here is this: "'On seeing a visible object with eye-consciousness"'."¹⁴

13. See Ch. IV, note 27.

14. "'On seeing a visible object with the eye": if the eye were to see the visible object, then (organs) belonging to other kinds of consciousness would see too; but that is not so. Why? Because the eye has no thought (*acetanatiā*). And then, were consciousness itself to see a visible object, it would see it even behind a wall because of being independent of sense-resistance (*appaṭighabhāvato*); but that is not so either because there

54. *Apprehends neither the signs*: he does not apprehend the sign of woman or man, or any sign that is a basis for defilement such as the sign of beauty, etc.: he stops at what is merely seen. *Nor the particulars*: he does not apprehend any aspect classed as hand, foot, smile, laughter, talk, looking ahead, looking aside, etc, which has acquired the name 'particular (*anubyañjana*)' because of its particularizing (*anu anu byañjanato*) defilements, because of its making them manifest themselves. He only apprehends what is really there. Like the Elder Mahā-Tissa who dwelt at Cetiya-pabbata.
55. It seems that as the Elder was on his way from Cetiya-pabbata to Anurādhapura for alms, a certain daughter-in-law of a clan, who had quarrelled with her husband and had set out early from Anurādhapura all dressed up and tricked

is no seeing in all kinds of consciousness. And herein, it is consciousness dependent on the eye that sees, not just any kind. And that does not arise with respect to what is enclosed by walls, etc, where light is excluded. But where there is no exclusion of light, as in the case of a crystal or a mass of cloud, there it does arise even with respect to what is enclosed by them. So it is as a basis of consciousness that the eye sees.

"*When there is the impingement of door and object*": what is intended is: when a visible datum as object has come into the eye's focus. "*One sees*": one looks (*oloketi*); for when the consciousness that has eye-sensitivity as its material support is disclosing (*obhāsente*) by means of the special quality of its support a visible datum as object that is assisted by light (*āloka*), then it is said that a person possessed of that sees the visible datum. And here the illuminating is the revealing of the visible datum according to its individual essence, in other words the apprehending of it experientially (*paccakkhato*).

Here it is the "*sign of woman*" because it is the cause of perceiving as "woman" all such things as the shape that is grasped under the heading of the visible data (materiality) invariably found in a female continuity, the un-clear-cut-ness (*avisadatā*) of the flesh of the breasts, the beardlessness of the face, the use of cloth to bind the hair, the un-clear-cut stance, walk, and so on—The "*sign of man*" is in the opposite sense.

"*The sign of beauty*" here is the aspect of woman that is the cause for the arising of lust. By the word "etc." the sign of resentment (*paṭigha*), etc, are included, which should be understood as the undesired aspect that is the cause for the arising of hate. And here admittedly only covetousness and grief are specified in the text but the sign of equanimity needs to be included too; since there is non-restraint in the delusion that arises due to overlooking, or since "forgetfulness or unknowing" is said below (§57). And here the "sign of equanimity" should be understood as an object that is the basis for the kind of equanimity associated with unknowing through overlooking it. So "*the sign of beauty, etc.*" given in brief thus is actually the cause of greed, hate, and delusion.

"*He stops at what is merely seen*": according to the Sutta method "The seen shall be merely seen" (Ud. 8). As soon as the colour basis has been apprehended by the consciousnesses of the cognitive series with eye-consciousness he stops; he does not fancy any aspect of beauty, etc, beyond that... In one who fancies as beautiful, etc, the limbs of the opposite sex defilements arisen with respect to them successively become particularized, which is why they are called "particulars".

out like a celestial nymph to go to her relatives' home, saw him on the road, and being low-minded, [21] she laughed a loud laugh. [Wondering] 'What is that?', the Elder looked up, and finding in the bones of her teeth the perception of foulness (ugliness), he reached Arahantship.¹⁵ Hence it was said:

'He saw the bones that were her teeth,
'And kept in mind his first perception;
'And standing on that very spot
'The Elder became an Arahant'.

But her husband who was going after her saw the Elder and asked 'Venerable sir, did you by any chance see a woman?'. The Elder told him:

'Whether it was a man or woman
'That went by I noticed not;
'But only that on this high road
'There goes a group of bones'.

56. As to the words *through which*, etc., the meaning is : by reason of which, because of which non-restraint of the eye faculty, if he, if that person, *left the eye faculty unguarded*, remained with the eye door unclosed by the door-panel of mindfulness, these *states of covetousness*, etc, *might invade*, might pursue, might threaten, him. *He enters upon the way of its restraint*: he enters upon the way of closing that eye faculty by the door-panel of mindfulness. It is the same one of whom it is said *he guards the eye faculty, undertakes the restraint of the eye faculty*.
57. Herein, there is neither restraint nor non-restraint in the actual eye faculty, since neither mindfulness nor forgetfulness arises in dependence on eye-sensitivity. On the contrary when a visible datum as object comes into the eye's focus, then, after the life-continuum has arisen twice and ceased, the functional mind-element accomplishing the function of adverting arises and ceases. After that, eye-consciousness with the function of seeing; after that, resultant mind-element with the function of receiving; after that, resultant

But these are simply modes of interpreting (*sannivesākāra*) the kinds of materiality derived from the (four) primaries that are interpreted (*sannivīṭṭha*) in such and such wise; for apart from that there is in the ultimate sense no such thing as a hand and so on' (Pm. 40-1). See also Ch. III, note 31.

15. 'As the Elder was going along (occupied) only in keeping his meditation subject in mind, since noise is a thorn to that in the early stage, he looked up with the noise of the laughter (wondering) "What is that?". "*Perception of foulness*" is perception of bones; for the Elder was then making bones his meditation subject. The Elder, it seems, as soon as he saw her teeth-bones while she was laughing, got the counterpart-sign with access-jhana because he had developed the preliminary-work well. While he stood there he reached the first jhana. Then he made that the basis for insight, which he augmented until he attained the paths one after the other and reached destruction of cankers' (Pm. 41-2).

root-cause-less mind-consciousness-element with the function of investigating; after that, functional root-cause-less mind-consciousness-element accomplishing the function of determining arises and ceases. Next to that, impulsion impels.¹⁶ Herein, there is neither restraint nor non-restraint on the occasion of the life-continuum, or on any of the occasions beginning with adverting. But there is non-restraint if unvirtuousness or forgetfulness or unknowing or impatience or idleness arises at the moment of impulsion. When this happens, it is called 'non-restraint in the eye faculty'. [22]

58. Why is that? Because when this happens, the door is not guarded, nor are the life-continuum and the consciousnesses of the cognitive series. Like what? Just as, when a city's four gates are not secured, although inside the city house doors, storehouses, rooms, etc., are secured, yet all property inside the city is unguarded and unprotected since robbers coming in by the city gates can do as they please, so too, when unvirtuousness, etc, arise in impulsion in which there is no restraint, then the door too is unguarded, and so also are the life-continuum and the consciousness of the cognitive series beginning with adverting. But when virtue, etc., has arisen in it, then the door too is guarded and so also are the life-continuum and the consciousnesses of the cognitive series beginning with adverting. Like what? Just as, when the city gates are secured, although inside the city the houses, etc, are not secured, yet all property inside the city is well guarded, well protected, since when the city gates are shut there is no ingress for robbers, so too, when virtue, etc, have arisen in impulsion, the door too is guarded and so also are the life-continuum and the consciousnesses of the cognitive series beginning with adverting. Thus although it actually arises at the moment of impulsion, it is nevertheless called 'restraint in the eye faculty'. So also as regards the phrases *on hearing a sound with the ear* and so on. So it is this virtue, which in brief has the characteristic of avoiding apprehension of signs entailing
- 59.

16. To expect to find in the Paramatthamañjūsā an exposition of the 'cognitive series (*citta-vīthi*)', and some explanation of the individual members in addition to what is to be found in the Visuddhi-magga itself, is to be disappointed. There are only fragmentary treatments. All that is said here is this;

There is no unvirtuousness, in other words, bodily or verbal misconduct, in the five doors; consequently restraint of unvirtuousness happens through the mind door, and the remaining restraint happens through the six doors. For the arising of forgetfulness and the other three would be in the five doors since they are unprofitable states opposed to mindfulness, etc.; and there is no arising of unvirtuousness consisting in bodily and verbal transgression there because five-door impulsions do not give rise to intimation. And the five kinds of non-restraint beginning with unvirtuousness are stated here as the opposite of the five kinds of restraint beginning with restraint as 'virtue' (Pm. 42). See also Ch. IV, note 13.

defilement with respect to visible objects, etc., that should be understood as *Virtue of restraint of faculties*.

60. (c) Now as regards the virtue of livelihood purification mentioned above next to the virtue of restraint of the faculties (§42), the words *of the six precepts announced on account of livelihood* mean, of the following six training precepts announced thus: 'With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays claim to a higher than human state that is non-existent, not a fact', the contravention of which is Defeat; 'With livelihood as cause, with livelihood as reason, he acts as go-between', the contravention of which is an offence entailing a Meeting of the Order; 'With livelihood as cause, with livelihood as reason, he says "A bhikkhu who lives in your monastery is an Arahant"', the contravention of which is a Serious Offence in one who is aware of it; 'With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats superior food that he has ordered for his own use', the contravention of which is an offence Requiring Expiation; 'With livelihood as cause, with livelihood as reason, a bhikkhuni who is not sick eats superior food that she has ordered for her own use', the contravention of which is an Offence Requiring Confession; 'With livelihood as cause, with livelihood as reason, one who is not sick eats curry or boiled rice [23] that he has ordered for his own use', the contravention of which is an Offence of Wrongdoing (Vin.v,146). Of these six precepts.
61. As regards *scheming*, etc. (§42), this is the text : 'Herein, what is scheming? It is the grimacing, grimacery, scheming, schemery, schemedness,¹⁷ by what is called rejection of requisites or by indirect talk, or it is the disposing, posing, composing, of the deportment on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes—this is called scheming.
62. 'Herein, what is talking? Talking at others, talking, talking round, talking up, continual talking up, persuading, continual persuading, suggesting, continual suggesting, ingratiating chatter, flattery, bean-soupery, fondling, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes—this is called talking.
63. 'Herein, what is hinting? A sign to others, giving a sign, indication, giving indication, indirect talk, roundabout talk, on the part of one bent on gain, honour and renown of one of evil wishes, a prey to wishes — this is called hinting.

17. The formula '*kuhana kuhāyanā kuhitattam*', i.e. verbal noun in two forms and abstract noun from pp., all from the same root, is common in Abhidhamma definitions. It is sometimes hard to produce a corresponding effect in English, yet to render such groups with words of different derivation obscures the meaning and confuses the effect.

64. 'Herein, what is belittling? Abusing of others, disparaging, 'reproaching, snubbing, continual snubbing, ridicule, continual ridicule, denigration, continual denigration, tale-bearing, backbiting, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes. This is called belittling.
65. 'Herein, what is pursuing gain with gain? Seeking, seeking 'for, seeking out, going in search of, searching for, searching 'out, material goods by means of material goods, such as 'carrying there goods that have been got from here, or carrying here goods that have been got from there, by one bent 'on gain, honour and renown, by one of evil wishes, a prey to 'wishes—this is called pursuing gain with gain' (Vbh. 352-3).¹⁸
66. The meaning of this text should be understood as follows: Firstly, as regards description of *scheming* : *on the part of one bent on gain, honour and renown* is on the part of one who is bent on gain, on honour, and on reputation; on the part of one who longs for them, is the meaning. [24] *Of one of evil wishes*: of one who wants to show qualities that he has not got. *A prey to wishes*:¹⁹ the meaning is, of one who is attacked by them. And after this the passage beginning *or by what is called rejection of requisites* is given in order to show the three instances of scheming given in the Mahā-Niddesa as rejection of requisites, indirect talk, and that based on deportment.
67. Herein, [a bhikkhu] is invited to accept robes, etc, and, precisely because he wants them, he refuses them out of evil wishes. And then, since he knows that those householders believe in him implicitly, when they think 'Oh, how few are our lord's wishes! He will not accept a thing! How lucky for us if he would accept just a little thing!' and they put fine robes, etc, before him by various means, he then accepts, making a show that he wants to be compassionate towards them—it is this hypocrisy of his, which becomes the cause of their subsequently bringing them even by cartloads, that should be understood as the instance of scheming called rejection of requisites.
68. For this is said in the Mahā-Niddesa: 'What is the instance 'of scheming called rejection of requisites? Here householders invite bhikkhus [to accept] robes, alms food, resting

18. The renderings, 'scheming' and so on in this context do not in all cases agree with the P.T.S. Dict. They have been chosen after careful consideration. The rendering 'rejection of requisites' takes the preferable reading *paṭisedhana* though the more common reading here is *paṭisevana* (cultivation).

19. The Pali is: '*Ichāpakatassā ti icchāya apakatassa; upaddutassā ti attho*'. *Ichāya apakatassa* simply resolves the compound *icchāpakatassa* and is therefore untranslatable into English. Such resolutions are therefore sometimes omitted in this translation.

'place, and the requisite of medicine as cure for the sick. 'One who is of evil wishes, a prey to wishes, wanting robes... 'alms food... resting place... the requisite of medicine as cure for the sick, refuses robes... alms food... resting place... 'the requisite of medicine as cure for the sick, because he 'wants more. He says "What has an ascetic to do with ""expensive robes? It is proper for an ascetic to gather rags "" from a charnel ground or from a rubbish heap or from a ""shop and make them into a patchwork cloak to wear. ""What has an ascetic to do with expensive alms food? It is ""proper for an ascetic to get his living by the dropping of ""lumps [of food into his bowl] while he wanders for gleanings. ""What has an ascetic to do with an expensive resting place ? ""It is proper for an ascetic to be a tree-root-dweller or an ""open-air-dweller. What has an ascetic to do with an expen- ""sive requisite of medicine as cure for the sick ? It is proper for ""an ascetic to cure himself with putrid urine²⁰ and broken ""gall nuts." Accordingly he wears a coarse robe, eats coarse 'alms food, [25] uses a coarse resting place, uses a coarse 'requisite of medicine as cure for the sick. Then householders think "This ascetic has few wishes, is content, is secluded, ""keeps aloof from company, is strenuous, is a preacher of ""ascetism", and they invite him more and more [to 'accept] robes, alms food, resting places, and the requisite 'of medicine as cure for the sick. He says "With three things ""present a faithful clansman produces much merit: with ""faith present a faithful clansman produces much merit, ""with goods to be given present a faithful clansman produces ""much merit, with those worthy to receive present a faith- ""ful clansman produces much merit. You have faith; the ""goods to be given are here; and I am here to accept. If ""I do not accept, then you will be deprived of the merit. ""That is no good to me. Rather will I accept out of com- ""passion for you". Accordingly he accepts many robes, 'he accepts much alms food, he accepts many resting places, 'he accepts many requisites of medicine as cure for the sick. 'Such grimacing, grimacery, scheming, schemery, schemed- 'ness, is known as the instance of scheming called rejection 'of requisites' (NdI,224-5).

69. It is hypocrisy on the part of one of evil wishes, who gives it to be understood verbally in some way or other that he has attained a higher than human state, that should be understood as the instance of scheming called indirect talk, according as it is said: 'What is the instance of scheming 'called indirect talk ? Here someone of evil wishes, a prey 'to wishes, eager to be admired [thinking] "Thus people

20. "Putrid urine" is the name for all kinds of cow's urine whether old or not' (Pm. 45). Fermented cow's urine with gall-nuts (myrobalan) is a common Indian medicine today.

"will admire me " speaks words about the noble state. He 'says "He who wears such a robe is a very important "ascetic". He says " He who carries such a bowl, metal cup, "water filler, water strainer, key, wears such a waistband, "sandal, is a very important ascetic ". He says "He who has "such a preceptor,... teacher,... who has the same pre-ceptor, who has the same teacher, who has such a friend, "associate, intimate, companion; he who lives in such a "monastery, lean-to, mansion, villa,²¹ cave, grotto, hut, "pavilion, watch tower, hall, barn, meeting hall, [26] room, "at such a tree root, is a very important ascetic". Or 'alternatively, all-gushing, all-grimacing, all-scheming, all-talkative, with an expression of admiration, he utters such 'deep, mysterious, cunning, obscure, supramundane talk 'suggestive of voidness as "This ascetic is an obtainer "peaceful abidings and attainments such as these". Such 'grimacing, grimacery, scheming, schemery, schemedness, 'is known as the instance of scheming called indirect talk' (Ndl, 226-7).

70. It is hypocrisy on the part of one of evil wishes, which takes the form of deportment influenced by eagerness to be admired, that should be understood as the instance of scheming dependent on deportment, according as it is said: 'What is the 'instance of scheming called deportment? Here someone 'of evil wishes, a prey to wishes, eager to be admired, [think-'ing] "Thus people will admire me", composes his way of 'walking, composes his way of lying down; he walks stu-'diedly, stands studiedly, sits studiedly, lies down studiedly; 'he walks as though concentrated, stands, sits, lies down as 'though concentrated; and he is one who meditates in pub-'lic. Such disposing, posing, composing, of deportment, 'grimacing, grimacery, scheming, schemery, schemedness, is 'known as the instance of scheming called deportment' (Ndl, 225-6).
71. Herein, the words *by what is called rejection of requisites* (§ 61) mean: by what is called thus 'rejection of requisites'; or they mean: by means of the rejection of requisites that is so called. *By indirect talk* means: by talking near to the subject. *Of deportment* means: of the four modes of deportment (postures). *Disposing* is initial posing, or careful posing. *Posing* is the manner of posing. *Composing* is prearranging; assuming a trust-inspiring attitude, is what is meant. *Grima-cing* is making grimaces by showing great intensesness; facial contraction is what is meant. One who has the habit of making grimaces is a grimacer. The grimacer's state is *gri-macery*, *Scheming* is hypocrisy. The way (*āyanā*) of a schemer

21. It is not always certain now what kind of buildings these names refer to.

(kuha) is *schemery* (kuhāyanā). The state of what is schemed is *schemedness*.

72. In the description of *talking*: *talking at* is talking thus on seeing people coming to the monastery, 'What have you come for, good people? What, to invite bhikkhus? If it is that, then go along and I shall come later with [my bowl]', etc; or alternatively, *talking at* is talking by advertising oneself thus 'I am Tissa, the king trusts me, such and such king's ministers trust me'. [27] *Talking* is the same kind of talking on being asked a question. *Talking round* is roundly talking by one who is afraid of householders' displeasure because he has given occasion for it. *Talking up* is talking by extolling people thus 'He is a great landowner, a great ship-owner, a great lord of giving'. *Continual talking up* is talking by extolling [people] in all ways.
73. *Persuading* is progressively involving²² [people] thus 'Lay followers, formerly you used to give first-fruit alms at such a time; why do you not do so now?' until they say 'We shall give venerable sir, we have had no opportunity', etc.; entangling, is what is meant. Or alternatively, seeing someone with sugarcane in his hand, he asks 'Where are you coming from, lay follower?' — 'From the sugarcane field, venerable sir.' — 'Is the sugarcane sweet there?' — 'One can find out by eating, venerable sir.' — 'It is not allowed, lay follower, for bhikkhus to say "Give [me some] sugarcane."' Such entangling talk from such an entangler is *persuading*. *Persuading* again and again in all ways is *continual persuading*.
74. *Suggesting* is insinuating by specifying thus 'That family alone understands me; if there is anything to be given there, they give it to me only'; pointing to, is what is meant. And here the story of the Oil-seller should be told.²³ *Suggesting* in all ways again and again is *continual suggesting*.
75. *Ingratiating chatter* is endearing chatter repeated again and again without regard to whether it is in conformity with truth and Dhamma. *Flattery* is speaking humbly, always maintaining an attitude of inferiority. *Bean-soupery* is resemblance to bean soup; for just as when beans are being cooked only a few do not get cooked, the rest get cooked, so too the person in whose speech only a little is true, the rest being false, is called a 'bean soup'; his state is *bean-soupery*.

22. 'Nahanā—tying' from *nayhati* (to tie). The noun is not in P.T.S. Dict.

23. The story of the Oil-seller is given in the Sammohavinodani (VbhA. 483), which reproduces this part of Vis. with some additions. 'Two bhikkhus, it seems, went into a village and sat down in the sitting hall. Seeing a girl, they called her. Then one asked the other "Whose girl is this, venerable sir?" — "She is the daughter of our supporter the Oil-seller, friend. When we go to her mother's house and she gives us ghee, she gives it in the pot. And this girl too gives it in the pot as her mother does."' Quoted at Pm. 46.

76. *Fondling* is the state of the act of fondling. [28] For when a man fondles children on his lap or on his shoulder like a nurse—he nurses, is the meaning—, that fondler's act is the act of fondling. The state of the act of fondling is *fondling*.
77. In the description of *hinting* (*nemittikatā*): a sign (*nimitta*) is any bodily or verbal act that gets others to give requisites. *Giving a sign* is making a sign such as 'What have you got to eat?', etc., on seeing [people] going along with food. *Indication* is talk that alludes to requisites. *Giving indication*: on seeing cowboys, he asks 'Are these milk cows' calves or butter-milk cows' calves?', and when it is said 'They are milk cows' calves, venerable sir', [he remarks] 'They are not milk cows' calves. If they were milk cows' calves the bhikkhus would be getting milk', etc.; and his getting it to the knowledge of the boys' parents in this way, and so making them give milk, is *giving indication*'.
78. *Indirect talk* is talk that keeps near [to the subject]. And here there should be told the story of the bhikkhu supported by a family. A bhikkhu, it seems, who was supported by a family went into the house wanting to eat and sat down. The mistress of the house was unwilling to give. On seeing him she said 'There is no rice', and she went to a neighbour's house as though to get rice. The bhikkhu went into the store-room. Looking round, he saw sugarcane in the corner behind the door, sugar in a bowl, a string of salt fish in a basket, rice in a jar, and ghee in a pot. He came out and sat down. When the housewife came back, she said 'I did not get any rice'. The bhikkhu said 'Lay follower, I saw a sign just now that alms will not be easy to get today.' — 'What, venerable sir?' — 'I saw a snake that was like sugarcane put in the corner behind the door; looking for something to hit it with, I saw a stone like a lump of sugar in a bowl. When the snake had been hit with the clod, it spread out a hood like a string of salt fish in a basket, and its teeth as it tried to bite the clod were like rice grains in a jar. Then the saliva mixed with poison that came out to its mouth in its fury was like ghee put in a pot.' She thought 'There is no hoodwinking the shaveling', so she gave him the sugarcane [29] and she cooked the rice and gave it all to him with the ghee, the sugar and the fish.
79. Such talk that keeps near [to the subject] should be understood as indirect talk.
Roundabout talk is talking round and round [the subject] as much as is allowed.
80. In the description of *belittling*: *abusing* is abusing by means of the ten instances of abuse.²⁴ *Disparaging* is contemptuous

24. The 'ten instances of abuse (*akkosa-vatthu*)' are given in the Sammohavinodanī (VbhA. 340) as: 'You are a thief, you are a fool, you are an idiot, you are a camel (*oṭṭha*), you are an ox, you are

- talk. *Reproaching* is enumeration of faults such as 'He is faithless, he is an unbeliever'. *Snubbing* is taking up verbally thus 'Don't say that here'. Snubbing in all ways, giving grounds and reason, is *continual snubbing*. Or alternatively, when someone does not give, taking him up thus 'Oh, the prince of givers!' is *snubbing*; and the thorough snubbing thus 'A mighty prince of givers!' is *continual snubbing*. *Ridicule* is making fun of someone thus 'What sort of a life has this man who eats up his seed [grain] ?'. *Continual ridicule* is making fun of him more thoroughly thus 'What, you say this man is not a giver who always gives the words " There is nothing " to everyone?'. *Denigration*²⁵ is denigrating someone by saying that he is not a giver, or by censuring him. All-round denigration is *continual denigration*. *Tale-bearing* is bearing tales from house to house, from village to village, from district to district, [thinking] 'So they will give to me out of fear of my bearing tales'. *Backbiting* is speaking censoriously behind another's back after speaking kindly to his face; for this is like biting the flesh of another's back, when he is not looking, on the part of one who is unable to look him in the face; therefore it is called *backbiting*. *This is called belittling (nippesikatā)* because it scrapes off³⁵ (*nippeseti*), wipes off,²⁵ the virtuous qualities of others as a bamboo scraper²⁵ (*velupesikā*) does unguent,²⁵ or because it is a pursuit of gain by grinding²⁵ (*nippimsivā*) and pulverizing others' virtuous qualities, like the pursuit of perfume by grinding the kinds of perfumed substances; that is why it is called *belittling*.
82. In the description of *pursuing gain with gain: pursuing* is hunting after. *Got from here* is got from this house. *There* is into that house. *Seeking* is wanting. *Seeking for* is hunting after. *Seeking out* is hunting after again and again. [30] The story of the bhikkhu who went round giving away the alms he had got at first to children of families here and there and in the end got milk and gruel should be told here. *Searching*, etc, are synonyms for 'seeking' etc, and so the construction here should be understood thus: *going in search of* is seeking; *searching for* is seeking for; *searching out* is seeking out.

This is the meaning of *scheming*, and so on.

a donkey, you belong to the states of loss, you belong to hell, you are a beast, there is not even a happy or an unhappy destiny to be expected for you' (see also SnA. 364).

25. The following words are not in P.T.S. Dict.: *Pāpanā* (denigration), *pāpanān* (nt. denigrating), *nippeseti* (scrapes off—from *pimsati*? cf. *nippesikatā*—'belittling' §42, 64), *nippūchati* (wipes off—only *puñchati* in Dict.), *pesikā* (scraper—not in this sense in Dict.: from same root as *nippeseti*), *nippimsivā* (grinding, pounding), *abbhaṅga* (unguent = *abbhañjana* Pm. 47).

83. Now [as regards the words] *The evil states beginning with* (§42) : here the words *beginning with* should be understood to include the many evil states given in the Brahmajāla Sutta in the way beginning 'Or just as some worthy ascetics, while 'eating the food given by the faithful, make a living by wrong 'livelihood by such low arts as these, that is to say, by palmis-' try, by fortune-telling, by divining omens, by interpreting 'dream, marks on the body, holes gnawed by mice; by fire 'sacrifice, by spoon oblation....' (D.i,9).
84. So this wrong livelihood entails the transgression of these six training precepts announced on account of livelihood, and it entails the evil states beginning with 'Scheming, talking, hinting, belittling, pursuing gain with gain'. And so it is the abstinence from all sorts of wrong livelihood that is *virtue of livelihood purification*, the word-meaning of which is this: on account of it they live, thus it is livelihood. What is that ? It is the effort consisting in the search for requisites. 'Purification' is purifiedness. 'Livelihood purification' is purification of livelihood.
85. (d) As regards the next kind called *virtue concerning requisites*, [here is the text: 'Reflecting wisely, he uses the 'robe only for protection from cold, for protection from heat, 'for protection from contact with gadflies, flies, wind, burning 'and creeping things, and only for the purpose of concealing 'the private parts. Reflecting wisely, he uses alms food 'neither for amusement nor for intoxication nor for smarten-'ing nor for embellishment, but only for the endurance and 'continuance of this body, for the ending of discomfort, and 'for assisting the life of purity: "Thus I shall put a stop to "'old feelings and shall not arouse new feelings, and I shall "'be healthy and blameless and live in comfort." Reflecting 'wisely, he uses the resting place only for the purpose of 'protection from cold, for protection from heat, for protection 'from contact with gadflies, flies, wind, burning and creeping 'things, and only for the purpose of warding off the perils of 'climate and enjoying retreat. Reflecting wisely, he uses the 'requisite of medicine as cure for the sick only for protection 'from arisen hurtful feelings and for complete immunity from 'affliction' (M.i,10).] Herein *reflecting wisely* is reflecting as the means and as the way,²⁶ by knowing, by reviewing, is the meaning. And here it is the reviewing stated in the way beginning 'For protection from cold' that should be understood as 'reflecting wisely'.
86. Herein, *The robe* is any one of those beginning with the inner cloth. *He uses*: he employs; dresses in [as inner cloth], or puts on [as upper garment]. *Only* [31] is a phrase signifying

26. For attention (*manasi-kāra*) as the means (*upāya*) and the way (*patha*) see MA. i,64.

invariability in the definition of a limit²⁷ of a purpose; the purpose in the meditator's making use of the robes is that much only, namely, protection from cold, etc, not more than that. *From cold*: from any kind of cold arisen either through disturbance of elements internally or through change in temperature externally. *For protection*: for the purpose of warding off; for the purpose of eliminating it so that it may not arouse affliction in the body. For when the body is afflicted by cold, the distracted mind cannot be wisely exerted. That is why the Blessed One permitted the robe to be used for protection from cold. So in each instance. Except *that from heat* means from the heat of fire, the origin of which should be understood as forest fires, and so on.

87. *From contact with gadflies and flies, wind and burning and creeping things*: here *gadflies* are flies that bite; they are also called 'blind flies'. *Flies are just flies*. *Wind* is distinguished as that with dust and that without dust. *Burning* is burning of the sun. *Creeping things* are any long creatures such as snakes and so on that move by crawling. Contact with them is of two kinds: contact by being bitten and contact by being touched. And that does not worry him who sits with a robe on. So he uses it for the purpose of protection from such things.
88. *Only*: the word is repeated in order to define a subdivision of the invariable purpose; for the concealment of the private parts is an invariable purpose; the others are purposes, periodically. Herein, *private parts* are any parts of the pudendum. For when a member is disclosed, conscience (*hiri*) is disturbed (*kuppati*), offended. It is called 'private parts (*hirikopīna*)' because of the disturbance of conscience (*hiri-kopana*). *For the purpose of concealing the private parts*: for the purpose of the concealment of those private parts. [As well as the reading *hirikopīnapaṭicchādanattham*] there is a reading '*hirikopīnam paṭicchādanattham*'.
89. *Alms food* is any sort of food. For any sort of nutriment is called 'alms food (*piṇḍapāta*—lit. lump-dropping)' because of its having been dropped (*patitattā*) into a bhikkhu's bowl during his alms round (*piṇḍolya*). Or alms food (*piṇḍapāta*) is the dropping (*pāta*) of the lumps (*piṇḍa*); it is the concurrence (*sannipāta*), the collection, of alms (*bhikkhā*) obtained here and there, is what is meant.
- Neither for amusement*: neither for the purpose of amusement, as with village boys, etc.; for sake of sport, is what is meant. *Nor for intoxication*: not for the purpose of intoxication, as with boxers, etc; for the sake of intoxication with strength and for the sake of intoxication with manhood, is

27. '*Avadhi—limit*' = *odhi*: this form is not in P.T.S. Dict. (see MA. ii, 292).

what is meant. [32] *Nor for smartening* : not for the purpose of smartening, as with royal concubines, courtesans, etc.; for the sake of plumpness in all the limbs, is what is meant. *Nov for embellishment*: not for the purpose of embellishment, as with actors, dancers, etc.; for the sake of a clear skin and complexion, is what is meant.

90. And here the clause *neither for amusement* is stated for the purpose of abandoning support for delusion ; *nor for intoxication* is said for the purpose of abandoning support for hate ; *nor for smartening nor for embellishment* is said for the purpose of abandoning support for greed. And *neither for amusement nor for intoxication* is said for the purpose of preventing the arising of fetters for oneself. *Nor for smartening nor for embellishment* is said for the purpose of preventing the arising of fetters for another. And the abandoning of both unwise practice and devotion to indulgence of sense pleasures should be understood as stated by these four. *Only* has the meaning already stated.
91. *Of this body*: of this material body consisting of the four great primaries. *For the endurance*: for the purpose of continued endurance. *And continuance* : for the purpose of not interrupting [life's continued] occurrence, or for the purpose of endurance for a long time. He makes use of the alms food for the purpose of the endurance, for the purpose of the continuance, of the body, as the owner of an old house uses props for his house, and as a carter uses axle grease, not for the purpose of amusement, intoxication, smartening, and embellishment. Furthermore, endurance is a term for the life faculty. So what has been said as far as the words *for the endurance and continuance of this body* can be understood to mean : for the purpose of maintaining the occurrence of the life faculty in this body.
92. *For the ending of discomfort*: hunger is called 'discomfort' in the sense of afflicting. He makes use of alms food for the purpose of ending that, like annoying a wound, like counter-acting heat with cold, and so on. *For assisting the life of purity*: for the purpose of assisting the life of purity consisting in the whole dispensation and the life of purity consisting in the path. For while this [bhikkhu] is engaged in crossing the desert of existence by means of devotion to the Three Trainings depending on bodily strength whose necessary condition is the use of alms food, he makes use of it to assist the life of purity just as those seeking to cross the desert used their child's flesh,²⁸ just as those seeking to cross a river use a raft, and just as those seeking to cross the ocean use a ship.

28. '*Child's flesh (putta-mamsa)*' is an allusion to the story (S. ii, 98) of the couple who set out to cross a desert with an insufficient food supply but got to the other side by eating the flesh of their child who

93. *Thus I shall put a stop to old feelings and shall not arouse new feelings:* [33] thus as a sick man uses medicine, he uses [alms food, thinking]: 'by use of this alms food I shall put a stop to the old feeling of hunger, and I shall not arouse a new feeling by immoderate eating, like one of the [proverbial] brahmans, that is, one who eats till he has to be helped up by hand, or till his clothes will not meet, or till he rolls there [on the ground], or till crows can peck from his mouth, or till he vomits what he has eaten. Or alternatively, there is that which is called "old feelings" because, being conditioned by former kamma, it arises now in dependence on unsuitable immoderate eating— I shall put a stop to that old feeling, forestalling its condition by suitable moderate eating. And there is that which is called "new feeling" because it will arise in the future in dependence on the accumulation of kamma consisting in making improper use [of the requisite of alms food] now—I shall also not arouse that new feeling, avoiding by means of proper use the production of its root'. This is how the meaning should be understood here. What has been shown so far can be understood to include proper use [of requisites], abandoning of devotion to self-mortification, and not giving up lawful bliss (pleasure).
94. *And I shall be healthy :* 'In this body, which exists in dependence on requisites, I shall, by moderate eating, have health called " long endurance " since there will be no danger of severing the life faculty or interrupting the [continuity of the] postures'. [Reflecting] in this way, he makes use [of the alms food] as a sufferer from a chronic disease does his medicine. *And blameless and live in comfort* (lit. and have blamelessness and a comfortable abiding): he makes use of them thinking 'I shall have blamelessness by avoiding improper search, acceptance and eating, and I shall have a comfortable abiding by moderate eating'. Or he does so thinking 'I shall have blamelessness due to absence of such faults as boredom, sloth, sleepiness, blame by the wise, etc, that have unseemly immoderate eating as their condition ; and I shall have a comfortable abiding by producing bodily strength that has seemly moderate eating as its condition'. Or he does so thinking 'I shall have blamelessness by abandoning the pleasure of lying down, lolling and torpor through refraining from eating as much as possible to stuff the belly; and I shall have a comfortable abiding by controlling the four postures through eating four or five mouthfuls less than the maximum'. For this is said :
- 'With four or five lumps still to eat
'Let him then end by drinking water;

died on the way. The derivation given in the P.T.S. Dict. 'A metaphor probably distorted from *pūta-māṃsa'* has no justification. The reference to rafts might be to D. ii, 89.

'For energetic bhikkhus' needs
 'This should suffice to live in comfort'
 (Thag. 983).²⁹ [34]

Now what has been shown at this point can be understood as discernment of purpose and practice of the middle way.

95. *Resting place (senāsana)* : this is the bed (*senā*) and seat (*āsana*). For wherever one sleeps (*seti*), whether in a monastery or in a lean-to, etc, that is the bed (*senā*); wherever one seats oneself (*āsati*), sits (*niśīdati*), that is the seat (*āsana*). Both together are called 'resting-place (or abode—*senāsana*)'.

For the purpose of warding off the perils of climate and enjoying retreat: the climate itself in the sense of imperilling (*parisahana*) is 'perils of climate (*utu-parissaya*)'. Unsuitable climatic conditions that cause mental distraction due to bodily affliction can be warded off by making use of the resting place ; it is for the purpose of warding off these and for the purpose of the pleasure of solitude, is what is meant. Of course, the warding off of the perils, of climate is stated by, [the phrase] 'protection from cold', etc, too; but, just as in the case of making use of the robes the concealment of the private parts is stated as an invariable purpose while the others are periodical [purposes], so here also this [last] should be understood as mentioned with reference to the invariable warding off of the perils of climate. Or alternatively, this 'climate' of the kind stated is just climate; but 'perils' are of two kinds : evident perils and concealed perils (see NdI.12). Herein, evident perils are lions, tigers, etc, while concealed perils are greed, hate, and so on. When a bhikkhu knows and reflects thus in making use of the kind of resting place where these [perils] do not, owing to unguarded doors and sight of unsuitable visible objects, etc, cause affliction, he can be understood as one who 'reflecting wisely makes use of the resting place for the purpose of warding off the perils of climate'.

96. *The requisite of medicine as cure for the sick:* here 'cure (*paccaya=going* against)' is in the sense of going against (*pati-ayana*) illness; in the sense of countering, is the meaning. This is a term for any suitable remedy. It is the medical man's work (*bhisakassa kammaṃ*) because it is permitted by him, thus it is medicine (*bhesajja*). Or the cure for the sick itself as medicine is 'medicine as cure for the sick'. Any work of a medical man such as oil, honey, ghee, etc, that is suitable for one who is sick, is what is meant. A 'requisite (*parikhāra*)', however, in such passages as 'It is well supplied with 'the requisites of a city' (A.iv,106) is equipment; in such passages as 'The chariot has the requisite of virtue, the axle 'of jhana, the wheel of energy' (S.v,6) [35] it is an ornament; in such passages as 'The requisites for the life of

29. This verse has been misunderstood in 'Psalms of the Brethren.'

'one who has gone into homelessness that should be available' (M.i,104) it is an accessory. But here both equipment and accessory are applicable. For that medicine as a cure for the sick is equipment for maintaining life because it protects by preventing the arising of affliction destructive to life; and it is an accessory too because it is an instrument for prolonging life. That is why it is called 'requisite'. So it is medicine as cure for the sick and that is requisite, thus it is a 'requisite of medicine as cure for the sick'. [He makes use of] that requisite of medicine as cure for the sick; any requisite for life consisting of oil, honey, molasses, ghee, etc, that is allowed by a medical man as suitable for the sick, is what is meant.

97. *From arisen:* from born, become produced. *Hurtful:* here 'hurt (affliction)' is a disturbance of elements, and it is the leprosy, tumours, boils, etc, originated by that disturbance. *Hurtful (veyyābādhika)* because arisen in the form of hurt (*byābādha*). *Feelings:* painful feelings, feelings resulting from unprofitable kamma—from those hurtful feelings. *For complete immunity from affliction:* for complete freedom from pain; so that all that is painful is abandoned, is the meaning.

This is how this *virtue concerning requisites* should be understood. In brief its characteristic is the use of requisites after wise reflection. The word-meaning here is this: because breathing things go (*ayanti*), move, proceed, using [what they use] in dependence on these robes, etc, these robes, etc, are therefore called requisites (*paccaya=ger. of paṭi + ayati*); 'concerning requisites' is concerning those requisites.

98. (a) So, in this fourfold virtue, *Pāṭimokkha restraint* has to be undertaken by means of *faith*. For that is accomplished by faith, since the announcing of training precepts is outside the disciples' province; and the evidence here is the refusal of the request to [allow disciples to] announce training precepts (See Vin. iii, 9—10). Having therefore undertaken through faith the training precepts without exception as announced, one should completely perfect them without regard for life. For this is said: [36]

'As a hen guards her eggs,

'Or as a yak her tail,

'Or like a darling child,

'Or like an only eye—

'So you who are engaged

'Your virtue to protect,

'Be prudent at all times

'And ever scrupulous' ().

Also it is said further 'So too, Sire, when a training precept for disciples is announced by me, my disciples do not transgress it even for the sake of life' (A.iv,201).

99. And the story of the Elders bound by robbers in the forest should be understood in this sense.

It seems that robbers in the Mahāvattāni Forest bound an Elder with black creepers and made him lie down. While he lay there for seven days he augmented his insight, and after reaching the fruition of Non-return, he died there and was reborn in the Brahmā World.

Also they bound another Elder in Tambapaṇṇi Island (Ceylon) with string creepers and made him lie down. When a forest fire came and the creepers were not cut, he established insight and attained nibbana simultaneously with his death. When the Elder Abhaya, a preacher of the Dīgha Nikāya, passed by with five hundred bhikkhus, he saw [what had happened] and he had the Elder's body cremated and a shrine built. Therefore let other clansmen also

Maintain the Rules of Conduct pure,
Renouncing life if there be need,
Rather than break virtue's restraint
By the World's Saviour decreed.

100. (b) And as Pāṭimokkha restraint is undertaken out of faith, so *restraint of the sense faculties* should be undertaken with *mindfulness*. For that is accomplished by mindfulness, because when the sense faculties' functions are founded on mindfulness, there is no liability to invasion by covetousness and the rest. So, recollecting the Fire Discourse, which begins thus, 'Better, bhikkhus, the extirpation of the eye faculty by a red-hot burning blazing glowing iron spike than the apprehension of signs in the particulars of visible objects 'cognizable by the eye' (S. iv, 168), this [restraint] should be properly undertaken by preventing with unremitting mindfulness any apprehension, in the objective fields consisting of visible data, etc, of any signs, etc, likely to encourage covetousness, etc, to invade consciousness occurring in connexion with the eye door, and so on.

101. [37] When not undertaken thus, virtue of Pāṭimokkha restraint is unenduring: it does not last, like a crop not fenced in with branches. And it is raided by the robber defilements as a village with open gates is by thieves. And lust, leaks into his mind as rain does into a badly-roofed house. For this is said

'Among the visible objects, sounds, and smells,
'And tastes, and tangibles, guard the faculties ;
'For when these doors are open and unguarded,
'Then thieves will come and raid as 'twere a village'
().

'And just as with an ill-roofed house
'The rain comes leaking in, so too
'Will lust come leaking in for sure
'Upon an undeveloped mind' (Dh. 13).

102. When it is undertaken thus, virtue of Pāṇimokkha restraint is enduring: it lasts, like a crop well fenced in with branches. And it is not raided by the robber defilements, as a village with well-guarded gates is not by thieves. And lust does not leak into his mind, as rain does not into a well-roofed house. For this is said:

'Among the visible objects, sounds and smells,
'And tastes and tangibles, guard the faculties;
'For when these doors are closed and truly guarded,
'Thieves will not come and raid as 'twere a village'

().

'And just as with a well-roofed house
'No rain comes leaking in, so too
'No lust comes leaking in for sure
'Upon a well-developed mind' (Dh. 14).

103. This, however, is the teaching at its very highest.

This mind is called 'quickly transformed' (A. I,10), so restraint of the faculties should be undertaken by removing arisen lust with the contemplation of foulness, as was done by the Elder Vangīsa soon after he had gone forth. [38]

As the Elder was wandering for alms, it seems, soon after going forth, lust arose in him on seeing a woman. Thereupon he said to the venerable Ānanda:

I am afire with sensual lust.
'And burning flames consume my mind ;
'In pity tell me, Gotama,
'How to extinguish it for good' (S.i,188).

The Elder said:

'You do perceive mistakenly,
'That burning flames consume your mind.
'Look for no sign of beauty there,
'For that it is which leads to lust.
'See foulness there and keep your mind
'Harmoniously concentrated ;
'Formations see as alien,
'As ill, not self, so this great lust
'May be extinguished, and no more
'Take fire thus ever and again' (S.i,188).

The Elder expelled his lust and then went on with his alms round.

104. Moreover a bhikkhu who is fulfilling restraint of the faculties should be like the elder Cittagutta resident in the Great Cave at Kuraṇḍaka, and like the Elder Mahā-Mitta resident at the Great Monastery of Coraka.
105. In the Great Cave of Kuraṇḍaka, it seems, there was a lovely painting of the Renunciation of the Seven Buddhas. A number of Bhikkhus wandering about among the

dwellings saw the painting and said 'What a lovely painting, venerable sir !'. The Elder said 'For more than sixty years, friends, I have lived in the cave, and I did not know whether there was any painting there or not. Now, today, I know it through those who have eyes'. The Elder, it seems, though he had lived there for so long, had never raised his eyes and looked up at the cave. And at the door of his cave there was a great ironwood tree. And the Elder had never looked up at that either. He knew it was in flower when he saw its petals on the ground each year.

106. The king heard of the Elder's great virtues, and he sent for him three times, desiring to pay homage to him. When the Elder did not go, he had the breasts of all the women with infants in the town bound and sealed off, [saying] 'As long as the Elder does not come let the children go without milk'. [39] Out of compassion for the children the Elder went to Mahāgāma. When the king heard [that he had come, he said] 'Go and bring the Elder in. I shall take the Precepts'. Having had him brought up into the inner palace, he paid homage to him and provided him with a meal. Then, saying 'Today, venerable sir, there is no opportunity. I shall take the Precepts tomorrow', he took the Elder's bowl. After following him for a little, he paid homage with the queen and turned back. As seven days went by thus, whether it was the king who paid homage or whether it was the queen, the Elder said 'May the king be happy'.
107. Bhikkhus asked 'Why is it, venerable sir, that whether it is the king who pays the homage or the queen you say "May the king be happy"?. The Elder replied 'Friends, I do not notice whether it is the king or the queen'. At the end of seven days [when it was found that] the Elder was not happy living there, he was dismissed by the king. He went back to the Great Cave at Kuraṇḍaka. When it was night he went out onto his walk. A deity who dwelt in the ironwood tree stood by with a torch of sticks. Then his meditation subject became quite clear and plain. The Elder, [thinking] 'How clear my meditation subject is today !', was glad, and immediately after the middle watch he reached Arahantship, making the whole rock resound.³⁰
108. So when another clansman seeks his own good,
 Let him not be hungry-eyed,
 Like a monkey in the groves,
 Like a wild deer in the woods,
 Like a nervous little child.
 Let him go with eyes downcast

30. *"Making the whole rock resound"*: making the whole rock reverberate as one, doing so by means of an earth tremor. But some say that it was owing to the cheering of the deities who lived there' (Pm. 58).

Seeing a plough yoke's length before,
That he fall not in the power
Of the forest-monkey mind.

109. The Elder Mahā-Mitta's mother was sick with a poisoned tumour. She told her daughter, who as a bhikkhuni had also gone forth, 'Lady, go to your brother. Tell him my trouble and bring back some medicine'. She went and told him. The Elder said 'I do not know how to gather root medicines and such things and concoct a medicine from them. But rather I will tell you a medicine: since I went forth I have not broken [my virtue of restraint of] the sense faculties by looking at the bodily form of the opposite sex with a lustful mind. By this [40] declaration of truth may my mother get well. Go and tell the lay devotee and rub her body'. She went and told her what had happened and then did as she had been instructed. At that very moment the lay devotee's tumour vanished, shrinking away like a lump of froth. She got up and uttered a cry of joy: 'If the Fully Enlightened One were still alive, why should he not stroke with his net-adorned hand the head of a bhikkhu like my son?'. So
110. Let another noble clansman
Gone forth in the Dispensation
Keep, as did the Elder Mitta,
Perfect faculty restraint.
111. (c) As restraint of the faculties is to be undertaken by means of mindfulness, so *Livelihood purification* is to be undertaken by means of *energy*. For that is accomplished by energy, because the abandoning of wrong livelihood is effected in one who has rightly applied energy. Abandoning, therefore, unbecoming wrong search, this should be undertaken with energy by means of the right kind of search consisting in going on alms round, etc, avoiding what is of impure origin as though it were a poisonous snake, and using only requisites of pure origin.
112. Herein, for one who has not taken up the Ascetic Practices any requisites obtained from the Community, from a group of bhikkhus, or from laymen who have confidence in his special qualities of teaching the Dhamma, etc, are called 'of pure origin'. But those obtained on alms round, etc, are of extremely pure origin. For one who has taken up the Ascetic Practices those obtained on alms round, etc, and—as long as this is in accordance with the rules of the ascetic practices—from people who have confidence in his special qualities of asceticism, are called 'of pure origin'. And if he has got putrid urine with mixed gall nuts and 'four sweets'³¹ for the purpose of curing a certain affliction, and he eats only

31. 'Four-sweets—*catumadhura*': a medicinal sweet made of four ingredients.

- the broken gall nuts, thinking 'Other companions in the life of purity will eat the "four-sweets" ', his undertaking of the ascetic practices is befitting, for he is then called a bhikkhu who is supreme in the Noble Ones' Heritages (See A. ii, 28).
113. As to the robe and the other requisites, no hint, indication, roundabout talk, or intimation, about robes and alms food is allowable for a bhikkhu who is purifying his livelihood. But a hint, indication, or roundabout talk, about a resting place is allowable for one who has not taken up the ascetic practices. [41]
114. Herein, a 'hint' is when one who is getting the preparing of the ground, etc, done for the purpose of [making] a resting place is asked 'What is being done, venerable sir? Who is having it done ?' and he replies 'No one'; or any other such giving of hints. An 'indication' is saying 'Lay follower, where do you live?'—'In a mansion, venerable sir,'—'But, lay follower, a mansion is not allowed for bhikkhus.' Or any other such giving of indication. 'Roundabout talk' is saying 'The resting place for the Community of Bhikkhus is crowded'; or any other such oblique talk.
115. All, however, is allowed in the case of medicine. But when the disease is cured, is it or is it not allowed to use the medicine obtained in this way? Herein, the Vinaya specialists say that the opening has been given by the Blessed One, therefore it is allowable. But the Suttanta specialists say that though there is no offence, nevertheless the livelihood is sullied, therefore it is not allowable. But one who does not use hints, indications, roundabout talk, or intimation, though these are permitted by the Blessed One, and who depends only on the special qualities of fewness of wishes, etc, and makes use only of requisites obtained otherwise than by indication, etc, even when he thus risks his life, is called supreme in living in effacement, like the venerable Sāriputta.
117. It seems that the venerable one was cultivating seclusion at one time, living in a certain forest with the Elder Mahā-Moggallāna. One day an affliction of colic arose in him, causing him great pain. In the evening the Elder Mahā-Moggallāna went to attend upon him. Seeing him lying down, he asked what the reason was. And then he asked 'What used to make you better formerly, friend?'. The Elder said 'When I was a layman, friend, my mother used to mix ghee, honey, sugar and so on, and give me rice gruel with pure milk. That used to make me better'. Then the other said 'So be it, friend. If either you or I have merit, perhaps tomorrow we shall get some'. Now a deity who dwelt in a tree at the end of the walk overheard their conversation. [Thinking] 'I will find rice gruel for the lord tomorrow',

he went meanwhile to the family who was supporting the Elder [42] and entered into the body of the eldest son, causing him discomfort. Then he told the assembled relatives the price of the cure: 'If you prepare rice gruel of such a kind tomorrow for the Elder, I will set this one free'. They said 'Even without being told by you we regularly supply the Elder's needs', and on the following day they prepared rice gruel of the kind needed.

119. The Elder Mahā-Moggallāna came in the morning and said 'Stay here, friend, till I come back from the alms round'. Then he went into the village. Those people met him. They took his bowl, filled it with the stipulated kind of rice gruel, and gave it back to him. The Elder made as though to go, but they said 'Eat, venerable sir, we shall give you more'. When the Elder had eaten, they gave him another bowlful. The Elder left. Bringing the alms food to the venerable Sāriputta, he said 'Here, friend Sāriputta, eat'. When the Elder saw it, he thought 'The gruel is very nice. How was it got?', and seeing how it had been obtained, he said 'Friend, the alms food cannot be used'.
120. Instead of thinking 'He does not eat alms food brought by the likes of me', the other at once took the bowl by the rim and turned it over on one side. As the rice gruel fell on the ground the Elder's affliction vanished. From then on it did not appear again during forty-five years.
121. Then he said to the venerable Mahā-Moggallāna 'Friend, even if one's bowels come out and trail on the ground, it is not fitting to eat gruel got by verbal intimation', and he uttered this exclamation:

'My livelihood might well be blamed
 'If I were to consent to eat
 'The honey and the gruel obtained
 'By influence of verbal hints.
 'And even if my bowels obtrude
 'And trail outside, and even though
 'My life is to be jeopardized,
 'I will not blot my livelihood (Miln. 370).
 'For I will satisfy my heart
 'By shunning all wrong kinds of search;
 'And never will I undertake
 'The search the Buddhas have condemned' (). [43]

122. And here too should be told the story of the Elder Mahā-Tissa the Mango-eater who lived at Cīragumba (see §132 below).³² So in all respects

32. The Elder Mahā-Tissa, it seems, was going on a journey during a famine, and being tired in body and weak through lack of food and travel weariness, he lay down at the root of a mango tree covered with fruit. There were many fallen mangoes here and there' (Pm. 60). 'Though ownerless mangoes were lying fallen on the ground near him.

A man who has gone forth in faith
 Should purify his livelihood
 And, seeing clearly, give no thought
 To any search that is not good.

123. (d) And as livelihood purification is to be undertaken by means of energy, so *virtue dependent on requisites* is to be undertaken by means of *understanding*. For that is accomplished by understanding, because one who possesses understanding is able to see the advantages and the dangers in requisites. So one should abandon greed for requisites and undertake that virtue by using requisites obtained lawfully and properly, after reviewing them with understanding in the way aforesaid.
124. Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them. For use is blameless in one who at the time of receiving robes, etc., reviews them either as [mere] elements or as repulsive,³³ and puts them aside for later use, and in one who reviews them thus at the time of using them.
125. Here is an explanation to settle the matter. There are four kinds of use: use as theft,³⁴ use as debt, use as an inheritance, use as a master. Herein, use by one who is unvirtuous and makes use [of requisites], even sitting in the midst of the community, is called 'use as theft'. Use without reviewing by one who is virtuous is 'use as a debt'; therefore the robe should be reviewed every time it is used, and the alms food lump by lump. One who cannot do this [should review it] before the meal, after the meal, in the first watch, in the middle watch, and in the last watch. If dawn breaks on him without his having reviewed it, he finds himself in the position

he would not eat them in the absence of someone to accept them from' (Pm. 65). 'Then a lay devotee, who was older than he, went to the Elder, and learning of his exhaustion, gave him mango juice to drink. Then he mounted him on his back and took him to his home. Meanwhile the Elder admonished himself as follows:

"Nor your mother nor your father", etc. (See §133). And beginning the comprehension [of formations], and augmenting insight, he realized Arahantship after the other paths in due succession while he was still mounted on his back' (Pm. 60).

33. "*As elements*" in this way: "This robe, etc., consists merely of [the four] elements and occurs when its conditions are present; and the person who uses it [likewise]". "*As repulsive*" in this way: Firstly perception of repulsiveness in nutriment in the case of alms food; then as bringing repulsiveness to mind thus: "But all these robes, etc., which are not in themselves disgusting, become utterly disgusting on reaching this filthy body" (Pm. 61).
34. "*Use as theft*": use by one who is unworthy. And the requisites are allowed by the Blessed One to one in his own dispensation who is virtuous, not unvirtuous; and the generosity of the givers is towards one who is virtuous, not towards one who is not, since they expect great fruit from their actions' (Pm. 61; cf. M. Sutta 142 and commentary).

of one who has used it as a debt. Also the resting place should be reviewed each time it is used. Recourse to mindfulness both in the accepting and the use of medicine is proper; but while this is so, though there is an offence for one who uses it without mindfulness after mindful acceptance, there is no offence for one who is mindful in using after accepting without mindfulness.

126. Purification is of four kinds: purification by the Teaching, purification by restraint, purification by search, and purification by reviewing. Herein, *virtue of the Pāṭimokkha restraint* is called 'purification by the Teaching'; [44] for that is so called because it purifies by means of teaching. *Virtue of restraint of faculties* is called 'purification by restraint'; for that is so called because it purifies by means of the restraint in the mental resolution 'I shall not do so again'. *Virtue of livelihood purification* is called 'purification by search'; for that is so called because search is purified in one who abandons wrong search and gets requisites lawfully and properly. *Virtue dependent on requisites* is called 'purification by reviewing'; for that is so called because it purifies by the reviewing of the kind already described. Hence it was said above (§125) 'There is no offence for one who is mindful in using after accepting without mindfulness'.
127. Use of the requisites by the seven kinds of Trainers is called 'use as an inheritance'; For they are the Buddha's sons, therefore they make use of the requisites as the heirs of requisites belonging to their father. But how then, is it the Blessed One's requisites or the laity's requisites that are used ? Although given by the laity, they actually belong to the Blessed One, because it is by the Blessed One that they are permitted. That is why it should be understood that the Blessed One's requisites are used. The confirmation here is in the Dhammadāyāda Sutta (M. Sutta 3).
Use by those whose cankers are destroyed is called 'use as a master'; for they make use of them as masters because they have escaped the slavery of craving.
128. As regards these kinds of use, use as a master and use as an inheritance are allowable for all. Use as a debt is not allowable, to say nothing of use as theft. But this use of what is reviewed by one who is virtuous is use freed from debt because it is the opposite of use as a debt or is included in use as an inheritance too. For one possessed of virtue is called a Trainer too because of possessing this training.
129. As regards these three kinds of use, since use as a master is best, when a bhikkhu undertakes *virtue dependent on requisites*, he should aspire to that and use them after reviewing them in the way described. And this is said: [45]

'The truly wise disciple
 'Who listens to the Dhamma
 'As taught by the Sublime One
 'Makes use, after reviewing,
 'Of alms food, and of dwelling,
 'And of a resting place,
 'And also of the water
 'For washing dirt from robes' (Sn. 391).

'So like a drop of water
 'Lying on leaves of lotus,
 'A bhikkhu is unsullied
 'By any of these matters,
 'By alms food, [and by dwelling,]
 'And by a resting place,
 'And also by the water
 'For washing dirt from robes' (Sn. 392).

'Since aid it is and timely
 'Procured from another
 'The right amount he reckons,
 'Mindful without remitting
 'In chewing and in eating,
 'In tasting food besides :
 'He treats it as an ointment
 'Applied upon a wound' ().

'So like the child's flesh in the desert
 'Like the greasing for the axle,
 'He should eat without delusion
 'Nutriments to keep alive' ().

130. And in connexion with the fulfilling of this virtue dependent on requisites there should be told the story of the novice Saṅgharakkhita the Nephew. For he made use of requisites after reviewing, according as it is said:

'Seeing me eat a dish of rice
 'Quite cold, my Preceptor observed:
 "'Novice, if you are not restrained,
 "'Be careful not to burn your tongue".
 'On hearing my Preceptor's words,
 'I then and there felt urged to act
 'And, sitting in a single session,
 'I reached the goal of Arahantship.
 'Since I am now waxed full in thought
 'Like the full moon of the Fifteenth (See M.iii, 277),
 'And all my cankers are destroyed,
 'There is no more becoming now'. [46]
 And so should any other man
 Aspiring to end suffering
 Make use of all the requisites
 Wisely after reviewing them.

So virtue is of four kinds as 'virtue of Pāṭimokkha restraint', and so on.

131. 18. In the first pentad in the fivefold section the meaning should be understood in accordance with the virtue of those not fully admitted to the Order, and so on. For this is said in the Paṭisambhidā: '(a) What is virtue consisting in 'limited purification'? That of the training precepts for those 'not fully admitted to the Order: such is virtue consisting in 'limited purification. (b) What is virtue consisting in 'unlimited purification'? That of the training precepts for 'those fully admitted to the Order: such is virtue consisting 'in unlimited purification. (c) What is virtue consisting in 'fulfilled purification' ? That of Magnanimous Ordinary 'Men devoted to profitable things, who are perfecting [the 'course] that ends in Trainership, regardless of the physical 'body and life, having given up [attachment to] life: such is 'virtue of fulfilled purification. (d) What is virtue consisting 'in purification not adhered to? That of the seven kinds of 'Trainer: such is virtue consisting in purification not adhered 'to. (e) What is virtue consisting in tranquillized purification ? 'That of the Perfect One's disciples with cankers des-'troyed, of the Undeclared Enlightened Ones, of the Perfect 'Ones, accomplished and fully enlightened: such is virtue 'consisting in tranquillized purification' (Ps. i, 42-3).

132. (a) Herein, the virtue of those not fully admitted to the Order should be understood as *virtue consisting in limited purification*, because it is limited by the number [of training precepts, that is, 5 or 8 or 10].

(b) That of those fully admitted to the Order is [describable] thus:

Nine thousand millions, and a hundred
And eighty millions then as well,
And fifty plus a hundred thousand,
And thirty-six again to swell
The total restraint disciplines:
These rules the Enlightened One explains
Told under heads for filling out,
Which the Discipline restraint contains.³⁵

So although limited in number, [47] it should yet be understood as *virtue consisting in unlimited purification*, since it is undertaken without reserve and has no obvious limit such as gain, fame, relatives, limbs or life. Like the virtue of the Elder Mahā-Tissa the Mango-eater who lived at Cīragumba (see §122 above).

133. For that venerable one never abandoned the following Good Man's Recollection,

35. The figures depend on whether *koṭi* is taken as 1,000,000, 100,000, or 10,000.

'Wealth for a sound limb's sake should be renounced,
 'And one who guards his life gives up his limbs;
 'And wealth and limbs and life, each one of these,
 'A man gives up who practices the Dhamma',

and never transgressed a training precept even when his life was in the balance, and in this way be reached Arahantship with that same virtue of unlimited purification as his support while he was being carried on a lay devotee's back. According as it is said:

'Nor your mother nor your father
 'Nor your relatives and kin
 'Have done as much as this for you
 'Because you are possessed of virtue'.
 So, stirred with urgency, and wisely
 Comprehending³⁶ with insight,
 While carried on his helper's back
 He reached the goal of Arahantship.

134. (c) The Magnanimous Ordinary Man's virtue, which from the time of admission to the Order is devoid even of the stain of a [wrong] thought because of its extreme purity, like a gem of purest water, like well-refined gold, becomes the proximate cause for Arahantship itself, which is why it is called *consisting of fulfilled purification*; like that of the Elders Saṅgharakkhita the Great and Saṅgharakkhita the Nephew.

- 135 The Elder Saṅgharakkhita the Great (*Mahā-Saṅgharakkhita*), aged over sixty, was lying, it seems, on his death-bed. The Order of Bhikkhus questioned him about attainment of the supramundane state. The Elder said 'I have no supramundane state'. Then the young bhikkhu who was attending on him said 'Venerable sir, people have come as much as twelve leagues, thinking that you have reached nibbana. It will be a disappointment for many if you die as an ordinary man'.—'Friend, thinking to see the Blessed One Metteyya, I did not try for insight; [48]. So help me to sit up and give me the chance.' He helped the elder to sit up and went out. As he went out the Elder reached Arahantship and he gave a sign by snapping his fingers. The Order assembled and said to him 'Venerable sir, you have done a difficult thing in achieving the supramundane state in the hour of death'.—'That was not difficult, friends. But rather I will tell you what is difficult. Friends, I see no action done [by me]

36. 'Comprehending (*sammasana*)' is a technical term that will become clear in Ch. XX. In short it is inference that generalizes the 'three characteristics' from one's own directly-known experience to all possible formed experience at all times (See S. ii, 107). Commenting on *He comprehended that same illness*' (138), Pm. says 'He exercised insight by discerning the feeling in the illness under the heading of the feeling [aggregate] and the remaining material dhammas as materiality' (Pm. 65).

without mindfulness and unknowingly since the time I went forth.' His nephew also reached Arahantship in the same way at the age of fifty years.

136. 'Now if a man has little learning
'And he is careless of his virtue,
'They censure him on both accounts,
'For lack of virtue and of learning.
'But if he is of little learning
'Yet he is careful of his virtue,
'They praise him for his virtue, so
'It is as though he too had learning.
'And if he is of ample learning
'Yet he is careless of his virtue,
'They blame him for his virtue, so
'It is as though he had no learning.
'But if he is of ample learning
'And he is careful of his virtue,
'They give him praise on both accounts
'For virtue and as well for learning.
'The Buddha's pupil of much learning
'Who keeps the Law with understanding—
'A jewel of Jambu River gold³⁷—
'Who is here fit to censure him ?
'Deities praise him [constantly],
'By Brahmā also is he praised' (A.ii,7).
137. (d) What should be understood as *virtue consisting in purification not adhered to* is Trainers' virtue, because it is not adhered to by [false] views, and ordinary men's virtue when not adhered to by greed. Like the virtue of the Elder Tissa the Landowner's Son (*Kuṭumbiyaputta-Tissa-thera*).
Wanting to become established in Arahantship in dependence on such virtue, this venerable one told his enemies:
'I broke the bones of both my legs
'To give the pledge you asked from me.
'I am revolted and ashamed
'At death accompanied by greed. [49]
'And after I had thought on this,
'And wisely then applied insight,
'When the sun rose and shone on me,
'I had become an Arahant' (see MA.i,233).
138. Also there was a certain Senior Elder who was very ill and unable to eat with his own hand. He was writhing smeared with his own urine and excrement. Seeing him a certain young bhikkhu said 'Oh, what a painful process life is!'. The senior Elder told him 'If I were to die now, friend, I should obtain the bliss of heaven; I have no doubt of that.

37. A story of the Jambu River and its gold is given at MA. iv, 147.

But the bliss obtained by breaking this virtue would be like the lay state obtained by disavowing the training', and he added 'I shall die together with my virtue'. As he lay there, he comprehended that same illness [with insight],³⁶ and he reached Arahantship. Having done so, he pronounced these verses to the Order of Bhikkhus:

'I am victim of a sickening disease
 'That racks me with its burden of cruel pain;
 'As flowers in the dust burnt by the sun,
 'So this my corpse will soon have withered up.
 'Unbeautiful called beautiful,
 'Unclean while reckoned as if clean,
 'Though full of ordure seeming fair
 'To him that cannot see it clear.
 'So out upon this ailing rotting body,
 'Fetid and filthy, punished with affliction,
 'Doting on which this silly generation
 'Has lost the way to be reborn in heaven !' (Jā.ii,437).

139. (e) It is the virtue of the Arahants, etc, that should be understood as *tranquillized purification*, because of tranquillization of all disturbance and because of purifiedness.

So it is of five kinds as 'consisting in limited purification', and so on.

140. 19. In the second pentad the meaning should be understood as the abandoning, etc, of killing living things, etc; for this is said in the Paṭisambhidā:

Five kinds of virtue:

'(1) In the case of killing living things, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue, (d) restraint is virtue, (e) non-transgression is virtue. (2) In the case of taking what is not given,... (3) In the case of sexual misconduct,... (4) In the case of false speech,... (5) In the case of malicious speech,... (6) In the case of harsh speech,... (7) In the case of gossip,... [50] (8) In the case of covetousness,... (9) In the case of ill will,... (10) In the case of wrong view,...

'(11) Through renunciation in the case of lust, (a) abandoning is virtue,... (12) Through non-ill-will in the case of ill-will,... (13) Through perception of light in the case of stiffness-and-torpor,... (14) Through non-distraction,... agitation,... (15) Through definition of states (dhamma)... uncertainty,... (16) Through knowledge... ignorance,... (17) Through gladdening in the case of boredom,...

(18) Through the first jhana in the case of the hindrances, (a) abandoning is virtue,... (19) Through the second jhana... applied and sustained thought,... (20) Through the third jhana... happiness... (21) Through the fourth jhana in the case of pleasure and pain, (a) abandoning is virtue,...

'(22) Through the attainment of the base consisting of boundless space in the case of perceptions of matter, perceptions of resistance, and perceptions of variety, (a) abandoning is virtue,... (23) Through the attainment of the base consisting of boundless consciousness in the case of the perception of the base consisting of boundless space,... (24) Through the attainment of the base consisting of nothingness in the case of the perception of the base consisting of boundless consciousness,... (25) Through the attainment of the base consisting of neither perception nor non-perception in the case of the perception of the base consisting of nothingness,...

'(26) Through the contemplation of impermanence in the case of the perception of permanence, (a) abandoning is virtue,... (27) Through the contemplation of pain in the case of the perception of pleasure (28) Through the contemplation of not-self in the case of the perception of self,... (29) Through the contemplation of dispassion in the case of the perception of delighting... (30) Through the contemplation of fading away in the case of greed,... (31) Through the contemplation of cessation in the case of originating,... (32) Through the contemplation of relinquishment in the case of grasping...

'(33) Through the contemplation of destruction in the case of the perception of compactness, (a) abandoning is virtue,...

'(34) Through the contemplation of fall [of formations] in the case of accumulating [kamma],... (35) Through the contemplation of change in the case of the perception of lastingness,... (36) Through the contemplation of the signless in the case of a sign,... (37) Through the contemplation of the desireless in the case of desire,... (38) Through the contemplation of voidness in the case of misinterpreting (insistence), (39) Through Insight into States that is Higher Understanding in the case of misinterpreting (insistence) due to grasping,...(40) Through Correct Knowledge and Vision in the case of misinterpreting (insistence) due to confusion,... (41) Through the contemplation of danger in the case of misinterpreting (insistence) due to reliance [on formations],... (42) Through reflexion in the case of non-reflexion,... (43) Through the contemplation of turning away in the case of misinterpreting (insistence) due to bondage,...

'(44) Through the path of Stream-entry in the case of defilements coefficient with [false] view, (a) abandoning is virtue,...(45) Through the path of Once-return in the case of gross defilements,... (46) Through the path of Non-return in the case of residual defilements,... (47) Through the path of Arahantship in the case of all defilements, (a) abandoning is virtue, (b) abstention is virtue, (c) volition

is virtue (d) restraint is virtue, (e) non-transgression is 'virtue.

'Such virtues lead to non-remorse in the mind, to gladdening, to happiness, to tranquillity, to joy, to repetition, to development, to cultivation, to embellishment, to the requisite [for concentration], to the equipment [of concentration], to fulfilment, to complete dispassion, to fading away, to cessation, to peace, to direct-knowledge, to enlightenment, to nibbana' (Ps.i,46-7).³⁸

141. And here there is no state called abandoning other than the mere non-arising of the killing of living things, etc, as stated. But the abandoning of a given [unprofitable state] upholds [51] a given profitable state in the sense of providing a foundation for it, and concentrates it by preventing wavering, so it is called 'virtue (*sīla*)' in the sense of composing (*sīlana*), reckoned as upholding and concentrating as stated earlier (§19).

The other four things mentioned refer to the presence³⁹ of occurrence of will as abstention from such and such, as restraint of such and such, as the volition associated with both of these, and as non-transgression in one who does not transgress such and such. But their meaning of virtue has been explained already.

So it is of five kinds as 'virtue consisting in abandoning' and so on.

142. At this point the answers to the questions, 'What is virtue? In what sense is it virtue? What are its characteristic function, manifestation, and proximate cause? What are the benefits of virtue? How many kinds of virtue are there?', are complete.

38. This list describes, in terms of abandoning, etc, the stages in the normal progress from ignorance to Arahantship, and it falls into the following groups: I. VIRTUE: the abandoning of the 10 unprofitable courses of action (1)–(10). II. CONCENTRATION: A. abandoning the seven hindrances to concentration by means of their opposites (11)–(17); B. the 8 attainments of concentration, and what is abandoned by each (18)–(25). III. UNDERSTANDING: A. INSIGHT: the 18 Principal Insights beginning with the Seven Contemplations (26)–(43). B. PATHS: the 4 paths and what is abandoned by each (44)–(47).

Pm. comments here as follows on (26): 'The contemplation of what is impermanent, or contemplation as "impermanent", is "contemplation of impermanence"; this is insight. It is the name for the kind of insight that occurs in apprehending the impermanence in dhammas of the three [mundane] planes. "In the case of the perception of permanence" means in the case of wrong perception of formed dhammas that occurs thus "They are permanent, eternal". The same method applies below' (Pm. 67). For explanations of the other Principal Insights see Ch. XX, notes 3 and 28.

39. '*Sabbhāva*—presence' (= *sat+bhāva*): not in P.T.S. Dict. Not to be confused with '*sabhāva*—individual essence' (= *sa* (Skr. *sva*) + *bhāva*, or *saha+bhāva*).

143. However, it was also asked (vi) WHAT IS THE DEFILING OF IT ? and WHAT IS THE CLEANSING OF IT?
 We answer that virtue's tornness, etc, is its defiling, and that its untornness, etc, is its cleansing. Now that tornness, etc, is comprised under the breach that has gain, fame, etc, as its cause, and under the seven bonds of sexuality. When a man has broken the training course at the beginning or at the end in any instance of the seven classes of offences,⁴⁰ his virtue is called torn, like a cloth that is cut at the edge. But when he has broken it in the middle, it is called rent, like a cloth that is rent in the middle. When he has broken it twice or thrice in succession, it is called blotched, like a cow whose body is some such colour as black or red with a discrepant colour appearing on the back or the belly. When he has broken it [all over] at intervals, it is called mottled, like a cow speckled [all over] with discrepant-coloured spots at intervals. This in the first place is how there comes to be tornness with the breach that has gain, etc, as its cause.
144. And likewise with the seven bonds of sexuality; for this is said by the Blessed One: 'Here, brahman, some ascetic or 'brahman claims to lead the life of purity rightly; for he does 'not [52] enter into actual sexual intercourse with women. 'Yet he agrees to massage, manipulation, bathing and rubbing down by women. He enjoys it, desires it and takes satisfaction in it. This is what is torn, rent, blotched and mottled in one who leads the life of purity. This man is said to 'lead a life of purity that is unclean. As one who is bound 'by the bond of sexuality, he will not be released from birth, 'ageing and death,... he will not be released from suffering,
145. I say. Furthermore, brahman,... while he does not agree to '[these things], yet he jokes, plays and amuses himself
146. 'with women... Furthermore, brahman,... while he does 'not agree to [these things], yet he gazes and stares at women
147. 'eye to eye... Furthermore, brahman,... while he does not 'agree to [these things], yet he listens to the sound of women 'through a wall or through a fence as they laugh or talk or sing
148. 'or weep... Furthermore, brahman,... while he does not 'agree to [these things], yet he recalls laughs and talks and
149. 'games that he formerly had with women... Furthermore, 'brahman,... while he does not agree to [these things] [53] 'Yet he sees a householder or a householder's son possessed 'of, endowed with, and indulging, the five cords of sense
150. 'desire... Furthermore, brahman, while he does not agree to '[these things], yet he leads the life of purity aspiring to some 'order of deities, [thinking] "'Through this rite (virtue) or "'this ritual (vow) or this asceticism I shall become a [great]

40. The seven consisting of *pārājikā*, *sanghādisesā*, *pācittiyā*, *pāṭidesāniyā*, *dukkāṃā*, *thullaccayā*, *dubbhāsītā* (mentioned at MA. ii, 33).

'deity or some [lesser] deity". He enjoys it, desires it, and 'takes satisfaction in it. This, brahman, is what is torn, 'rent, blotched and mottled in one who leads the life of 'purity. This man...will not be released from suffering, I say' (A.iv,54-6).

This is how tornness, etc., should be understood as included under the breach that has gain, etc, as its cause and under the seven bonds of sexuality.

151. Untornness, however, is accomplished by the complete non-breaking of the training precepts, by making amends for those broken for which amends should be made, by the absence of the seven bonds of sexuality, and, as well, by the non-arising of such evil things as anger, enmity, contempt, domineering, envy, avarice, deceit, fraud, obduracy, presumption, pride (conceit), haughtiness, conceit (vanity), and negligence (see M. Sutta 7), and by the arising of such qualities as fewness of wishes, contentment, and effacement (see M. Sutta 24).
152. Virtues not broken for the purpose of gain, etc, and rectified by making amends after being broken by the faults of negligence, etc., and not damaged by the bonds of sexuality and by such evil things as anger and enmity, are called entirely untorn, unrent, unblotched, and unmottled. And those same virtues are *liberating* since they bring about the state of a freeman, and *praised by the wise* since it is by the wise that they are praised, and *un-adhered-to* since they are not adhered to by means of craving and views, and *conducive to concentration* since they conduce to access concentration or to absorption concentration. That is why their untornness etc, should be understood as 'cleansing' (see also Ch. VII, §101f.).
153. This cleansing comes about in two ways: through seeing the danger of failure in virtue, and through seeing the benefit of perfected virtue. [54] Herein, the danger of failure in virtue can be seen in accordance with such suttas as that beginning 'Bhikkhus, there are these five dangers for the 'unvirtuous in the failure of virtue' (A.iii,252).
154. Furthermore, on account of his unvirtuousness an unvirtuous person is displeasing to deities and human beings, is unstructable by his fellows in the life of purity, suffers when unvirtuousness is censured, and is remorseful when the virtuous are praised. Owing to that unvirtuousness he is as ugly as hemp cloth. Contact with him is painful because those who fall in with his views are brought to long-lasting suffering in the states of loss. He is worthless because he causes no great fruit [to accrue] to those who give him gifts. He is as hard to purify as a cesspit many years old. He is like a log from a pyre (see Iti. 99); for he is outside both [recluseship and the lay state]. Though claiming the bhikkhu

state he is no bhikkhu, so he is like a donkey following a herd of cattle. He is always nervous, like a man who is everyone's enemy. He is as unfit to live with as a dead carcass. Though he may have the qualities of learning, etc, he is an unfit for the homage of his fellows in the life of purity as a charnel-ground fire is for that of brahmins. He is as incapable of reaching the distinction of attainment as a blind man is of seeing a visible object. He is as careless of the Good Law as a guttersnipe is of a kingdom. Though he fancies he is happy, yet he suffers because he reaps suffering as told in the Discourse on the Mass of Fire (A.iv, 128-34).

155. Now the Blessed One has shown that when the unvirtuous have their minds captured by pleasure and satisfaction in the indulgence of the five cords of sense-desires, in [receiving] salutation, in being honoured, etc, the result of that kamma, directly visible in all ways, is very violent pain, with that [kamma] as its condition, capable of producing a gush of hot blood by causing agony of heart with the mere recollection of it. Here is the text:

'Bhikkhus, do you see that great mass of fire burning, blazing and glowing? - Yes, venerable sir. - What do you think, bhikkhus, which is better, that one [gone forth] should sit down or lie down embracing that mass of fire burning, blazing and glowing, or that he should sit down or lie down embracing a warrior-noble maiden or a brahmin maiden or a maiden of householder family, with soft, delicate hands and feet? - It would be better, venerable sir, that he should sit down or lie down embracing a warrior-noble maiden... [55] It would be painful, venerable sir, if he sat down or lay down embracing that great mass of fire burning, blazing and glowing.

156. 'I say to you, bhikkhus, I declare to you, bhikkhus, that it would be better for one [gone forth] who is unvirtuous, who is evil-natured, of unclean and suspect habits, secretive of his acts, who is not an ascetic and claims to be one, who does not lead the life of purity and claims to do so, who is rotten within, lecherous, and full of corruption, to sit down or lie down embracing that great mass of fire burning, blazing and glowing. Why is that? By his doing so, bhikkhus, he might come to death or deadly suffering, yet he would not on that account, on the break up of the body, after death, reappear in states of loss, in any unhappy destiny, in perdition, in hell. But if one who is unvirtuous, evil-natured,... and full of corruption, should sit down or lie down embracing a warrior-noble maiden... that would be long for his harm and suffering: on the break up of the body, after death, he would reappear, in states of loss, in an unhappy destiny, in perdition, in hell' (A. iv, 128-9).

157. Having thus shown by means of the analogy of the mass of fire the suffering that is bound up with women and has as its condition the indulgence of the five cords of sense-desires [by the unvirtuous], to the same intent he showed, by the following similes of the horse-hair rope, the sharp spear, the iron sheet, the iron ball, the iron bed, the iron chair, and the iron cauldron, the pain that has as its condition [acceptance of] homage and reverential salutation, and the use of robes, alms food, bed and chair, and dwelling [by unvirtuous bhikkhus]:

'What do you think, bhikkhus, which is better, that 'one should have a strong horse-hair rope twisted round both 'legs by a strong man and tightened so that it cut through 'the outer skin, and having cut through the outer skin it cut 'through the inner skin, and having cut through the inner 'skin it cut through the flesh, and having cut through the 'flesh it cut through the sinews, and having cut through the 'sinews it cut through the bones, and having cut through the 'bones it remained crushing the bone-marrow—or that he 'should consent to the homage of great warrior nobles, great 'brahmans, great householders?' (A.iv,129), [56]

and 'What do you think, bhikkhus, which is better, that 'one should have a strong man wound one's breast with a sharp 'spear tempered in oil—or that he should consent to the 'reverential salutation of great warrior nobles, great brah- 'mans, great householders?' (A.iv,130),

and 'What do you think, bhikkhus, which is better, that 'one's body should be wrapped by a strong man in a red-hot 'iron sheet burning, blazing, and glowing—or that he should 'use robes given out of faith by great warrior nobles, great 'brahmans, great householders?' (A.iv,130-1),

and 'What do you think, bhikkhus, which is better, that 'one's mouth should be prized open by a strong man with 'red-hot iron tongs burning, blazing and glowing, and that 'into his mouth should be put a red-hot iron ball burning, 'blazing and glowing, which burns his lips and burns his 'mouth and tongue and throat and belly and passes 'out below carrying with it his bowels and entrails—or that 'he should use alms food given out of faith by great warrior 'nobles,... (A.iv,131-2),

and 'What do you think bhikkhus, which is better, 'that one should have a strong man seize him by the 'head or seize him by the shoulders and seat him or lay him 'on a red-hot iron bed or iron chair, burning, blazing and 'glowing—or that he should use a bed or chair given out 'of faith by great warrior nobles,...?' (A.iv, 132-3),

and 'What do you think, bhikkhus, which is better, 'that one should have a strong man take him feet up

'and head down and plunge him into a red-hot metal
'cauldron burning, blazing and glowing, to be boiled there in a
'swirl of froth, and as he boils in the swirl of froth to be
'swept now up, now down, and now across—or that he should
'use a dwelling given out of faith by great warrior nobles... ?',
(A.iv. 133-4).

158.

What pleasure has a man of broken virtue
Forsaking not sense pleasures, which bear fruit
Of pain more violent even than the pain
In the embracing of a mass of fire?

What pleasure has he in accepting homage
Who, having failed in virtue, must partake
Of pain that will excel in agony
The crushing of his legs with horse-hair ropes? [57]

What pleasure has a man devoid of virtue
Accepting salutations of the faithful,
Which is the cause of pain acuter still
Than pain produced by stabbing with a spear ?

What is the pleasure in the use of garments
For one without restraint, whereby in hell
He will for long be forced to undergo
The contact of the blazing iron sheet ?

Although to him his alms food may seem tasty,
Who has no virtue, it is direst poison,
Because of which he surely will be made
For long to swallow burning iron balls.

And when the virtueless make use of couches
And chairs, though reckoned pleasing, it is pain
Because they will be tortured long indeed
On red-hot blazing iron beds and chairs.

Then what delight is there for one unvirtuous
Inhabiting a dwelling given in faith,
Since for that reason he will have to dwell
Shut up inside a blazing iron pan?

The Teacher of the world, in him condemning,
Described him in these terms: 'Of suspect habits,
Full of corruption, lecherous as well,
By nature evil, rotten too within'.

So out upon the life of him abiding
Without restraint, of him that wears the guise
Of the ascetic that he will not be,
And damages and undermines himself!

What is the life he leads, since any person,
No matter who, with virtue to his credit
Avoids it here, as those that would look well
Keep far away from dung or from a corpse?

He is not free from any sort of terror,
Though free enough from pleasure of attainment;
While heaven's door is bolted fast against him,
He is well set upon the road to hell.

Who else if not one destitute of virtue
More fit to be the object of compassion?
Many indeed and grave are the defects
That brand a man neglectful of his virtue.

Seeing danger in the failure of virtue should be understood
as reviewing in such ways as these. And seeing benefits in
perfected virtue should be understood in the opposite sense.

159. Furthermore, [58]

His virtue is immaculate.
His wearing of the bowl and robes
Gives pleasure and inspires trust,
His Going Forth will bear its fruit.
A bhikkhu in his virtue pure
Has never fear that self-reproach
Will enter in his heart: indeed
There is no darkness in the sun.
A Bhikkhu in his virtue bright
Shines forth in the Ascetics' Wood⁴¹
As by the brightness of his beams
The moon lights up the firmament.
Now if the bodily perfume
Of virtuous bhikkhus can succeed
In pleasing even deities,
What of the perfume of his virtue ?
It is more perfect far than all
The other perfumes in the world,
Because the perfume virtue gives
Is borne unchecked in all directions.
The deeds done for a virtuous man,
Though they be few, will bear much fruit,
And so the virtuous man becomes
A vessel of honour and renown.
There are no cankers here and now
To plague the virtuous man at all;
The virtuous man digs out the root
Of suffering in lives to come.
Perfection among human kind
And even among deities,
If wished for, is not hard to gain
For him whose virtue is perfected;

41. An allusion to the Gosiṅga Suttas (M. Suttas 31 and 32).

But once his virtue is perfected,
His mind then seeks no other kind
Than the perfection of nibbana,
The state where utter peace prevails.

Such is the blessed fruit of virtue,
Showing full many a varied form,
So let a wise man know it well
This root of all perfection's branches.

160. The mind of one who understands thus, shudders at failure in virtue and reaches out towards the perfecting of virtue. So virtue should be cleansed with all care, seeing this danger of failure in virtue and this benefit of the perfection of virtue in the way stated.

161. And at this point in the Path of Purification, which is shown under the headings of Virtue, Concentration and Understanding by the stanza, 'When a wise man, established well in virtue' (§1), Virtue, firstly, has been fully illustrated.

The first chapter called 'The Description of Virtue' in the Path of Purification composed for the purpose of gladdening good people.

CHAPTER II

DESCRIPTION OF THE ASCETIC PRACTICES

(*Dhutaṅga-niddesa*)

1. [59] Now while a meditator is engaged in the pursuit of virtue, he should set about undertaking the ascetic practices in order to perfect those special qualities of fewness of wishes, contentment, etc, by which the virtue of the kind already described is cleansed. For when his virtue is thus washed clean of stains by the waters of such special qualities as fewness of wishes, contentment, effacement, seclusion, dispersal, energy, and modest needs, it will become quite purified; and his vows will succeed as well. And so, when his whole behaviour has been purified by the special quality of blameless virtue and vows and he has become established in the [first] three of the ancient Noble One's Heritages, he may become worthy to attain to the fourth called 'delight in development' (A. ii, 27). We shall therefore begin the explanation of the ascetic practices.

[THE 13 KINDS OF ASCETIC PRACTICES]

2. Thirteen kinds of ascetic practices have been allowed by the Blessed One to clansmen who have given up the things of the flesh and, regardless of body and life, are desirous of undertaking a practice in conformity [with their aim]. They are:
 - i. the refuse-rag-wearer's practice,
 - ii. the triple-robe-wearer's practice,
 - iii. the alms-food-eater's practice,
 - iv. the house-to-house-seeker's practice,
 - v. the one-sessioner's practice,
 - vi. the bowl-food-eater's practice,
 - vii. the later-food-refuser's practice,
 - viii. the forest-dweller's practice,
 - ix. the tree-root-dweller's practice,
 - x. the open-air-dweller's practice,
 - xi. the charnel-ground-dweller's practice,
 - xii. the any-bed-user's practice,
 - xiii. the sitter's practice,
3. Herein,
 - (1) As to meaning, (2) character. etcetera,
 - (3) The undertaking and directions,
And then the grade, and breach as well,
And benefits of each besides,
 - (4) As to the profitable triad,

- (5) 'Ascetic' and so on distinguished,
 (6) And as to groups, and also (7) singly,
 The exposition should be known. [60]

4. 1. Herein, *as to meaning*, in the first place.
- i. It is 'refuse (*paṃsukūla*)' since, owing to its being found on refuse in any such place as a street, a charnel ground, or a midden, it belongs, as it were, to the refuse in the sense of being dumped in any one of these places. Or alternatively: like refuse it gets to a vile state (*PAMSU viya KUCchita-bhāvaṃ ULAti*), thus it is 'refuse (*paṃsukūla*)'; it goes to a vile state, is what is meant. The wearing of a refuse-[rag], which has acquired its derivative name¹ in this way, is 'refuse-[rag-wearing] (*paṃsukūla*)'. That is his habit, thus he is a 'refuse-[rag-wear-]er (*paṃsukūlika*)'. The practice (*aṅga*) of the refuse-[rag-wear-]er is the 'refuse-[rag-wear-]er's practice (*paṃsukūlikāṅga*)'. It is the action that is called the 'practice'. Therefore it should be understood as a term for that by undertaking which one becomes a refuse-[rag-wear-]er.
- ii. In the same way, he has the habit of [wearing] the triple robe (*ti-cīvara*)—in other words, the cloak of patches, the upper garment, and the inner clothing—, thus he is a 'triple-robe-[wear-]er (*tecīvarika*)'. His practice is called the 'triple-robe-wearer's practice'.
5. iii. The dropping (*pāta*) of the lumps (*piṇḍa*) of material-sustenance (*āmiṣa*) called alms (*bhikkhā*) is 'alms food (*piṇḍa-pāta*)'; the falling (*nipātana*) into the bowl of lumps (*piṇḍa*) given by others, is what is meant. He gleans that alms food (that falling of lumps), he seeks it by approaching such and such a family, thus he is called an 'alms-food-[eat-]er (*piṇḍa-pātika*)'. Or his vow is to gather (*patitum*)² the lump (*piṇḍa*), thus he is a 'lump-gatherer (*piṇḍapātin*)'. To 'gather' is to wander for. A 'lump-gatherer (*piṇḍapātin*)' is the same as an 'alms-food-eater (*piṇḍapātika*)'. The practice of the alms-food-eater is the 'alms-food-eater's practice'.
6. iv. It is a hiatus (*avakhaṇḍana*) that is called a 'gap (*dāna*)'.³ It is removed (*apeta*) from a gap, thus it is called 'gapless (*apadāna*)'; the meaning is, it is without hiatus. It is together with (*saha*) what is gapless (*apadāna*), thus it is 'with the gapless, (*sapadāna*)'; devoid of hiatus—from house to house—is what is meant. His habit is to wander on what-is-with-the-gapless, thus he is a 'gapless wanderer (*sapadāna-cārin*)'. A gapless wanderer is the same as a 'house-to-house seeker (*sapadāna-cārika*)'. His practice is the 'house-to-house-seeker's practice'.

1. 'Nibbacana—derivative name (or verbal derivative)'; gram. term not in P.T.S.; see MA, i, 61, 105; Vis. Ch. XVI, §16.
 2. 'Patati—to gather (or to wander)': not in P.T.S. Dict.
 3. 'Avakhaṇḍana—hiatus' and 'dāna—gap': not in P.T.S. Dict.

7. v. Eating in one session is 'one-session'. He has that habit, thus he is a 'one-sessioner'. His practice is the 'one-sessioner's practice.'
- vi. Alms (*piṇḍa*) in one bowl (*patta*) only, because of refusing a second vessel, is 'bowl-alms (*patta-piṇḍa*)'. Now, making 'bowl-alms (*patta-piṇḍa*)' the name for the taking of alms-food in the bowl: bowl-alms-food is his habit, thus he is a 'bowl-food-eater (*pattapiṇḍika*)'. His practice is the 'bowl-food-eater's practice'.
8. vii. 'No (*khalu*)' is a particle in the sense of refusing [61]. Food (*bhatta*) obtained later by one who has shown that he is satisfied is called 'later-food (*paccha-bhatta*)'. The eating of that later food is 'later-food-eating'. Making 'later-food (*pacchā-bhatta*)' the name for that later-food-eating: later-food is his habit, thus he is a 'later-food-[eat-]er (*pacchābhattika*)'. Not a later-food-eater is a 'no-later-food-[eat-]er (*khalu-pacchābhattika*)', [that is, a 'later-food-refuser'.] This is the name for one who as an undertaking refuses extra food. But it is said in the commentary⁴ 'Khalu is a certain kind of bird. 'When it has taken a fruit into its beak and that drops, it 'does not eat any more. This [bhikkhu] is like that'. Thus he is 'a later-food-refuser (*khalu-paccha-bhattika*)'. His practice is the 'later-food-refuser's practice'.
9. viii. His habit is dwelling in the forest, thus he is a 'forest-dweller'. His practice is the 'forest-dweller's practice'.
- ix. Dwelling at the root of a tree is 'tree-root-dwelling'. He has that habit, thus he is a 'tree-root-dweller'. The practice of the tree-root-dweller is the 'tree-root-dweller's practice'.
- x., xi. Likewise with the open-air-dweller and the charnel-ground-dweller.
10. xii. Only what has been distributed (*yad eva santhata*) is 'as distributed *yathā-santhata*'. This is a term for the resting place first allotted thus 'This one falls to you'. He has the habit of dwelling in that as distributed, thus he is an 'as-distributed user (*yathāsanthatika*)', [that is, an 'any-bed-user'.] His practice is the 'any-bed-user's practice.'
- xiii. He has the habit of keeping to the sitting, [posture when resting], refusing to lie down, thus he is a 'sitter'. His practice is the 'sitter's practice'.
11. All these, however, are the practices (*aṅga*) of a bhikkhu who is ascetic (*dhuta*) because he has shaken off (*dhuta*) defilement by undertaking one or other of them. Or the knowledge that has got the name 'ascetic (*dhuta*)' because it shakes off (*dhutana*) defilement is a practice (*aṅga*) belonging to these, thus they are 'ascetic practices (*dhut-aṅga*)'. Or

4. Such references to 'the Commentary' are to the old Sinhalese commentary, no longer extant, from which Bhadantācariya Buddhaghosa drew his material.

alternatively, they are ascetic (*dhuta*) because they shake off (*niddhunana*) opposition, and they are practices (*aṅga*) because they are a way (*paṭipatti*).

This, firstly, is how the exposition should be known here 'as to meaning'.

12. 2. All of them have as their characteristic the volition of undertaking. For this is said [in the commentary] 'He who does the undertaking is a person. That whereby he does the undertaking is states of consciousness and consciousness-concomitants. The volition of the act of undertaking is the ascetic practice. What it rejects is the instance'. All have the function of eliminating cupidity, and they manifest themselves with the production of non-cupidity. For their proximate cause they have the noble states consisting of fewness of wishes, and so on. [62] This is how the exposition should be known *as to characteristic, etc.* here.

13. 3. As regards the five beginning with *the undertaking and directions*: during the Blessed One's lifetime all ascetic practices should be undertaken in the Blessed One's presence. After his attainment of nibbana this should be done in the presence of a principal disciple. When he is not available it should be done in the presence of one whose cankers are destroyed, of a Non-returner, of a Once-returner, of a Stream-enterer, of one who knows the three Pitakas, of one who knows two of the Pitakas, of one who knows one of the Pitakas, of one who knows one Collection,⁵ of a teacher of the Commentaries. When he is not available it should be done in the presence of an observer of an ascetic practice. When he is not available, then after one has swept out the shrine terrace they can be undertaken seated in a reverential posture as though pronouncing them in the Fully Enlightened One's presence. Also it is permitted to undertake them by oneself.

And here should be told the story of the senior of the two brothers who were Elders at Cetiyaḥabbata and their fewness of wishes with respect to the ascetic practices (see MA.ii, 140).⁶

This, firstly, is what applies to all [the practices].

14. Now we shall proceed to comment on the undertaking, directions, grade, breach, and benefits, of each one [separately].

5. "*Ekasaṅgītika*": one who knows one of the five Collections (*nikāya*) beginning with the Collection of Long Discourses (*Dīgha-nikāya*)' (Pm. 76).

6. 'That Elder, it seems, was a sitter, but no one knew it. Then one night the other saw him by the light of a flash of lightning sitting up on his bed. He asked "Are you a sitter, venerable sir?". Out of fewness of wishes that his ascetic practice should get known, the Elder lay down. Afterwards he undertook the practice anew. So the story has come down' (Pm. 77).

i. First, the *refuse-rag-wearer's practice* is *undertaken* with one of these two statements: 'I refuse robes given by householders' or 'I undertake the refuse-rag-wearer's practice'. This, firstly, is the *undertaking*.

15. One who has done this should get a robe of one of the following kinds: one from a charnel ground, one from a shop, a cloth from a street, a cloth from a midden, one from a childbed, an ablution cloth, a cloth from a washing place, one worn going to and returning from [the charnel ground], one scorched by fire, one gnawed by cattle, one gnawed by ants, one gnawed by rats, one cut at the end, one cut at the edge, one carried as a flag, a robe from a shrine, an ascetic's robe, one from a consecration, one produced by supernormal power, one from a highway, one borne by the wind, one presented by deities, one from the sea. Taking one of these robe cloths, he should tear off and throw away the weak parts, and then wash the sound parts and make up a robe. He can use it after getting rid of his old robe given by householders.
16. Herein, '*one from a charnel ground*' is one dropped on a charnel ground.
'*One from a shop*' is one dropped at the door of a shop.
'*A cloth from a street*' is a cloth thrown into a street from inside a window by those who seek merit.
'*A cloth from a midden*' [63] is a cloth thrown onto a place for rubbish.
'*One from a childbed*' is a cloth thrown away after wiping up the stains of childbirth with it. The mother of Tissa the Minister, it seems, had the stains of childbirth wiped up with a cloth worth a hundred [pieces], and thinking 'The refuse-rag wearers will take it', she had it thrown onto the Tāvelali Road.⁷ Bhikkhus took it for the purpose of mending worn places.
17. '*An ablution cloth*' is one that people who are made by devil doctors to bathe themselves, including their heads, are accustomed to throw away as a 'cloth of ill luck.'
'*A cloth from a washing place*' is rags thrown away at a washing place where bathing is done.
'*One worn going to and returning from*' is one that people throw away after they have gone to a charnel ground and returned and bathed.
'*One scorched by fire*' is one partly scorched by fire; for people throw that away.
'*One gnawed by cattle,*' etc, are obvious; for people throw away such as these too.
'*One carried as a flag*': Those who board a ship do so after hoisting a flag. It is allowable to take this when they have gone out of sight. Also it is allowable, when the two armies

7. The name of a street in Mahāgāma (S.E. Ceylon). Also in Anurādhapura, they say' (Pm. 77).

have gone away, to take a flag that has been hoisted on a battlefield.

18. 'A robe from a shrine' is an offering made by draping an ant-hill [in cloth].

'An ascetic's robe' is one belonging to a bhikkhu.

'One from a consecration' is one thrown away at the king's consecration place.

'One produced by supernormal power' is a 'come-bhikkhu' robe.⁸

'One from a highway' is one dropped in the middle of a road. But one dropped by the owner's negligence should be taken only after waiting a while.

'One borne by the wind' is one that falls a long way off, having been carried by the wind. It is allowable to take it if the owners are not in sight.

'One presented by deities' is one given by deities like that given to the Elder Anuruddha (See DhA. ii, 173-4).

'One from the sea' is one washed up on dry land by the sea waves.

19. One given thus 'We give it to the Order' or got by those who go out for alms-cloth is not a refuse-rag. And in the case of one presented by a bhikkhu, one given after it has been got [at a presentation of robes by householders] at the end of the Rains, or a 'resting-place robe', [that is, one automatically supplied by a householder to the occupant of a certain resting place,] is not a refuse-rag. It is a refuse-rag only when given after not having been so obtained. And herein, that placed by the donors at a bhikkhu's feet but given by that bhikkhu to the refuse-rag wearer by placing it in his hand is called pure in one way. That given to a bhikkhu by placing it in his hand but placed by him at the [refuse-rag wearer's] feet is also pure in one way. That which is both placed at a bhikkhu's feet and then given by him in the same way is pure in both ways. [64] One obtained by being placed in the hand and [given by being] placed in the hand too is not a strict man's robe. So a refuse-rag wearer should use the robe after getting to know about the kinds of refuse-rags.

These are the *directions* for it in this instance.

20. The *grades* are these. There are three kinds of refuse-rag wearers: the strict, the medium, and the mild. Herein, one who takes it only from a charnel ground is strict. One who takes one left [by someone, thinking] 'One gone forth will take it' is medium. One who takes one given by being placed at his feet [by a bhikkhu] is mild.

8. On certain occasions, when the Going Forth was given by the Buddha with only the words '*Ehi bhikkhu* (come, bhikkhu)', owing to the disciple's past merit robes appeared miraculously upon him (see e.g. Vin. Mahāvagga, Kh. 1).

The moment any one of these of his own choice or inclination agrees to [accept] a robe given by a householder, his ascetic practice is broken. This is the *breach* in this instance.

21. The *benefits* are these. He actually practises in conformity with the Dependence, because of the words 'The Going Forth by ' depending on the refuse-rag robe' (Vin. i, 58, 96); he is established in the first of the Noble One's Heritages (see A. ii, 27), there is no suffering due to protecting; he exists independent of others; there is no fear of robbers; there is no craving connected with use [of robes]; it is a requisite suitable for an ascetic; it is a requisite recommended by the Blessed One thus 'valueless, easy to get, and blameless' (A. ii, 26); it inspires confidence; it produces the fruits of fewness of wishes, etc.; the right way is cultivated; a good example is set⁹ to later generations.

22. While striving for Death's army's rout
 The ascetic clad in rag-robe clout
 Got from a rubbish heap, shines bright
 As mail-clad warrior in the fight.
 This robe the world's great teacher wore,
 Leaving rare Kāsi cloth and more;—
 Who would not have a robe to keep
 Of rags from off a rubbish heap?
 Minding the words he did profess
 When he went into homelessness,
 Let him to wear such rags delight
 As one in seemly garb bedight.

This, firstly, is the commentary on the undertaking, direct ions, grades, breach, and benefits, in the case of the refuse-rag-wearer's practice.

23. ii. Next there is the *triple-robe-wearer's practice*. This is undertaken with one of the following statements: 'I refuse a fourth robe' or 'I undertake the triple-robe-wearer's practice'. [65]

When a triple-robe wearer has got cloth for a robe, he can put it by for as long as, owing to ill-health, he is unable to make it up, or for as long as he does not find a helper, or lacks needle, etc, and there is no fault in his putting it by. But it is not allowed to put it by once it has been dyed. That is called cheating the ascetic practice. These are the *directions* for it.

24. This too has three *grades*. Herein, one who is strict should, at the time of dyeing, first dye either the inner cloth or the upper garment, and having dyed it, he should wear that round the waist and dye the other. Then he can put that on over

9. 'Apādāna—institution (or production)': not in P.T.S. Dict.

the shoulder and dye the cloak of patches. But he is not allowed to wear the cloak of patches round the waist. This is the duty when in an abode inside a village. But it is allowable for him in the forest to wash and dye two together. However, he should sit in place near [to the robes] so that, if he sees anyone, he can pull a yellow cloth over himself. But for the medium one there is a yellow cloth in the dyeing room for use while dyeing, and it is allowable for him to wear that [as an inner cloth] or to put it on [as an upper garment] in order to do the work of dyeing. For the mild one it is allowable to wear, or put on, the robes of bhikkhus who are in communion (i.e. not suspended, etc.) in order to do the work of dyeing. A bedspread that remains where it is¹⁰ is also allowable for him, but he must not take it about him. And it is allowed for him to use from time to time the robes of bhikkhus who are in communion. It is allowed to one who wears the triple robe as an ascetic practice to have a yellow shoulder-cloth too as fourth; but it must be only a span wide and three hands long.

The moment anyone of these three agrees to [accept] a fourth robe, his ascetic practice is broken. This is the *breach* in this instance.

25. The *benefits* are these. The bhikkhu who is a triple-robe wearer is content with the robe as a protection for the body. Hence he goes taking it with him as bird does its wings (see M.i, 180); and such special qualities as having few undertakings, avoidance of storage of cloth, a frugal existence, the abandoning of greed for many robes, living in effacement by observing moderation even in what is permitted, production of the fruits of fewness of wishes, etc, are perfected. [66]

26. No risk of hoarding haunts the man of wit
 Who wants no extra cloth for requisite ;
 Using the triple robe where'er he goes,
 The pleasant relish of content he knows.
 So, would the adept wander undeterred
 With naught else but his robes, as flies the bird
 With its own wings, then let him too rejoice
 That frugality in garments be his choice.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the triple-robe-wearer's practice.

27. iii. The *alms-food-eater's practice* is *undertaken* with one of the following statements: 'I refuse a supplementary [food] supply' or 'I undertake the alms-food-eater's practice'.

10. *Tatra-tṭhaka-paccattharaṇa*—a bedspread that remains there: 'A name for what has been determined upon as a bedspread in one's own resting place or in someone else's. They say accordingly (it is said in a commentary) that there is no breach of the ascetic practice even when

Now this alms-food eater should not accept the following fourteen kinds of meal: a meal offered to the Order, a meal offered to specified bhikkhus, an invitation, a meal given by a ticket, one each half-moon day, one each Uposatha day, one each first of the half-moon, a meal given for visitors, a meal for travellers, a meal for the sick, a meal for sick-nurses, a meal supplied to a [particular] residence, a meal given in a principal house,¹¹ a meal given in turn.

If, instead of saying 'Take a meal given to the Order', [meals] are given saying 'The Order is taking alms in our house ; you may take alms too', it is allowable to consent. Tickets from the Order that are not for actual food,¹² and also a meal cooked in a monastery, are allowable as well.

These are the *directions* for it.

28. This too has three *grades*. Herein, one who is strict takes alms brought both from before and from behind, and he gives the bowl to those who take it while he stands outside a door. He also takes alms brought to the refectory and given there. But he does not take alms by sitting [and waiting for it to be brought later] that day. The medium one takes it as well by sitting [and waiting for it to be brought later] that day ; but he does not consent to [its being brought] next day. The mild one consents to alms [being brought] on the next day and on the day after. Both these last miss the joy of an independent life. There is, perhaps, a preaching on the Noble Ones' Heritages (A.ii,28) in some village. The strict one says to the others 'Let us go, friends, and listen to the Dhamma'. One of them says 'I have been made to sit [and wait] by a man, venerable sir', and the other 'I have consented to [receive] alms tomorrow, venerable sir'. So they are both losers. The other wanders for alms in the morning and then he goes and savours the taste of the Dhamma. [67]

The moment any one of these three agrees to the extra gain consisting of a meal given to the Order, etc, his ascetic practice is broken. This is the *breach* in this instance.

29. The *benefits* are these. He actually practices in conformity with the Dependence because of the words 'The Going Forth 'by depending on the eating of lumps of alms food' (Vin. i, 58, 96); he is established in the second of the Noble Ones' Heritages; his existence is independent of others; it is a requisite recommended by the Blessed One thus 'Valueless, 'easy to get, blameless' (A. ii,26); idleness is eliminated; livelihood is purified; the practice of the minor Training Rules

these two, that is, the bedspread and the undyed cloth, are kept as extra robes' (Pm. 78—9). For *tatratthaka* (fixture) see also §61.

11. 'A meal to be given by setting it out in a principal house only (Pm. 79). This meaning of *dhura-bhatta* not in P.T.S. Dict.
12. 'Tickets that are not for actual food, but deal with medicine, etc.' (Pm. 79). *Paṭikkamana*—refectory' (§28)= *bojun hal* (eating hall) in Sinhalese translation.

[of the Pāṭimokkha] is fulfilled; he is not maintained by another; he helps others; pride is abandoned; craving for tastes is checked; the training precepts about eating as a group, substituting one meal [invitation for another] (See Vin. Pācittiya 33 and Comy.), and good behaviour, are not contravened; his life conforms to [the principles of] fewness of wishes; he cultivates the right way; he has compassion for later generations.

30. The monk content with alms for food
 Has independent livelihood,
 And greed in him no footing finds;
 He is as free as the four winds.
 He never need be indolent,
 His livelihood is innocent,
 So let a wise man not disdain
 Alms-gathering for his domain.

Since it is said :

'If a bhikkhu can support himself on alms
 'And live without another's maintenance,
 'And pay no heed as well to gain and fame,
 'The very gods indeed might envy him' (Ud. 31).

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the alms-food-eater's practice.

31. iv. The *house-to-house-seeker's practice* is *undertaken* with one of the following statements 'I refuse a greedy alms round' or 'I undertake the house-to-house-seeker's practice'.

Now the house-to-house seeker should stop at the village gate and make sure that there is no danger. If there is danger in any street or village, it is allowable to leave it out and wander for alms elsewhere. When there is a house door or a street or a village where he [regularly] gets nothing at all, he can go [past it] not counting it as the village. But wherever he gets anything at all it is not allowed [subsequently] to go [past] there and leave it out. This bhikkhu should enter the village early so that he will be able to leave out any inconvenient place and go elsewhere. [68] But if people who are giving a gift [of a meal] in a monastery or who are coming along the road take his bowl and give alms food, it is allowable. And as this [bhikkhu] is going along the road, he should, when it is the time, wander for alms in any village he comes to and not pass it by. If he gets nothing there or only a little, he should wander for alms in the next village in order. These are the *directions* for it.

32. This too has three *grades*. Herein, one who is strict does not take alms brought from before or brought from behind or brought to the refectory and given there. He hands over his bowl at a door, however; for in this ascetic practice there is none equal to the Elder Mahā Kassapa, yet an instance in

which even he handed over his bowl is mentioned (see Ud. 29). The medium one takes what is brought from before and from behind and what is brought to the refectory, and he hands over his bowl at a door. But he does not sit waiting for alms. Thus he conforms to the rule of the strict alms-food eater. The mild one sits waiting [for alms to be brought] that day.

The ascetic practice of these three is broken as soon as the greedy alms round starts [by going only to the houses where good alms food is given]. This is the *breach* in this instance.

33. The *benefits* are these. He is always a stranger among families and is like the moon (see S. ii, 197); he abandons avarice about families; he is compassionate impartially; he avoids the dangers in being supported by a family; he does not delight in invitations ; he does not hope for [meals] to be brought; his life conforms to [the principles of] fewness of wishes, and so on.

34. The monk who at each house his begging plies
Is moonlike, ever new to families,
Nor does he grudge to help all equally,
Free from the risks of house-dependency.

Who would the self-indulgent round forsake
And roam the world at will, the while to make
His downcast eyes range a yoke-length before,
Then let him wisely seek from door to door.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the house-to-house-seeker's practice. [69]

35. v. The *one-sessioner's practice* is *undertaken* with one of the following statements: 'I refuse eating in several sessions' or 'I undertake the one-sessioner's practice'.

When the one-sessioner sits down in the sitting hall, instead of sitting on an elder's seat, he should notice which seat is likely to fall to him and sit down on that. If his teacher or preceptor arrives while the meal is still unfinished, it is allowable for him to get up and do the duties. But the Elder Tipiṭaka Cūḷa-Abhaya said 'He should either keep his seat [and finish his meal] or [if he gets up he should leave the rest of] his meal [in order not to break the ascetic practice]. And this is one whose meal is still unfinished; therefore let him do the duties, but in that case let him not eat the [rest of the] meal'. These are the *directions*.

36. This too has three *grades*. Herein, one who is strict may not take anything more than the food that he has laid his hand on, whether it is little or much. And if people bring him ghee, etc, thinking 'The Elder has eaten nothing', while these are allowable for the purpose of medicine, they are not so for the purpose of food. The medium one may take more as long as the meal in the bowl is not exhausted; for he is called 'One who stops when the food is finished'. The mild one may

eat as long as he does not get up from his seat. He is either 'One who stops with the water' because he eats until he takes [water for] washing the bowl, or 'One who stops with the session' because he eats until he gets up.

The ascetic practice of these three is broken at the moment when food has been eaten at more than one session. This is the breach in this instance.

37. The *benefits* are these. He has little affliction and little sickness ; he has lightness, strength, and a happy life ; there is no contravening [rules] about food that is not what is left over from a meal; craving for tastes is eliminated; his life conforms to the [principles of] fewness of wishes, and so on.

38. No illness due to eating shall he feel
Who gladly in one session takes his meal;
No longing to indulge his sense of taste
Tempts him to leave his work to go to waste.
His own true happiness a monk may find
In eating in one session, pure in mind.
Purity and effacement wait on this ;
For it gives reason to abide in bliss.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the one-sessioner's practice. [70]

39. vi. The *bowl-food-eater's practice* is *undertaken* with one of the following statements: 'I refuse a second vessel' or 'I undertake the bowl-food-eater's practice'.

When at the time of drinking rice gruel, the bowl-food eater gets curry that is put in a dish, he can first either eat the curry or drink the rice gruel. If he puts it in the rice gruel, the rice gruel becomes repulsive when a curry made with cured fish, etc, is put into it. So it is allowable [to do this] only in order to use it without making it repulsive. Consequently this is said with reference to such curry as that. But what is unrepulsive, such as honey, sugar,¹³ etc, should be put into it. And in taking it he should take the right amount. It is allowable to take green vegetables with the hand and eat them. But unless he does that they should be put into the bowl. Because a second vessel has been refused it is not allowable [to use] anything else, not even the leaf of a tree These are its *directions*.

40. This too has three *grades*. Herein, for one who is strict, except at the time of eating sugarcane, it is not allowed [while eating] to throw rubbish away, and it is not allowed while eating to break up rice-lumps, fish, meat and cakes. [The rubbish should be thrown away and the rice-lumps, etc. broken up before starting to eat.] The medium one is

13. 'Sakkārā—sugar': spelt *sakkarā* in P.T.S. Dict.

allowed to break them up with one hand while eating; and he is called a 'Hand Ascetic'. The mild one is called a 'Bowl Ascetic'; anything that can be put into his bowl he is allowed, while eating, to break up, [that is, rice lumps, etc.,] with his hand or [such things as palm sugar, ginger, etc.,] with his teeth.

The moment any one of these three agrees to a second vessel his ascetic practice is broken. This is the *breach* in this instance.

41. The *benefits* are these. Craving for variety of tastes is eliminated ; excessiveness of wishes is abandoned ; he sees the purpose and the [right] amount in nutriment; he is not bothered with carrying saucers, etc, about; his life conforms to [the principles of] fewness of wishes and so on.

42. He baffles doubts that might arise
With extra dishes; downcast eyes
The true devotedness imply¹⁴
Of one uprooting gluttony.

Wearing content as if 'twere part
Of his own nature, glad at heart;
None but a Bowl-food Eater may
Consume his food in such a way.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the bowl-food-eater's practice. [71]

43. vii. The *later-food-refuser's practice* is *undertaken* with one of the following statements: 'I refuse additional food' or 'I undertake the later-food-refuser's practice'.

Now when that later-food refuser has shown that he is satisfied, he should not again have the food made allowable [by having it put into his hands according to the rule for bhikkhus] and eat it. These are the *directions* for it.

44. This too has three *grades*. Herein, there is no showing that he has had enough with respect to the first lump, but there is when he refuses more while that is being swallowed. So when one who is strict has thus shown that he has had enough [with respect to the second lump], he does not eat the second lump after swallowing the first. The medium one eats also that food with respect to which he has shown that he has had enough. But the mild one who goes on eating until he gets up from his seat.

The moment any one of these three has eaten what has been made allowable [again] after he has shown that he has had enough, his ascetic practice is broken. This is the *breach* in this instance.

45. The *benefits* are these. One is far from committing an offence concerned with extra food; there is no overloading of the stomach; there is no keeping food back; there is no

14. 'Subbata—truly devoted': fm. *su+vata* (having good vows). See also §59,

renewed search [for food]; he lives in conformity with [the principles of] fewness of wishes, and so on.

46. When a wise man refuses later-food
He needs no extra search in weary mood,
Nor stores up food till later in the day,
Nor overloads his stomach in this way.
So, would the adept from such faults abstain,
Let him assume this practice for his gain,
Praised by the Blessed One, which will augment
The special qualities such as content.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the later-food-refuser's practice.

47. viii. *The forest-dweller's practice* is undertaken with one of the following statements: 'I refuse an abode in a village' or 'I undertake the forest-dweller's practice'.
48. Now that forest dweller must leave an abode in a village in order to meet the dawn in the forest. Herein, a village abode is the village itself with its precincts'. A 'village' may consist of one cottage or several cottages, it may be enclosed by a wall or not, have human inhabitants or not, and it can also be a caravan that is inhabited for more than four months. [72] The 'village precincts' cover the range of a stone thrown by a man of medium stature standing between the gate-posts of a walled village, if there are two gate-posts, as at Anurādhapura (Cf. Vin. iii, 46). The Vinaya experts say that this [stone's throw] is characterized as up to the place where a thrown stone falls, as, for instance, when young men exercise their arms and throw stones in order to show off their strength. But the Suttanta experts say that it is up to where one thrown to scare crows normally falls. In the case of an unwalled village, the house precinct is where the water falls when a woman standing in the door of the outermost house of all throws water from a basin. Within a stone's throw of the kind already described from that point is the village. Within a second stone's throw is the village precinct.
49. 'Forest', according to the Vinaya method firstly, is described thus: 'Except the village and its precincts, all is forest' (Vin. iii, 46), According to the Abhidhamma method it is described thus: 'Having gone out beyond the boundary post, 'all that is forest' (Vbh. 251; Ps. i, 176). But according to the Suttanta method its characteristic is this: 'A forest abode is 'five hundred bow-lengths distant' (Vin. iv, 183). That should be defined by measuring it with a strung instructor's bow from the gate-post of a walled village, or from the range of the first stone's throw from an unwalled *one*, up to the monastery wall.

50. But if the monastery is not walled, it is said in the Vinaya commentaries, it should be measured by making the first dwelling of all the limit, or else the refectory or regular meeting place or Bodhi Tree or shrine, even if that is far from a dwelling [belonging to the monastery]. But in the Majjhima commentary it is said that, omitting the precincts of the monastery and the village, the distance to be measured is that between where the two stones fall. This is the measure here.
51. Even if the village is close by and the sounds of men are audible to people in the monastery, still if it is not possible to go straight to it because of rocks, rivers, etc, in between, the five hundred bow-lengths can be reckoned by that road even if one has to go by boat. But any one who blocks the path to the village here and there for the purpose of [lengthening it so as to be able to say that he is] taking up the practice is cheating the ascetic practice.
52. If a forest-dwelling bhikkhu's preceptor or teacher is ill and does not get what he needs in the forest, [73] he should take him to a village abode and attend him there. But he should leave in time to meet the dawn in a place proper for the practice. If the affliction increases towards the time of dawn, he must attend him and not bother about the purity of this ascetic practice.
- These are the *directions*.
53. This too has three *grades*. Herein, one who is strict must always meet the dawn in the forest. The medium one is allowed to live in a village for the four months of the Rains. And the mild one, for the winter months too.
- If in the period defined any one of these three goes from the forest and hears the Dhamma in a village abode, his ascetic practice is not broken if he meets the dawn there nor is it broken if he meets it as he is on his way back after hearing [the Dhamma]. But if, when the preacher has got up, he thinks 'We shall go after lying down awhile' and he meets the dawn while asleep or if of his own choice he meets the dawn while in a village abode, then his ascetic practice is broken. This is the *breach* in this instance.
54. The *benefits* are these. A forest-dwelling bhikkhu who has given attention to the perception of forest (see M. sutta 121) can obtain hitherto unobtained concentration, or preserve that already obtained. And the Master is pleased with him, according as it is said 'So, Nāgita, I am pleased with that bhikkhu's 'dwelling in the forest' (A. iii, 343). And when he lives in a remote abode his mind is not distracted by unsuitable visible objects, and so on. He is free from anxiety; he abandons attachment to life; he enjoys the taste of the bliss of seclusion, and the state of the refuse-rag wearer, etc. becomes him.

55. He lives secluded and apart,
Remote abodes delight his heart;
The Saviour of the world, besides,
He gladdens that in groves abides.

The hermit that in woods can dwell
Alone, may gain the bliss as well
Whose savour is beyond the price
Of royal bliss in paradise.

Wearing the robe of rags he may
Go forth into the forest fray;
Such is his mail, for weapons too
The other practices will do.

One so equipped can be assured
Of routing Māra and his horde.
So let the forest glades delight
A wise man for his dwelling's site.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the forest-dweller's practice. [74]

56. ix. The *tree-root-dweller's practice* is *undertaken* with one of the following statements 'I refuse a roof' or 'I undertake the tree-root-dweller's practice'.

The tree-root dweller should avoid such trees as a tree near a frontier, a shrine tree, a gum tree, a fruit tree, a bats' tree, a hollow tree, or a tree standing in the middle of a monastery. He can choose a tree standing on the outskirts of a monastery. These are the *directions*.

57. This has three *grades* too. Herein, one who is strict is not allowed to have a tree that he has chosen tidied up. He can move the fallen leaves with his foot while dwelling there. The medium one is allowed to get it tidied up by those who happen to come along. The mild one can take up residence there after summoning monastery attendants and novices and getting them to clear it up, level it, strew sand and make a fence round with a gate fixed in it.

On a special day a tree-root dweller should sit in some concealed place elsewhere rather than there.

The moment any one of these three makes his abode under a roof, his ascetic practice is broken. The Reciters of the Aṅguttara say that it is broken as soon as he knowingly meets the dawn under a roof. This is the *breach* in this instance.

58. The *benefits* are these. He practices in conformity with the Dependence, because of the words. 'The Going Forth by 'depending on the root of a tree as an abode' (Vin. i. 58, 96); it is a requisite recommended by the Blessed One thus, 'Valueless, easy to get, and blameless' (A. ii, 26); perception of impermanence is aroused through seeing the continual alteration of young leaves; avarice about abodes and love of

[building] work are absent; he dwells in the company of deities; he lives in conformity with [the principles of] fewness of wishes, and so on.

59. The Blessed One praised roots of trees
As one of the Dependencies (Vin. i, 58);
Can he that loves seclusion
Find such another dwelling place?

Secluded at the roots of trees
And guarded well by deities
He lives in true devotedness
Nor covets any dwelling place. [75]

And when the tender leaves are seen
Bright red at first, then turning green,
And then to yellow as they fall
He sheds belief once and for all

In permanence. Tree roots have been
Bequeathed by Him; secluded scene
No wise man will disdain at all
For contemplating [Rise and Fall].

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the tree-root-dweller's practice.

60. x. The *open-air-dweller's practice* is *undertaken* with one of the following statements: 'I refuse a roof and a tree root' or 'I undertake the open-air-dweller's practice'.

An open-air dweller is allowed to enter the Uposatha-house for the purpose of hearing the Dhamma or for the purpose of the Uposatha. If it rains while he is inside, he can go out when the rain is over instead of going out while it is still raining. He is allowed to enter the eating hall or the fire room in order to do the duties, or to go under a roof in order to ask elder bhikkhus in the eating hall about a meal, or when teaching and taking lessons, or to take beds, chairs, etc., inside that have been wrongly left outside. If he is going along a road with a requisite belonging to a senior and it rains, he is allowed to go into a wayside rest house. If he has nothing with him, he is not allowed to hurry in order to get to a rest house; but he can go at his normal pace and enter it and stay there as long as it rains. These are the *directions* for it. And the same rule applies to the tree-root dweller too.

61. This has three *grades* too. Herein, one who is strict is not allowed to live near a tree or a rock or a house. He should make a robe-tent right out in the open and live in that. The medium one is allowed to live near a tree or a rock or a house so long as he is not covered by them. The mild one is allowed these: a [rock] overhang without a drip-ledge cut in it,¹⁵ a

15. Reading *acchinna-mariyādam* with Pm., which says "*Without a dripledge cut (acchinnamariyādam)*" means without a drip-ledge (*mari-*

hut of branches, cloth stiffened with paste, and a tent treated as a fixture, that has been left by field watchers, and so on.

The moment any one of these three goes under a roof or to a tree root to dwell there, [76] his ascetic practice is broken. The Reciters of the Aṅguttara say that it is broken as soon as he knowingly meets the dawn there. This is the *breach* in this case.

62. The *benefits* are these: the impediment of dwellings is severed; stiffness and torpor are expelled; his conduct deserves the praise 'Like deer the bhikkhus live unattached and 'homeless' (S. i, 199) he is detached; he is [free to go in] any direction; he lives in conformity with [the principles of] fewness of wishes, and so on.

63. The open air provides a life
That aids the homeless bhikkhu's strife,
Easy to get, and leaves his mind
Alert as a deer, so he shall find
Stiffness and torpor brought to halt.
Under the star-bejewelled vault
The moon and sun furnish his light,
And concentration his delight.
The joy seclusion's savour gives
He shall discover soon who lives
In open air; and that is why
The wise prefer the open sky.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the open-air-dweller's practice.

64. xi. The *charnel-ground-dweller's practice* is *undertaken with* one of the following statements: 'I refuse what is not a charnel ground' or 'I undertake the charnel-ground-dweller's practice'.

Now the charnel-ground dweller should not live in some place just because the people who built the village have called it 'the charnel ground' for it is not a charnel ground unless a dead body has been burnt on it. But as soon as one has been burnt on it it becomes a charnel ground. And even if it has been neglected for a dozen years, it is so still.

yāda) made above, which might come under the heading of a drip-ledge (*mariyādasankhepena*) made to prevent rain water from coming in. But if the rain water comes under the overhang (*pabbhāra*) and is allowed to go in under it, then this comes under the heading of the open air (*abbhokāsikasankhepa*)' (Pm. 84). This seems to refer to the widespread habit in ancient Ceylon of cutting a drip-ledge on overhanging rocks used for bhikkhu's dwellings so that the rain that falls on top of the rock drips down in front of the space under the overhang instead of trickling down under the rock and wetting the back and floor. *Pabbhāra* in this context is 'overhang' rather than 'slope'.

65. One who dwells there, should not be the sort of person who gets walks, pavilions, etc, built, has beds and chairs set out and drinking and washing water kept ready, and preaches Dhamma; for this ascetic practice is a momentous thing. Whoever goes to live there should be diligent. And he should first inform the senior elder of the Order or the king's local representative in order to prevent trouble. When he walks up and down, he should do so looking at the pyre with half an eye. [77] On his way to the charnel ground he should avoid the main roads and take a by-path. He should define all the objects [there] while it is day, so that they will not assume frightening shapes for him at night. Even if non-human beings wander about screeching, he must not hit them with anything. It is not allowed to miss going to the charnel ground even for a single day. The Reciters of the Aṅguttara say that after spending the middle watch in the charnel ground he is allowed to leave in the last watch. He should not take such foods as sesamum flour, pease pudding, fish, meat, milk, oil, sugar, etc, which are liked by non-human beings. He should not enter the homes of families.¹⁶ These are the *directions* for it.
66. This has three *grades* too. Herein, one who is strict should live where there are always burnings and corpses and mourning. The medium one is allowed to live where there is one of these three. The mild one is allowed to live in a place that possesses the bare characteristics of a charnel ground already stated.
- When any one of these three makes his abode in some place not a charnel ground, his ascetic practice is broken. It is on the day on which he does not go to the charnel ground, the Aṅguttara Reciters say. This is the *breach* in this case.
67. The *benefits* are these. He acquires mindfulness of death; he lives diligently; the sign of foulness is available (see Ch. VI); greed for sense desires is removed; he constantly sees the body's true nature; he has a great sense of urgency; he abandons vanity of health, etc; he vanquishes fear and dread (see M. Sutta 4); non-human beings respect and honour him, he lives in conformity with [the principles of] fewness of wishes, and so on.
68. Even in sleep the dweller in a charnel ground shows naught
 Of negligence, for death is ever present to his thought;
 He may be sure there is no lust after sense pleasure preys
 Upon his mind, with many corpses present to his gaze.
 Rightly he strives because he gains a sense of urgency,
 While in his search for final peace he curbs all vanity.

16. 'He should not go into families' houses because he smells of the dead and is followed by *Pisāca* goblins' (Pm. 84).

Let him that feels a leaning to nibbana in his heart
Embrace this practice for it has rare virtues to impart.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the charnel-ground dweller's practice. [78]

69. xii. The *any-bed-user's practice* is *undertaken* with one of the following statements: 'I refuse greed for resting places' or 'I undertake the any-bed-user's practice'.

The any-bed user should be content with whatever resting place he gets thus: 'This falls to your lot'. He must not make anyone else shift [from his bed]. These are the *directions*.

70. This has three *grades* too. Herein, one who is strict *is* not allowed to ask about the resting place that has fallen to his lot 'Is it far?' or 'Is it too near?' or 'Is it infested by inhuman beings, snakes, and so on?' or 'Is it hot?' or 'Is it cold?'. The medium one is allowed to ask, but not to go and inspect it. The mild one is allowed to inspect it and, if he does not like it, to choose another.

As soon as greed for resting places arises in any one of these three, his ascetic practice is broken. This is the *breach* in this instance.

71. The *benefits* are these. The advice 'He should be content with what he gets' (Jā. i, 476; Vin. iv, 259) is carried out; he regards the welfare of his fellows in the life of purity; he gives up caring about inferiority and superiority; approval and disapproval are abandoned; the door is closed against excessive wishes; he lives in conformity with [the principles] of fewness of wishes, and so on.

72. One vowed to any bed will be
Content with what he gets, and he
Can sleep in bliss without dismay
On nothing but a spread of hay.
He is not eager for the best,
No lowly couch does he detest,
He aids his young companions too
That to the monk's good life are new.
So for a wise man to delight
In any kind of bed is right;
A Noble One this custom loves
As one the Sage's Lord approves.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the any-bed-user's practice.

73. xiii. The *sitter's practice* is *undertaken* with one of the following statements: 'I refuse lying down' or 'I undertake the sitter's practice'.

The sitter can get up in any one of three watches of the night and walk up and down; for lying down is the only posture not allowed. These are the *directions*. [79]

74. This has three *grades* too. Herein, one who is strict is not allowed a back-rest or cloth band or binding-strap [to prevent falling while asleep].¹⁷ The medium one is allowed any one of these three. The mild one is allowed a back-rest, a cloth band, a binding-strap, a cushion, 'five-limb' and a 'seven-limb'. A 'five-limb' is [a chair] made with [four legs and] a support for the back. A 'seven limb' is one made with [four legs,] a support for the back and an [arm] support on each side. They made that, it seems, for the Elder Pīṭhābhaya (Abhaya of the Chair). The Elder became a Non-returner, and then attained nibbana.

As soon as any one of these three lies down, his ascetic practice is broken. This is the *breach* in this instance.

75. The *benefits* are these. The mental shackle described thus, 'He dwells indulging in the pleasure of lying prone, the pleasure of lolling, the pleasure of torpor' (M. i, 102), is severed ; his state is suitable for devotion to any meditation subject; his deportment inspires confidence; his state favours the application of energy; he develops the right practice.

76. The adept that can place crosswise
His feet to rest upon his thighs
And sit with back erect shall make
Foul Māra's evil heart to quake.

No more in supine joys to plump
And wallow in lethargic dump;
Who sits for rest and finds it good
Shines forth in the Ascetics' Wood.

The happiness and bliss it brings
Has naught to do with worldly things;
So must the Sitter's Vow befit
The manners of a man of wit.

This is the commentary on the undertaking, directions, grades, breach, and benefits, in the case of the sitter's practice.

77. Now there is the commentary according to the stanza:

- (4) As to the Profitable Triad,
(5) 'Ascetic' and so on distinguished,
(6) As to groups, and also (7) singly,
The exposition should be known (see §3).

78. 4. Herein, *as to the Profitable Triad* (see Dhs. p. I): all the ascetic practices, that is to say, those of trainers, ordinary men, and men whose cankers have been destroyed, may be

17. *Āyogapaṭṭa*—a binding-strap': this is probably the meaning. But cf. Vin. ii, 135 and Vin A. 891.

either profitable or [in the Arahant's case] indeterminate. [80] No ascetic practice is unprofitable. But if someone should say: There is also an unprofitable ascetic practice because of the words 'One of evil wishes, a prey to wishes, becomes a forest dweller' (A. iii, 219), etc, he should be told: We have not said that he does not live in the forest with unprofitable consciousness. Whoever has his dwelling in the forest is a forest dweller; and he may be one of evil wishes or of few wishes. But, as it was said above (§11), they 'are the practices (*aṅga*) of a bhikkhu who is ascetic (*dhuta*) because he has shaken off (*dhuta*) defilement by undertaking one or other of them. Or the knowledge that has got the name "ascetic (*dhuta*)" because it shakes off (*dhunana*) defilement is a practice (*aṅga*) belonging to these, thus they are "ascetic practices (*dhutaṅga*)". Or alternatively, they are ascetic (*dhuta*) because they shake off (*niddhunana*) opposition, and they are practices (*aṅga*) because they are a way (*paṭipatti*)'. Now no one called 'ascetic' on account of what is unprofitable could have these as his practices; nor does what is unprofitable shake off anything so that those things to which it belonged as a practice could be called 'ascetic practices'. And what is unprofitable does not both shake off cupidity for robes, etc, and become the practice of the way. Consequently it was rightly said that no ascetic practice is unprofitable.

79. And those who hold that an ascetic practice is outside the Profitable Triad¹⁸ have no ascetic practice as regards meaning. Owing to the shaking off of what could what is non-existent be called an ascetic practice? Also there are the words 'Proceeded to undertake the ascetic qualities' (Vin. iii, 15), and it follows¹⁹ that those words are contradicted. So that should not be accepted.

This, in the first place, is the commentary on the Profitable Triad.

80. 5. As to 'ascetic' and so on distinguished; the following things should be understood, that is to say, ascetic, a preacher of asceticism, ascetic states, ascetic practices, and for whom the cultivation of ascetic practices is suitable.
81. Herein, *ascetic* means either a person whose defilements are shaken off, or a state that entails shaking off defilements.

18. For the triads of the Abhidhamma Mātikā (Abhidhamma Schedule) see Ch. XIII, n. 20.

"*Those who hold*": a reference to the inhabitants of the Abhayagiri Monastery at Anurādhapura. For they say that ascetic practice is a concept consisting in a name (*nāma-paññatti*). That being so, they could have no meaning of shaking off defilements, or possibility of being undertaken, because in the ultimate sense they would be non-existent [concepts having no existence]' (Pm. 87). Cf. Ch. IV, §29.

19. *Apajjati* (and its noun *āpatti*) is the normal word used for undesirable consequences that follow on some unsound logical proposition. See Ch. XVI, § 68f. This meaning not in P.T.S. Dict.

A preacher of asceticism: one is ascetic but not a preacher of asceticism, another is not ascetic but a preacher of asceticism, another is neither ascetic nor a preacher of asceticism, and another is both ascetic and a preacher of asceticism.

82. Herein, one who has shaken off his defilements with an ascetic practice but does not advise and instruct another in an ascetic practice, like the Elder Bakkula, is 'ascetic but not a preacher of asceticism', according as it is said 'Now the venerable Bakkula was ascetic but not a preacher of asceticism'. One who [81] has not shaken off his own defilements but only advises and instructs another in an ascetic practice, like the Elder Upananda is 'not ascetic but a preacher of asceticism', according as it is said 'Now the venerable Upananda son of the Sakyans was not ascetic but a preacher of asceticism'. One who has failed in both, like Lāludāyin, is 'neither ascetic nor a preacher of asceticism', according as it is said 'Now the venerable Lāludāyin was neither ascetic nor a preacher of asceticism'. One who has succeeded in both, like the General of the Dhamma, is 'both ascetic and a preacher of asceticism', according as it is said 'Now the venerable Sāriputta was ascetic and a preacher of asceticism'.
83. *Ascetic states:* the five states that go with the volition of an ascetic practice, that is to say, fewness of wishes, contentment, effacement, seclusion, and that specific quality²⁰ are called 'ascetic states' because of the words 'Depending on fewness of wishes' (A. iii, 219), and so on.
84. Herein, *fewness of wishes* and *contentment* are non-greed. *Effacement* and *seclusion* belong to the two states, non-greed and non-delusion. *That specific quality* is knowledge. Herein, by means of non-greed a man shakes off greed for things that are forbidden. By means of non-delusion he shakes off the delusion that hides the dangers in those same things. And by means of non-greed he shakes off indulgence in pleasure due to sense desires that occurs under the heading of using what is allowed. And by means of non-delusion he shakes off indulgence in self mortification that occurs under the heading of excessive effacement in the ascetic practices. That is why these states should be understood as 'ascetic states'.
85. *Ascetic practices:* these should be understood as the thirteen that is to say, the refuse-rag-wearer's practice,...the sitter's practice, which have already been described as to meaning and as to characteristic, and so on.

20. *Idamathitā*—That specific quality: 'Owing to these profitable states it exists, (thus it is "specific by those" *imehi kusaladhammehi atthi=idam-atthi*). The knowledge by means of which one who has gone forth should be established in the refuse-rag-wearer's practice, etc, and by means of which, on being so instructed, one undertakes and persists in the ascetic qualities—that knowledge is *idamathitā*' (Pm. 88).

86. *For whom the cultivation of ascetic practices is suitable:* [they are suitable] for one of greedy temperament and for one of deluded temperament. Why? Because the cultivation of ascetic practices is both a difficult progress²¹ and an abiding in effacement; and greed subsides with the difficult progress, while delusion is got rid of in those diligent by effacement. Or the cultivation of the forest-dweller's practice and the tree-root-dweller's practice here are suitable for one of hating temperament; for hate too subsides in one who dwells there without coming into conflict.

This is the commentary 'as to "ascetic" and so on distinguished'. [82]

87. 6. and 7. *As to groups and also singly.* Now 6. *as to groups:* these ascetic practices are in fact only eight, that is to say, three principal and five individual practices. Herein, the three, namely, the house-to-house-seeker's practice, the one-sessioner's practice, and the open-air-dweller's practice, are principal practices. For one who keeps the house-to-house-seeker's practice will keep the alms-food-eater's practice; and the bowl-food-eater's practice and the later-food-refuser's practice will be well kept by one who keeps the one-sessioner's practice. And what need has one who keeps the open-air-dweller's practice to keep the tree-root-dweller's practice or the any-bed-user's practice? So there are these three principal practices that, together with the five individual practices, that is to say, the forest-dweller's practice, the refuse-rag-wearer's practice, the triple-robe-wearer's practice, the sitter's practice, and the charnel-ground-dweller's practice, come to eight only.

88. Again they come to four, that is to say, two connected with robes, five connected with alms food, five connected with the resting place, and one connected with energy. Herein, it is the sitter's practice that is connected with energy; the rest are obvious.

Again they all amount to two only, since twelve are dependent on requisites and one on energy. Also they are two according to what is and what is not to be cultivated. For when one cultivating an ascetic practice finds that his meditation subject improves, he should cultivate it; but when he is cultivating one and finds that his meditation subject deteriorates, he should not cultivate it. But when he finds that, whether he cultivates one or not, his meditation subject only improves and does not deteriorate, he should cultivate them out of compassion for later generation. And when he finds that, whether he cultivates them or not, his meditation subject does not improve, he should still cultivate them for the sake of acquiring the habit for the future. So

21. See Ch. XXI, §117.

they are of two kinds as what is and what is not to be cultivated.

89. And all are of one kind as volition. For there is only one ascetic practice, namely, that consisting in the volition of undertaking. Also it is said in the Commentary 'It is the volition that is the ascetic practice, they say'.
90. 7. *Singly*: with thirteen for bhikkhus, eight for bhikkhunis, twelve for novices, seven for female probationers and female novices, and two for male and female lay followers, there are thus forty-two.
91. If there is a charnel ground in the open that complies with the forest-dweller's practice, one bhikkhu is able to put all the ascetic practices into effect simultaneously. But the two, namely, the forest-dweller's practice and the later-food-refuser's practice are forbidden to bhikkhunis by training precept. [83] And it is hard for them to observe the three, namely, the open-air-dweller's practice, the tree-root-dweller's practice, and the charnel-ground-dweller's practice, because a bhikkhuni is not allowed to live without a companion, and it is hard to find a female companion with like desire for such a place, and even if available, she would not escape having to live in company. This being so, the purpose of cultivating the ascetic practice would scarcely be served. It is because they are reduced by five owing to this inability to make use of certain of them that they are to be understood as eight only for bhikkhunis.
92. Except for the triple-robe-wearer's practice all the other twelve as stated should be understood to be for novices, and all the other seven for female probationers and female novices.
The two, namely, the one-sessioner's practice and the bowl-food-eater's practice, are proper for male and female lay followers to employ. In this way there are two ascetic practices.
This is the commentary 'as to groups and also singly'.
93. And this is the end of the treatise on the ascetic practices to be undertaken for the purpose of perfecting those special qualities of fewness of wishes, contentment, etc, by means of which there comes about the cleansing of virtue as described in the Path of Purification, which is shown under the three headings of virtue, concentration and understanding, contained in the stanza,

'When a wise man, established well in virtue' (Ch. I, §1).

The second chapter called 'the Description of the Ascetic Practices' in the Path of Purification composed for the purpose of gladdening good people.

PART II. CONCENTRATION

CHAPTER III. DESCRIPTION OF CONCENTRATION— TAKING A MEDITATION SUBJECT

(*Kammaṭṭhāna-gahaṇa-niddesa*)

1. [84] Now concentration is described under the heading of 'consciousness' in the phrase 'develops consciousness and understanding' (Ch. I, §1). It should be developed by one who has taken his stand on virtue that has been purified by means of the special qualities of fewness of wishes, etc, and perfected by observance of the ascetic practices. But that concentration has been shown only very briefly and so it is not even easy to understand, much less to develop. There is therefore the following set of questions, the purpose of which is to show the method of its development in detail:
 - (i) What is concentration ?
 - (ii) In what sense is it concentration ?
 - (iii) What are its characteristic, function, manifestation, and proximate cause ?
 - (iv) How many kinds of concentration are there ?
 - (v) What is its defilement?
 - (vi) What is its cleansing ?
 - (vii) How should it be developed ?
 - (viii) What are the benefits of the development of concentration?¹

2. Here are the answers:

- (i) WHAT IS CONCENTRATION? Concentration is of many sorts and has various aspects. An answer that attempted to cover it all would accomplish neither its intention nor its purpose and would, besides, lead to distraction; so we shall confine ourselves to the kind intended here, calling concentration profitable unification of mind.²

1. The answer to question (vii) stretches from Ch. III, §27 to Ch. XI, §119. That to question (viii) from Ch. XI, §120 up to the end of Ch. XIII.

2. '*Cittass ekaggatā*' is rendered here as 'unification of mind' in the sense of agreement or harmony (cf. *samagga*) of consciousness and its concomitants in focussing on a single object (see A. i, 70). It is sometimes rendered 'one-pointedness' in that sense, or in the sense of the focussing of a searchlight. It may be concluded that this term is simply a synonym for *samādhi* and nothing more firstly from its use in the suttas and secondly from the fact that it is given no separate definition in the description of the formations aggregate in Ch. XIV. Cf. gloss at MA. i,

3. (ii) IN WHAT SENSE IS IT CONCENTRATION?

It is concentration (*samādhi*) in the sense of concentrating (*samā-dhāna*). What is this concentrating? It is the centering (*ādāna*) of consciousness and consciousness-concomitants evenly (*samaṃ*) and rightly (*sammā*) on a single object; placing, is what is meant. [85] So it is the state, in virtue of which consciousness and its concomitants remain evenly and rightly on a single object undistracted and unscattered, that should be understood as concentrating.

4. (iii) WHAT ARE ITS CHARACTERISTIC, FUNCTION MANIFESTATION, AND PROXIMATE CAUSE?

Concentration has non-distraction as its characteristic.³ Its function is to eliminate distraction. It is manifested as non-wavering. Because of the words 'Being blissful, his 'mind becomes concentrated' (D.i, 73) its proximate cause is bliss.

5. (iv) HOW MANY KINDS OF CONCENTRATION ARE THERE?

(1) First of all it is of one kind with the characteristic of non-distraction. (2) Then it is of two kinds as access and absorption;⁴ (3) likewise as mundane and supramundane,⁵ (4) as with happiness and without happiness, and (5) as accompanied by bliss and accompanied by equanimity.⁶ It is of three kinds (6) as inferior, medium and superior;

3. The characteristic of non-distraction is the individual essence peculiar to concentration. Hence no analysis of it is possible, which is why he said "It is of one kind with the characteristic of non-distraction" (Pm. 91).

4. 'Applied-thought that occurs as though absorbing (*appento*) associated states in the object is absorption (*appanā*)- Accordingly it is described as "absorption, absorbing (*appanā vyappanā*)" (M. iii, 73). Now since that is the most important, the usage of the commentaries is to call all exalted and unsurpassed jhana states "absorption" (as well as the applied thought itself], and likewise to apply the term of common usage "access" to the limited [*i.e.* sense-sphere] jhana that heralds the arising of the former, just as the term "village access", etc, is applied to the neighbourhood of a village' (Pm. 91).

5. The round (*vaṭṭa*, see Ch. XVII, §298) [including fine-material and immaterial heavens] is called the world (*loka*) because of its crumbling (*lujjana*) and disintegrating (*palujjana*). "Mundane (*lokya*)" means connected with the world because of being included in it or found there. "Supramundane (*lokuttara*)" means beyond the world, excepted from it, because of not being included in it [through being associated with nibbana] (Pm. 91). See also 'Nine supramundane states', Ch. VII, §68, 74f.

6. In loose usage *pīti* (happiness) and *sukha* (pleasure or bliss) are almost synonyms. They become differentiated in the jhana formulas (see Ch. IV, §100), and then technically *pīti*, as the active thrill of rapture, is classed under the formations aggregate and *sukha* under the feeling aggregate. The valuable word 'happiness' was chosen for *pīti* rather than the possible alternatives of 'joy' (needed for *somanassa*),

likewise (7) as with applied thought and sustained thought, etc, (8) as accompanied by happiness, etc, and (9) as limited, exalted, and measureless. It is of four kinds (10) as of difficult progress and sluggish direct-knowledge, etc; likewise (11) as limited with limited object, etc, (12) according to the factors of the four jhanas, (13) as partaking of diminution, etc, (14) as of the sense sphere; etc, and (15) as predominance, and so on. (16) It is of five kinds according to the factors of the five jhanas reckoned by the five-fold method.

6. 1. Herein, the section dealing with that of one kind is evident in meaning.
 2. In the section dealing with that of two kinds, *access* concentration is the unification of mind obtained by the following, that is to say, the six Recollections, Mindfulness of death, the Recollection of Peace, the Perception of Repulsiveness in Nutriment, and the Defining of the Four Elements, and it is the unification that precedes absorption concentration. *Absorption* concentration is the unification that follows immediately upon the preliminary-work (Ch. IV, §74) because of the words 'The first-jhana preliminary-work is a condition, 'as proximity condition, for the first jhana' Ptn2. 350, Siamese ed.). So it is of two kinds as access and absorption.
7. 3. In the second dyad *mundane* concentration is profitable unification of mind in the three planes. *Supramundane* concentration is the unification associated with the noble paths. So it is of two kinds as mundane and supramundane.
8. 4. In the third dyad concentration *with happiness* is the unification of mind in two jhanas in the fourfold reckoning and in three jhanas in the fivefold reckoning. [86] Concentration *without happiness* is the unification in the remaining two jhanas. But access concentration may be with happiness or without happiness. So it is of two kinds as with happiness and without happiness.
9. 5. In the fourth dyad concentration *accompanied by bliss* is the unification in three jhanas in the fourfold and four in the fivefold reckoning. That *accompanied by equanimity* is that in the remaining jhana. Access concentration may be accompanied by bliss or accompanied by equanimity. So it is

'interest' (which is too flat), 'rapture' (which is overcharged), or 'zest'. For *sukha*, while 'pleasure' seemed to fit admirably where ordinary pleasant feeling is intended, another, less crass, word seemed necessary for the refined pleasant feeling of jhana and the 'bliss' of nibbana (which is not feeling aggregate-see M. i, 400). 'Ease' is sometimes used.

'Neither-painful-nor-pleasant feeling is intended here by "equanimity (*upekkha* lit. onlooking)"; for it "looks on (*upekkhati*)" at the occurrence of [bodily] pleasure and pain by maintaining the neutral (central) mode' (Pm. 92).

- of two kinds as accompanied by bliss and accompanied by equanimity.
10. 6. In the first of the triads what has only just been acquired is inferior. What is not very well developed is medium. What is well developed and has reached mastery is superior. So it is of three kinds as inferior, medium, and superior.
 11. 7. In the second triad that *with applied thought and sustained thought* is the concentration of the first jhana together with access concentration. That *without applied thought*, with *sustained thought only* is the concentration of the second jhana in the fivefold reckoning. For when a man sees danger only in applied thought and not in sustained thought, he aspires only to abandon applied thought when he passes beyond the first jhana, and so he obtains concentration without applied thought and with sustained thought only. This is said with reference to him. Concentration *without applied thought and sustained thought* is the unification in the three jhanas beginning with the second in the fourfold reckoning and with the third in the fivefold reckoning (See D. iii, 219). So it is of three kinds as with applied thought and sustained thought, and so on.
 12. 8. In the third triad concentration *accompanied by happiness* is the unification in the two first jhanas in the fourfold reckoning and in the three first jhanas in the fivefold reckoning. Concentration *accompanied by bliss* is the unification in those same jhanas and in the third and the fourth respectively in the two reckonings. That *Accompanied by equanimity* is that in the remaining jhana. Access concentration may be accompanied by bliss and happiness or accompanied by equanimity. So it is of three kinds as accompanied by happiness, and so on.
 13. 9. In the fourth triad *limited* concentration is unification on the plane of access. *Exalted* concentration is unification in profitable [consciousness, etc.,] of the fine-material sphere and immaterial sphere. *Measureless* concentration is unification associated with the noble paths. So it is of three kinds as limited, exalted, and measureless.
 14. 10. In the first of the tetrads there is concentration of *difficult progress and sluggish direct-knowledge*. There is that of difficult progress and swift direct-knowledge. There is that of easy progress and sluggish direct-knowledge. And there is that of easy progress and swift direct-knowledge.
 15. Herein, the development of concentration that occurs from the time of the first conscious reaction up to the arising of the access of a given jhana is called *progress*. And the understanding that occurs from the time of access until absorption is called *direct-knowledge*. That progress is difficult for some, being troublesome owing to the tenacious

resistance of the inimical states beginning with the hindrances. The meaning is that it is cultivated without ease. [87] It is easy for others because of the absence of those difficulties. Also the direct-knowledge is sluggish in some and occurs slowly, not quickly. In others it is swift and occurs rapidly, not slowly.

16. Herein, we shall comment below upon the suitable and unsuitable (Ch. IV, §35f.), the preparatory tasks consisting in the severing of impediments (Ch. IV, §20), etc, and skill in absorption (Ch. IV, §42). When a man cultivates what is unsuitable, his progress is difficult and his direct-knowledge sluggish. When he cultivates what is suitable, his progress is easy and his direct-knowledge swift. But if he cultivates the unsuitable in the earlier stage and the suitable in the later stage, or if he cultivates the suitable in the earlier stage and the unsuitable in the later stage, then it should be understood as mixed in his case. Likewise if he devotes himself to development without carrying out the preparatory tasks of severing impediments, etc, his progress is difficult. It is easy in the opposite case. And if he is not accomplished in skill in absorption, his direct-knowledge is sluggish. It is swift if he is so accomplished.
17. Besides, they should be understood as classed according to craving and ignorance, and according to whether one has had practice in serenity and insight.⁷ For if a man is overwhelmed by craving, his progress is difficult. If not, it is easy. And if he is overwhelmed by ignorance, his direct-knowledge is sluggish. If not, it is swift. And if he has had no practice in serenity, his progress is difficult. If he has, it is easy. And if he has had no practice in insight, his direct-knowledge is sluggish. If he has, it is swift.
18. Also they should be understood as classed according to defilements and faculties. For if a man's defilements are sharp and his faculties dull, then his progress is difficult and his direct-knowledge sluggish; but if his faculties are keen, his direct-knowledge is swift. And if his defilements are blunt and his faculties dull, then his progress is easy and his direct-knowledge sluggish; but if his faculties are keen, his direct-knowledge is swift.
19. So as regards this progress and this direct-knowledge, when a person reaches concentration with difficult progress and sluggish direct-knowledge, his concentration is called *concentration of difficult progress and sluggish direct-knowledge*. Similarly in the cases of the remaining three.

7. 'Samatha—serenity' is a synonym for absorption concentration, and 'insight (*vipassanā*)' a synonym for understanding. *Samatha* is sometimes rendered by 'tranquillity' (reserved here for *passaddhi*), or 'calm' or 'quiet'.

So it is of four kinds as of difficult progress and sluggish direct-knowledge, and so on.

20. 11. In the second tetrad there is limited concentration with a limited object, there is limited with a measureless object, there is measureless with a limited object, and there is measureless with a measureless object. Herein, concentration that is unfamiliar and incapable of being a condition for a higher jhana [88] is *limited*. When it occurs with an unextended object (Ch. IV, §126), it is *with a limited object*. When it is familiar, well developed and capable of being a condition for a higher jhana, it is *measureless*. And when it occurs with an extended object, it is *with a measureless object*. The mixed method can be understood as the mixture of the characteristics already stated. So it is of four kinds as limited with limited object, and so on.
21. 12. In the third tetrad the first jhana has five factors, that is to say, applied thought, sustained thought, happiness, bliss, and concentration, following suppression of the hindrances. The second has the three factors remaining after the elimination of applied and sustained thought. The third has two factors with the fading away of happiness. The fourth, where bliss is abandoned, has two factors with concentration and the equanimous feeling that accompanies it. Thus there are four kinds of concentration according to the factors of these four jhanas. So it is of four kinds according to the factors of the four jhanas.
22. 13. In the fourth tetrad there is concentration partaking of diminution, there is concentration partaking of stagnation, there is concentration partaking of distinction, and there is concentration partaking of penetration. Herein, it should be understood that the state of *partaking of diminution* is accessibility to opposition, the state of *partaking of stagnation (thiti)* is stationariness (*saṅṭhāna*) of the mindfulness that is in conformity with that [concentration], the state of *partaking of distinction* is the attaining of higher distinction, and the state of *partaking of penetration* is accessibility to perception and attention accompanied by dispassion, according as it is said 'When a man has attained the first jhana and he is 'accessible to perception and attention accompanied by sense 'desire, then his understanding partakes of diminution. 'When his mindfulness that is in conformity with that stagnates, then his understanding partakes of stagnation. When 'he is accessible to perception and attention unaccompanied 'by applied thought, then his understanding partakes of 'distinction. When he is accessible to perception and attention accompanied by dispassion and directed to fading away, 'then his understanding partakes of penetration' (Vbh. 330). The kinds of concentration associated with that [fourfold]

understanding are also four in number. So it is of four kinds as partaking of diminution, and so on.

23. 14. In the fifth tetrad there are the following four kinds of concentration, that is to say, sense-sphere concentration, fine-material-sphere concentration, immaterial-sphere concentration, and unincluded, [that is, path,] concentration. Herein, *sense sphere concentration* is all kinds of access unification. Likewise the other three are respectively profitable unification of mind associated with fine-material, [immaterial, and path, jhana.] So it is of four kinds as of the sense-sphere, and so on.
24. 15. In the sixth tetrad 'If a bhikkhu obtains concentration, obtains unification of mind, by making zeal (desire) predominant, [89] this is called concentration due to zeal. 'If . . . by making energy predominant,. . . If . . . by making [natural purity of] consciousness predominant,. . . If . . . by making inquiry predominant, this is called concentration 'due to inquiry' (Vbh. 216-9). So it is of four kinds as predominance.
25. 16. In the pentad there are five jhanas by dividing in two what is called the second jhana in the fourfold reckoning (see §21), taking the second jhana to be due to the surmounting of only applied thought and the third jhana to be due to the surmounting of both applied and sustained thought. There are five kinds of concentration according to the factors of these five jhanas. So its fivefoldness should be understood according to the five sets of jhana factors.
26. (v) WHAT IS ITS DEFILEMENT (vi) WHAT IS ITS CLEANSING ? Here the answer is given in the Vibhanga: 'defilement is the state partaking of diminution, cleansing is the state partaking of distinction' (Vbh. 343). Herein, the state partaking of diminution should be understood in this way: 'When a man has attained the first jhana and he is accessible to perception and attention accompanied by sense desire, then his understanding partakes of diminution' (Vbh. 330). And the state partaking of distinction should be understood in this way: 'When he is accessible to perception and attention unaccompanied by applied thought, then his understanding partakes of distinction' (Vbh. 330).

27. (vii) HOW SHOULD IT BE DEVELOPED ?

[*A. Development in Brief*]

The method of developing the kind of concentration associated with the noble paths mentioned (§7) under that 'of two kinds as mundane and supramundane', etc, is included

in the method of developing understanding (Ch. XXII); for in developing [path] understanding that is developed too. So we shall say nothing separately [here] about how that is to be developed.

28. But mundane concentration should be developed by one who has taken his stand on virtue that is quite purified in the way already stated. He should sever any of the ten impediments that he may have. He should then approach the Good friend, the giver of a meditation subject, and he should apprehend from among the forty meditation subjects one that suits his own temperament. After that he should avoid a monastery unfavourable to the development of concentration and go to live in one that is favourable. Then he should sever the lesser impediments and not overlook any of the directions for development. This is in brief.

[*B. Development in Detail*]

29. The detail is this:

[*The Ten Impediments*]

Firstly it was said above, *he should sever any of the ten impediments that he may have.* [90] Now the 'ten impediments' are:

- ' A dwelling, family, and gain,
- ' A class, and building too as fifth,
- ' And travel, kin, affliction, books,
- ' And supernatural powers: ten.

Herein the dwelling itself is the 'impediment' due to the dwelling'. So too with the family and so on.

30. 1. Herein, a single inner room or a single hut or a whole monastery for the Community is called a *dwelling*. This is not an impediment for everyone. It is an impediment only for anyone whose mind is exercised about the building, etc., that goes on there, or who has many belongings stored there, or whose mind is caught up by some business connected with it. For any other it is not an impediment.
31. Here is a relevant story. Two clansmen left Anurādhapura, it seems, and eventually went forth at the Thūpārāma.⁸ One of them made himself familiar with the Two Codes,⁹ and when he had acquired five years' seniority, he took part in the Pavarana¹⁰ and then left for the place called Pācīna-

8. One of the principal monasteries in Anurādhapura.

9. *Dve Mātikā*—the Two Codes': see Ch. I, n. II But Pm. says here: ' "Observers of the Codes" are observers of the codes (summaries) of the Dhamma and Vinaya' (Pm. 117).

10. '*Pavāraṇā*: Ceremony held at the end of the Rains, during three months of which season bhikkhus have to undertake to live in one place in order to avoid travel while crops are growing. It consists in a meeting of the bhikkhus who have spent the Rains together, at which each member present invites (*pavāreti*) the Community to point out

khaṇḍarājī.¹¹ The other stayed on where he was. Now when the one who had gone to Pācīnakhaṇḍarājī had lived there a long time and had become an elder,¹² he thought 'This place is good for retreat; suppose I told my friend about it?'. So he set out, and in due course he entered the Thūpārāma. As he entered, the Elder of the same seniority saw him, went to meet him, took his bowl and robe and did the duties.

32. The visiting Elder went into his lodging. He thought 'Now my friend will be sending me ghee or molasses or a drink; for he has lived long in this city'. He got nothing that night, and in the morning he thought 'Now he will be sending me rice gruel and solid food sent by his supporters'. When he saw none, he thought 'There is no one to bring it. No doubt they will give it when we go into the town'. Early in the morning they went into the town together. When they had wandered through one street and had got only a ladleful of gruel, they sat down in a sitting hall to drink it.¹³

33. Then the visitor thought 'Perhaps there is no individual giving of gruel. But as soon as it is the time for the meal people will give special food'. But when it was time for the meal, they ate what they had got by wandering for alms. Then the visitor said 'Venerable sir, how is this? Do you live in this way all the time?'—'Yes, friend.'—'Venerable sir, Pācīnakhaṇḍarājī is comfortable; let us go there.' Now as the Elder came out from the city [91] by the southern gate he took the Kumbhakāragāma road [which leads to Pācīnakhaṇḍarājī]. The visitor asked 'But, venerable sir, why do you take this road?'—'Did you not recommend Pācīnakhaṇḍarājī, friend?'—'But how is this, venerable sir, have you no extra belongings in the place you have lived in for so long?'—'That is so, friend. The bed and chair belong to the Community, and they are put away [as usual]. There is nothing else.'—'But, venerable sir, I have left my staff and my oil tube and my sandal bag there.'—'Have you already collected so much, friend, living there for just one day?'—'Yes, venerable sir.'

34. He was glad in his heart, and he paid homage to the Elder: 'For those like you, venerable sir, everywhere is a forest

his faults (breaches of Vinaya rules) committed during the preceding three months (Vin. i, 155).

11. 'Pācīnakhaṇḍarājī ti puratthimadisāya pabbatakhaṇḍānaṃ antare vanarājīṭṭhānaṃ' (Pm. 97).

12. For the first five years after the admission (*upasampadā*) a bhikkhu is called a 'new (*nava*) bhikkhu'; from five to ten years' he is called a 'middle (*majjhima*) bhikkhu'; with ten or more years' seniority he is called an 'elder (*thera*) bhikkhu'.

13. The last sentence here might refer to a free mass distribution of gruel (*yāgu*), which appears to have been more or less constantly maintained at Anurādhapura.

dwelling. The Thūpārāma is a place where the relics of four Buddhas are deposited; there is suitable hearing of the Dhamma in the Brazen Palace; there is the Great Shrine to be seen; and one can visit Elders. It is like the time of the Buddha. It is here that you should live'. On the following day he took his bowl and [outer] robe and went away by himself. It is no impediment for one like that.

35. 2. *Family* means a family consisting of relatives or of supporters. For even a family consisting of supporters is an impediment for someone who lives in close association with it in the way beginning 'He is pleased when they are pleased' (S.iii,11), and who does not even go to a neighbouring monastery to hear the Dhamma without members of the family. But even mother and father are not an impediment for another,
36. as in the case of the young bhikkhu, the nephew of the Elder who lived at the Koranḍaka Monastery. He went to Rohaṇa for instruction, it seems. The Elder's sister who was a lay devotee was always asking the Elder how her son was getting on. One day the Elder set out for Rohaṇa to fetch him back.
37. The young bhikkhu too thought 'I have lived here for a long time. Now I might go and visit my Preceptor and find out how the lay devotee is', and he left Rohaṇa. The two met on the banks of the [Mahaveli] River. He did the duties to the Elder at the foot of a tree. When asked 'Where are you going?', he told him his purpose. The Elder said 'You have done well. The lay devotee is always asking after you. That was why I came. You may go, but I shall stay here for the Rains', and he dismissed him. [92] He arrived at the monastery on the actual day for taking up residence for the Rains. The lodging allotted to him happened to be the one for which his father had undertaken responsibility.
38. His father came on the following day and asked 'To whom was our lodging allotted, venerable sirs?'. When he heard that it had fallen to a young visitor, he went to him. After paying homage to him, he said Venerable sir, there is an obligation for him who has taken up residence for the Rains in our lodging'.—'What is it, lay follower?'—'It is to take alms food only in our house for the three months, and to let us know the time of departure after the *Pavāraṇā* ceremony. He consented in silence. The lay devotee went home and told his wife 'There is a visiting lord who has taken up residence for the Rains in our lodging. He must be carefully looked after', and she agreed. She prepared good food of various kinds for him.¹⁴ Though the youth went to his relatives' home at the time of the meal, no one recognized him.

14. It is usual to render the set phrase *paṇiṭṭam khādaniyam bhojaniyam*' by some such phrase as 'sumptuous food both hard and soft', which is literal but unfamiliar-sounding.

39. When he had eaten alms food there during the three months and had completed the residence for the Rains, he announced his departure. Then his relatives said 'Let it be tomorrow, venerable sir', and on the following day, when they had fed him in their house and filled his oil tube and given him a lump of sugar and a nine-cubit length of cloth, they said 'Now you are leaving venerable sir'. He gave his blessing and set out for Rohaṇa.
40. His preceptor had completed the *Pavāraṇā* ceremony and was on his way back. They met at the same place as before. He did the duties to the Elder at the foot of a tree. The Elder asked him 'How was it, my dear, did you see the good woman lay devotee?' He replied 'Yes, venerable sir', and he told him all that had happened. He then anointed the Elder's feet with the oil, made him a drink with the sugar and presented him with the length of cloth. He then, after paying homage to the Elder, told him 'Venerable sir, only Rohaṇa suits me', and he departed. The Elder too arrived back at his monastery, and next day he went into the village of Koraṇḍaka.
41. The lav devotee, his sister, had always kept looking down the road, thinking 'My brother is now coming with my son'. When he saw him coming alone, she thought 'My son must be dead; that is why the elder is coming alone', and she fell at the Elder's feet, lamenting and weeping. Suspecting that it must have been out of fewness of wishes that the youth had gone away without announcing himself, [93] the Elder comforted her and told her all that had happened, and he took the length of cloth out of his bag and showed it to her.
42. She was appeased. She prostrated herself in the direction taken by her son, and she said 'Surely the Blessed One taught the way of the Rathavinīta, the way of the Nāḷaka, the way of the Tuvaṭaka and the way of the Great Noble Ones' Heritages¹⁵ showing contentment with the four requisites and delight in development, making a bhikkhu such as my son a body-witness. So, although for three months he ate in the house of the mother who bore him, yet he never said "I am your son, you are my mother"! Oh admirable man!. Even mother and father are no impediment for one such as him, so how much less any other family that supports him.
43. 3. *Gain* is the four requisites. How are they an impediment? Wherever a meritorious bhikkhu goes people give him a large supply of requisites. With giving blessings to them

15. 'The way of the Rathavinīta (*Rathavinīta-ṣaṭṭipadā*)': this is a reference to certain suttas that were adopted by bhikkhus as a 'way (*ṣaṭṭipadā*)' or guide to practice. The suttas mentioned here are Rathavinīta (M.i, 145), Nāḷaka (Sn., p. 131), Tuvaṭaka (Sn., p. 179), Noble One's Heritages (*ariyavamsa*—A. ii, 27). Other such suttas are mentioned at MA. i, 92; iii, 6; SA. iii, 291. The Ariyavamsa Sutta (A. ii, 27

and teaching them the Dhamma he gets no chance to do the ascetic's duties. From sunrise till the first watch of the night he never breaks his association with people. Again even at dawn alms-food eaters fond of opulence come and say 'Venerable sir, such and such a man lay follower, woman lay follower, friend, friend's daughter, wants to see you', and being ready to go, he replies 'Take the bowl and robe, friend'. So he is always on the alert. Thus these requisites are an impediment for him. He should leave his group and wander by himself where he is not known. This is the way his impediment is severed.

44. 4. *Class* is a class (group) of students of Suttas or students of Abhidhamma. If with the group's instruction and questioning he gets no opportunity for the ascetic's duties, then that group is an impediment for him. He should sever that impediment in this way: if those bhikkhus have already acquired the main part and little still remains, he should finish that off and then go to the forest. If they have only acquired little and much still remains, [94] he should, without travelling more than a league, approach another instructor of a class within the radius of a league and say 'Help those venerable ones with instruction, etc.' If he does not find anyone in this way, he should take leave of the class, saying 'I have a task to see to, friends; go where it suits you', and he should do his own work.
45. 5. *Building (kamma)* is new building work (*nava-kamma*). Since one engaged in this must know about what [material] has and has not been got by carpenters, etc, and must see about what has and has not been done, it is always an impediment. It should be severed in this way. If little remains, it should be completed. If much remains, it should be handed over to the Community or to bhikkhus who are entrusted with the Community's affairs, if it is a new building for the Community: or if it is for himself, it should be handed over to those whom he entrusts with his own affairs, but if these are not available, he should relinquish it to the Community and depart.
46. 6. *Travel* is going on a journey. If someone is expected to give the Going Forth somewhere else, or if some requisite is obtainable there and he cannot rest content without getting it [that will be an impediment; for] even if he goes into the forest to do the ascetic's duties, he will find it hard to get rid of thoughts about the journey. So one in this position should apply himself to the ascetic's duties after he has done the journey and transacted the business.

itself has a long commentary on practice, and it is mentioned in the commentaries as a popular subject for preaching (see *e. g.* a story in the commentary to A. Tikanipāta 42).

47. 7. *Kin* in the case of the monastery means Teacher, Preceptor, co-resident, pupil, those with the same Preceptor, as oneself, and those with the same Teacher as oneself; and in the case of the house it means mother, father, brother, and so on. When they are sick they are an impediment for him. Therefore that impediment should be severed by curing them with nursing.
48. Herein, when the preceptor is sick he must be cared for as long as life lasts if the sickness does not soon depart. Likewise the Teacher at the Going Forth, the Teacher at the Admission, the co-resident, the pupils to whom one has given the Admission and the Going Forth, and those who have the same Preceptor. But the teacher from whom one takes the Dependence, the teacher who gives one instruction, the pupil to whom one has given the Dependence, the pupil to whom one is giving instruction, and those who have that same teacher as oneself, should be looked after as long as the Dependence or the instruction has not been terminated. If one is able to do so, one should look after them even beyond that [period].
49. Mother and father should be treated like the Preceptor. if they live within the kingdom and look to their son for help, it should be given. [95] Also if they have no medicine, he should give them his own. If he has none, he should go in search of it as alms and give that. But in the case of brothers or sisters, one should only give them what is theirs. If they have none, then one should give one's own temporarily and later get it back, but one should not complain if one does not get it back, It is not allowed either to make medicine for or to give it to a sister's husband who is not related by blood; but one can give it to one's sister, saying 'Give it to your husband'. The same applies to one's brother's wife. But it is allowed to make it for their children since they are blood relatives.
50. 8. *Affliction* is any kind of illness. It is an impediment when it is actually afflicting; therefore it should be severed by treatment with medicine. But if it is not cured after taking medicine for a few days, then the ascetic's duties should be done after apostrophizing one's person in this way 'I am not your slave, or your hireling. I have come to suffering through maintaining you through the beginningless round of rebirths'.
51. 9. *Books* means responsibility for the scriptures. That is an impediment only for one who is constantly busy with recitations, etc., but not for others. Here are relevant stories. The Elder Revata, it seems, the Majjhima reciter, went to the Elder Revata, the dweller in Malaya (the Hill Country), and asked him for a meditation subject. The Elder asked him 'How are you in the scriptures, friend?'—'I am studying the Majjhima [Nikāya], venerable sir.'—'The Majjhima is a hard

responsibility, friend. When a man is still learning the First Fifty by heart, he is faced with the Middle Fifty; and when he is still learning that by heart, he is faced with the Last Fifty. How can you take up a meditation subject? — 'Venerable sir, when I have taken a meditation subject from you, I shall not look at the scriptures again.' He took the meditation subject, and doing no recitation for nineteen years, he reached Arahantship in the twentieth year. He told bhikkhus who came for recitation 'I have not looked at the scriptures for twenty years, friends, [96] yet I am familiar with them. You may begin'. And from beginning to end he had no hesitation even over a single syllable.

52. The Elder Mahā-Nāga, too, who lived at Karuliyaḡiri (Karaliyaḡiri) put aside the scriptures for eighteen years, and then he recited the Dhātukathā to the bhikkhus. When they checked this with the town-dwelling elders [of Anurādhapura], not a single question was found out of its order.
53. In the Great Monastery too the Elder Tipitaka-Cūla-Abhaya had the golden drum struck, saying 'I shall expound the three Piṭakas in the circle of [experts in] the Five Collections of discourses', and this was before he had learnt the commentaries. The community of Bhikkhus said 'Which teachers' teaching is it? Unless you give only the teaching of our own teachers we shall not let you speak'. Also his Preceptor asked him when he went to wait on him 'Did you have the drum beaten, friend?'. — 'Yes, venerable sir.' — 'For what reason? — 'I shall expound the scriptures, venerable sir.' — 'Friend Abhaya, how do the teachers explain this passage?' — 'They explain it in this way, venerable sir.' The Elder dissented, saying 'Hum'. Again three times, each time in a different way, he said 'They explain it in this way, venerable sir'. The elder always dissented, saying 'Hum'. Then he said 'Friend, your first explanation was the way of the teachers. But it is because you have not actually learnt it from the teachers' lips that you are unable to maintain that the teachers say such and such. Go and learn it from our own teachers'. — 'Where shall I go, venerable sir.' — 'There is an Elder named Mahā-Dhammarakkhita living in the Tulādhārapabbata Monastery in the Rohaṇa country beyond the [Mahaveli] River. He knows all the scriptures. Go to him.' Saying 'Good, venerable sir', he paid homage to the Elder. He went with five hundred bhikkhus to the Elder Mahā-Dhammarakkhita, and when he had paid homage to him, he sat down. The Elder asked 'Why have you come?' — 'To hear the Dhamma, venerable sir.' — 'Friend Abhaya, they ask me about the Dīḡha and the Majjhima from time to time, but I have not looked at the others for thirty years. Still you may repeat them in my presence by night, and I shall explain them to

you by day.' He said 'Good, venerable sir', and he acted accordingly.

54. The inhabitants of the village had a large pavilion built at the door of his dwelling, and they came daily to hear the Dhamma. Explaining by day what had been repeated by night, [97] the Elder [Dhammarakkhita] eventually completed the instruction. Then he sat down on a mat on the ground before the Elder Abhaya and said 'Friend, explain a meditation subject to me'. — 'What are you saying, venerable sir, have I not heard it all from you? What can I explain to you that you do not already know?' The senior Elder said 'This path is

55. different for one who has actually travelled by it'. The Elder Abhaya was then, it seems, a Stream Enterer.

When the Elder Abhaya had given his teacher a meditation subject, he returned to Anurādhapura. Later, while he was expounding the Dhamma in the Brazen Palace, he heard that the Elder had attained nibbana. On hearing this, he said 'Bring me [my] robe, friends'. Then he put on the robe and said 'The Arahant path befits our teacher, friends. Our teacher was a true thoroughbred. He sat down on a mat before his own Dhamma pupil and said "Explain a meditation subject to me". The Arahant path befits our teacher, friends'.

For such as these books are no impediment.

56. 10. *Supernormal powers* are the supernormal powers of the ordinary man. They are hard to maintain, like a prone infant or like a baby hare, and the slightest thing breaks them. But they are an impediment for insight, not for concentration, since they are obtainable through concentration. So the supernormal powers are an impediment that should be severed by one who seeks insight: the others are impediments to be severed by one who seeks concentration.

This in the first place is the detailed explanation of the impediments.

57. *Approach the Good Friend, the giver of a meditation subject* (§28): meditation subjects are of two kinds, that is, generally useful meditation subjects and special meditation subjects.

Herein, lovingkindness towards the Community of Bhikkhus etc., and also mindfulness of death are what are called generally useful meditation subjects. Some say perception of foulness, too.

58. When a bhikkhu takes up a meditation subject, he should first develop lovingkindness towards the Community of Bhikkhus within the boundary,¹⁶ limiting it at first [to 'all bhikkhus in this monastery'], in this way: 'May they be happy

16. 'Sīmā—boundary': loosely used in this sense, it corresponds vaguely to what is meant by 'parish'. In the strict sense it is the actual area (usually a 'chapter house') agreed according to rule laid down in the Vinaya and marked by boundary stones, within which the Community (*saṅgha*) carries out its formal acts.

and free from affliction'. Then he should develop it towards all deities within the boundary. Then towards all the principal people in the village that is his alms resort; then to [all human beings there and to] all living beings dependent on the human beings. With lovingkindness towards the Community of Bhikkhus he produces kindness in his co-residents; then they are easy for him to live with. With lovingkindness towards the deities within the boundary he is protected by kindly deities with lawful protection. [98] With lovingkindness towards the principal people in the village that is his alms resort his requisites are protected by well-disposed principal people with lawful protection. With lovingkindness to all human beings there he goes about without incurring their dislike since they trust him. With lovingkindness to all living beings he can wander unhindered everywhere.

With mindfulness of death, thinking 'I have got to die', he gives up improper search (see S. ii, 194; MA. i, 115), and with a growing sense of urgency he comes to live without attachment.

When his mind is familiar with the perception of foulness, then even divine objects do not tempt his mind to greed.

59. So these are called generally useful and they are called meditation subjects since they are needed¹⁷ generally and desirable owing to their great helpfulness and since they are subjects for the meditation work intended.
60. What is called a 'special meditation subject' is that one from among the forty meditation subjects that is suitable to a man's own temperament. It is 'special (*pārihāriya*)' because he must carry it (*pariharitabbatā*) constantly about with him, and because it is the proximate cause for each higher stage of development.

So it is the one who gives this twofold meditation subject that is called *the giver of meditation subject*.

61. *The Good Friend* is one who possesses such special qualities as these:

'He is revered and dearly loved,
'And one who speaks and suffers speech;
'The speech he utters is profound,
'He does not urge without a reason' (A.iv,32), and soon.

He is wholly solicitous of welfare and partial to progress.

62. Because of the words beginning 'Ānanda, it is owing to my being a good friend to them that living beings subject to birth are freed from birth' (S.i, 88) it is only the Fully Enlightened One who possesses all the aspects of the Good Friend. Since that is so, while he is available only a meditation subject taken in the Blessed One's presence is well taken.

17. 'Athayitabba—needed': not in P.T.S. Dict., not in T.C.P. Dict.

But after his final attainment of nibbana, it is proper to take it from any one of the eighty great disciples still living. When they are no more available, one who wants to take a particular meditation subject should take it from someone with cankers destroyed, who has, by means of that particular meditation subject, produced the fourfold and fivefold jhana, and has reached the destruction of cankers by augmenting insight that had that jhana as its proximate cause.

63. But how then, does someone with cankers destroyed declare himself thus: 'I am one whose cankers are destroyed'? Why not? He declares himself when he knows that his instructions will be carried out. Did not the Elder Assagutta [99] spread out his leather mat in the air and sitting cross-legged on it explain a meditation subject to a bhikkhu who was starting his meditation subject, he cause he knew that that bhikkhu was one who would carry out his instructions for the meditation subject ?
64. So if someone with cankers destroyed is available, that is good. If not, then one should take it from a Non-returner, a Once-returner, a Stream Enterer, an ordinary man who has obtained jhana, one who knows three Pitakas, one who knows two Pitakas, one who knows one Pitaka, in descending order [according as available]. If not even one who knows one Pitaka is available, then it should be taken from one who is familiar with one Collection together with its commentary, and one who is himself conscientious. For a teacher such as this who knows the texts guards the heritage, and protects the tradition, will follow the teachers' opinion rather than his own. Hence the Ancient Elders said three times 'One who is conscientious will guard it'.
65. Now those beginning with one whose cankers are destroyed mentioned above will describe only the path they have themselves reached. But with a learned man, his instructions and his answers to questions are purified by his having approached such and such teachers, and so he will explain a meditation subject showing a broad track, like a big elephant going through a stretch of jungle, and he will select suttas and reasons from here and there, adding [explanations of] what is suitable and unsuitable. So a meditation subject should be taken by approaching the Good Friend such as this, the giver of a meditation subject, and by doing all the duties to him.
66. If he is available in the same monastery, it is good. If not, one should go to where he lives.
When [a bhikkhu] goes to him, he should not do so with feet washed and anointed, wearing sandals, with an umbrella, surrounded by pupils, and bringing oil tube, honey, molasses, etc.; he should do so fulfilling the duties of a bhikkhu

- setting out on a journey, carrying his bowl and robes himself, doing all the duties in each monastery on the way, with few belongings, and living in the greatest effacement. When entering that monastery, he should do so [expecting nothing, and even provided] with a tooth-stick that he has had made allowable on the way [according to the rules]. And he should not enter some other room, thinking 'I shall go to the teacher after resting awhile and after washing and anointing my feet, and so on'
67. Why? If there are bhikkhus there who are hostile to the teacher, they might ask him the reason for his coming and speak dispraise of the teacher, saying 'You are done for if you go to him'; [100] they might make him regret his coming and turn him back. So he should ask for the teacher's dwelling and go straight there.
68. If the teacher is junior, he should not consent to the teacher's receiving his bowl and robe, and so on. If the teacher is senior, then he should go and pay homage to him and remain standing. When told 'Put down the bowl and robe, friend', he may put them down. When told 'Have some water to drink', he can drink if he wants to. When told 'You may wash your feet', he should not do so at once, for if the water has been brought by the teacher himself, it would be improper. But when told 'Wash, friend, it was not brought by me, it was brought by others', then he can wash his feet, sitting in a screened place out of sight of the teacher, or in the open to one side of the dwelling.
69. If the teacher brings an oil tube, he should get up and take it carefully with both hands. If he did not take it, it might make the teacher wonder 'Does this bhikkhu resent sharing so soon?'; but having taken it, he should not anoint his feet at once. For if it were oil for anointing the teacher's limbs, it would not be proper. So he should first anoint his head, then his shoulders, etc; but when told 'This is meant for all the limbs, friend, anoint your feet', he should put a little on his head and then anoint his feet. Then he should give it back, saying when the teacher takes it 'May I return this oil tube, venerable sir?'
70. He should not say 'Explain a meditation subject to me, venerable sir' on the very day he arrives. But starting from the next day, he can, if the teacher has a habitual attendant, ask his permission to do the duties. If he does not allow it when asked, they can be done when the opportunity offers. When he does them, three tooth-sticks should be brought, a small, a medium, and a big one, and two kinds of mouth-washing water and bathing water, that is, hot and cold, should be set out. Whichever of these the teacher uses for three days should then be brought regularly. If the teacher uses

either kind indiscriminately, he can bring whatever is available.

71. Why so many words? All should be done as prescribed by the Blessed One in the Khandhakas as the Right Duties in the passage beginning 'Bhikkhus, a pupil should perform the duties 'to the teacher [101] rightly. Herein, this is the right performance of duties. He should rise early; removing his sandals and arranging his robe on one shoulder, he should give the 'tooth-sticks and the mouth-washing water, and he should 'prepare the seat. If there is rice gruel, he should wash the 'dish and bring the rice gruel' (Vin.i, 61).
72. To please the teacher by perfection in the duties he should pay homage in the evening, and he should leave when dismissed with the words 'You may go'. When the teacher asks him 'Why have you come?', he can explain the reason for his coming. If he does not ask but agrees to the duties being done, then after ten days or a fortnight have gone by he should make an opportunity by staying back one day at the time of his dismissal, and announcing the reason for his coming; or he should go at an unaccustomed time, and when asked 'What have you come for?', he can announce it. If the teacher
73. says 'Come in the morning', he should do so. But if his stomach burns with a bile affliction at that hour, or if his food does not get digested owing to sluggish digestive heat, or if some other ailment afflicts him, he should let it be known, and proposing a time that suits himself, he should come at that time. For if a meditation subject is expounded at an inconvenient time, one cannot give attention.

This is the detailed explanation of the words 'approach the Good Friend, the giver of a meditation subject'.

74. Now as to the words, *one that suits his temperament* (§28): there are six kinds of temperament, that is, greedy temperament, hating temperament, deluded temperament, faithful temperament, intelligent temperament, and speculative temperament. Some would have fourteen, taking these six single ones together with the four made up of the three double combinations and one triple combination with the greed triad and likewise with the faith triad. But if this classification is admitted, there are many more kinds of temperament possible by combining greed, etc, with faith etc.; therefore the kinds of temperament should be understood briefly as only six. As to meaning the temperaments are one, that is to say, personal nature, idiosyncrasy. According to [102] these there are only six types of persons, that is, one of greedy temperament, one of hating temperament, one of deluded temperament, one of faithful temperament, one of intelligent temperament, and one of speculative temperament.

75. Herein, one of faithful temperament is parallel to one of greedy temperament because faith is strong when profitable [kamma] occurs in one of greedy temperament, owing to its special qualities being near to those of greed. For, in an unprofitable way, greed is affectionate and not over-austere, and so, in a profitable way, is faith. Greed seeks out sense desires as object, while faith seeks out the special qualities of virtue and so on. And greed does not give up what is harmful, while faith does not give up what is beneficial.
76. One of intelligent temperament is parallel to one of hating temperament because understanding is strong when profitable [kamma] occurs in one of hating temperament, owing to its special qualities being near to those of hate. For, in an unprofitable way, hate is disaffected and does not hold to its object, and so, in a profitable way, is understanding. Hate seeks out only unreal faults, while understanding seeks out only real faults. And hate occurs in the mode of condemning living beings, while understanding occurs in the mode of condemning formations.
77. One of speculative temperament is parallel to one of deluded temperament because obstructive applied thoughts arise often in one of deluded temperament who is striving to arouse unarisen profitable states, owing to their special qualities being near to those of delusion. For just as delusion is restless owing to perplexity, so are applied thoughts that are due to thinking over various aspects. And just as delusion vacillates owing to superficiality, so do applied thoughts that are due to facile conjecturing.
78. Others say that there are three more kinds of temperament with craving, pride, and views. Herein craving is simply greed; and pride¹⁸ is associated with that. So neither of them exceeds greed. And since views have their source in delusion, the temperament of views falls within the deluded temperament.
79. What is the source of these temperaments? And how is it to be known that such a person is of greedy temperament, that such a person is of one of those beginning with hating temperament? What suits one of what kind of temperament?

18. *Māna*, usually rendered by 'pride', is rendered here both by 'pride' and 'conceit'. Etymologically derived perhaps from *māneti* (to honour) or *mināti* (to measure). In sense, however, it tends to become associated with *maññati* to conceive (false notions, see M. i, D), to imagine, to think (as e.g. at Ndi. 80, Vbh. 390 and comy.). As one of the 'defilements' (see M. i, 36) it is probably best rendered by 'pride'. In the expression *asmi-māna* (often rendered by 'the pride that says "I am"') it more nearly approaches *maññanā* (false imagining, misconception, see M.iii, 246) and is better rendered by 'the conceit "I am"', since the word 'conceit' straddles both the meanings of 'pride (haughtiness)' and 'conception'.

80. Herein, as some say,¹⁹ the first three kinds of temperament to begin with have their source in previous habit; and they have their source in the elements and humours. Apparently one of greedy temperament has formerly had plenty of desirable tasks and gratifying work to do, or has reappeared here after dying in a heaven. And one of hating temperament has formerly had plenty of stabbing and torturing and brutal work to do or has reappeared here after dying in one of the hells or the Nāga (serpent) existences. And one [103] of deluded temperament has formerly drunk a lot of intoxicants and neglected learning and questioning, or has reappeared here after dying in the animal existence. It is in this way that they have their source in previous habit, they
81. say. Then a person is of deluded temperament because two elements are prominent, that is to say, the earth element and the fire element. He is of hating temperament because the other two elements are prominent. But he is of greedy temperament because all four are equal. And as regards the humours, one of greedy temperament has phlegm in excess and one of deluded temperament has wind in excess. Or one of deluded temperament has phlegm in excess and one of greedy temperament has wind in excess. So they have their source in the elements and the humours, they say.
82. [Now it can rightly be objected that] not all of those who have had plenty of desirable tasks and gratifying work to do, and who have reappeared here after dying in a heaven, are of greedy temperament, or the others respectively of hating and deluded temperament; and there is no such law of prominence of elements (See Ch. XIV, §43f.) as that asserted; and only the pair, greed and delusion, are given in the law of humours, and even that subsequently contradicts itself; and no source for even one among those beginning with one of faithful temperament is given. Consequently this definition is indecisive.
83. The following is the exposition according to the opinion of the teachers of the commentaries; for this is said in the Explanation of Prominence: 'The fact that these beings have prominence of greed, prominence of hate, prominence of delusion, prominence of non-greed, prominence of non-hate, prominence of non-delusion, is governed by previous root-cause.
'For when in one man at the moment of his accumulating [rebirth-producing] kamma greed is strong and non-greed is weak, non-hate and non-delusion are strong and hate and

19. ' "Some" is said with reference to the Elder Upatissa. For it is put in his way by him in the Vimutti-magga. The word " apparently" indicates dissent from what follows' (Pm. 103). A similar passage to that referred to appears in Ch. 6 of the Chinese version of the Vimutti-magga, the only one extant.

delusion are weak, then his weak non-greed is unable to prevail over his greed, but his non-hate and non-delusion being strong are able to prevail over his hate and delusion. That is why, on being reborn through rebirth-linking given by that kamma, he has greed, is good-natured and unangry, and possesses understanding with knowledge like a lightning flash.

84. 'When at the moment of another's accumulating kamma greed and hate are strong and non-greed and non-hate weak, and non-delusion is strong and delusion weak, then in the way already stated he has both greed and hate but possesses understanding with knowledge like a lightning flash; like the Elder Datta-Abhaya.

'When at the moment of his accumulating kamma greed, non-hate and delusion are strong and the others are weak, then in the way already stated he both has greed and is dull but is good-tempered²⁰ and unangry like the Elder Bahula.

'Likewise when at the moment of his accumulating kamma the three, namely, greed, hate and delusion are strong and non-greed, etc, are weak, then in the way already stated he has both greed and hate and is deluded. [104]

85. 'When at the moment of his accumulating kamma non-greed, hate and delusion are strong and the others are weak, then in the way already stated he has little defilement and is unshakable even on seeing a heavenly object but he has hate and is slow in understanding.

'When at the moment of his accumulating kamma non-greed, non-hate and delusion are strong and the rest weak, then in the way already stated he has no greed and no hate, and is good-tempered but slow in understanding.

'Likewise when at the moment of his accumulating kamma non-greed, hate and non-delusion are strong and the rest weak, then in the way already stated he both has no greed and possesses understanding but has hate and is irascible.

'Likewise when at the moment of his accumulating kamma the three, that is, non-hate, non-greed, and non-delusion, are strong and greed, etc, are weak, then in the way already stated he has no greed and no hate and possesses understanding like the Elder Mahā-Saṅgharakkhita'.

86. One who, as it is said here, 'has greed' is one of greedy temperament; one who 'has hate' and one who 'is dull' are respectively of hating temperament and deluded temperament. One who 'possesses understanding' is one of intelligent temperament. One who 'has no greed' and one who 'has no hate' are of faithful temperament because they are naturally trustful. Or just as one who is reborn through kamma accompanied by non-delusion is of intelligent temperament, so one

20. '*Sīlaka*—good-tempered'= *sukhasīla* (good-natured—see §83), which = *sakhīla* (kindly—Pm. 104). Not in P.T.S. Dict.

who is reborn through kamma accompanied by strong faith is of faithful temperament, one who is reborn through kamma accompanied by thoughts of sense desire is of speculative temperament, and one who is reborn through kamma accompanied by mixed greed, etc, is of mixed temperament. So it is the kamma productive of rebirth-linking and accompanied by some one among the things beginning with greed that should be understood as the source of the temperaments.

87. But it was asked, *and how is it to be known that 'This person is of greedy temperament'* (§79), and so on. This is explained as follows:

'By the posture, by the action,
'By eating, seeing, and so on,
'By the kind of states occurring,
'May temperament be recognized.'

88. Herein, *by the posture*: when one of greedy temperament is walking in his usual manner, he walks carefully, puts his foot down slowly, puts it down evenly, lifts it up evenly, and his step is springy.²¹

One of hating temperament walks as though he were digging with the points of his feet, puts his foot down quickly, lifts it up quickly, and his step is dragged along.

One of deluded temperament walks with a perplexed gait, puts his foot down hesitantly, lifts it up hesitantly, [105] and his step is pressed down suddenly.

And this is said in the account of the origin of the Māgandiya Sutta:

'The step of one of greedy nature, will be springy;
'The step of one of hating nature, dragged along;
Deluded, he will suddenly press down his step;
'And one without defilement has a step like this'

(see SnA. 544)

89. The stance of one of greedy temperament is confident and graceful. That of one of hating temperament is rigid. That of one of deluded temperament is muddled. Likewise in sitting. And one of greedy temperament spreads his bed unhurriedly, lies down slowly, composing his limbs, and he sleeps in a confident manner. When woken instead of getting up quickly, he gives his answer slowly as though doubtful. One of hating temperament spreads his bed hastily anyhow; with his body flung down he sleeps with a scowl. When woken, he gets up quickly and answers as though annoyed. One of deluded temperament spreads his bed all awry and sleeps mostly face downwards with his body sprawling. When woken, he gets up slowly, saying 'Hum'.

21. 'Ukkuṭṭika—springy' is glossed here by *asamphuṭṭhamajjham* (not touching in the middle—Pm. 106). This meaning is not in P. T. S. Dict.

90. Since those of faithful temperament, etc, are parallel to those of greedy temperament, etc, their postures are therefore like those described above.

This firstly is how the temperaments may be recognized by the posture.

91. *By the action:* also in the acts of sweeping, etc, one of greedy temperament grasps the broom well, and he sweeps cleanly and evenly without hurrying or scattering the sand, as if he were strewing *sinduvāra* flowers. One of hating temperament grasps the broom tightly, and he sweeps uncleanly and unevenly with a harsh noise, hurriedly throwing up the sand on each side. One of deluded temperament grasps the broom loosely, and he sweeps neither cleanly nor evenly, mixing the sand up and turning it over.

92. As with sweeping so too with any action such as washing and dyeing robes, and so on. One of greedy temperament acts skilfully, gently, evenly and carefully. One of hating temperament acts tensely, stiffly and unevenly. One of deluded temperament acts unskilfully as if muddled, unevenly, and indecisively. [106]

Also one of greedy temperament wears his robe neither too tightly nor too loosely, confidently and level all round. One of hating temperament wears it too tight and not level all round. One of deluded temperament wears it loosely and in a muddled way.

Those of faithful temperament, etc, should be understood in the same way as those just described, since they are parallel.

This is how the temperaments may be recognized by the actions.

93. *By eating:* one of greedy temperament likes eating rich sweet food. When eating, he makes a round lump not too big and eats unhurriedly, savouring the various tastes. He enjoys getting something good. One of hating temperament likes eating rough sour food. When eating he makes a lump that fills his mouth, and he eats hurriedly without savouring the taste. He is aggrieved when he gets something not good. One of deluded temperament has no settled choice. When eating, he makes a small unrounded lump, and as he eats he drops bits into his dish, smearing his face, with his mind astray, thinking of this and that.

Also those of faithful temperament, etc, should be understood in the same way as those just described since they are parallel.

This is how the temperament may be recognized by eating.

94. And by *seeing and so on:* when one of greedy temperament sees even a slightly pleasing visible object, he looks long as if surprised, he seizes on trivial virtues, discounts genuine

faults, and when departing, he does so with regret as if unwilling to leave. When one of hating temperament sees even a slightly displeasing visible object, he avoids looking long as if he were tired, he picks out trivial faults, discounts genuine virtues, and when departing, he does so without regret as if anxious to leave. When one of deluded temperament sees any sort of visible object, he copies what others do: if he hears others criticizing, he criticizes; if he hears others praising, he praises; but actually he feels equanimity in himself—the equanimity of unknowing. So too with sounds, and so on.

And those of faithful temperament, etc., should be understood in the same way as those just described since they are parallel.

This is how the temperaments may be recognized by seeing and so on.

95. *By the kind of states occurring:* in one of greedy temperament there is frequent occurrence of such states as deceit, fraud, pride, evilness of wishes, greatness of wishes, discontent, foppery and personal vanity.²² [107] In one of hating temperament there is frequent occurrence of such states as anger, enmity, disparaging, domineering, envy and avarice. In one of deluded temperament there is frequent occurrence of such states as stiffness, torpor, agitation, worry, uncertainty, and holding on tenaciously with refusal to relinquish.

In one of faithful temperament there is frequent occurrence of such states as free generosity, desire to see Noble Ones, desire to hear the Good Dhamma, great gladness, ingenuousness, honesty, and trust in things that inspire trust. In one of intelligent temperament there is frequent occurrence of such states as readiness to be spoken to, possession of good

22. 'Siṅga—foppery' is not in P.T.S. Dict. in this sense. See Vbh. 351 and commentary.

'Cāpalya (cāpalla)—personal vanity': noun from adj. *capala*. The word '*capala*' comes in an often-repeated passage... '*sāthā māyāvino keṭubhino uddhatā unnalā capalā mukharā...*' (M. i, 32); cf. S. i, 203; A. iii, 199, etc), and also at M. i, 470 '*uddhato hoti capalo*', with two lines lower '*uddhaccaṃ cāpalyaṃ*'. *Cāpalya* also occurs at Vbh. 351 (and M. ii, 167). At MĀ. i, 152 (commenting of M. i, 32) we find '*capalā ti pattaṭṭhāraṃaṇḍanādinā cāpallena yuttā* (interested in personal vanity consisting in adorning bowl and robe and so on)', and at MĀ. iii, 185 (commenting on M. i, 470) '*Uddhato hoti capalo ti uddhaccapakatiko c'eva hoti cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā imassa vā piṭikāyassa kelāyanamaṇḍanā ti evaṃ vuttena taruṇādārakacāpallena samannāgato*' ('he is distracted—or puffed up—and personally vain': he is possessed of the callow youth's personal vanity described as adorning the robe, adorning the bowl, adorning the lodging, or prizing and adorning this filthy body). This meaning is confirmed in the commentary to Vbh. 251. P.T.S. Dict. does not give this meaning at all but only 'fickle', which is unsupported by the commentary. T.C.P. Dict. (*acapala*) also does not give this meaning.

As to the other things listed here in the Vis. Text, most will be found at M. i, 36. For 'holding on tenaciously', etc, see M. i, 43.

friends, knowledge of the right amount in eating, mindfulness and full awareness, devotion to wakefulness, a sense of urgency about things that should inspire a sense of urgency, and wisely directed endeavour. In one of speculative temperament there is frequent occurrence of such states as talkativeness, sociability, boredom with devotion to the profitable, failure to finish undertakings, smoking by night and flaming by day (see M.I.144—that is to say, hatching plans at night and putting them into effect by day), and mental running hither and thither (see Ud. 37).

This is how the temperaments may be recognized by the kind of states occurring.

96. However, these directions for recognizing the temperaments have not been handed down in their entirety in either the texts or the commentaries; they are only expressed according to the opinion of the teachers and cannot therefore be treated as authentic. For even those of hating temperament can exhibit postures, etc., ascribed to the greedy temperament when they try diligently. And postures, etc., never arise with distinct characteristics in a person of mixed temperament. Only such directions for recognizing temperament as are given in the commentaries should be treated as authentic; for this is said: 'A teacher who has acquired penetration of minds will know the temperament and will explain a meditation subject accordingly; one who has not should question the pupil'. So it is by penetration of minds or by questioning the person, that it can be known whether he is one of greedy temperament or one of those beginning with hating temperament.
97. What suits one of what kind of temperament? (§79). A suitable lodging for one of greedy temperament has an unwashed sill and stands level with the ground, and it can be either an overhanging [rock with an] unprepared [drip-ledge] (see Ch. II, note 15), a grass hut, or a leaf house, etc.; it ought to be spattered with dirt, full of bats,²³ dilapidated, too high or too low, in bleak surroundings, threatened [by lions, tigers, etc.] with a muddy, uneven path, [108] where even the bed and chair are full of bugs. And it should be ugly and unsightly, exciting loathing as soon as looked at. Suitable inner and outer garments are those that have torn-off edges with threads hanging down all round like a 'net cake',²⁴ harsh to the touch like hemp, soiled, heavy and hard to wear. And the right kind of bowl for him is an ugly clay bowl disfigured by stoppings and joins, or a heavy and misshapen iron bowl

23. *Jatukā*—a bat: not in P.T.S. Dirt. Also at Ch. XI. §7.

24. *Jalapūvasadisa*—like a net cake: 'A cake made like a net' (Pm. 108); possibly what is now known in Ceylon as a 'string hopper', or something like it.

as unappetising as a skull. The right kind of road for him on which to wander for alms is disagreeable, with no village near, and uneven. The right kind of village for him in which to wander for alms is where people wander about as if oblivious of him, where, as he is about to leave without getting alms even from a single family, people call him into the sitting hall, saying 'Come, venerable sir', and give him gruel and rice, but do so as casually as if they were putting a cow in a pen. Suitable people to serve him are slaves or workmen who are unsightly, ill-favoured, with dirty clothes, ill-smelling and disgusting, who serve him his gruel and rice as if they were throwing it rudely at him. The right kind of gruel and rice and hard food is poor, unsightly, made up of millet, *kudusaka*, broken rice, etc, stale buttermilk, sour gruel, curry of old vegetables, or anything at all that is merely for filling the stomach. The right kind of posture for him is either standing or walking. The object of his contemplation should be any of the colour *kasinas*, beginning with the blue, whose colour is not pure. This is what suits one of greedy temperament.

98. A suitable resting place for one of hating temperament is not too high or too low, provided with shade and water, with well-proportioned walls, posts and steps, with well-prepared frieze work and lattice work, brightened with various kinds of painting, with an even, smooth, soft floor, adorned with festoons of flowers and a canopy of many-coloured cloth like a Brahma-god's divine palace, with bed and chair covered with well-spread clean pretty covers, smelling sweetly of flowers, and perfumes and scents set about for homely comfort, which makes one happy and glad at
99. the mere sight of it. The right kind of road to his lodging is free from any sort of danger, traverses clean, even ground, and has been properly prepared. [109] And here it is best that the lodging's furnishings are not too many in order to avoid hiding-places for insects, bugs, snakes and rats: even a single bed and chair only. The right kind of inner and outer garments for him are of any superior stuff such as China cloth, *Somāra* cloth, silk, fine cotton, fine linen, of either single or double thickness, quite light, and well dyed, quite pure in colour to befit an ascetic. The right kind of bowl is made of iron, as well shaped as a water bubble, as polished as a gem, spotless, and of quite pure colour to befit an ascetic. The right kind of road on which to wander for alms is free from dangers, level, agreeable, with the village neither too far nor too near. The right kind of village in which to wander for alms is where people, thinking 'Now our lord is coming', prepare a seat in a sprinkled, swept place, and going out to meet him, take his bowl, lead him to the house,

- seat him on a prepared seat and serve him carefully with their own hands. Suitable people to serve him are handsome, pleasing, well bathed, well anointed, scented²⁵ with the perfume of incense and the smell of flowers, adorned with apparel made of variously-dyed clean pretty cloth, who do their work carefully. The right kind of gruel, rice, and hard food has colour, smell and taste, possesses nutritive essence, and is inviting, superior in every way, and enough for his wants. The right kind of posture for him is lying down or sitting. The object of his contemplation should be any one of the colour kasinas, beginning with the blue, whose colour is quite pure. This is what suits one of hating temperament.
101. The right lodging for one of deluded temperament has a view and is not shut in, where the four quarters are visible to him as he sits there. As to the postures, walking is right. The right kind of object for his contemplation is not small, that is to say, the size of a winnowing basket or the size of a saucer; for his mind becomes more confused in a confined space; so the right kind is an amply large kasina. The rest is as stated for one of hating temperament. This is what suits one of deluded temperament.
102. For one of faithful temperament all the directions given for one of hating temperament are suitable. As to the object of his contemplation, one of the Recollections is right as well.
- For one of intelligent temperament there is nothing unsuitable as far as concerns the lodging and so on.
- For one of speculative temperament an open lodging with a view, [110] where gardens, groves and ponds, pleasant prospects, panoramas of villages, towns and countryside, and the blue gleam of mountains, are visible to him as he sits there, is not right; for that is a condition for the running hither and thither of applied thought. So he should live in a lodging such as a deep cavern screened by woods like the Overhanging Rock of the Elephant's Belly (*Hatthikucchipabbhāra*), or Mahinda's Cave. Also an ample-sized object of contemplation is not suitable for him; for one like that is a condition for the running hither and thither of applied thought. A small one is right. The rest is as stated for one of greedy temperament. This is what suits one of speculative temperament.
- These are the details, with definition of the kind, source, recognition, and what is suitable, as regards the various temperaments handed down here with the words 'that suits his own temperament' (§28).
103. However, the meditation subject that is suitable to the temperament has not been cleared up in all its aspects yet.

25. 'Surabhi—scented, perfume': not in P.T.S. Dict.; also at Ch. VI, §90; X, §60 and Pm. 445.

This will become clear automatically when those in the following list are treated in detail.

Now it was said above 'and he should apprehend from among the forty meditation subjects one that suits his own temperament' (§28). Here the exposition of the meditation subject should be first understood in these ten ways: (1) as to enumeration, (2) as to which bring only access and which absorption, (3) as to the kinds of jhana, (4) as to surmounting, (5) as to extension and non-extension, (6) as to object, (7) as to plane, (8) as to apprehending, (9) as to condition, (10) as to suitability to temperament.

104. 1. Herein, *as to enumeration*: it was said above 'from among the forty meditation subjects' (§28). Herein, the forty meditation subjects are these:
- ten kasinas (totalities),
 - ten kinds of foulness,
 - ten recollections,
 - four divine abidings,
 - four immaterial states,
 - One perception,
 - One defining.

105. Herein, the ten kasinas are these: earth kasina, water kasina, fire kasina, air kasina, blue kasina, yellow kasina, red kasina, white kasina, light kasina, and limited-space kasina.²⁶

The ten kinds of foulness are these: the bloated, the livid, the festering, the cut-up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton.²⁷

The ten kinds of recollection are these: recollection of the Buddha (the Enlightened One), recollection of the Dhamma (the Law), recollection of the Saṅgha (the Community), recollection of virtue, recollection of generosity, recollection of deities, recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of breathing, and recollection of peace. [111]

26. ' "Kasina" is in the sense of entirety (*sakalaṭṭhena*)' (MA. iii, 260), See Ch. IV, §119.

27. Here ten kinds of foulness are given. But in the suttas only either five or six of this set appear to be mentioned, that is, 'Perception of a skeleton, perception of the worm-infested, perception of the livid, perception of the cut-up, perception of the bloated' (see A. i, 42 and S. v, 131; A. ii, 17 adds 'perception of the festering'). No details are given. All ten appear at Dhs. 263-4 and Ps. i, 49. It will be noted that no order of progress of decay in the kinds of corpse appears here; also the instructions in Ch. VI are for contemplating actual corpses in these states. The primary purpose here is to cultivate 'repulsiveness'.

Another set of nine progressive stages in the decay of a corpse, mostly differing from these, is given at M. i, 58, 89, etc, beginning with a corpse one day old and ending with bones turned to dust. From the

The four divine abidings are these: lovingkindness, compassion, gladness, and equanimity.

The four immaterial states are these: the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception.

The one perception is the perception of repulsiveness in nutriment.

The one defining is the defining of the four elements.

This is how the exposition should be understood 'as to enumeration'.

106. 2. *As to which bring access only and which absorption*: the eight recollections — excepting mindfulness occupied with the body and mindfulness of breathing—, the perception of repulsiveness in nutriment, and the defining of the four elements, are ten meditation subjects that bring access only. The others bring absorption. This is 'as to which bring access only and which absorption'.
107. 3. *As to the kind of jhana*: among those that bring absorption, the ten kasinas together with mindfulness of breathing bring all four jhanas. The ten kinds of foulness together with mindfulness occupied with the body bring the first jhana. The first three divine abidings bring three jhanas. The fourth divine abiding and the four immaterial states bring the fourth jhana. This is 'as to the kind of jhana'.
108. 4. *As to surmounting*: there are two kinds of surmounting, that is to say, surmounting of factors and surmounting of object. Herein, there is surmounting of factors in the case of all meditation subjects that bring three and four jhanas because the second jhana, etc, have to be reached in those same objects by surmounting the jhana factors of applied thought and sustained thought, and so on. Likewise in the case of the fourth divine abiding; for that too has to be reached by surmounting joy in the same object as that of loving-kindness, and so on. But in the case of the four immaterial states there is surmounting of the object; for the base consisting of boundless space has to be reached by surmounting one or other of the first nine kasinas, and the base consisting

words 'suppose a bhikkhu saw a corpse thrown on a charnel ground... he compares this same body of his with it thus "This body too is of like nature, awaits a like fate, is not exempt from that"' (M. i, 58) it can be assumed that these nine, which are given in progressive order of decay in order to demonstrate the body's impermanence, are not necessarily intended as contemplations of actual corpses so much as mental images to be created, the primary purpose being to cultivate impermanence. This may be why these nine are not used here (see Ch. VIII, §43).

The word *asubha* (foul, foulness) is used both of the contemplations of corpses as here and of the contemplation of the parts of the body (A. v, 109).

- of boundless consciousness, etc., have respectively to be reached by surmounting space, and so on. With the rest there is no surmounting. This is 'as to surmounting'.
109. 5. *As to extension and non-extension*: only the ten kasinas among these forty meditation subjects need be extended. For it is within just so much space as one is intent upon with the kasina that one can hear sounds with the divine ear element, see visible objects with the divine eye, and know the minds of other beings with the mind.
110. Mindfulness occupied with the body and the ten kinds of foulness need not be extended. Why? Because they have a definite location and because there is no benefit in it. The definiteness of their location will become clear in explaining the method of development (Ch. VIII, §83-138 and Ch. VI, §40, 41, 79). If the latter are extended, it is only a quantity of corpses that is extended [112] and there is no benefit. And this is said in answer to the question of Sopāka 'Perception of visible forms is quite clear, Blessed One, perception of bones is not clear' (); for here the perception of visible forms is called 'quite clear' in the sense of extension of the sign, while the perception of bones is called 'not quite clear' in the sense of its non-extension. But the words 'I was intent upon this whole earth with the perception of a skeleton' (Thag. 18) are said of the manner of appearance to one who has acquired that perception. For just as in [the Emperor] Dhammāsoka's time the *Karavīka* bird uttered a sweet song when it saw its own reflection in the looking-glass walls all round and perceived *Karavīkas* in every direction,²⁸ so the Elder [Siṅgāla Pitar] thought, when he saw the sign appearing in all directions through his acquisition of the perception of a skeleton, that the whole earth was covered with bones.

28. The full story, which occurs at MA. iii, 382-3 and elsewhere, is this: 'It seems that when the *Karavīka* bird has pecked a sweet-flavoured mango with its beak and savoured the dripping juice, and, flapping its wings, begins to sing, then quadrupeds caper as if mad. Quadrupeds grazing in their pastures drop the grass in their mouths and listen to the sound. Beasts of prey hunting small animals pause with one foot raised. Hunted animals lose their fear of death and halt in their tracks. Birds flying in the air stay with wings outstretched. Fishes in the water keep still, not moving their fins. All listen to the sound, so beautiful is the *Karavīka*'s song. Dhammāsoka's queen Asandhamittā asked the Community "Venerable sirs, is there anything that sounds like the Buddha?"—"The *Karavīka* bird does."—"Where are those birds, venerable sirs?"—"In the Himalaya." She told the king "Sire, I wish to hear a *Karavīka* bird". The king despatched a gold cage with the order "Let a *Karavīka* bird come and sit in this cage." The cage travelled and halted in front of a *Karavīka*. Thinking "The cage has come at the king's command; it is impossible not to go", the bird got in. The cage returned and stopped before the king. They could not get the *Karavīka* to utter a sound. When the king asked "When do they utter a sound?", they replied "On seeing their kin".

112. If that is so, then is what is called the measurelessness of the object of jhana produced on foulness contradicted ? ²⁹ It is not contradicted. For one man apprehends the sign in a large bloated corpse or skeleton, another in a small one. In this way the jhana of the one has a limited object and that of the other a measureless object. Or alternatively 'With a measureless object' (Dhs. 182-4 in elision) is said of it referring to one who extends it, seeing no disadvantage in doing so. But it need not be extended because no benefit results.
113. The rest need not be extended likewise. Why ? When a man extends the sign of in-breaths and out-breaths, only a quantity of wind is extended, and it has a definite location, [the nose-tip.] So it need not be extended because of the disadvantage and because of the definiteness of the location. And the divine abidings have living beings as their object. When a man extends the sign of these, only the quantity of living beings would be extended, and there is no purpose in that. So that also need not be extended.
114. When it is said 'Intent upon one quarter with his heart endued with lovingkindness' (D. i, 250), etc, that is said for the sake of comprehensive inclusion. For it is when a man develops it progressively by including living beings in one direction by one house, by two houses, etc, that he is said to be 'intent upon one direction', [113] not when he extends the sign. And there is no counterpart sign here that he might extend. Also the state of having a limited or measureless object can be understood here according to the way of inclusion, too.
115. As regards the immaterial states as object, space need not be extended since it is the mere removal of the kasina [materiality]; for that should be brought to mind only as the disappearance of the kasina [materiality]; if he extends it, nothing further happens. And consciousness need not be extended since it is a state consisting in an individual essence, and it is not possible to extend a state consisting in an individual essence. The disappearance of consciousness need not be extended since it is mere non-existence of consciousness. And the base consisting of neither perception

Then the king had it surrounded with looking-glasses. Seeing its own reflection and imagining that its relatives had come, it flapped its wings and cried out with an exquisite voice as if sounding a crystal trumpet. All the people in the city rushed about as if mad. Asandhamittā thought "If the sound of this creature is so fine, what indeed can the sound of the Blessed One have been like since he had reached the glory of omniscient knowledge?", and arousing a happiness that she never again relinquished, she became established in the fruition of Stream Entry'.

29. See Dhs., p. 55; but it comes under the '. . .pe. . .', which must be filled in from pp. 37-8, §182 and §184.

nor non-perception as object need not be extended since it too is a state consisting in an individual essence.³⁰

116. The rest need not be extended because they have no sign. For it is the counterpart sign³¹ that would be extendable, and the object of the recollection of the Buddha, etc, is not a counterpart sign. Consequently there is no need for extension there.

This is 'as to extension and non-extension'.

117. 6. *As to object*: of these forty meditation subjects, twenty-two have counterpart signs as object, that is to say, the ten kasinas, the ten kinds of foulness, mindfulness of breathing, and mindfulness occupied with the body; the rest do not have counterpart signs as object. Then twelve have states consisting in individual essences as object, that is to say, eight of the ten recollections—except mindfulness of breathing and mindfulness occupied with the body—, the perception of repulsiveness in nutriment, the defining of the four elements, the base consisting of boundless consciousness, and the base consisting of neither perception nor non-perception; and twenty-two have [counterpart] signs as object, that is to say, the ten kasinas, the ten kinds of foulness, mindfulness of breathing, and mindfulness occupied with the body; while the remaining six have 'not-so-classifiable'³² objects. Then eight have mobile objects in the early stage though the counterpart is stationary, that is to say, the festering, the bleeding, the worm-infested, mindfulness of breathing, the water kasina, the fire kasina, the air kasina, and in the case of the light kasina the object consisting of a circle of sunlight, etc; the rest have immobile objects.³³ This is 'as to object'.

30. It is because only an abstract (*parikkappa*) object can be extended, not any other kind, that he said "*it is not possible to extend a state consisting in an individual essence*" (Pm. 110).

31. The word '*nimitta*' in its technical sense is consistently rendered here by the word 'sign', which corresponds very nearly if not exactly to most uses of it. It is sometimes rendered by 'mark' (which over-emphasizes the concrete), and by 'image' (which is not always intended). The three kinds, that is, the 'preliminary-work sign, learning sign and counterpart sign' do not appear in the Pitakas. There the use rather suggests association of ideas as, for example, at M. i, 180, M. i, 119, A. i, 4, etc., than the more definitely visualized 'image' in some instances of the 'counterpart sign' described in the following chapters.

32. '*Na-vattaba*—not-so-classifiable' is an Abhidhamma shorthand term for something that, when considered under one of the triads or dyads of the Abhidhamma *Mātikā* (Dhs., p. lf.), cannot be placed under any one of the three, or two, headings.

33. "*The festering*" is a mobile object because of the oozing of the pus, "*the bleeding*" because of the trickling of the blood, "*the worm infested*" because of the wriggling of the worms. The mobile aspect of the sunshine coming in through a window opening is evident, which explains why an object consisting of a circle of sunlight is called mobile' (Pm. 110).

118. 7. *As to plane*: here the twelve, namely, the ten kinds of foulness, mindfulness occupied with the body, and perception of repulsiveness in nutriment, do not occur among deities. These twelve and mindfulness of breathing do not occur in the Brahmā world. But none except the four immaterial states occur in the immaterial becoming. All occur among human beings. This is 'as to plane'. [114]
119. 8. *As to apprehending*: here the exposition should be understood according to sight, touch and hearsay. Herein, these nineteen, that is to say, nine kasinas omitting the air kasina and the ten kinds of foulness, must be apprehended by sight. The meaning is that in the early stage their sign must be apprehended by constantly looking with the eye. In the case of mindfulness occupied with the body the five parts ending with skin must be apprehended by sight and the rest by hearsay, so its object must be apprehended by sight and hearsay. Mindfulness of breathing must be apprehended by touch; the air kasina by sight and touch; the remaining eighteen by hearsay. The divine abiding of equanimity and the four immaterial states are not apprehendable by a beginner; but the remaining thirty-five are. This is 'as to apprehending'.
120. 9. *As to condition*: of these meditation subjects nine kasinas omitting the space kasina are conditions for the immaterial states. The ten kasinas are conditions for the kinds of direct-knowledge. Three divine abidings are conditions for the fourth divine abiding. Each lower immaterial state is a condition for each higher one. The base consisting of neither perception nor non-perception is a condition for the attainment of cessation. All are conditions for living in bliss, for insight, and for the fortunate kinds of becoming. This is 'as to condition'.
121. 10. *As to suitability to temperament*: here the exposition should be understood according to what is suitable to the temperaments. That is to say: firstly the ten kinds of foulness and mindfulness occupied with the body are eleven meditation subjects suitable for one of greedy temperament. The four divine abidings and four colour kasinas are eight suitable for one of hating temperament. Mindfulness of breathing is the one [recollection as a] meditation subject suitable for one of deluded temperament and for one of speculative temperament. The first six recollections are suitable for one of faithful temperament. Mindfulness of death, the recollection of peace, the defining of the four elements, and the perception of repulsiveness in nutriment, are four suitable for one of intelligent temperament. The remaining kasinas and the immaterial states are suitable for all kinds of temperament. And any one of the kasinas should be limited for one

of speculative temperament and measureless for one of deluded temperament. This is how the exposition should be understood here 'as to suitability to temperament'.

122. All this has been stated in the form of direct opposition and complete suitability. But there is actually no profitable development that does not suppress greed, etc, and help faith, and so on. And this is said in the Meghiya Sutta: '[One] should, in addition,³⁴ develop these four things: 'foulness should be developed for the purpose of abandoning greed (lust). Lovingkindness should be developed for the purpose of abandoning ill will. [115] Mindfulness of breathing should be developed for the purpose of cutting off applied thought. Perception of impermanence should be cultivated for the purpose of eliminating the conceit "I am"' (A.iv, 358). Also in the Rāhula Sutta in the passage beginning 'Develop lovingkindness, Rāhula' (M. i, 424) seven meditation subjects are given for a single temperament. So instead of insisting on the mere letter, the intention should be sought in each instance.

This is the explanatory exposition of the meditation subject referred to by the words *and he should apprehend...one* [meditation subject] (§28).

123. Now the words *and he should apprehend* are illustrated as follows. After approaching the Good Friend of the kind described in the explanation of the words *then approach the Good Friend, the giver of a meditation subject* (§28 and §57-73), the meditator should dedicate himself to the Blessed One, the Enlightened One, or to a teacher, and he should ask for the meditation subject with a sincere inclination [of the heart] and sincere resolution.
124. Herein, he should dedicate himself to the Blessed One, the Enlightened One, in this way: 'Blessed One, I relinquish this my person to you'. For without having thus dedicated himself when living in a remote abode he might be unable to stand fast if a frightening object made its appearance, and he might return to a village abode, become associated with laymen, take up improper search and come to ruin. But when he has dedicated himself in this way no fear arises in him if a frightening object makes its appearance; in fact only joy arises in him as he reflects 'Have you not wisely already dedicated yourself to the Enlightened One?'
125. Suppose a man had a fine piece of Kāsi cloth. He would feel grief if it were eaten by rats or moths; but if he gave it to a bhikkhu needing robes, he would feel only joy if he saw the

34. 'In addition to the five things' (not quoted) dealt with earlier in the sutta, namely, perfection of virtue, good friendship, hearing suitable things, energy, and understanding.

bhikkhu tearing it up [to make his patched cloak]. And so it is with this.

126. When he dedicates himself to a teacher, he should say 'I relinquish this my person to you, venerable sir'. For one who has not dedicated his person thus becomes unresponsive to correction, hard to speak to, and unamenable to advice, or he goes where he likes without asking the teacher. Consequently the teacher does not help him with either material things or the Dhamma, and he does not train him in the cryptic books.³⁵ Failing to get these two kinds of help [116] he finds no footing in the Dispensation, and he soon comes down to misconducting himself or to the lay state. But if he has dedicated his person, he is not unresponsive to correction, does not go about as he likes, is easy to speak to, and lives only in dependence on the teacher. He gets the twofold help from the teacher and attains growth, increase and fulfilment in the Dispensation. Like the Elder Cūla-Piṇḍapātika-Tissa's pupils.
127. Three bhikkhus came to the Elder, it seems. One of them said 'Venerable sir, I am ready to fall from a cliff the height of one hundred men, if it is said to be to your advantage'. The second said 'Venerable sir, I am ready to grind away this body from the heels up without remainder on a flat stone, if it is said to be to your advantage'. The third said 'Venerable sir, I am ready to die by stopping breathing, if it said to be to your advantage'. Observing 'These bhikkhus are certainly capable of progress', the Elder expounded a meditation subject to them. Following his advice, the three attained Arahantship.

This is the benefit in self dedication. Hence it was said above 'dedicating himself to the Blessed One, the Enlightened One, or to a teacher'.

128. *With a sincere inclination [of the heart] and sincere resolution* (§123): the meditator's inclination should be sincere in the six modes beginning with non-greed. For it is one of such sincere inclination who arrives at one of the three kinds of enlightenment, according as it is said 'Six kinds of inclination lead to the maturing of the enlightenment of the Bodhisattas. With the inclination to non-greed Bodhisattas see the fault in greed. With the inclination to non-hate Bodhisattas see the fault in hate. With the inclination to non-delusion Bodhisattas see the fault in delusion. With the inclination to renunciation Bodhisattas see the fault in house life. With the inclination to seclusion Bodhisattas see the fault in society.

35. " *The cryptic books* ": the meditation-subject books dealing with the truths, the dependent origination, etc., which are profound and associated with voidness' (Pm. III), Cf. MA. ii, 264; AA. commentary to A. Catukka-nipāta, 180.

'With the inclination to relinquishment Bodhisattas see the 'fault in all kinds of becoming and destiny' (). For Stream Entersers, Once-returners, Non-returners, those with Cankers Destroyed, Pacceka Buddhas, and Fully Enlightened Ones, whether past, future or present, all arrive at the distinction peculiar to each by means of these same six modes. That is why he should have sincerity of inclination in these six modes.

129. He should be whole-heartedly resolved on that. The meaning is [117] that he should be resolved upon concentration, respect concentration, incline to concentration, be resolved upon nibbana, respect nibbana, incline to nibbana.
130. When with sincerity of inclination and whole-hearted resolution in this way he asks for a meditation subject, then a teacher who has acquired the penetration of minds can know his temperament by surveying his mental conduct; and a teacher who has not can know it by putting such questions to him as 'What is your temperament ?' or 'What states are usually present in you?' or 'What do you like bringing to mind?' or 'What meditation subject does your mind favour?'. When he knows, he can expound a meditation subject suitable to that temperament. And in doing so, he can expound it in three ways: it can be given to one who has already learnt the meditation subject by having him recite it at one or two sessions; it can be expounded to one who lives in the same place each time he comes; and to one who wants to learn it and then go elsewhere it can be expounded in such a manner that it is neither too brief nor too long.
131. Herein, when firstly he is explaining the earth kasina, there are nine aspects that he should explain. They are the four faults of the kasina, the making of a kasina, the method of development for one who has made it, the two kinds of sign, the two kinds of concentration, the seven kinds of suitable and unsuitable, the ten kinds of skill in absorption, evenness of energy, and the directions for absorption.
- In the case of the other meditation subjects, each should be expounded in the way appropriate to it. All this will be made clear in the directions for development. But when the meditation subject is being expounded in this way, the meditator must apprehend the sign as he listens.
132. *Apprehend the sign* means that he must connect each aspect thus, 'This is the preceding clause, this is the subsequent clause, this is its meaning, this is its intention, this is the simile'. When he listens attentively, apprehending the sign in this way, his meditation subject is well apprehended. Then, and because of that, he successfully attains distinction, but

not otherwise. This clarifies the meaning of the words 'and he must apprehend'.

133. At this point the clauses *approach the Good Friend, the giver of a meditation subject, and he should apprehend from among the forty meditation subjects one that suits his own temperament* (§28) have been expounded in detail in all their aspects.

The third chapter called 'The Description of taking a Meditation Subject' in the Treatise on the Development of Concentration in the Path of Purification composed for the purpose of gladdening good people.