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OF
Buddhaghosa's Visuddhi-Magga.

BY
HENRY C. WARREN, ESQ.,
OF CAMBRIDGE, MASS., U.S.A.

PART FIRST—SĪLA [CONDUCT].

CHAPTER I.

SĪLA-NIDDESA [EXPOSITION OF SĪLA].

“ Sīle patitṭhāya naro sapañño
Cittaṃ paññañ ca bhāvayaṃ
Ātāpī nipako bhikkhu
So imaṃ vijāṭaye jaṭan ” ti. [S. I. 3. 3.]

The author, taking this stanza as the text for the whole work, and identifying Citta with Samādhi, declares he will expound the Visuddhi-Magga [Way of Salvation] according to the tenets of the Mahā-Vihāra School, and under the heads Sīla, Samādhi, and Paññā.

KIM SĪLAM ?

1. Cetanā.
2. Cetasika.
3. Saṃvara.

- a. Pātimokkhasaṃvara.
 - b. Satisaṃvara.
 - c. Ñāṇasaṃvara.
 - d. Khantisaṃvara.
 - e. Viriyasaṃvara.
4. Avitikkama.

KEN' ATTHENA SĪLAṂ ?

KĀN' ASSA LAKKHAṆARASAPACCUPATTHĀNAPADAṬṬHĀNĀNI ?

KIMĀNISĀMSAṂ SĪLAṂ ?

KATIVIDHAM SĪLAṂ ?

Ekavidha . . . Silana.

- | | | | | |
|---------|---|------------------------|---|--------------------|
| Duiidha | } | 1. | { | Cāritta. |
| | | | | Vāritta. |
| | | 2. | { | Abhisamācārika. |
| | | | | Ādibrahmacariyaka. |
| | | 3. | { | Virati. |
| | | | | Avirati. |
| | | | | Nissita. |
| | | 4. | { | a. Taṇhānissita. |
| | | | | b. Ditthinnissita. |
| | | | | Anissita. |
| | | 5. | { | Kālapariyanta. |
| | | | | Āpānakotika. |
| | | | | Sapariyanta. |
| | | | | a. Lābhapariyanta. |
| | | b. Yasapariyanta. | | |
| | | c. Ñātipariyanta. | | |
| | | d. Aṅgapariyanta. | | |
| | | e. Jīvitapariyanta. | | |
| 6. | { | Apariyanta. | | |
| | | a. Na lābhapariyanta. | | |
| | | b. Na yasapariyanta. | | |
| | | c. Na ñātipariyanta. | | |
| | | d. Na aṅgapariyanta. | | |
| | | e. Na jīvitapariyanta. | | |
| 7. | { | Lokiya. | | |
| | | Lokuttara. | | |

Tividha	}	1.	{ Hina.
			{ Majjhima.
			{ Pañita.
		2.	{ Attādhīpateyya.
			{ Lokādhīpateyya.
	{ Dhammādhīpateyya.		
3.	}	{ Parāmatṭha.	
		{ Aparāmatṭha.	
		{ Paṭippassaddhi.	
4.	}	{ Visuddha.	
		{ Avisuddha.	
		{ Vematika.	
5.	}	{ Sekha.	
		{ Asekha.	
		{ Nevasekhanāsekha.	

1.	}	{ Hānabhāgiya.
		{ Thitibhāgiya.
		{ Visesabhāgiya.
		{ Nibbedhabhāgiya.
2.	}	{ Bhikkhu.
		{ Bhikkhunī.
		{ Anupasampanna.
3.	}	{ Gahaṭṭha.
		{ Pakati.
		{ Ācāra.
		{ Dhammatā.
4.	}	{ Pubbahetuka.
		{ Pātimokkhasaṁvara.
		{ Indriyasaṁvara.
		{ Ājīvapārisuddhi.
		{ Paccayasannissita.

Pañcavidha	1.	Pariyantapārisuddhi.
		Apariyantapārisuddhi.
		Paripunnāpārisuddhi.
		Aparāmatthapārisuddhi.
		Paṭippassaddhipārisuddhi.
	2.	Pahāna.
		Veramaṇī.
		Cetanā.
		Saṁvara.
		Avitikkama.

Pātimokkhasaṁvara. Commentary on: “Idha bhikkhu pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.” [M., I. p. 33 ; A., II. p. 39.]

The three Gocaras :

1. Upanissayagocara.
2. Ārakkhagocara.
3. Upanibandhagocara.

Indriyasaṁvara. Commentary on: “So cakkhunā rūpaṁ disvā na nimittaggāhī hoti, n’ ānuyyañjanaggāhī, yatv’ ādhikaraṇam etaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvassaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati; sotena saddaṁ sutvā . . . pe . . . ghāṇena gandhaṁ ghāyivā, jivhāya rasaṁ sāyivā, kāyena phoṭṭhabbaṁ phusivā, manasā dhammaṁ viññāya na nimittaggāhī hoti, n’ ānuyyañjanaggāhī hoti . . . pe . . . manindriye saṁvaraṁ āpajjati.” [D., 2. 64 ; A., II. p. 39.]

Story of Mahā-Tissa who attained to Arahatsip by Contemplation of the teeth of a beautiful woman.

Ājīvapārisuddhi. Commentaries on following paragraphs :

“Ājīvahetu paññattānaṁ channaṁ sikkhāpadānaṁ vitikkamassa kuhanā, lapanā, nemittikatā, nippesikatā,

lābhena lābhaṃ nijigimsanatā ti evaṃ ādinaṃ ca pāpa-dhammānaṃ vasena pavattā micchājīvā virati.”

“Tattha Katamā kuhanā? Lābhasakkārasilokasannissitassa, pāpicchassa, icchāpakatassa yā paccayapaṭisedhanasaṃkhātena vā, sāmanta-jappitena vā, iriyāpathassa vā aṭṭhapanā, ṭhapanā, saṅṭhapanā, bhākuṭitā, bhākuṭiyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, ayaṃ vuccati kuhana.”

“Tattha Katamā lapanā? Lābhasakkārasilokasannissitassa, pāpicchassa, icchāpakatassa yā paresaṃ ālapanā, lapanā, sallapanā, ullapanā, samullapanā, unnahanā, samunnahanā, ukkācanā, samukkācanā, anuppiyabhānitā, cātukamyatā, muggasupyatā, pāribhaṭṭatā, ayaṃ vuccati lapanā.”

“Tattha Katamā nemittikatā? Lābhasakkārasilokasannissitassa, pāpicchassa, icchāpakatassa yaṃ paresaṃ nimittaṃ, nimittakammaṃ, obhāso, obhāsakammaṃ, sāmanta-jappā, parikathā, ayaṃ vuccati nemittikatā.”

(Story of the Priest who, on being told by a housewife that she had nothing to give him, showed in roundabout phraseology [s ā m a n t a j a p p ā] that he knew this was not true.)

“Tattha Katamā nippesikatā? Lābhasakkārasilokasannissitassa, pāpicchassa, icchāpakatassa yā paresaṃ akkosanā, vambhanā, garaḥaṇā, ukkhepanā, samukkhepanā, khipanā, saṃkhipanā, pāpanā, saṃpāpanā, avaṇṇahāritā, parapiṭṭhimānsikatā, ayaṃ vuccati nippesikatā.”

“Tattha Katamā lābhena lābhaṃ nijigimsanatā? Lābhasakkārasilokasannissito, pāpiccho, icchāpakato ito laddhaṃ āmisaṃ amutra harati, amutra vā laddhaṃ āmisaṃ idh’ āharati, yā evarūpā āmisena āmisassa eṭṭhi, gavetṭhi, pariyeṭṭhi, esanā, gavesanā, pariyesanā, ayaṃ vuccati lābhena lābhaṃ nijigimsanatā.”

P a c c a y a s a n n i s s i t a. Commentary on: “Paṭisaṃkhā yoniso cīvaraṃ paṭisevati yāvad eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapa-siriṃsapasamphassānaṃ paṭighātāya, yāvad eva hiriko-pīnapaṭicchādanattham; paṭisaṃkhā yoniso piṇḍapātāṃ paṭisevati, n’ eva davāya, na madāya, na maṇḍanāya, na

vibhūsanāya, yāvad eva imassa kāyassa thitīyā, yāpanāya, vihiṃsūparatīyā, brahmacariyānuggahāya : 'Iti purāṇañ ca vedanaṃ paṭihaṃkhāmi, navañ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā' 'ti ; paṭisaṃkhā yoniso senāsanaṃ paṭisevati, yāvad eva sitassa paṭighātāya, uṇhassa paṭighātāya, daṃsamasakavātātapasirīmsapasamphassānaṃ paṭighātāya, yāvad eva utuparissayavinodanaṃ paṭisallāṇārāmatthaṃ ; paṭisaṃkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati, yāvad eva uppanānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhāparamatāya." [M.N., I. p. 10.]

Pātimokkhasamvaro saddhāya sampādetabbo. Story of the Priest who attained to the Third Path as he lay bound by robbers in the Mahāvattani forest.

Story of the Priest who was bound by robbers and, though he might have escaped, suffered himself to be burnt to death by a forest fire, and attained nirvāna.

Indriyasamvaro satiyā sampādetabbo. How Vaṅgīsa was successfully exhorted by Ānanda to free himself from rāga.

Story of Cittagutta, who lived for sixty years in his hermitage without noticing that its walls were covered with paintings.

Story of Mahā-Mitta, who would not go to see his mother when she was sick, but sent instructions how she might be healed.

Ājivapārisuddhi viriyena sampādetabbā.

The three Viññattis :

1. Nimitta.
2. Obhāsa.
3. Parikathā.

Story of Sāriputta, who, when sick, refused to eat the food that would do him good, because it was owing to some remarks [parikathā] of his that his friends had found out what he needed.

Paccayasannissitasīlam paññāya sampādetabbam.

The twofold Paccavekkhanam paccayānam :

1. Paṭilābhakāle.
2. Paribhogakāle.

The four Paribhogas :

1. Theyyaparibhoga.
2. Inaparibhoga.
3. Dāyajjaparibhoga.
4. Sāniparibhoga.

Verses containing the Story of Bhāgineyyasaṅgharakkhitasāmaṇera, who attained Arahatship by the Contemplation [Paccavekkhana] of the food he was eating.

Paripuṇṇapārisuddhi. Story of Mahā-Saṅgharakkhita, who, during the sixty years of his Priesthood, had kept his Sīla so free from Defilement, that he was enabled on his death-bed to pass through all the Paths and attain to Arahatship.

Aparāmaṭṭhapārisuddhi. Story of the sick Priest suffering torments, who did not desire death, though that would have assured him of heaven, but kept himself indifferent and attained Nirvāna.

KO C' ASSA SAṂKILESO ? KIM VODĀNAM ?

I. SAṂKILESA.

A. The four kinds of imperfect Sīla :

1. Khaṇḍa.
2. Chidda.
3. Sabala.
4. Kammāsa.

B. The seven forms of Sexual Immorality.

II. VODĀNA takes place in two cases :

1. Upon recognising the evil of a lapse from Sīla.
2. Upon recognising the blessing of abounding in Sīla.

CHAPTER II.

DHUTAÑGA-NIDDESA [EXPOSITION OF THE DHUTAÑGAS].

The Dhutañgas [name of certain ascetic practices] explained as necessary in the Vodāna of Sila.

The thirteen Dhutañgas :

1. Paṃsukūlikaṅga.
2. Tecīvarikaṅga.
3. Piṇḍapātikaṅga.
4. Sapadānacārīkaṅga.
5. Ekāsānikaṅga.
6. Pattapiṇḍikaṅga.
7. Khalupacchābhattikaṅga.
8. Āraññaṅga.
9. Rukkhamūlikaṅga.
10. Abbhokāsikaṅga.
11. Sosānikaṅga.
12. Yathāsanthatikaṅga.
13. Nesajjikaṅga.

Discussion of each in accordance with the following headings :

“ Atthato, lakkhaṇādīhi
Samādānavidhānato,
Pabhedato, bhedato ca,
Tassa tass’ ānisaṃsato,

“ Kusalatthikato e’ eva,
Dhutādīnaṃ vibhāgato,
Samāsavyāsato cā ’pi
Viññātabbo vinicchayo.”

Vidhāna of Paṃsukūlikaṅga. Cīvaras allowable for a Buddhist priest :

1. Sosānika.
2. Pāpaṇika.
3. Rathiyacola.

4. Saṅkārācola.
5. Soṭṭhiya.
6. Nahānacola.
7. Tittācola.
8. Gatapaccāgata.
9. Aggidaḍḍha.
10. Gokhāyika.
11. Upacikkhāyika.
12. Undurakkhāyika.
13. Antacchinna.
14. Dasacchinna.
15. Dhajāhata.
16. Thūpacivara.
17. Samānacivara.
18. Ābhisekika.
19. Iddhimaya.
20. Panthika.
21. Vātāhata.
22. Devadattiya.
23. Sāmuḍḍiya.

P a b h e d a [Grading] of each Dhutaṅga :

1. Ukkatṭha.
2. Majjhima.
3. Muduka.

S a m ā d ā n a of Piṇḍapātikaṅga. Exclusion of the following :

1. Saṅghabhatta.
2. Uddesabhatta.
3. Nimantanabhatta.
4. Salākabhatta.
5. Pakkhikabhatta.
6. Uposathikabhatta.
7. Pātipadikabhatta.
8. Āgantukabhatta.
9. Gamikabhatta.
10. Gilānabhatta.
11. Gilānupaṭṭhānabhatta.

12. Vihārabhatta.
13. Dhurabhatta.
14. Vārabhatta.

Kusalatthika and Dhutādīnam Vibhāga.
Meaning of the word Dhutaṅga. The five Dhutadhammas :

1. Appicchatā.
2. Santuṭṭhitā.
3. Sallekhatā.
4. Pavivekatā.
5. Idamatṭhitā.

PART SECOND—SAMĀDHI [MEDITATION].

CHAPTER III.

KAMMAṬṬHĀNAGGAHAṆA-NIDDESA [EXPOSITION OF HOW TO
BEGIN MEDITATION].

KO SAMĀDHI ? Kusalacittekaggatā samādhi.

KEN' AṬṬHENA SAMĀDHI ?

KĀN' ASSA LAKKHAṆARASAPACCUPAṬṬHĀNAPADAṬṬHĀNĀNI ?

KATIVIDHO SAMĀDHI ?

Ekavidha . . . Avikkhepa.

Duvidha	{	1.	{ Upacāra.
			{ Appanā.
		2.	{ Lokiya.
			{ Lokuttara.
		3.	{ Sappitika.
			{ Nippitika.
		4.	{ Sukhasahagata.
			{ Upekkhāsahagata.

- Tividha {
1. { Hīna.
Majjhima.
Paṇīta.
 2. { Savitakka.
Savicāra.
Avitakkavicāra.
 3. { Pītisahagata.
Sukhasahagata.
Upekkhāsahagata.
 4. { Paritta.
Mahaggata.
Appamāṇa.

- Catubbidha {
1. { Dukkhāpaṭipada dandhābhiñña.
Dukkhāpaṭipada khippābhiñña.
Sukhāpaṭipada dandhābhiñña.
Sukhāpaṭipada khippābhiñña.
 2. { Parittaparittārammaṇa.
Parittaappamāṇārammaṇa.
Appamāṇaparittārammaṇa.
Appamāṇaappamāṇārammaṇa.
 3. { Paṭhamajjhānaṅga.
Dutiyajjhānaṅga.
Tatīyajjhānaṅga.
Catutthajjhānaṅga.
 4. { Hānabhāgiya.
Thitibhāgiya.
Visesabhāgiya.
Nibbedhabhāgiya.
 5. { Kāmāvacara.
Rūpāvacara.
Arūpāvacara.
Apariyāpanna.
 6. { Chandādhīpati.
Viriyādhīpati.
Cittādhīpati.
Vīmaṃsādhīpati.

Pañcavidha	{	Paṭhamajjhānaṅga. Dutiyajjhānaṅga. Tatiyajjhānaṅga. Catutthajjhānaṅga. Pañcamajjhānaṅga.
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KO C' ASSA SAṂKILESO ? KIM VODĀNAM ?
 KATHAM BHĀVETABBO ?

Under this head the author says he will discuss only the Lokaia Samādhī, as the Lokuttara will be embraced under Paññā, and presents the following summary, the detailed treatment of which lasts to nearly the end of the eleventh chapter.

“Yo, paṇḍit, āyāmi lokiyo, so vuttanayena silāni visodhetvā suparisuddhe sīle paṭiṭṭhitena, yv' āssa dasasu palibodhesu palibodho atthi, taṃ upacchinditvā, kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasāṃkamitvā, attano cariyānukūlaṃ catālisāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gaḥetvā, samādhībhāvanāya ananurūpaṃ vihāraṃ palāya anurūpe vihāre viharantena, khuddakapalibodhupacchedaṃ katvā sabbaṃ bhāvanāvīdhānaṃ aparīhāpentena bhāvetabbo.”

Yv' āssa dasasu palibodhesu palibodho atthi, taṃ upacchinditvā.

The ten Palibodhas to the attainment of Lokaia Samādhī :

“Āvāso ca, kulāṃ, lābho,
 Gaṇo, kammaṃ ca pañcamāṃ,
 Addhānaṃ, ñāti, ābādho,
 Gantho, iddhī 'ti te dasā” 'ti.

Āvāsa. Story of the Priest who, after long dwelling at one place, was visited by a fellow-priest from Pācīnakhaṇḍarāji, and was found not to have laid up any extra belongings, while his friend, in the course of one day, had laid up much.

Kula. Story of the Priest whose uncle lived at the

Koraṇarakavihāra, and who, on visiting his mother after a long absence, was not recognised by her : and though he took alms in her house every day for three months, did not care to make himself known.

G a n t h a. Story of the Priest proficient in the Majjhima-Nikāya, who gave up study because it hindered his religious exercises, yet found at the end of twenty years he was as proficient as ever.

Story of Nāga Karuliyagirivāsin who passed eighteen years without study, and then was able to repeat the Dhātukathā.

Story of Dhammarakkhita and Cūlābhaya, the latter of whom had learnt the Tipiṭaka but could not interpret it, while the former, though he did not know it, could interpret each passage after it had been repeated to him.

K a m m a t t h ā n a d ā y a k a m k a l y ā ṇ a m i t t a m u p a s a m k a m i t v ā.

The two Kammatthānas :

1. Sabbatthakammatthāna.
2. Pārihāriyakammatthāna.

A t t a n o c a r i y ā n u k ū l a n.

The six Cariyās :

1. Rāgacariyā.
2. Dosacariyā.
3. Mohacariyā.
4. Saddhācariyā.
5. Buddhacariyā.
6. Vitakkacariyā.

The six corresponding Puggalas [Rāgacarita, Dosacarita, &c.].

The various affinities and relations of these Puggalas and Cariyās to one another.

The following questions with answers :

1. “ Etā cariyā kimnidānā ? ”
2. “ Kathaṃ jānitabbam, ayam puggalo rāgacarito, ayam dosādisu aññataracarito ? ”
3. “ Kimcaritassa ca puggalassa kim sappāyan ? ”

Answer to the first :

- a. Pubbāciṇṇanidānā ; or,
- b. Dhātudosanidānā.

Answer to the second in accordance with following headings :

“ Iriyāpathato, kiccā,
Bhojanā, dassanādito
Dhammappavattito c' eva
Cariyāyo vibhāvaye ” ti.

Cattālīsāya kammaṭṭhānesu aññataram
kammaṭṭhānam gahetvā.

Ten modes of classifying the Kammatṭhānas :

1. Saṃkhātaniddesato.

- | | | |
|-------------|---|----------------------------|
| Ten Kasiṇas | { | 1. Paṭhavikasiṇa. |
| | | 2. Āpokasiṇa. |
| | | 3. Tejokasiṇa. |
| | | 4. Vāyokasiṇa. |
| | | 5. Nīlakasiṇa. |
| | | 6. Pītakasiṇa. |
| | | 7. Lohitakasiṇa. |
| | | 8. Odātakasiṇa. |
| | | 9. Ālokakasiṇa. |
| | | 10. Paricchinnākāsakasiṇa. |

- | | | |
|-------------|---|---------------------|
| Ten Asubhas | { | 1. Uddhumātaka. |
| | | 2. Vinilaka. |
| | | 3. Vipubbaka. |
| | | 4. Vicchiddaka. |
| | | 5. Vikkhāyitaka. |
| | | 6. Vikkhittaka. |
| | | 7. Hatavikkhittaka. |
| | | 8. Lohitaka. |
| | | 9. Puḷavaka. |
| | | 10. Atthika. |

- | | | |
|--------------------|---|----------------------------|
| Ten Anussatis | { | 1. Buddhānussati. |
| | | 2. Dhammānussati. |
| | | 3. Saṅghānussati. |
| | | 4. Silānussati. |
| | | 5. Cāgānussati. |
| | | 6. Devatānussati. |
| | | 7. Maraṇasati. |
| | | 8. Kāyagatāsati. |
| | | 9. Ānāpānasati. |
| | | 10. Upasamānussati. |
| Four Brahmavihāras | { | 1. Mettā. |
| | | 2. Karuṇā. |
| | | 3. Muditā. |
| | | 4. Upekkhā. |
| Four Āruppas | { | 1. Ākāsānañcāyatana. |
| | | 2. Viññānañcāyatana. |
| | | 3. Ākiñcaññāyatana. |
| | | 4. Nevasaññānāsaññāyatana. |

One Saññā . . . Āhāre Paṭikkūlasaññā.

One Vavatthāna . . . Catudhātuvavatthāna.

2. Upacāraappanāvahato.
3. Jhānappabhedato.
4. Samatikkamato.
 - a. Aṅgasamatikkamato.
 - b. Ārammaṇasamatikkamato.
5. Vaḍḍhanāvaḍḍhanato.
6. Ārammaṇato.
7. Bhūmito.
8. Gahaṇato.
9. Paccayato.
10. Cariyānukūlato.

K a m m a ṭ ṭ h ā n a m g a h e t v ā.

The six classes of Bodhisattas :

1. Alobhajjhāsaya.
2. Adosajjhāsaya.
3. Amohajjhāsaya.

4. Nekkhammajjhāsayā.
5. Pavivekajjhāsayā.
6. Nissaraṇajjhāsayā.

CHAPTER IV.

PAṬHAVĪKASIṆA-NIDDESA [EXPOSITION OF THE EARTH-KASIṆA].

Samādhibhāvanāya ananurūpaṃ vihāraṃ
pahāya anurūpe viharantena.

The eighteen faults which render a Vihāra ananurūpa :

1. Mahatta.
2. Navatta.
3. Jiṇṇatta.
4. Panthanissitatta.
5. Soṇḍi.
6. Paṇṇa.
7. Puppha.
8. Phala.
9. Patthanīyatā.
10. Nagarasannissitatā.
11. Dārusannissitatā.
12. Khettsannissitatā.
13. Visabhāgānaṃ puggalānaṃ atthitā.
14. Paṭṭanasannissitatā.
15. Paccantasannissitatā.
16. Rajjasīmasannissitatā.
17. Asappāyatā.
18. Kalyāṇamittānaṃ alābha.

A Vihāra is anurūpa in being :

1. N' ātidūra, n' āccāsanna.
2. Gamanāgamanasampanna.
3. Divā appokiṇṇa, rattim appasadda.
4. Appanigghosa.
5. Appadaṃsamakasavātāpasirimśapasamphassa.

Khuddakapalibodhūpacchedaṃ katvā.
The Khuddakapalibodhas are hair, long nails, &c.

Sabbam bhāvanāvidhānam aparihāpenta bhāvetabbo. Commentary on :

“Pathavīkaṣiṇam uggaṇhanto, paṭhaviyam nimittam gaṇhati kate vā akate vā, santake no anantake, sakoṭiye no akoṭiye, saṇṭume no avaṇṭume, sapariyante no apariyante, supparamatte vā sarāvamatte vā.”

The four Kasiṇa dosas :

1. Nīla.
2. Pīṭa.
3. Lohita.
4. Odāta.

The two grades of Nimitta :

A lower, called Uggaha.

A higher, called Paṭibhāga.

The two grades of Samādhi :

A lower, called Upacāra [not resulting in Jhāna].

A higher, called Appanā [resulting in Jhāna].

Commentary on :

“Āvāso, gocaro, bhassam,
Puggalo, bhojanam, utu,
Iriyāpatho ti satt’ ete
Asappāye vivaṇṇaye,

“Sappāye satta sevetha.
Evaṃ hi paṭipajjato
Na ciren’ eva kālena
Hoti kassaci appanā.”

If thus far unsuccessful, Appanākosalla [skill in attaining Appanā] must be sought in the following ten ways :

1. Vatthuvisadakiriyato.
2. Indriyasamatthapatipādanato.
3. Nimittakusalato.
4. Yasmiṃ samaye cittaṃ paggaḥetabbam, tasmim samaye cittaṃ paggaṇhāti.

5. Yasmiñ samaye cittañ niggahetabbañ, tasmiñ samaye cittañ niggaṇhāti.
6. Yasmiñ samaye cittañ sampahañsitabbañ, tasmiñ samaye cittañ sampahañseti.
7. Yasmiñ samaye cittañ ajjupekkhitabbañ, tasmiñ samaye cittañ ajjupekkhati.
8. Asamañhitapuggalaparivajjanato.
9. Samañhitapuggalasevanato.
10. Tadadhimuttato.

Under 6. are given the eight Samvegavatthus :

1. Jāti.
2. Jarā.
3. Vyādhi.
4. Maraṇa.
5. Apāyadukkha.
6. Atite vaṭṭamūlakadukkha.
7. Anāgate vaṭṭamūlakadukkha.
8. Paccuppanne āhārapariyeṭṭhimūlakadukkha.

Commentary on :

“ Reṇumhi, uppaladale,
Sutte, nāvāya, nāliyā,
Yathā madhukarādīnañ
Pavatti sampavaṇṇitā,

“ Līnauddhatabhāyehi
Mocayivāna sabbaso
Evañ nimittābhimukhañ
Mānaṣañ paṭipādāye ” ti.

Of the four or five Javanas which precede Jhāna, the last is Rūpāvacara, and the others are Kāmāvacara. They are called, either—

1. Parikamma,
2. Upacāra,
3. Anuloma,
4. Gotrabhū,

or the first is Upacāra, the second Anuloma, the third

Gotrabhū, while Appanācitta comes in as the fourth or the fifth, according as one is possessed of Khippābhiññā [quick intelligence], or of Dandhābhiññā [slow intelligence].

Commentary on : “ ‘Vivice’ eva kāmehi, vivicca akusalehi dhammehi savitakkaṃ, vivekajaṃ, pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.’ [Mahā-Satipaṭṭhāna-Sutta.] Evam anena pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ, tivīdhakalyāṇaṃ, dasalakkhaṇasampannaṃ paṭhamajjhānaṃ adhigataṃ hoti paṭhavikasaṇaṃ.”

The five Pītis :

1. Khuddakā.
2. Khaṇikā.
3. Okkantikā.
4. Ubbegā.
5. Pharaṇa.

Three short stories of persons who by means of Ubbegā Pīti were able to fly through the air.

Pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ. The five Aṅgas from which the first Jhāna is vippahīna [free], viz., the five Nivaraṇas :

1. Kāmacchanda.
2. Vyāpāda.
3. Thīnamiddha.
4. Uddhaccakukkucca.
5. Vicikicchā.

The five Aṅgas of which it is possessed :

1. Vitakka.
2. Vicāra.
3. 4. Pītisukha.
5. Cित्तेkaggatā.

Tivīdhakalyāṇaṃ, dasalakkhaṇasampannaṃ. The three Kalyāṇas and the ten Lakkhaṇas of the first Jhāna :

I. Paṭipadāvisuddhi at its beginning.

1. Yo tassa paripantho, tato cittaṃ visujjhati.

2. Visuddhattā cittaṃ samathanimittaṃ paṭipajjati.
3. Paṭipannattā tattha cittaṃ pakkhandati.

II. Upekkhānubrūhaṇā at its middle.

4. Visuddhaṃ cittaṃ ajjupekkhati.
5. Samathapaṭipannaṃ ajjupekkhati.
6. Ekattūpatthānaṃ ajjupekkhati.

III. Sampahaṃsanā at its end.

7. Tatthajātānaṃ dhammānaṃ anativattanatthēna sampahaṃsanā.
8. Indriyānaṃ ekarasatthēna sampahaṃsanā.
9. Tadupagaviriyavāhanaatthēna sampahaṃsanā.
10. Paṭhamassa jhānassa sampahaṃsanā.

The two Vaḍḍhana Bhūmis :

1. Upacāra.
2. Appanā.

The five Vasīs [powers] to be obtained in respect of Jhāna :

1. Āvajjanavasī.
2. Samāpajjanavasī.
3. Adhiṭṭhānavasī.
4. Vuṭṭhānavasī.
5. Paccavekkhanavasī.

Adhiṭṭhānavasī and Vuṭṭhānavasī are both illustrated by the Story of Buddharakkhita who saved a serpent from a bird by creating a mountain in an instant and taking the serpent into it.

Commentary on : “ ‘ Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ avitakkaṃ, avicāraṃ, samādhijaṃ, pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.’ [Mahā-Satipaṭṭhāna-Sutta.] Evam anena dvaṅgavippahīnaṃ, tivaṅgasamannāgataṃ, tivīdhakalyāṇaṃ, dasalakkhaṇasampannaṃ dutiyajjhānaṃ adhigataṃ hoti, paṭhavikasiṇaṃ.”

Dvaṅgavippahīnaṃ, tivaṅgasamannāgataṃ. The two Aṅgas from which the second Jhāna is vippahīna :

1. Vitakka.
2. Vicāra.

The three Aṅgas of which it is possessed :

1. 2. Pīṭisukha.
3. Cित्तेकaggatā.

Commentary on : “ ‘Pīṭiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā acikkhanti “ Upekkhako, satimā, sukhavihārī ” ’ti tatiyajjhānaṃ upasampajja viharati.’ [Mahā-Satipatṭhāna-Sutta.] Evam anena ekaṅgavippahīnaṃ, duvaṅgasamannāgataṃ, tivīdhakalyāṇaṃ, dasalakhaṇasampannaṃ tatiyaṃ jhānaṃ adhigataṃ hoti, paṭhavīkaṣiṇaṃ.”

The ten Upekkhās :

1. Chāḷaṅga.
2. Brahmavihāra.
3. Bojjhaṅga.
4. Viriya.
5. Saṃkhāra.
6. Vedanā.
7. Vipassanā.
8. Tatramajjhata.
9. Jhāna.
10. Pārisuddhi.

The Aṅga from which the third Jhāna is vippahīna : Pīṭi.
The two Aṅgas of which it is possessed :

1. Sukha.
2. Cित्तेकaggatā.

Commentary on : “ ‘Sukhassa ca pahānā, dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā

adukkhamsukham, upekkhāsatipārisuddhiṃ catutthajjhānaṃ upasampajja viharati.' [Mahā-Satipaṭṭhāna-Sutta.]
Evam anena ekaṅgavippahīnaṃ, duvaṅgasamannāgataṃ, tivīdhakalyāṇaṃ, dasalakkhaṇasampannaṃ catutthajjhānaṃ adhigataṃ hoti, paṭhavikasiṇaṃ."

The Aṅga from which the fourth Jhāna is vippahīna :
Somanassa.

The two Aṅgas of which it is possessed :

1. Upekkhāvedanā.
2. Cīttekaggatā.

CHAPTER V.

DASAKASIṆA-NIDDESA [EXPOSITION OF THE TEN KASIṆAS].

Discussion of each of the remaining nine Kasiṇas in so far as they differ from the first.

The Magical Powers attainable by each several Kasiṇa.

The fivefold Pabheda of each Kasiṇa :

1. Uddham.
2. Adho.
3. Tiriyaṃ.
4. Advayaṃ.
5. Appamāṇaṃ.

The six classes of persons incapable of practising the Ten Kasiṇas :

1. Kammāvaraṇena samannāgatā.
2. Kilesāvaraṇena samannāgatā.
3. Vipākāvaraṇena samannāgatā.
4. Assaddhā.
5. Acchandikā.
6. Duppaññā.

CHAPTER VI.

ASUBHAKAMMATTHĀNA-NIDDESA [EXPOSITION OF THE ASUBHAS].

Description of each of the Asubhas.

Commentary on: "Uddhumātakam asubhanimittam uggāhanto eko, adutiyo gacchati, upatthitāya satiyā, asamutthāya, antogatehi indriyehi, abahigatena mānasena, gatāgatamaggaṃ paccavekkhamāno. Yasmiṃ padese uddhumātakam asubhanimittam nikkhittam hoti, tasmiṃ padese pāsāṇam vā, vammikam vā, rukkham vā, gaccham vā, lataṃ vā sanimittam karoti, sarammaṇam karoti; sanimittam katvā, sarammaṇam katvā uddhumātakam asubhanimittam sabhāvabhāvato upalakkheti.

"Vaṇṇato pi, līngato pi, saṅghānato pi, disato pi. okāsato pi, paricchēdāto pi, sandhito pi, vivarato pi, ninnato, thalato, samantato so taṃ nimittam suggahitam karoti, sūpadhāritam upadhāreti, suvavatthitam vavatthapeti. So taṃ nimittam suggahitam katvā, sūpadhāritam upadhāretvā, suvavatthitam vavatthapetvā eko, adutiyo gacchati upatthitāya satiyā, asamutthāya, antogatehi indriyehi, abahigatena mānasena gatāgatamaggaṃ paccavekkhamāno. So caṅkamanto pi tabbhāgiyaṃ ñeva caṅkamam adhiṭṭhāti, nisīdanto pi tabbhāgiyaṃ ñeva āsanam paññāpeti.

"Samantā nimittūpalakkhaṇā kimatthiyā? kimānisaṃsā? ti. Samantā nimittūpalakkhaṇā asammoḥatthā, sammohānisaṃsā. Ekādasavidhena nimittaggāho kimatthiyo? kimānisaṃso? ti. Ekādasavidhena nimittaggāho upanibandhanattho, upanibandhanānisaṃso. Gatāgatamaggapaccavekkhaṇā kimatthiyā? kimānisaṃsā? ti. Gatāgatamaggapaccavekkhaṇā vīthisampañipādanatthā, vīthisampañipādanānisaṃsā. So ānisaṃsadassāvī, ratana-saṅgī hutvā, cittikāram upatthāpetvā sampiyāyamaṇo tasmiṃ ārammaṇe cittam upanibandhati, 'Addhā imāye paṭipadāya jarāmaraṇamhā parimuccissāmi' 'ti. So vīce' eva kāmehi . . . pe . . . paṭhamam jhānam upasampajja

viharati. Tass' ādhigataṃ hoti rūpāvacaraṃ pathamajjhānaṃ, dibbo ca vihāro, bhāvanāmayāṃ ca puññakiriya-vatthun" ti.

Application of the above-quoted passage to the remaining nine Asubhas, and description of the different qualities of Nimitta resulting from the practice of each.

Use of the various Asubhas.

Peroration, consisting of both prose and verse, in which the author shows the impurity of the Body.

CHAPTER VII.

CHAANUSSATI-NIDDESA [EXPOSITION OF THE FIRST SIX ANUSSATIS].

Description of the ten Anussatis.

Buddhānussati. Commentary on: "Iti pi so Bhagavā, Arahaṃ, Sammā-Sambuddho, Vijjācaraṇasampanno, Sugato, Lokavidū, Anuttaro, Purisadammasārathi, Satthā devamanussānaṃ, Buddho Bhagavā." [M., I. p. 35.]

L o k a v i d ū. The three Lokas :

1. Saṃkhāraloka.

Various groups in the Saṃkhāraloka :

- a. Two Lokas, viz., Nāma and Rūpa.
- b. Three Lokas, viz., The three Vedanās.
- c. Four Lokas, viz., The four Āhāras.
- d. Five Lokas, viz., The five Upādānakkhandhas.
- e. Six Lokas, viz., The six Ajjhatika Āyatanas.
- f. Seven Lokas, viz., The seven Viññāṇaṭṭhitis.
- g. Eight Lokas, viz., The eight Lokadhammas.
- h. Nine Lokas, viz., The nine Sattāvāsas.
- i. Ten Lokas, viz., The ten Āyatanas.
- j. Twelve Lokas, viz., The twelve Āyatanas.
- k. Eighteen Lokas, viz., The eighteen Dhātus.

2. Sattaloka.

3. Okāsaloka.

Devamanussānaṃ. Story of the Frog who attained *Nimitta* by listening to the sound of the Buddha's voice, and at death was reborn into the Second Heaven.

Bhagavā. The four *Nāmas* :

1. *Āvatthika*.
2. *Līngika*.
3. *Nemittaka*.
4. *Adhiccasasamuppanna*.

Dhammānussati. Commentary on : “*Svākkhāto Bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditaḥ viññūhi.*” [A., I. p. 149.]

Samghānussati. Commentary on : “*Supaṭipanno Bhagavato sāvaka-saṅgho, ujupaṭipanno Bhagavato sāvaka-saṅgho, nāyapaṭipanno Bhagavato sāvaka-saṅgho, yad idaṃ cattāri purisayugāni, aṭṭha purisapuggalā. Esa Bhagavato sāvaka-saṅgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇiyyo, anuttaraṃ puññakkhettaṃ lokassā.*” [A., I. p. 208.]

Silānussati. Commentary on : “*Aho, vata, me silāni akhaṇḍāni, acchiddāni, asabalāni, akammāsāni, bhujissāni, viññuppasatthāni, aparāmaṭṭhāni, samādhisaṃvattāni-kāni.*”

Cāgānussati. Commentary on : “*Lābhā, vata, me ! suladdhaṃ, vata, me ! yo 'haṃ, maccheramalapariyutṭhitāya pajāya, vigatamalamaccherena cetasā viharāmi muttacāgo, payatapāni, vossaggarato, yācayogo, dānasavibhāgarato.*”

Devatānussati. The six *anussatis* are chiefly for *ariya-sāvakas*, though others can use them with profit.

CHAPTER VIII.

ANUSSATIKAMMAṬṬHĀNA-NIDDESA [EXPOSITION OF REMAINING ANUSSATIS].

Marāṇasati [Contemplation of Death]. The five *Ma-raṇas* :

1. *Samuccheda*.

2. Khaṇika.
3. Sammuti.
4. Kāla.
5. Akāla.

Only Kālamaraṇa and Akālamaraṇa are of use in Marānasati.

The eight Aspects under which Death may be contemplated, in case Nimitta be not readily attainable by the direct contemplation of dead bodies :

1. Vadhakapaccupatthānato.
2. Sampattivipattito.
3. Upasamharanato.
 - a. Yasamahattato.
 - b. Puññamahattato.
 - c. Thāmamahattato.
 - d. Iddhimahattato.
 - e. Paññāmahattato.
 - f. Pacceka-Buddhato.
 - g. Sammā-Sambuddhato.
4. Kāyabahusādharanato.
5. Āyudubbalato.
6. Animittato.
7. Addhānaparicchato.
8. Khaṇaparittato.

A n i m i t t a t o. The five Animittas :

“ Jivitaṃ, vyādhi, kalo ca
Dehanikkhepanaṃ, gati,
Pañe' ete jivalokasmiṃ
Animittā na ñāyare.”

Kāyagatāsati [Contemplation of the Body]. Extreme importance of Kāyagatāsati.

Kāyagatāsati is identical with the first of the four Sati-patthānas. But of the fourteen sections [pabbas] into which the first Satipatthāna is divided in the Mahā-Sati-patthāna-Sutta, those on Iriyāpatha [Bodily Postures], Catusampajañña and Dhātumanasikāra belong to Paññā,

while as much of the nine Sivathikapabbas as pertains to Samādhi has already been dealt with under the Asubhas. And as Ānāpāna [Breathing] forms a distinct Kammatthāna, we have here only to do with Patikkūlamanasikārapabba [Section on Loathsomeness].

Short verbal comment on the following passage mentioning the thirty-two¹ constituents of the human body. "Puna ca param, bhikkhave, bhikkhu imam eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam, pūram nānappakārassa asucino paccavekkhati, 'Atthi imasmim kāye kesā, lomā, nakhā, dantā, taco, maṃsam, nahāru, aṭṭhī, aṭṭhimiñjā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphāsam, antam, antaṅṅam, udariyam, karisam, pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttan.'" [Mahā-Satipatthāna-Sutta].

General discussion. The sevenfold Uggahakosalla and the tenfold Manasikārakosalla :

A. The Uggahakosalla :

1. Vacasā.
2. Manasā.
3. Vaṇṇato.
4. Saṅṅhānato.
5. Disato.
6. Okāsato.
7. Paricchedato.
 - a. Sabhāgaparicchedato.
 - b. Visabhāgaparicchedato.

B. The Manasikārakosalla :

1. Anupubbato.
2. N' ātisīghato.
3. N' ātisaṅṅikato.

¹ There are really only thirty-one in the list, but Buddhaghosa explains that matthaluṅga is included in aṭṭhimiñjā.

4. Vikkhepapaṭibāhanato.
5. Paṇṇattisamatikkamanato.
6. Anupubbamuñcanato.
7. Appanāto.

8. 9. 10. Tayo Suttantā: { 8. On Adhicitta.
9. On Sitibhāva.
10. On Bojjhaṅgakosalla.

The fivefold loathsomeness of the thirty-two constituents of the human body :

1. Vaṇṇa.
2. Saṅṭhāna.
3. Gandha.
4. Āsaya.
5. Okāsa.

The fivefold characterisation of the thirty-two constituents of the human body :

1. Vaṇṇato.
2. Saṅṭhānato.
3. Disato.
4. Okāsato.
5. Paricchedato.
 - a. Sabhāgaparicchedato.
 - b. Visabhāgaparicchedato.

Ānāpānasati [Contemplation of Breathing]. Commentary on: “‘Kathaṃ bhāvito ca, bhikkhave, ānāpānasatisamādhī? Kathaṃ bahulikato, santo c’ eva paṇīto ca, asecanako ca sukho ca vihāro uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti, vūpasameti? Idha, bhikkhave, bhikkhu araṇṇāgato vā, rukkhamūlagato vā, suñṇāgaragato vā nisidati pallaṅkaṃ abhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So sato va assasati, sato passasati; dīghaṃ vā assasanto “Dīghaṃ assasāmī” ’ti pajānāti; dīghaṃ vā passasanto “Dīghaṃ passasāmī” ’ti pajānāti; rassaṃ vā assasanto . . . pe . . . passasanto “Rassaṃ passasāmī” ’ti pajānāti; “Sabbakāyapaṭisaṃvedī assasissāmī” ’ti sikkhati; “Sabbakāyapaṭisaṃvedī passasissāmī” ’ti sikkhati; “Passambhayaṃ kāyasamkhāraṃ

assasissāmi" 'ti sikkhati; "Passambhayam kāyasaṅkhāraṃ passasissāmi" 'ti sikkhati; "Pitipatisaṃvedī, sukhapatisaṃvedī, cittasaṅkhārapatisaṃvedī, passambhayam cittasaṅkhāraṃ, cittapatisaṃvedī, abhippamodayam cittaṃ, samādaham cittaṃ, vimocayam cittaṃ, aniccānupassī, virāgānupassī, nirodhānupassī, paṭinissaggānupassī assasissāmi" 'ti sikkhati. "Paṭinissaggānupassī, passasissāmi" 'ti sikkhati' 'ti. [M. N., I. p. 425.] Evaṃ soḷasavatthukaṃ ānāpānasatikammaṭṭhānaṃ niddiṭṭham."

In the course of this commentary the above-mentioned sixteen divisions are grouped into four Anupassanas, as follows :

Kāyānupassanā	{	Dīgham. Rassam. Sabbakāyapatisaṃvedī. Passambhayam kāyasaṅkhāraṃ.
Vedanānupassanā	{	Pitipatisaṃvedī. Sukhapatisaṃvedī. Cittasaṅkhārapatisaṃvedī. Passambhayam cittasaṅkhāraṃ.
Cittānupassanā	{	Cittapatisaṃvedī. Abhippamodayam cittaṃ. Samādaham cittaṃ. Vimocayam cittaṃ.
Dhammānupassanā	{	Aniccānupassī. Virāgānupassī. Nirodhānupassī. Paṭinissaggānupassī.

The following helps in Ānāpānasati are given after discussion of the first Anupassanā. The five Sandhis :

1. Uggaha.
2. Paripucchā.
3. Upaṭṭhāna.
4. Appanā.
5. Lakkhaṇa.

And the eightfold Manasikāra-vidhi :

1. Gaṇanā.

2. Anubandhanā.
3. Phusanā.
4. Thapanā.
5. Sallakkhaṇā.
6. Vivatṭanā.
7. Pārisuddhi.
8. Tesāṃ patipassanā.

Benefits to be derived from Ānāpānasati.

The three Carimakas of Assāsa and Passāsa :

1. Bhavacarimakā.
2. Jhānacarimakā.
3. Cuticarimakā.

Upasamānussati [Contemplation of Nirvāna]. Commentary on : “Yāvatā, bhikkhave, dhammā saṃkhatā vā, asaṃkhatā vā, virāgo tesāṃ dhammānaṃ aggamaṃ akkhāyati yad idaṃ madanimmadano, pipāsavinayo, ālayasamugghāto, vattupacchedo, taṇhakkhayo, virāgo, nirodho, nibbānaṃ.”

CHAPTER IX.

BRAHMAVIHĀRA-NIDDESA [EXPOSITION OF THE BRAHMAVIHĀRAS].

Mettā [Friendliness].

In order to begin this Brahmavihāra “dosa ādinavo datṭhabbo” and “khantiyaṃ anisaṃso veditabbo.”

Classes of persons unsuitable—

- | | | |
|---------------|---|---------------------------|
| To begin with | { | 1. Appiyapuggala. |
| | | 2. Atippiyasahāyaka. |
| | | 3. Majjhata. |
| | | 4. Veripuggala. |
| Always | { | 5. Liṅgavisabhāga odhiso. |
| | | 6. Kālakata. |

After beginning with oneself, one must cultivate friendliness for the first four of the above list.

Various directions for the removal of enmity.

Commentary on: "So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddham, adho, tiriyaṃ, sabbadhi sabbatthatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā, vipulena, mahaggatena, appamānena, averena, abyābajjhena pharivā viharati." [M. N., 1. p. 38.]

The eleven blessings of Mettā: "Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, n' assa aggi vā, visaṃ vā, satthaṃ vā kamati, tuvaṇaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttariṃ appativijjhanto Brahmaloḷkūpago hoti."

A m a n u s s ā n a m p i y o h o t i. Story of Visākha the Priest for whom the tree-goddesses near his hermitage conceived such friendship that they wept whenever he thought of leaving.

Karuṇā [Compassion].

Muditā [Joy].

Upekkhā [Indifference].

Pakiṇṇakakathā [Miscellaneous].

CHAPTER X.

ĀRUPPA-NIDDESA [EXPOSITION OF THE FOUR ĀRUPPAS].

Ākāsānañcāyatana [Realm of the Infinity of Space].
Commentary on: "Sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthagamā, nānattasaññānaṃ amanasikārā, 'Ananto ākāso' ti ākāsānañcāyatanaṃ upasampajja viharati." [Grimblot, S. S. P., p. 262.]

The five P a ṭ i g h a s a ñ ñ ā s :

1. Rūpasaññā.
2. Saddasaññā.
3. Gandhasaññā.
4. Rasasaññā.
5. Phoṭṭhabbasaññā.

Viññāṇañcāyatana [Realm of the Infinity of Conscious-

ness]. Commentary on : “Sabbaso ākāsanañcāyatanaṃ samatikkamā ‘Anantaṃ viññāṇaṃ’ ti ‘Ākiñcaññāyatanaṃ upasampajja viharati.’” [Grimblot, S. S. P., p. 262.]

Ākiñcaññāyatana [Realm of the Infinity of Nothingness].
Commentary on : “Sabbaso viññāṇañcāyatanaṃ samatikkamā ‘N’ atthi kiñci’ ti ‘Ākiñcaññāyatanaṃ upasampajja viharati.’” [Grimblot, S. S. P., p. 262.]

Nevasaññānāsaññāyatana [Realm of Semi-Perception].
Commentary on : “Sabbaso ākiñcaññāyatanaṃ samatikkamā nevasaññānāsaññāyatanaṃ upasampajja viharati.” [Grimblot, S. S. P., p. 262.]

Pakiṇṇakakathā.

CHAPTER XI.

SAMĀDHI-NIDDESA [EXPOSITION OF SAMĀDHI].

Āhāre paṭikkūlasaññā [Perception of the Repulsiveness of Nutriment].

The four Āhāras :

1. Kabalīṃkāra.
2. Phassa.
3. Manosañcetanā.
4. Viññāṇa.

Only the first of the above four is intended in the title of this Kammatṭhāna.

Discussion of the Repulsiveness of Nutriment under the following ten heads :

1. Gamanato.
2. Pariyesanato.
3. Paribhogato.
4. Āsayato.
5. Nidhānato.
6. Aparipakkato.
7. Paripakkato.
8. Phalato.
9. Nissandanato.
10. Sammakkhāṇato.

Catudhātuvavatthāna [Analysis into the Four Elements].

Commentary on: “Seyyathā pi, bhikkhave, dakkhoggahātaḥ vā, goghātakantevāsī vā, gāvīm vadhitvā, cātummahāpathe bilaso pativibhajitvā nisinno assa, evam eva kho, bhikkhave, bhikkhu imam eva kāyāṃ yathāṭhitāṃ, yathāpanihitāṃ dhātuso paccavekkhati: ‘Atthi imasmiṃ kāye paṭhavīdhātu, āpodhātu, tejodhātu, vāyodhātu.’” [Mahā-Satipatthāna-Sutta.]

Commentary on: “Katamā ca, āvuso, ajjhātikā paṭhavīdhātu? Yaṃ ajjhātaṃ, paccattaṃ kakkhaḷaṃ, kharigataṃ, upādinnaṃ, seyyathidaṃ: kesā, lomā, nakhā, dantā, . . . pe . . . udariyaṃ, karisaṃ, yaṃ vā, paṇ’, aññaṃ pi kiñci ajjhātaṃ, paccattaṃ, kakkhaḷaṃ, kharigataṃ, upādinnaṃ, ayaṃ vuccat’, āvuso, ajjhātikā paṭhavīdhātū” ’ti ca;

“Katamā ca, āvuso, ajjhātikā āpodhātu? Yaṃ ajjhātaṃ, paccattaṃ āpo, āpogataṃ, upādinnaṃ, . . . pe . . . muttaṃ, yaṃ vā, paṇ’, aññaṃ pi kiñci ajjhātaṃ, paccattaṃ āpo, āpogataṃ, upādinnaṃ, ayaṃ vuccat’, āvuso, ajjhātikā āpodhātū” ’ti ca;

“Katamā ca, āvuso, ajjhātikā tejodhātu? Yaṃ ajjhātaṃ, paccattaṃ tejo, tejogataṃ, upādinnaṃ, seyyathidaṃ: yena ca santappati, yena ca jariyati, yena ca pariḍayahati, yena ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchati, yaṃ vā, paṇ’, aññaṃ pi kiñci ajjhātaṃ, paccattaṃ tejo, tejogataṃ, upādinnaṃ, ayaṃ vuccat’, āvuso, ajjhātikā tejodhātū” ’ti ca;

“Katamā ca, āvuso, ajjhātikā vāyodhātu? Yaṃ ajjhātaṃ, paccattaṃ vāyo, vāyogataṃ, upādinnaṃ, seyyathidaṃ; uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā vātā, aṅgamaṅgānusārino vātā, assāso, passāso itī vā, yaṃ vā, paṇ’, aññaṃ pi kiñci ajjhātaṃ, paccattaṃ vāyo, vāyogataṃ, upādinnaṃ, ayaṃ vuccat’, āvuso, ajjhātikā vāyodhātu.” [M.N., Sutta 28.]

In considering the thirty-two constituents of the human body a clever priest can abbreviate, as follows: “Yaṃ thaddhalakkhaṇaṃ, ayaṃ paṭhavīdhātu; yaṃ ābandhana-lakkhaṇaṃ, ayaṃ āpodhātu; yaṃ paripācana-lakkhaṇaṃ,

ayaṃ tejodhātu; yaṃ vitthambhanalakkhaṇaṃ, ayaṃ vāyodhātu.”

The priest who is not so clever must practise this Kammatthāna by means of the following four methods :

1. Sasambhārasaṃkhepatō.
2. Sasambhāravibhattitō.
3. Salakkhaṇasaṃkhepatō.
4. Salakkhaṇavibhattitō.

The thirteen ways in which the Four Elements can be considered :

1. Vacanatthato.
2. Kalāpatō.
3. Cuṇṇato.
4. Lakkhaṇādito.
5. Samuṭṭhānato.
6. Nānattekattato.
7. Vinibbhogāvinibbhogato.
8. Sabhāgavisabhāgato.
9. Ajjhattikabāhiravisesato.
10. Saṅgahato.
11. Paccayato.
12. Asamannāhārato.
13. Paccayavibhāgato.

The four P a c c a y a s :

1. Kamma.
2. Citta.
3. Āhāra.
4. Utu.

SAMĀDHIBHĀVANĀYA KO ĀNISAṂSO ?

The five Blessings of Samādhi :

1. Dīṭṭhadhammasukhavihāra.
2. Vipassanā.
3. Abhiññā.
4. Bhavavisesa.
5. Nirodha.

CHAPTER XII.

IDDHIVIDHĀ-NIDDESA [EXPOSITION OF THE VARIOUS SORTS OF
IDDHI].

The five Abhiññās forming the A b h i ñ ñ ā n i s a m s a of
the preceding chapter.

1. Iddhividhā.
2. Dibbasotadhātuñāṇa.
3. Cetopariyañāṇa.
4. Pubbenivāsānussatiñāṇa.
5. Sattānaṃ cutūpapāte ñāṇa.

I d d h i v i d h ā. The fourteen ways of manipulating the
Kasiṇas, Jhānas, &c., necessary for the acquirement of
this Abhiññā :

1. Kasiṇānulomato.
2. Kasiṇapaṭilomato.
3. Kasiṇaanulomapaṭilomato.
4. Jhānānulomato.
5. Jhānapaṭilomato.
6. Jhānānulomapaṭilomato.
7. Jhānukkantikato.
8. Kasiṇukkantikato.
9. Jhānakasiṇukkantikato.
10. Aṅgasamkantito.
11. Ārammaṇasamkantito.
12. Aṅgārammaṇasamkantito.
13. Aṅgavavattthāpanato.
14. Ārammaṇavavattthāpanato.

Commentary on : “ So evaṃ samāhite citte, parisuddhe,
pariyodāte, anaṅgaṇe, vigatūpakkilese, mudubhūte, kam-
maniye, thite, ānañjappatte, iddhiyidhāya cittaṃ abhinī-
harati, abhininnāmeti. So anekavihitam iddhiyidham
paccanubhoti; eko pi hutvā bahudhā hoti, bahudhā pi
hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ, tirokuḍḍam, tiro-
pākāram, tiropabbataṃ asajjamāno gacchati, seyyathā pi

ākāse ; paṭhaviyā 'pi ummujjunimmujjāṃ karoti, seyyathā pi paṭhaviyā ; ākāse pi pallaṃkena kamati, seyyathā pi, pakkhisakuṇo ; ime pi candimasuriye, evaṃ mahiddhike, evaṃ mahānubhāve paṇinā parāmasati, parimajjati ; yāva Brahmālokā pi kāyena vasaṃ vettati. Seyyathā pi, mahārāja ! dakkho kumbhakāro vā, kumbhakārantevāsī vā suparikammakatāya mattikāya yaṅ ñad eva bhājanavikatim ākaṃkheyya, taṃ tad eva kareyya, abhinippādeyya ; seyyathā pi, pana, mahārāja ! dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmim dantasmim yaṅ ñad eva dantavikatim ākaṃkheyya, taṃ tad eva kareyya, abhinippādeyya ; seyyathā pi, pana, mahārāja ! dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmim suvaṇṇasmim yaṅ ñad eva suvaṇṇavikatim ākaṃkheyya, taṃ tad eva kareyya, abhinippādeyya ; evam eva kho, mahārāja ! bhikkhu, evaṃ samāhite citte, parisuddhe, pariyodāte, anaṅgaṇe, vigatūpakkilese, mudubhūte, kammaniye, ṭhite, ānaṅjappatte, iddhividhāya cittaṃ abhinīharati, abhininnāmeti. So anekavihitāṃ iddhividhāṃ paccanubhoti ; eko pi hutvā bahudhā hoti, bahudhā hutvā eko hoti ; āvibhāvaṃ, tirobhāvaṃ, tirokuḍḍāṃ, tiropakāraṃ, tiropabbatāṃ, asajjamāno gacchati, seyyathā pi ākāse ; paṭhaviyā 'pi ummujjanimmujjāṃ karoti, seyyathā pi uḍake ; uḍake pi asajjamāno gacchati, seyyathā pi paṭhaviyā ; ākāse pi pallaṃkena kamati, seyyathā pi, pakkhisakuṇo ; ime hi candimasuriye, evaṃ mahiddhike, evaṃ mahānubhāve paṇinā parāmasati, parimajjati, yāva Brahmālokā pi kāyena vasaṃ vatteti." [D., I. p. 78.]

Iddhividhāya cittaṃ abhinīharati, abhininnāmeti. The ten Iddhis :

1. Adhiṭṭhāna.
2. Vikubbana.
3. Manomayā.
4. Nāṇavipphārā.
5. Samādhivipphārā.
6. Ariyā.
7. Kammavipākajā.

8. Puññavato.
9. Vijjāmayā.
10. Tattha tattha sammāpayogapaccayā ijghanatṭhena.

Ñāṇavipphārāiddhi in its retro-active aspect is illustrated by the Stories of Bakkula, Saṁkicca, and Bhūta-pāla. The first of these, though swallowed by a fish, was preserved unhurt, as he was in his last existence, and was afterwards to attain the Ñāṇa of Arahatsip. The second also was preserved alive, though yet unborn at the time of his mother's death, and on the point of being cremated with her. The third, while yet a child, passed the night in a place inhabited by demons and wild beasts, but suffered no harm.

Samādhivipphārāiddhi. Stories of Sāriputta, Sañjīva, Khāṇu-Koṇḍañña, Uttarā and Sāmavati. Sāriputta, when in a state of Samādhi, was struck on the head by a demon, but was not conscious of receiving the blow. Sañjīva, being in a Trance of Cessation [Nirodhasamāpanna], was supposed to be dead; but when the attempt was made to cremate him, he remained unharmed by the fire. Khāṇu-Koṇḍañña, when in a state of trance, was mistaken in the darkness for a stump by a band of robbers, and though buried beneath the stolen goods that they piled upon him, remained uninjured. When Uttarā was in a trance of friendliness, boiling oil had no power to injure her. Sāmavati, being suspected of crime by her husband, the king, suffused him with friendliness [rājānaṁ mettāyaphari], so that he was unable to shoot her.

Ekopi hutvā bahudhā hoti. The four Bhūmis are the four Jhānas. The first three of these are called "Sambhārabhūmis," and the last "Pakatibhūmi."

The four Pādas :

1. Chandasamādhipadhānasamkhārasamannāgata iddhipāda.
2. 3. 4. Viriyacittavīmaṁsāsamādhipadhānasamkhārasamannāgata iddhipāda.

The eight Padas :

“ Iddhiyā katamāni aṭṭha padāni? Chandañ ce, bhikkhave, bhikkhu nissāya labhati samādhiṃ, labhati cittass’ ekaggataṃ, chando na samādhi, samādhi na chando, añño chando, añño samādhi. Viriyañ ce, bhikkhu, cittañ ce bhikkhu, vīmaṃsaṃ ce bhikkhu nissāya labhati samādhiṃ, labhati cittass’ ekaggataṃ, vīmaṃsā na samādhi, samādhi na vīmaṃsā, aññā vīmaṃsā, añño samādhi. Iddhiyā imāni aṭṭha padāni iddhi-lābhāya . . . pe . . . iddhivesārajjāya saṃvattanti.”

The sixteen Mūlas :

“ Iddhiyā kati mūlāni? Soḷasa mūlāni.

- ‘ Anonataṃ cittaṃ kosajjena, na iñjati ’ ’ti anejaṃ ;
 - ‘ Anunnataṃ cittaṃ uddhaccena na iñjati ’ ’ti anejaṃ ;
 - ‘ Anabhinataṃ cittaṃ rāgena na iñjati ’ ’ti anejaṃ ;
 - ‘ Anapanataṃ cittaṃ vyāpādena na iñjati ’ ’ti anejaṃ ;
 - ‘ Anissitaṃ cittaṃ diṭṭhiyā na iñjati ’ ’ti anejaṃ ;
 - ‘ Appaṭibaddhaṃ cittaṃ chandarāgena na iñjati ’ ’ti anejaṃ.
 - ‘ Vippamuttaṃ cittaṃ kāmarāgena na iñjati ’ ’ti anejaṃ ;
 - ‘ Visaṃyuttaṃ cittaṃ kilesena na iñjati ’ ’ti anejaṃ ;
 - ‘ Vimariyādikataṃ cittaṃ kilesamariyādena na iñjati ’ ’ti anejaṃ ;
 - ‘ Ekaggataṃ cittaṃ nānattakilesena na iñjati ’ ’ti anejaṃ ;
 - ‘ Saddhāya pariggahitaṃ cittaṃ asaddhiyena na iñjati ’ ’ti anejaṃ ;
 - ‘ Viriyena pariggahitaṃ cittaṃ kosajjena na iñjati ’ ’ti anejaṃ ;
 - ‘ Satiyā pariggahitaṃ cittaṃ pamādena na iñjati ’ ’ti anejaṃ ;
 - ‘ Samādhinā pariggahitaṃ cittaṃ uddhaccena na iñjati ’ ’ti anejaṃ ;
 - ‘ Paññāya pariggahitaṃ cittaṃ avijjāya na iñjati ’ ’ti anejaṃ ;
 - ‘ Obhāsagataṃ cittaṃ avijjandhakārena na iñjati ’ ’ti anejaṃ.
- Iddhiyā imāni soḷasa mūlāni iddhi-lābhāya . . . pe . . . iddhivesārajjāya saṃvattanti.”

Story of Culla-Panthaka, how he multiplied himself a thousandfold, so that the true Panthaka could not be distinguished.

Ā v i b h ā v a. Story of how The Buddha made the inhabitants of Sāvatti and Sāketa see each other, though their towns were seven yojanas apart; and how, cleaving the sky and the ground in Sāketa, he brought to view both the Avici hell and the Brahma heaven.

Story of how Moggallāna dived into the earth at a town in India, and came out again at the feet of The Buddha on the summit of Mount Meru, and returned in the same manner, keeping himself in view of the people all the way, both going and coming; and how The Buddha, as he descended from Mount Meru, made everything visible, like an open court, for a distance of thousands of worlds in every direction round about, and downward as far as the Avici hell, and upward to the Akanittha heaven.

Story of Dhammadinna, who, by depressing his Vijani [Fan or Chowrie], made everything visible, like an open court, downward as far as the Avici hell, and upward as far as the Brahma world.

T i r o b h ā v a. How The Blessed One made Yasa invisible to his own father.

Story of how Anojā, the Queen, came to The Buddha and asked after her husband Mahā-Kappina, being prevented from seeing him by tirobhāva, though he was there present among the auditors.

The two Pāṭihāriyas :

1. Pākaṭapāṭihāriya.
2. Apākaṭapāṭihāriya.

“Tattha pākaṭapāṭihāriye iddhī 'pi paññāyati, iddhiṃ pi. Tam yamakapāṭihāriyena dipetabbaṃ. Tatra hi idha Tathāgato yamakapāṭihāriyaṃ karoti asādhāraṇaṃ sāva-kehi; uparimakāyato aggikkhandho pavattati, heṭṭhima-kāyato udakadhārā pavattati 'ti evaṃ ubhayaṃ paññāyittha. Apākaṭapāṭihāriye iddhi yeva paññāyati, na iddhiṃ.”

Ime pi candimasuriye evaṃ mahiddike, evaṃ mahānubhāve paṇinā parāmasati, parimajjati. Story of how Moggallāna subjugated the serpent Nandopananda, who had twisted himself around Mount Meru, and was stretching his head up to the second heaven. Moggallāna made himself into a yet larger serpent, and, coiling himself around Nandopananda, crushed both him and the mountain.

Yāva Brahmālokā pi kāyena vasaṃ vat-teti. Commentary on: "Sace so iddhimā, cetovasippatto Brahmālokaṃ gantukāmo va hoti, dūre pi santike adhiṭṭhāti 'Santike hotū' 'ti, santike hoti, santike pi dūre adhiṭṭhāti 'Dūre hotū' 'ti dūre hoti, bahukam pi thokan ti adhiṭṭhāti 'Thokam hotū' 'ti thokam hoti, thokam pi bahukan ti adhiṭṭhāti 'Bahukam hotū' 'ti bahukam hoti, dibbena cakkhunā tassa Brahmuno rūpaṃ passati, dibbāya sotadhātuyā tassa Brahmuno saddaṃ suṇāti, cetopariyañāṇena tassa Brahmuno cittaṃ pajānāti. Sace so iddhimā, cetovasippatto dissamānena kāyena Brahmālokaṃ gantukāmo hoti, kāyavasena cittaṃ pariṇāmeti kāyavasena cittaṃ adhiṭṭhāti, kāyavasena cittaṃ pariṇāmetvā, kāyavasena cittaṃ adhiṭṭhahitvā, sukhasaññaṃ ca lahusaññaṃ ca okkamitvā dissamānena kāyena Brahmālokaṃ gacchati. Sace so iddhimā, cetovasippatto adissamānena kāyena Brahmālokaṃ gantukāmo hoti, cittavasena kāyaṃ pariṇāmeti, cittavasena kāyaṃ adhiṭṭhāti, cittavasena kāyaṃ pariṇāmetvā cittavasena adhiṭṭhahitvā, sukhasaññaṃ ca lahusaññaṃ ca okkamitvā adissamānena kāyena Brahmālokaṃ kāyaṃ gacchati. So tassa Brahmuno purato rūpaṃ abhinimmināti, manomayaṃ, sabbaṅgapaccaṅgaṃ, ahindriyaṃ. Sace so iddhimā caṃkamati, nimmito pi tattha caṃkamati; sace so iddhimā tiṭṭhāti, nisīdati, seyyaṃ kappeti, nimmito pi tattha seyyaṃ kappeti; sace so iddhimā dhūpāyati, pajjalati, dhammaṃ bhāsati, paṇhaṃ pucchati, paṇhaṃ puṭṭho vissajjeti, nimmito pi tattha paṇhaṃ puṭṭho vissajjeti, sace so iddhimā tena Brahmunā saddhimā santiṭṭhāti, sallapati, sākacchaṃ samāpajjati, nimmito pi tattha tena

Brahmunā saddhiṃ santitṭhati, sallapati, sākacchaṃ samāpajjati. Yaṃ yad eva hi so iddhiṃ karoti, taṃ tad eva nimmito karoti.”

Dūre pi santike adhiṭṭhāti. Story of how Moggallāna went from Sāvatti to Saṅkassanagara, a distance of thirty yojanas, in an instant, and Culla-Samudda started in the morning from Ceylon and took breakfast at Pātaliputta.

Bahukam thokam akāsi. Story of Mahā-Kasapa, who caused his bowl to hold many more cakes than were necessary for himself, in order that he might give them to The Buddha.

Thokam bahukam akāsi. Story, the converse of the last, in which The Buddha multiplied the contents of his bowl, so as to feed a large congregation of priests.

The man who possesses Iddhi can also make that which is not sweet be sweet, and the reverse. Story of Mahā-Anula, who, perceiving a number of priests with only dry food to eat, caused the waters of the Ganges to become sappimaṇḍa, whereby they were enabled to sweeten their meal.

CHAPTER XIII.

ABHIÑÑĀ-NIDDESA [EXPOSITION OF THE REMAINING ABHIÑÑĀS].

Dibbasotadhātuñāṇa. Commentary on: “Dibbāya sotadhātuyā, visuddhāya, atikkantamānusikāya ubho sadde suṇāti, dibbe ca manusse ca, ye dūre santike ca.” [M.N., I. p. 94.]

Cetopariyañāṇa. Commentary on: “Parasatānaṃ, parapuggalānaṃ cetasā ceto paricca pajānāti; sarāgaṃ vā cittaṃ ‘Sarāgaṃ cittaṃ’ ti pajānāti, vitarāgaṃ vā cittaṃ ‘Vitarāgaṃ cittaṃ’ ti pajānāti, sadosaṃ vā cittaṃ ‘Sadosaṃ cittaṃ’ ti pajānāti, vitadosaṃ vā cittaṃ ‘Vitadosaṃ cittaṃ’ ti pajānāti, samohaṃ vā cittaṃ ‘Samohaṃ cittaṃ’ ti pajānāti, vitamohaṃ vā cittaṃ ‘Vitamohaṃ cittaṃ’ ti pajānāti, saṃkhittaṃ vā cittaṃ ‘Saṃkhittaṃ cit-

tan' ti pajānāti, vikkhittam̄ vā cittam̄ 'Vikkhittam̄ cittan' ti pajānāti, mahaggatam̄ vā cittam̄ 'Mahaggatam̄ cittan' ti pajānāti, amahaggatam̄ vā cittam̄ 'Amahaggatam̄ cittan' ti pajānāti, sauttaram̄ vā cittam̄ 'Sauttaram̄ cittan' ti pajānāti, anuttaram̄ vā cittam̄ 'Anuttaram̄ cittan' ti pajānāti, samāhitam̄ vā cittam̄ 'Samāhitam̄ cittan' ti pajānāti, asamāhitam̄ vā cittam̄ 'Asamāhitam̄ cittan' ti pajānāti, vimuttam̄ vā cittam̄, 'Vimuttam̄ cittan' ti pajānāti, avimuttam̄ vā cittam̄ 'Avimuttam̄ cittan' ti pajānāti." [M.N., I. p. 34].

V i m u t t a m . The five Vimuttis :

1. Tadaṅga.
2. Vikkhambhana.
3. Samuccheda.
4. Paṭippassaddhi.
5. Nissaraṇa.

P u b b e n i v ā s ā n u s s a t i ṅ ṇ ā . Commentary on :
 "Pubbenivāsānussatiṅṇāya cittam̄ abhininnāmeti. So anekavihitam̄ pubbenivāsam̄ anussarati, seyyathidam̄ : ekam pi jātim̄, dve pi jātiyo, tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo, dasa pi jātiyo, viṣatim pi jātiyo, timsam pi jātiyo, cattārisam pi jātiyo, paññāsam pi jātiyo, jātisatam pi, jātisahassam pi, jātisatasahassam pi, aneke pi samvattakappe, aneke pi vivaṭṭakappe, aneke pi samvaṭṭavivattakappe ; 'Amutr' āsim̄ evaṁnāmo, evaṁgotto, evaṁvaṇṇo, evamāhāro, evaṁsukhadukkhapaṭisaṁvedī, evamāyupariyanto, so tato cuto amutra uppādim̄, tatra p' āsim̄ evaṁnāmo, evaṁgotto, evaṁvaṇṇo, evamāhāro, evaṁsukhadukkhapaṭisaṁvedī, evamāyupariyanto, so tato cuto idhūpapanno" ti. Iti sākāram̄, sauddesam̄, anekavihitam̄ pubbenivāsam̄ anussarati." [M.N., I. p. 35.]

A n e k e p i s a m v a ṭ ṭ a k a p p e . Long account of world cycles.

The six Classes of Persons who can recall their past existences :

1. Titthiyā.
2. Pakatisāvakā.

3. Mahāsāvaka.
4. Aggasāvaka.
5. Pacceka-Buddhā.
6. Buddhā.

The four Asaṅkheyyas :

1. Saṁvaṭṭa.
2. Saṁvaṭṭatṭhāyin.
3. Vivatṭa.
4. Vivatṭatṭhāyin.

The three Saṁvaṭṭas :

1. Āposamvaṭṭa.
2. Tejosamvaṭṭa.
3. Vāyosamvaṭṭa.

The three Saṁvaṭṭasīmās :

1. Abhassarā.
2. Subhakiṇṇā.
3. Vehapphalā.

Sattānaṃ cutūpapāte ṇāṇa. Commentary on: "Cutūpapātaṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā, visuddhena, atikkantamānusakena satte passati cavamāne, upapajjamāne; hīne, paṇite, suvaṇṇe, dubbaṇṇe, sugate, duggate, yathākammūpage satte pajānāti: 'Ime, vata, bhonto sattā kāyaduccaritena samannāgatā, vacīduccaritena samannāgatā, ariyānaṃ upavādakā, micchādīṭṭhikā, micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā apāyaṃ, duggatīṃ, vinipātaṃ, niraṃyaṃ upapannā; ime vā, pana, bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā, ariyānaṃ anupavādakā, sammādīṭṭhikā, sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā sugatīṃ, saggaṃ lokaṃ upapannā' ti. Iti dibbena cakkhunā, visuddhena, atikkantamānusakena satte passati cavamāne, upapajjamāne; hīne, paṇite, suvaṇṇe, dubbaṇṇe, sugate, duggate, yathākammūpage satte pajānāti." [M.N., I. p. 35.]

Ariyānaṃ upavāḍakā. Story of the young priest who reviled his senior for eating his rice-porridge while it was hot, without waiting to go out of the town to a retired place.

Pakiṇṇakakathā :

The two Paribhaṇḍaṇāṇas of the fifth Abhiññā :

1. Anāgatasaññāṇa.
2. Yathākammūpagaṇāṇa.

These, added to the Abhiññās, make seven Abhiññāṇas.

Commentary on the stanza :

“Ārammaṇantikā vuttā
Ye cattāro mahesinā
Sattannaṃ pi hi ñāṇānaṃ
Pavattin tesu dīpaye.”

The four Ārammaṇantikās :

1. Parittārammaṇantika.
2. Maggārammaṇantika.
3. Atitārammaṇantika.
4. Ajjhattikārammaṇantika.

The seven Ārammaṇas of Iddhividhāṇā :

1. Paritta.
2. Mahaggata.
3. Atita.
4. Anāgata.
5. Paccuppanna.
6. Ajjhattika.
7. Bahiddhā.

The four Ārammaṇas of Dibbasotadhātuṇā :

1. Paritta.
2. Paccuppanna.
3. Ajjhatta.
4. Bahiddhā.

The eight Ārammaṇas of Cetopariyañāṇa :

1. Paritta.
2. Mahaggata.
3. Appamāna.
4. Magga.
5. Atīta.
6. Anāgata.
7. Paccuppanna.
 - a. Khaṇapaccuppanna.
 - b. Santatipaccuppanna.
 - c. Addhāpaccuppanna.
8. Bahiddhā.

The eight Ārammaṇas of Pubbenivāsañāṇa :

1. Paritta.
2. Mahaggata.
3. Appamāna.
4. Magga.
5. Atīta.
6. Ajjhata.
7. Bahiddhā.
8. Navattabba.

The four Ārammaṇas of the Dibbacakkhuñāṇa of the fifth Abhiññā :

1. Paritta.
2. Paccuppanna.
3. Ajjhata.
4. Bahiddhā.

The eight Ārammaṇas of Anāgatasaññāṇa :

1. Paritta.
2. Mahaggata.
3. Appamāna.
4. Magga.
5. Anāgata.

6. Ajjhatta.
7. Bahiddhā.
8. Navattabba.

The five Ārammaṇas of Yathākammūpagañña :

1. Paritta.
2. Mahaggata.
3. Atita.
4. Ajjhatta.
5. Bahiddhā.

PART THIRD—PAÑÑĀ [KNOWLEDGE].

CHAPTER XIV.

KHANDHA-NIDDESA [EXPOSITION OF THE GROUPS].

KĀ PAÑÑĀ ? Kusalacittasampayuttaṃ vipassanāññaṃ paññā.

KEN' ATTHENA PAÑÑĀ ?

Distinction between Saññā, Viññāṇa, and Paññā.

KĀN' ASSĀ LAKKHANARASAPACCUPATTHĀNAPADATTHĀNĀNI ?

KATIVIDHĀ PAÑÑĀ ?

Ekavidha . . . Dhammasabhāvapaṭivedha.

- | | | |
|-------------------------|---|------------------|
| Duvidha | { | 1. { Lokiyā. |
| | | 1. { Lokuttarā. |
| | | 2. { Sāsavā. |
| | | 2. { Anāsavā. |
| | | 3. { Nāmaṅgaṅga. |
| 3. { Rūpaṅgaṅga. | | |
| 4. { Somanassasahagatā. | | |
| 4. { Upekkhāsahagatā. | | |
| 5. { Dassanabhūmi. | | |
| 5. { Bhāvanābhūmi. | | |

Tividha	1.	Cintāmayā.
		Sutamayā.
		Bhāvanāmayā.
	2.	Parittārammaṇa.
		Mahaggatārammaṇa.
		Appamānārammaṇa.
	3.	Āyakosalla.
		a. Anattahāniāyakosalla.
		b. Atthuppattiāyakosalla.
		Apāyakosalla.
		a. Atthahāniapāyakosalla.
		b. Anattuppattiapāyakosalla.
4.	Upāyakosalla.	
	Ajjhattābhinivesa.	
	Bahiddhābhinivesa.	
	Ajjhattabahiddhābhinivesa.	
Catubbidha	1.	Dukkhe ñāṇa.
		Dukkhasamudaye ñāṇa.
		Dukkhanirodhe ñāṇa.
	2.	Dukkhanirodhagāminiyā paṭipadāya ñāṇa.
		Atthapaṭisambhidā.
		Dhammapaṭisambhidā.
2.	Niruttipaṭisambhidā.	
	Paṭibhānapaṭisambhidā.	

The two Bhūmis of each of the Paṭisambhidās :

1. Sekhabhūmi.
2. Asekhabhūmi.

The five different ways in which these Bhūmis become pure [visadā honti] :

1. Adhigamena.
2. Pariyattiyā.
3. Savanena.
4. Paripucchāya.
5. Pubbayogena.

According to others :

“Pubbayogo, bāhusaccaṃ
Desabhāsā ca, āgamo,

Paripucchā, adhigamo,
Garusannissayo, tathā
Mittasampatti e' etā pi
Paṭisambhidāpaccayā " 'ti.

KATHAM BHĀVETABBĀ ?

Summary, the detailed treatment of which lasts to the end of chapter xxii. : " Ettha, pana, yasmā imāya paññāya khandhāyatanadhātuindriyasaccapaṭiccasamuppādā-dibhedā dhammā bhūmi, silavisuddhi e' eva cittavisuddhi eā 'ti imā dve visuddhiyo mūlaṃ, diṭṭhivisuddhi, kaṃkhāvitaraṇavisuddhi, maggāmaggañāṇadassanavisuddhi, paṭi-padāñāṇadassanavisuddhi, ñāṇadassanavisuddhi 'ti imā pañca visuddhiyo sarīraṃ, tasmā tesu bhūmibhūtesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā, mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādentena bhāvetabbā. Ayam ettha saṃkhepo."

K h a n d h a . The five Khandhas :

1. Rūpakkhandha.
2. Vedanākkhandha.
3. Saññākkhandha.
4. Saṃkhārakkhandha.
5. Viññāṇakkhandha.

R ū p a k k h a n d h a . Its subdivisions.

A. Bhūtarūpa.

1. Paṭhavīdhātu.
2. Āpodhātu.
3. Tejodhātu.
4. Vāyodhātu.

B. Upādāyarūpa.

1. Cakkhu.
2. Sota.
3. Ghāṇa.
4. Jivhā.
5. Kāya.

6. Rūpa.
7. Sadda.
8. Gandha.
9. Rasa.
10. Itthindriya.
11. Purisindriya.
12. Jivitindriya.
13. Hadaya vatthu.
14. Kāyaviññatti.
15. Vaciviññatti.
16. Ākāsadhātu.
17. Rūpassa lahutā.
18. Rūpassa mudutā.
19. Rūpassa kammaññatā.
20. Rūpassa upacaya.
21. Rūpassa santati.
22. Rūpassa jaratā.
23. Rūpassa aniccatā.
24. Kabalīnkāra āhāra.

Katividho Rūpakkhandho ?

- | | | |
|----------|---|---|
| Ekavidha | { | In being na hetu, ahetuka, hetuvippayutta,
sappaccaya, lokiya, sāsava, &c. |
| | { | 1. { Ajjhattika.
Bāhira. |
| | { | 2. { Oḷārika.
Sukhuma. |
| | { | 3. { Dūre.
Santike. |
| Duvidha | { | 4. { Nipphanna.
Anipphanna. |
| | { | 5. { Pasādarūpa.
Nappasādarūpa. |
| | { | 6. { Indriya.
Anindriya. |
| | { | 7. { Upādinna.
Anupādinna.
&c. |

Tividha	{	1.	{	Sanidassanasappaṭigha. Anidassanasappaṭigha. Anidassanaappaṭigha.
		2.	{	Kammaja. Akammaja. Nevakammaja, nākammaja.
		3.	{	Cittaja. Acittaja. Nevacittaja, nācittaja.
		4.	{	Āhāraja. Anāhāraja. Nevāhāraja, naanāhāraja.
		5.	{	Utujja. Anutujja. Nevautujja, naanutujja.
Catubbidha	{	1.	{	Ditṭha. Suta. Uta. Viññāta.
		2.	{	Rūparūpa. Paricchedarūpa. Vikārarūpa. Lakkhaṇarūpa.
		3.	{	Vatthu, na dvāra. Dvāra, na vatthu. Vatthuñ c' eva dvārañ ca. N' eva vatthu, na dvāra.
Pañcavidha	{	{		
		Ekaja.		
		Dvija.		
		Tija.		
		Catujja.		
		Na kutoci jāta.		

Viññāṇakkhandha. The author now passes to the fifth Khandha, saying that the second, third, and fourth will be more intelligible afterwards.

Katividho Viññāṇakkhandho ?

Ekavidha . . . Vijānana.

Tividha { Kusala.
Akusala.
Avyākata.

Catubbidha. { 1. Kāmāvacara.
2. Rūpāvacara.
3. Arūpāvacara.
4. Lokuttara.

The eighty-nine Viññāṇas with names and grouping :

KUSALA.

- | | | | |
|--------------|---|---|----------------|
| Kāmāvacaras. | { | 1. Somanassasahagata | ñāṇasampayutta |
| | | asaṅkhāra. | |
| | | 2. Somanassasahagata | ñāṇasampayutta |
| | | sasaṅkhāra. | |
| | | 3. Somanassasahagata | ñāṇavippayutta |
| | | asaṅkhāra. | |
| | | 4. Somanassasahagata | ñāṇavippayutta |
| | | sasaṅkhāra. | |
| Rūpāvacaras. | { | 5. Upekkhāsahagata | ñāṇasampayutta |
| | | asaṅkhāra. | |
| | | 6. Upekkhāsahagata | ñāṇasampayutta |
| | | sasaṅkhāra. | |
| | | 7. Upekkhāsahagata | ñāṇavippayutta |
| asaṅkhāra. | | | |
| | | 8. Upekkhāsahagata | ñāṇavippayutta |
| | | sasaṅkhāra. | |
| | | 9. Vitakkavicārapītisukhasamādhisampayutta. | |
| | | 10. Vicārapītisukhasamādhisampayutta. | |
| | | 11. Pītisukhasamādhisampayutta. | |
| | | 12. Sukhasamādhisampayutta. | |
| | | 13. Upekkhāsamādhivyutta. | |

- | | | |
|--------------------|---|--|
| Arūpāva-
caras. | } | 14. Ākāśānañcāyatanajjhānasampayutta.
15. Viññāṇañcāyatanajjhānasampayutta.
16. Ākiñcaññāyatanajjhānasampayutta.
17. Nevasaññānāsaññāyatanajjhānasampa-
yutta. |
| Lokut-
taras. | } | 18. Paṭhamamaggasampayutta.
19. Dutiyamaggasampayutta.
20. Tatiyamaggasampayutta.
21. Catutthamaggasampayutta. |

AKUSALA.

- | | | | | |
|-----------------|---|-----------------|---|--|
| Kāmaṅgaras. | } | Lobhamūlas. | } | 22. Somanassasahagata diṭṭhigatasampa-
yutta asaṅkhāra.
23. Somanassasahagata diṭṭhigatasampa-
yutta sasaṅkhāra.
24. Somanassasahagata diṭṭhigatavippa-
yutta asaṅkhāra.
25. Somanassasahagata diṭṭhigatavippa-
yutta sasaṅkhāra.
26. Upekkhāsahagata diṭṭhigatasampa-
yutta asaṅkhāra.
27. Upekkhāsahagata diṭṭhigatasampa-
yutta sasaṅkhāra.
28. Upekkhāsahagata diṭṭhigatavippayutta
asaṅkhāra.
29. Upekkhāsahagata diṭṭhigatavippayutta
sasaṅkhāra. |
| Moha-
mūlas. | } | Dosa-
mūlas. | } | 30. Domanassasahagata paṭighasampa-
yutta asaṅkhāra.
31. Domanassasahagata paṭighasampa-
yutta sasaṅkhāra.
32. Upekkhāsahagata vicikicchāsampa-
yutta.
33. Upekkhāsahagata uddhaccasampayutta. |

AVYĀKATA.

VIPĀKA.

Kānāvaccaras.	Kusalavipākas.	Abhetukas. ¹	34. Cakkhaviññāna.
			35-8. Sotaghāṇajivhākāyaviññāna.
			39. Sampaticchanakiccā manodhātu.
			40. Santīraṇādikiccā somanassayuttā manoviññāṇadhātu.
			1. Santīraṇa.
			2. Tadārammaṇa.
			41. Santīraṇādikiccā upekkhāyuttā mano- viññāṇadhātu.
			1. Santīraṇa.
			2. Tadārammaṇa.
			3. Paṭisandhi.
			4. Bhavaṅga.
			5. Cuti.
			42. Somanassasahagata ñāṇasampayutta asamkhāra.
			43. Somanassasahagata ñāṇasampayutta sasamkhāra.
			44. Somanassasahagata ñāṇavippayutta asamkhāra.
			45. Somanassasahagata ñāṇavippayutta sasamkhāra.
			46. Upekkhāsahagata ñāṇasampayutta asamkhāra.
			47. Upekkhāsahagata ñāṇasampayutta sasamkhāra.
			48. Upekkhāsahagata ñāṇavippayutta asamkhāra.
			49. Upekkhāsahagata ñāṇavippayutta sasamkhāra.
			50. Cakkhaviññāna.
			51-4. Sotaghāṇajivhākāyaviññāna.
			55. Sampaticchanakiccā manodhātu.
			56. Santīraṇakiccā pañcaṭṭhānamanoviññā- ṇadhātu.
	Akusalavi- pākas. ²		
		Sāhetukas.	

Rūpāvacaras.	}	57. Vitakkavicārapītisukhasamādhimpasayutta.
		58. Vicārapītisukhasamādhisampayutta.
		59. Pītisukhasamādhisampayutta.
		60. Sukhasamādhisampayutta.
		61. Upekkhāsamādhisampayutta.
Arūpāvacaras.	}	62. Ākāsānañcāyatanaññānasampayutta.
		63. Viññānañcāyatanaññānasampayutta.
		64. Ākiñcaññāyatanaññānasampayutta.
		65. Nevasaññānāsaññāyatanaññānasampayutta.
Lokut-taras.	}	66. Pathamamaggasampayutta.
		67. Dutiyamaggasampayutta.
		68. Tatiyamaggasampayutta.
		69. Catutthamaggasampayutta.

KIRIYA.

Kāmāvacaras.	}	Ahetukas.	70. Manodhātu.
			71. Sādhāraṇā upekkhāsahagatā manoviññānadhātu.
		Sahetukas.	72. Asādhāraṇā somanassasahagatā manoviññānadhātu.
			73. Somanassasahagata ñāṇasampayutta asaṁkhāra.
			74. Somanassasahagata ñāṇasampayutta sasaṁkhāra.
			75. Somanassasahagata ñāṇavippayutta asaṁkhāra.
			76. Somanassasahagata ñāṇavippayutta sasaṁkhāra.
			77. Upekkhāsahagata ñāṇasampayutta asaṁkhāra.
			78. Upekkhāsahagata ñāṇasampayutta sasaṁkhāra.
			79. Upekkhāsahagata ñāṇavippayutta asaṁkhāra.
80. Upekkhāsahagata ñāṇavippayutta sasaṁkhāra.			

Arūpāva- caras.	{	Rūpāvacaras.	81. Vitakkavicārapītisukhasamādhisampayutta.
			82. Vicārapītisukhasamādhisampayutta.
			83. Pītisukhasamādhisampayutta.
			84. Sukhasamādhisampayutta.
			85. Upekkhāsamādhiyutta.
			86. Ākāsānañcāyatanaññānasampayutta.
			87. Viññānañcāyatanaññānasampayutta.
			88. Ākiñcaññāyatanaññānasampayutta.
			89. Nevasaññānāsaññāyatanaññānasampayutta.

The fourteen occasions on which Viññānas occur :

1. Paṭisandhi.
2. Bhavaṅga.
3. Āvajjana.
4. 5. 6. 7. 8. Dassanasavanaghāyanasāyanaphusana.
9. Sampaticchana.
10. Santiraṇa.
11. Votthapana.
12. Javana.
13. Tadārammaṇa.
14. Cuti.

Vedanā-Kkhandha. As Vedanā occurs only in conjunction with [sampayutta] Viññāna, it has eighty-nine similar and similarly-grouped subdivisions.

¹ The twofold division of Ahetuka :

34-8 are Niyatārammaṇa.

39-41 are Aniyatārammaṇa.

The three-fold division of Ahetuka :

34-7, 39, 41 are Upekkhāyutta.

38 is Sukhayutta.

40 is Somanassayutta.

² The twofold division of Akusalavipāka :

54 is Dukkhasahagata.

50-3, 55, 56 are Upekkhāsahagata.

The fivefold division of Vedanā-Kkhandha peculiar to itself :

1. Sukha.
2. Dukkha.
3. Somanassa.
4. Domanassa.
5. Upekkhā.

Saññā - Kkhandha. The same is said as of Vedanā-Kkhandha except that it has no division peculiar to itself.

Samkhāra - Kkhandha. The fifty-one Saṅkhāras :

1. Phassa.
2. Cetanā.
3. Vitakka.
4. Vicāra.
5. Pīti.
6. Viriya.
7. Jīva.
8. Samādhi.
9. Saddhā.
10. Sati.
11. Hirī.
12. Ottappa.
13. Alobha.
14. Adosa.
15. Amoha.
16. Kāyappassaddhi.
17. Cittappassaddhi.
18. Kāyalahutā.
19. Cittalahutā.
20. Kāyamudutā.
21. Cittamudutā.
22. Kāyakammaññatā.
23. Cittakammaññatā.
24. Kāyapāguññatā.
25. Cittapāguññatā.

26. Kāyujjukatā.
27. Cittujjukatā.
28. Chanda.
29. Adhimokkha.
30. Manasikāra.
31. Majjhataṭṭhā.
32. Karuṇā.
33. Muditā.
34. Kāyaduḥkhaṭṭhā.
35. Vaciduḥkhaṭṭhā.
36. Micchājīvaṭṭhā.
37. Ahirika.
38. Anottappa.
39. Lobha.
40. Moha.
41. Micchādītṭhā.
42. Uddhacca.
43. 44. Thīnamiddha.
45. Māna.
46. Dosa.
47. Issā.
48. Macchariya.
49. Kukkucca.
50. Cittaṭṭhā.
51. Vicikicchā.

The Saṃkhāras also are sampayuttadhammas and each Viññāṇa has a different set. They occur either necessarily (niyata), or occasionally (aniyata). Niyata may be either Sarūpena āgatā or Yevāpannakā.

Commentary on : “ Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā, bahiddhā vā, oḷārikaṃ vā, sukhumaṃ vā, hīnaṃ vā, paṇitaṃ vā, yaṃ dūre santike vā, tad ekajjhaṃ abhisaññhitvā, abhisamkhipivā ayaṃ vuccati rūpakhandho. Yā kāci vedanā, yā kāci saññā, ye keci saṃkhārā, yaṃ kiñci viññāṇaṃ, atītānāgatapaccuppannaṃ . . . pe . . . abhisamkhipivā ayaṃ vuccati viññāṇakkhandho.” [S. Vol. III. p. 47.]

Discussion of :

“ Khandhesu nāṇabhedattham
Kamato, 'tha visesato,
Anūnādhikato c' eva,
Upamāto tath' eva ca,

“ Daṭṭhabbato dvidhā, evam
Passantass' atthasiddhito
Vinicchayanayo sammā
Viññātabbo vibhavinā.”

CHAPTER XV.

ĀYATANADHĀTU-NIDDESA [EXPOSITION OF THE ĀYATANAS AND OF
THE DHĀTUS].

Ā y a t a n a . The twelve Āyatanas :

1. Cakkhāyatana.
2. Rūpāyatana.
3. Sotāyatana.
4. Saddāyatana.
5. Ghāṇāyatana.
6. Gandhāyatana.
7. Jivhāyatana.
8. Rasāyatana.
9. Kāyāyatana.
10. Phoṭṭhabbāyatana.
11. Manāyatana.
12. Dhammāyatana.

Discussion under following headings :

“ Atthalakkhaṇatāvavā,
Kamasāṅkhepavithārā,
Tathā daṭṭhabbato c' eva
Viññātabbo vinicchayo.”

D h ā t u . The eighteen Dhātus :

1. Cakkhudhātu.
2. Rūpadhātu.

3. Cakkhaviññāṇadhātu.
4. Sotadhātu.
5. Sādhadhātu.
6. Sotaviññāṇadhātu.
7. Ghāṇadhātu.
8. Gandhadhātu.
9. Ghāṇaviññāṇadhātu.
10. Jivhadhātu.
11. Rasadhātu.
12. Jivhāviññāṇadhātu.
13. Kāyadhātu.
14. Phoṭṭhabbadhātu.
15. Kāyaviññāṇadhātu.
16. Manodhātu.
17. Dhammadhātu.
18. Manoviññāṇadhātu.

Discussion under following headings :

“Atthato, lakkhaṇādihi
Kamatāvavā, saṅkhato,
Paccayā, atha daṭṭhabbā
Veditabbo vinicchayo.”

CHAPTER XVI.

INDRIYASACCA-NIDDESA [EXPOSITION OF THE INDRIYAS AND OF
THE SACCAS].

Indriya. The twenty-two Indriyas :

1. Cakkhundriya.
2. Sotindriya.
3. Ghāṇindriya.
4. Jivhindriya.
5. Kāyindriya.
6. Manindriya.
7. Itthindriya.

8. Purisindriya.
9. Jivitindriya.
10. Sukhindriya.
11. Dukkhindriya.
12. Somanassindriya.
13. Domanassindriya.
14. Upekkhindriya.
15. Saddhindriya.
16. Viriyindriya.
17. Satindriya.
18. Samādhindriya.
19. Paññindriya.
20. Anaññātāññassāmītindriya.
21. Aññindriya.
22. Aññātāvindriya.

Discussion under following headings :

“ Atthato, lakkhaṇādīhi,
Kamato ca vijāṇiyā,
Bhedābheda, tathā kiccā,
Bhūmito ca vinicchayaṃ.”

S a c c a . The four Saccas :

1. Dukkha ariyasacca.
2. Dukkhasamudaya ariyasacca.
3. Dukkhanirodha ariyasacca.
4. Dukkhanirodhagāmini paṭipadā ariyasacca.

Discussion under following headings :

“ Vibhāgato, nibbacana-
Lakkhaṇādippabhedato,
Atthatthuddhārato c' eva,
Anūnādhikato tathā,

“ Kamato, jātiādīnaṃ
Nicchayā, ñāṇakiccato,
Antogadhānaṃ pabhedā,
Upamāto, catukkato,

“ Suññatekavidhādihi,
 Sabhāgavisabhāgato
 Vinicchayo veditabbo
 Viññūnā sāsana-kkame.”

Jātiādīnaṃ nicchayā. Commentary on: “Ye te ariyasaccāni niddisantaṃ Bhagavatā ‘Jāti pi dukkhā, jarā pi dukkhā, maraṇaṃ pi dukkhaṃ, sokaparideva-dukkhadomanassupāyāsā pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p’ icchaṃ na labhati. taṃ pi dukkhaṃ saṃkhittena pañcupādānakkhandhā dukkhā’ ti Dukkha-Niddese dvādasa dhammā;

“‘Y’ āyaṃ taṇhā ponobbhavikā, nandirāgasahagatā, tatra tatr’ ābhinandīni. Seyyathīdaṃ: kāmataṇhā, bhavataṇhā, vibhavataṇhā,’ ti Samudaya-Niddese tividhā taṇhā;

“‘Yo tassā yeva taṇhāya asesavirāganīroddho, cāgo, paṭinissaggo, mutti, anālayo’ ti evaṃ Nirodha-Niddese atthato ekam eva nibbānaṃ;

“‘Katamaṃ dukkhanīroddhagāminī paṭipadā ariyasaccaṃ? Ayam eva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammā-diṭṭhi . . . pe . . . sammāsamaḍhi’ ’ti [Mahā-Sati-paṭṭhāna-Sutta.] evaṃ Magga-Niddese aṭṭha dhammā ti, iti catunnaṃ saccānaṃ niddese jātiādayo dhammā vuttā; tesāṃ jātiādīnaṃ nicchayā pi ettha vinicchayo veditabbo.”

The seven D u k k h a s :

1. Dukkhadukkha.
2. Vipariṇāmadukkha.
3. Saṃkhāradukkha.
4. Paṭicchannadukkha.
5. Appaṭicchannadukkha.
6. Pariyāyadukkha.
7. Nippariyāyadukkha.

The two J a r ā s :

1. Saṃkhatalakkhaṇā.
2. Khaṇḍiccādisammato santatīyaṃ ekabhavapariyāpanakhandhapuraṇabhāvo.

The two Maraṇas :

1. Saṅkhatalakkhaṇa.
2. Ekabhavapariyāpannajīvitindriyappabandhaviccheda.

Ñāṇakiccato. The two Saccañāṇas :

1. Anubodhañāṇa.
2. Paṭivedhañāṇa.

CHAPTER XVII.

PAÑÑĀBHŪMI-NIDDESA [EXPOSITION OF THE BASIS OF PAÑÑĀ].

Paṭiccasamuppāda. This chapter consists of a commentary on :

“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññānaṃ; viññānapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarā-maraṇasokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.”
[M., p. 1.]

First a great deal of space is given to the consideration of the word Paṭiccasamuppāda. Then the author, exclaiming that the task of explaining the Chain of Causation is difficult, takes courage in the reflection that he has for helps the many expositions of the subject contained in The Scriptures and the unbroken tradition of The Order.

General discussion under the following headings :

“Desanābhedato, attha-
Lakkhaṇekavidhādito
Aṅgānaṃ ca vavatthānā
Viññātabbo vinicchayo.”

Atthato. Saṁkhāras are of two kinds :

I. Avijjāpaccayā Saṁkhārā, subdivided into :

Two triads	{	1.	Puññābhisaṁkhāra.
			Apuññābhisaṁkhāra.
			Anañjābhisaṁkhāra.
		2.	{
Vacīsaṁkhāra.			
			Cittasaṁkhāra.

II. Saṁkhārasaddena Āgatasāṁkhārā, subdivided into :

1. Saṁkhatasaṁkhāra.
2. Abhisaṁkhatasaṁkhāra.
3. Abhisaṁkharapaṇākaśaṁkhāra.
4. Payogābhisaṁkhāra.

Detailed discussion as follows :

Avijjāpaccayā Saṁkhārā. Avijjā means Want of Knowledge concerning the Four Truths, as in the Suttapiṭaka; or concerning eight matters, as characterised in the following passage from the Abhidhamma : “ Tattha katamā avijjā? Dukkhe aññāṇaṁ . . . pe . . . dukkhanirodhagāminiyā paṭipadāya aññāṇaṁ, pubbante aññāṇaṁ, aparante, pubbantāparante, idappaccayatāpaṭīcasamuppannesu dhammesu aññāṇaṁ.”

The twenty-four Paccayas :

1. Hetu.
2. Ārammaṇa.
3. Adhipati.
4. Anantara.
5. Samanantara.
6. Sahajāta.
7. Aññamañña.
8. Nissaya.
9. Upanissaya.
 - a. Ārammaṇūpanissaya.
 - b. Anantarūpanissaya.
 - c. Pakatūpanissaya.
10. Purejāta.

11. Pacchājāta.
12. Āsevana.
13. Kamma.
14. Vipāka.
15. Āhāra.
16. Indriya.
17. Jhāna.
18. Magga.
19. Sampayutta.
20. Vippayutta.
21. Atthi.
22. Natthi.
23. Vigata.
24. Avigata.

Discussion of “Evam imesu catuvisatiyā paccayesu
ayam avijjā

‘Paccayo hoti puññānaṃ
Duvidhānekadhā, pana,
Paresaṃ,¹ pacchimānaṃ² sā
Ekadhā paccayo matā’³ ’ti.

Answer to the question : “Ekantāniṭṭhaphalāya, sāvaj-
jāya avijjāya kathaṃ puññānañjābhisaṃkhārapaccayattaṃ
yujjati ? ”

S a m k h ā r a p a c c a y ā V i ñ ñ ā ṇ a ṃ . Enumera-
tion of the Viññāṇas here meant, viz., the first thirty-two
Vipākas.

Specification of the Saṃkhāra on which any given
Viññāṇa depends.

Discussion of “Sabbāṃ eva hi idaṃ [viññāṇaṃ] pavat-
tipāṭisandhivasena dvedhā pavattati.”

The three Ārammaṇas of Paṭisandhi :

1. Atīta.
2. Paccuppanna.
3. Navattabba.

Asaññapāṭisandhi has no Ārammaṇa.

¹ I.e., apuññānaṃ.

² I.e., anañjanaṃ.

The two Ārammaṇas of C u t i :

1. Atita.
2. Navattabba.

Specification of the Viññāṇas depending on any given Saṅkhāra in the discussion of :

“ Patisandhipavattīnaṃ
Vasen' ete bhavādisu
Vijānitabbā saṅkhārā,
Yathā, yesāṃ ca paccayā.”

V i ñ ñ ā ṇ a p a c c a y ā n ā m a r ū p a ṃ. Discussion of :

“ Vibhāgā nāmarūpānaṃ,
Bhavādisu pavattito,
Saṅgahapaccayanayā
Viññātabbo vinicchayo.”

N ā m a r ū p a p a c c a y ā S a ḷ ā y a t a n a ṃ.

S a ḷ ā y a t a n a p a c c a y ā P h a s s o. The six Phassas :

1. Cakkhusamphassa.
2. Sotasamphassa.
3. Ghāṇasamphassa.
4. Jivhāsamphassa.
5. Kāyasamphassa.
6. Manosamphassa.

P h a s s a p a c c a y ā V e d a n ā. The six Vedanās :
“ Cakkhusamphassajā vedanā, sotaghāṇajivhākāyamano-
samphassajā vedanā.”

V e d a n ā p a c c a y ā T a ṇ h ā. The six Tanhās :
“ Rūpatañhā, saddagandharasaphoṭṭhabbadhammatañhā.”

T a ṇ h ā p a c c a y ā U p ā d ā n a ṃ. Discussion of :

“ Upādānāni cattāri,
Tāni atthavibhāgato,
Dhammasaṅkhepavittārā,
Kamato ca vibhāvaye ?”

U p ā d ā n i c a t t ā r i :

1. Kāmūpādāna.
2. Diṭṭhūpādāna.

3. Silabbatūpādāna.
4. Attavādūpādāna.

K a m a t o. The three Kamas :

1. Uppatti.
2. Pahāna.
3. Desanā.

U p ā d ā n a p a c c a y ā B h a v o. Discussion of :

“ Atthato, dhammato c' eva
Sāthhato, bhedasaṅgahā,
Yaṃ yassa paccayo c' eva
Viññatabbo vinicchayo.”

B h a v a p a c c a y ā J ā t i.

Discussion of :

“ ‘ Bhavacakkam aviditādim idaṃ,
Kāraḷavedakarahitaṃ,
Dvādasavidhasuññatāsuññāṃ,
Satataṃ, samitaṃ pavattati, 'ti veditabbaṃ.”

The twelffold Suññatā of the Paṭicasamuppāda means that in none of its twelve Aṅgas [Avijjā, Saṃkhāra, &c.] is the Self, or anything that is dhuva, subha, or sukha.

Discussion of following stanza concerning the bhavacakka :

“ Tass' āvijjā, taṇhā mūlam,
Atitādayo tayo kālā,
Dve, aṭṭha, dve eva ca
Sarūpato tesu aṅgāni.”

Discussion of “ Puna hetuphalahetupubbakatisandhi-
catubhedasaṅgahaṃ c' etaṃ [bhavacakkaṃ], vīsatiākāraṃ,
tivattaṃ ; anavatthitaṃ ca taṃ bhamati.”

The four S a ṅ g a h a s :

1. Avijjāsaṃkhāra.
2. Viññāṇaṇāmarūpasalāyatanaphassavedanā.
3. Taṇhāupādānabhava.
4. Jātijarāmarāṇa.

The twenty Āk ā r a s :

1-10. The five Atite Hetus and the five Idāni Hetus :

1. Avijjā.
2. Saṅkhāra.
3. Taṇhā.
4. Upādāna.
5. Bhava.

11-20. The Idāni phalapañcakam and the Āyatim phalapañcakam :

1. Viññāṇa.
2. Nāmarūpa.
3. Āyatana.
4. Phassa.
5. Vedanā.

The Tivaṭṭa :

1. Kammavaṭṭa.
2. Kilesavaṭṭa.
3. Vipākaṭṭa.

Then saying that the bhavacakka “Evaṃ bhama-
mānaṃ

“Saccappabhavato, kiccā,
Varaṇā, upamāhi ca,
Gambhīranayabhedā ca
Viññātabbaṃ yathārahaṃ,—”

it is discussed under these headings.

CHAPTER XVIII.

DIṬṬHIVISUDDHI-NIDDESA [EXPOSITION OF DIṬṬHIVISUDDHI].

Sīlavissuddhi was the subject of Part First.

Cittavissuddhi was the subject of Part Second.

Diṭṭhivissuddhi defined as “Nāmarūpānaṃ yathā
va dassanaṃ.”

Exposition of various ways of contemplating the Nāmarūpa, such as the following named :—

1. “Namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpaṃ ti saṃkhepato nāmarūpaṃ vavatthapeti.”

2. “Catudhātuvavatthānamukhena vitthārato nāmarūpaṃ vavatthapeti.”

3. “Atthārasadhātuvāsena.”

4. “Dvādasāyatanaśāsana.”

5. “Khandhavasena.”

6. “‘Idaṃ ca nāmaṃ, idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ’ ti saṃkhepato nāmarūpaṃ vavatthapeti.”

When Rūpa has been properly mastered, then the “arūpadhammā tīh’ ākārehi upatthahanti, phassavasena vā, vedanāśāsana vā, viññāṇaśāsana vā,” but not before. These three modes are explained at length.

The correct understanding of Nāmarūpa will show “Nāmarūpamattam ev’ idaṃ, na satto, na puggalo atthi.” This conclusion must be dwelt upon and strengthened with the help of various similes, &c.

Nāmarūpavavatthāna and Saṃkhārapariccheda are given as synonyms of Ditthivisuddhi.

CHAPTER XIX.

KAMKĀVITARAṆAVISUDDHI-NIDDESA [EXPOSITION OF
KAMKĀVITARAṆAVISUDDHI].

K a m k h ā v i t a r a ṇ a v i s u d d h i defined as “Nāmarūpassa paccayapariggahaṇena tīsu addhāsu kamkhaṃ vitāritvā tthitaṃ ñānaṃ.”

Discussion of the following statements: “Tass’ [rūpakāyassa] nibbattamānassa avijjā, taṇhā, upādānaṃ, kamman ti ime cattaro dhammā nibbattakattā hetu, āhāro upatthambhakattā paccayo ti pañca dhammā hetupaccayā honti;” and “Evaṃ rūpakāyassa paccayapariggahaṇaṃ katvā puna ‘Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññānaṃ’ ti ādinā nayena nāmakāyassa paccayapariggahaṇaṃ karoti.”

The sixteen Vicikicchās thus got rid of, and the three
A d d h a s :

	Ahosin nu kho ahañ atītam addhānañ ?
	Na nu kho ahosiñ atītam addhānañ ?
Atita	Kin nu kho ahosiñ atītam addhānañ ?
Addha	Kathan nu kho ahosiñ atītam addhānañ ?
	Kiñ hutvā kiñ ahosin nu kho ahañ atītam addhānañ ?
Anāgata	Bhavissāmi nu kho ahañ anāgatam addhānañ ?
	Na nu kho bhavissāmi anāgatam addhānañ ?
Addha	Kin nu kho bhavissāmi anāgatam addhānañ ?
	Kathan nu kho bhavissāmi anāgatam addhānañ ?
	Kiñ hutvā kiñ bhavissāmi anāgatam addhānañ ?
Paccup-	Ahan nu kho 'smi ?
panna	No nu kho 'smi ?
	Kin nu kho 'smi ?
Addha	Kathan nu kho 'smi ?
	Ayan nu kho satto kuto agato ?
	So kuhiṅgāmi bhavissati ? [M.N., p. 8.]

Another way of getting rid of these sixteen Vicikicchās is by considering the twofold Paccaya of Nāma, viz., Sādhāraṇa and Asādhāraṇa, and the fourfold Paccaya of Rūpa, viz., Kamma, Citta, Utu, Āhāra.

Other ways are Paṭilomapaṭiccasamuppādasena, Anulomapaṭiccasamuppādasena, Kammavattāvipākavattavasena.

K a m m a v a t t ā v i p ā k a v a t t ā v a s e n a. The three
tetrads of Kamma :

1. { Ditṭhadhammavedaniya.
Uppajjavedaniya.
Aparāpariyavedaniya.
Ahosikamma.
2. { Yaggaruka.
Yabbahula.
Yadāsanna.
Katattā Kamma.

3. { Janaka.
Upatthambhaka.
Upapīlaka.
Upaghātaaka.

By these various means not only are the sixteen Vicikicchās got rid of, but “ ‘ Satthari kaṁkhatī ’ ’ti ādinayapavattā atthavidhā pi kaṁkhā pahiyati yeva, dvāsatthi ditthigatāni vikkhambhanti.”

Dhammatthitiñāṇa, Yathābhūtañāṇa and Sammāḍassana are given as synonyms of Kaṁkhāvitarāṇavisuddhi.

CHAPTER XX.

MAGGĀMAGGAÑĀṆADASSANAVISUDDHI-NIDDESA [EXPOSITION OF
MAGGĀMAGGAÑĀṆADASSANAVISUDDHI].

Maggāmaggañāṇaḍassanaḍvisuddhi defined as “ ‘ Ayaṁ maggo, ayaṁ na maggo ’ ti evaṁ maggaṅ ca amaggaṅ ca ñatvā tthitaṅ ñāṇaṁ.”

The three Lokiyapariñās :

1. Nātapariñā. This has been attained by the Visuddhis of the last two chapters.
2. Tiraṇapariñā. This will be attained by the Visuddhi of the present chapter.
3. Pahānapariñā. This is attained in the Nāṇas treated of in the next chapter.

Commentary on the following passage concerning Kalāpasammasana : “ Kathaṁ atitānāgatapaccuppannānaṁ dhammānaṁ saṁkhipitvā vavatthāne paññā sammasane ñāṇaṁ ? Yaṁ kiñci rūpaṁ atitānāgatapaccuppannaṁ, ajjhattaṁ vā . . . pe . . . yaṁ dūre santike vā, sabbaṁ rūpaṁ aniccato vavatthapeti ekaṁ sammasanaṁ, dukkhato vavatthapeti ekaṁ sammasanaṁ, anattato vavatthapeti ekaṁ sammasanaṁ ; yā kāci vedanā . . . pe . . . yaṁ kiñci viññāṇaṁ . . . pe . . . anattato vavatthapeti ekaṁ sammasanaṁ ; cakkhuṁ . . . pe . . . jarāmarāṇaṁ atitānāgatapaccuppannaṁ . . . pe . . . aniccato vavatthapeti ekaṁ sammasanaṁ, dukkhato . . . pe . . . anattato vavattha-

peti ekaṃ sammasanaṃ. 'Rūpaṃ atitānāgatapaccuppannaṃ, aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāraikatṭhena' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. 'Vedanā, viññāṇaṃ, cakkhuṃ, . . . pe . . . jarāmarāṇaṃ . . . pe . . . sammasane ñāṇaṃ. 'Rūpaṃ atitānāgatapaccuppannaṃ, aniccaṃ, saṅkhataṃ, paṭicasamuppannaṃ, khayadhammaṃ, vayadhammaṃ, virāgadhammaṃ, nirodhadhammaṃ' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. 'Vedanā . . . pe . . . viññāṇaṃ, cakkhuṃ . . . pe . . . jarāmarāṇaṃ atitānāgatapaccuppannaṃ, aniccaṃ . . . pe . . . nirodhadhammaṃ' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ, 'Jātipaccayā jarāmarāṇaṃ. Asati jātiyā, n'atthi jarāmarāṇaṃ' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. 'Atitam pi addhānaṃ, anāgatam pi addhānaṃ jātipaccayā jarāmarāṇaṃ. Asati jātiyā, n'atthi jarāmarāṇaṃ' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. Bhavapaccayā jāti . . . pe . . . avijjāpaccayā jāti . . . pe . . . avijjāpaccayā saṅkhārā. 'Asati avijjāya, n'atthi saṅkhārā' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. 'Atitam pi addhānaṃ, anāgatam pi addhānaṃ avijjāpaccayā saṅkhārā. Asati avijjāya, n'atthi saṅkhārā' 'ti saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ. Tam nātattṭhena ñāṇaṃ, pajānanaṭṭhena pañña. Tena vuccati: 'Atitānāgatapaccuppannaṃ dhammānaṃ saṅkhipitvā vavatthāne pañña sammasane ñāṇaṃ' 'ti.

The forty ways of contemplating each of the five Khandhas in the light of the Tilakkhaṇa :

- | | | |
|--------|---|------------------------|
| Anicca | { | 1. Aniccato. |
| | | 2. Palokato. |
| | | 3. Calato. |
| | | 4. Pabhaṅguto. |
| | | 5. Addhuvato. |
| | | 6. Viparināmadhammato. |
| | | 7. Asārakato. |
| | | 8. Vibhavato. |
| | | 9. Saṅkhatato. |
| | | 10. Maraṇadhammato. |

- | | |
|--------|------------------------|
| | 11. Dukkhatō. |
| | 12. Rogatō. |
| | 13. Gaṇḍatō. |
| | 14. Sallatō. |
| | 15. Aghatō. |
| | 16. Ābādhato. |
| | 17. Ītito. |
| | 18. Upaddavato. |
| | 19. Bhayato. |
| | 20. Upasaggato. |
| | 21. Attāṇato. |
| Dukkha | 22. Alenato. |
| | 23. Asaraṇato. |
| | 24. Ādinavato. |
| | 25. Aghamūlato. |
| | 26. Vadhakato. |
| | 27. Sāsavato. |
| | 28. Mārāmisato. |
| | 29. Jātidhammato. |
| | 30. Jarādhammato. |
| | 31. Vyādhidhammato. |
| | 32. Sokadhammato. |
| | 33. Paridevadhammato. |
| | 34. Upāyāsadhammato. |
| | 35. Saṃkilesadhammato. |
| | 36. Parato. |
| | 37. Rittato. |
| Anatta | 38. Tucchato. |
| | 39. Suññato. |
| | 40. Anattato. |

If thus far unsuccessful in attaining the Mahāvīpassanās to be presently mentioned, then “kālena rūpaṃ sammāsittabbaṃ, kālena arūpaṃ. Rūpaṃ sammāsantena rūpassa nibbatti passittabā.”

The four Rūpas and their subdivisions :

Kammajarūpa.

1. Kamma.

2. Kammasamuṭṭhāna.
3. Kammapaccaya.
4. Kammapaccayacittasamuṭṭhāna.
5. Kammapaccayaāhārasamuṭṭhāna.
6. Kammapaccayaautusamuṭṭhāna.

Cittajarūpa.

1. Citta.
2. Cittasamuṭṭhāna.
3. Cittapaccaya.
4. Cittapaccayaāhārasamuṭṭhāna.
5. Cittapaccayaautusamuṭṭhāna.

Āhājarūpa.

1. Āhāra.
2. Āhārasamuṭṭhāna.
3. Āhārapaccaya.
4. Āhārapaccayaāhārasamuṭṭhāna.
5. Āhārapaccayaautusamuṭṭhāna.

Utujarūpa.

1. Utu.
2. Utusamuṭṭhāna.
3. Utupaccaya.
4. Utupaccayaautusamuṭṭhāna.
5. Utupaccayaāhārasamuṭṭhāna.

“ Arūpassa nibbatti passitabbā ekāsītilokiyacittuppāda-
vasena.”

Seven other ways of applying the Tilakkhaṇa to Rūpa :

1. Ādānanikkhepanato.
2. Vayovuddhatthagamato.
3. Āhāramayato.
4. Utumayato.
5. Kammajato.
6. Cittasamuṭṭhānato.
7. Dhammatārūpato.

Vayo vuddhatthagamato. The three periods and the ten periods of man's life :

- | | | |
|-------------------|---|--------------------|
| I. Pathamavaya | { | 1. Mandadasaka. |
| | | 2. Khiddādasaka. |
| | | 3. Vaṇṇadasaka. |
| II. Majjhimavaya | { | 4. Baladasaka. |
| | | 5. Paññādasaka. |
| | | 6. Hānidasaka. |
| | | 7. Pabbhāradasaka. |
| III. Pacchimavaya | { | 8. Pavaṃkadasaka. |
| | | 9. Momūhadadasaka. |
| | | 10. Sayanadasaka. |

Seven of applying it to Arūpa :

1. Kalāpato.
2. Yamakato.
3. Khaṇikato.
4. Paṭipāṭito.
5. Ditthiugghātanato.
6. Mānasamugghātanato.
7. Nikantipariyādānato.

By the foregoing Rūpakammaṭṭhāna and Arūpakammaṭṭhāna eighteen Mahāvipassanās are obtained :

1. Aniccānupassanā.
2. Dukkhānupassanā.
3. Anattānupassanā.
4. Nibbidānupassanā.
5. Virāgānupassanā.
6. Nirodhānupassanā.
7. Paṭinissaggānupassanā.
8. Khayānupassanā.
9. Vayānupassanā.
10. Vipariṇāmānupassanā.
11. Animittānupassanā.
12. Appaṇihitānupassanā.
13. Suññatānupassanā.

14. Adhipaññādharmavipassanā.
15. Yathābhūtañāṇadassanā.
16. Ādināvānupassanā.
17. Patisaṁkhānupassanā.
18. Vivatṭānupassanā.

And the contrary wrong views are abandoned, *e.g.*, “Aniccānupassanaṁ bhāvento nīcassaññaṁ pajahati, dukkhānupassanaṁ bhāvento sukhasaññaṁ pajahati,” &c., thus trenching on Pahānapariññā, the proper subject of the next chapter.

After practising kalāpasammasana one must seek for Udayabbayānupassane ñāṇa defined as “Paccuppannaṁ dhammaṇaṁ vipariṇāmanupassane ñāṇa.”

The ten Upakkilesas to which Udayabbayānupassane ñāṇa is liable in the case of an inexperienced person :

1. Obhāsa.
2. Ñāṇa.
3. Pīti.
4. Passaddhi.
5. Sukha.
6. Adhimokkha.
7. Paggāha.
8. Upatṭhāna.
9. Upekkhā.
10. Nikanti.

The first nine of the list are magical powers and exalted states of mind reached by Udayabbayānupassane ñāṇa ; and are only upakkilesas when coupled with diṭṭhi, māna or taṇhā. The characteristic of the ten upakkilesas is to cause one to mistake an amagga for the magga, *i.e.*, to blind one's eyes to the presence of diṭṭhi, māna, or taṇhā.

O b h ā s a [Magical Light]. Story of two priests at Cit-talapabbata seated during a pitchy dark night in a double-walled house. One of them could see flowers of five different colours on the altar of the shrine of the monastery, while the other could see all the fishes and turtles in the ocean a yojana distant.

Story of Dhammadinna, the Arahāt, and Nāga, the unconverted priest. The former showed the latter that though he could perform all miracles he was not an Arahāt.

The chapter closes with the following statement : “ Dī-
ṭhivisuddhiyaṃ nāmarūpassa vavatthāpanena dukkhasac-
cassa vavatthānaṃ kataṃ, kaṃkhāvitaraṇavisuddhiyaṃ
paccayapariggahaṇena samudayasaccassa vavatthānaṃ,
imissā maggāmaggañāṇadassanavisuddhiyaṃ sammā-
maggassa avadhāraṇena maggasaccassa vavatthānaṃ
katan ti. Evaṃ lokiyaṃ eva, tāva, ñāṇena tiṇṇaṃ sac-
cānaṃ vavatthānaṃ kataṃ hoti.”

CHAPTER XXI.

PAṬIPADĀÑĀṆADASSANAVISUDDHI-NIDDESA [EXPOSITION OF PAṬI-
PADĀÑĀṆADASSANAVISUDDHI].

Paṭipadāñāṇadassanavisuddhi defined as
“Aṭṭhannaṃ ñāṇaṃ vasena sikkhappattā vipassanā ca
navamaṃ ca saccānulomikaṃ ñāṇaṃ.”

The eight Ñāṇas :

1. Udayabbayānupassanā.
2. Bhaṅgānupassanā.
3. Bhayatupaṭṭhāna.
4. Ādīnavānupassanā.
5. Nibbidānupassanā.
6. Muccitukamyatā.
7. Paṭisaṃkhānupassanā.
8. Saṃkhārūpekkhā.

Udayabbayānupassanā has been already dealt
with in the last chapter.

Bhaṅgānupassanā consists in perceiving “Evaṃ
uppajjitvā evaṃ saṃkhāragataṃ nirujjhati.”

Commentary on : “Katham ārammaṇaṃ paṭisaṃkhā
bhaṅgānupassane paññā vipassane ñāṇaṃ? Rūpāram-
maṇatā cittaṃ uppajjitvā bhijjati. Tam ārammaṇaṃ

paṭisaṃkhā tassa cittassa bhaṅgaṃ anupassati 'ti. Kathaṃ anupassati? Aniccato anupassati, no niccato; dukkhato anupassati, no sukhato; anattato anupassati, no attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samudeti; paṭinissajjati, no ādiyati; aniccato anupassanto niccasasaññaṃ pajahati; dukkhato anupassanto sukhasaññaṃ, anattato anupassanto attasaññaṃ, nibbindanto nandiṃ, virajjanto rāgaṃ, nirodhento samudayaṃ, paṭinissajjanto ādānaṃ pajahati. Vedanārammaṇatā . . . pe . . . saññārammaṇatā, saṃkhārārammaṇatā, viññānārammaṇatā. Cakkhu . . . pe . . . jarāmarañārammaṇatā citttaṃ uppajjitvā bhijjati. . . . pe . . . paṭinissajjanto ādānaṃ pajahati.

“ Vatthusamkamanā c' eva,
Saññāya ca vivaṭṭanā,
Āvajjanābalaṃ c' eva
Paṭisaṃkhāvipassanā.

“ Ārammaṇānvayenā 'pi
Ubho ekavavattānā;
Nirodhe adhimuttatā
Vayalakkhaṇavipassanā.

“ Ārammaṇā ca paṭisaṃkhā
Bhaṅgaṃ ca anupassati,
Suññato ca upaṭṭhānaṃ
Adhipaññāvipassanā.

“ Kusalo tīsu anupassanāsu,
Catūsu ca vipassanāsu,
Tayo upaṭṭhāne kusalatā
Nānādiṭṭhīsu na kampatī ” 'ti.

The eight blessings acquired by this Nāṇa :

1. Bhavadiṭṭhippahāna.
2. Jīvitānikantipariccāga.

3. Sadāyuttapayuttatā.
4. Visuddhā jivikā.
5. Ussukkapahāna.
6. Vigatabhayatā.
7. Khantisoraccapaṭilābha.
8. Aratiratisahanatā.

Bhaya tupaṭṭhāna consists in perceiving “Anāgate nibbattanakasamkhārā nirujjhissanti.”

Commentary on : “Aniccato manasikaroto kiṃ bhayato upaṭṭhāti? Dukkhatō . . . pe . . . Anattato manasikaroto kiṃ bhayato upaṭṭhāti? ’ti. Aniccato manasikaroto nimittam bhayato upaṭṭhāti; dukkhato manasikaroto pavattam bhayato upaṭṭhāti; anattato manasikaroto nimittaṃ ca pavattaṃ ca bhayato upaṭṭhāti.”

Ādīnavānupassanā. Commentary on : “Katham bhayatupaṭṭhāne paññā ādinave ñāṇam? ‘Uppādo bhayan’ ti bhayatupaṭṭhāne paññā ādinave ñāṇam. ‘Pavattam bhayan’ ti, . . . pe . . . ‘Nimittam bhayan’ ti, ‘Āyūhanā bhayan’ ti, ‘Paṭisandhi bhayan’ ti, ‘Gati bhayan’ ti, ‘Nibbatti bhayan’ ti, ‘Uppatti bhayan’ ti, ‘Jāti bhayan’ ti, ‘Jarā bhayan’ ti, ‘Vyādhi bhayan’ ti, ‘Maraṇam bhayan’ ti, ‘Soko bhayan’ ti, ‘Paridevo bhayan’ ti, ‘Upāyāso bhayan’ ti bhayatupaṭṭhāne paññā ādinave ñāṇam. ‘Uppādo bhayam, anuppādo kheman’ ti santipade ñāṇam. ‘Appavattam . . . pe . . . ‘Anupāyāso kheman’ ti santipade ñāṇam. ‘Uppādo bhayam, anuppādo kheman’ ti santipade ñāṇam. ‘Pavattam . . . pe . . . Upāyāso bhayam, anupāyāso kheman’ ti santipade ñāṇam. ‘Uppādo dukkhan’ ti bhayatupaṭṭhāne paññā ādinave ñāṇam. ‘Pavattam . . . pe . . . ‘Upāyāso dukkhan’ ti bhayatupaṭṭhāne paññā ādinave ñāṇam. ‘Anuppādo sukhan’ ti santipade ñāṇam. ‘Appavattam . . . pe . . . ‘Anupāyāso sukhan’ ti santipade ñāṇam. ‘Uppādo dukkham, anuppādo sukhan’ ti santipade ñāṇam. ‘Pavattam . . . pe . . . ‘Upāyāso dukkham, anupāyāso sukhan’ ti santipade ñāṇam. ‘Uppādo sāmisan’ ti bhayatupaṭṭhāne paññā ādinave ñāṇam. ‘Pavattam . . .

pe . . . ‘Upāyāso sāmisaṃ’ ti bhayatupaṭṭhāne paññā ādinave ñāṇaṃ. ‘Anuppādo nirāmisāṃ’ ti santipade ñāṇaṃ. ‘Appavattaṃ . . . pe . . . anupāyāso nirāmisāṃ’ ti santipade ñāṇaṃ. ‘Uppādo sāmisaṃ, anuppādo nirāmisāṃ’ ti santipade ñāṇaṃ. ‘Pavattaṃ . . . pe . . . ‘Upāyāso sāmisaṃ, anupāyāso nirāmisāṃ’ ti santipade ñāṇaṃ. ‘Uppādo saṃkhārā’ ti bhayatupaṭṭhāne paññā ādinave ñāṇaṃ. ‘Pavattaṃ . . . pe . . . ‘Upāyāso saṃkhārā’ ti bhayatupaṭṭhāne paññā ādinave ñāṇaṃ. ‘Anuppādo nibbānaṃ’ ti santipade ñāṇaṃ. ‘Pavattaṃ . . . pe . . . anupāyāso nibbānaṃ’ ti santipade ñāṇaṃ. ‘Uppādo saṃkhārā, anuppādo nibbānaṃ’ ti santipade ñāṇaṃ. ‘Pavattaṃ . . . pe . . . ‘Upāyāso saṃkhārā, anupāyāso nibbānaṃ’ ti santipade ñāṇaṃ.

“ Uppādaṃ ca pavattaṃ ca
Nimittaṃ ‘dukkhaṃ’ ti passati,
Āyūhanaṃ, paṭisaṃdhi,
Ñāṇaṃ ādinave idaṃ.

“ Anuppādaṃ, appavattaṃ,
Animittaṃ ‘sukhaṃ’ ti ca,
Anāyūhanaṃ, appaṭisaṃdhi,
Ñāṇaṃ santipade idaṃ.

“ . . . ādinave ñāṇaṃ
Pañcathānesu jāyati,
Pañcathāne santipade
Dasa ñāṇe pajānāti.

“ Dvinnāṃ ñāṇānaṃ kusalatā
Nānādiṭṭhīsu na kampaṭī ” ti.

Nibbidānupassanā. “ Yā ca bhayatupaṭṭhāne paññā, yaṃ ca ādinave ñāṇaṃ, yā ca nibbidā, ime dhammā ekatṭhā, vyañjanam eva nānaṃ ” ti.

Muccitukamyatā.

Paṭisaṃkhānupassanā consists in a scrutiny of

all Saṃkhāras “Muñcanassa upāyasampādanatthaṃ.”
 Commentary on : “Aniccato manasikaroto kiṃ paṭisaṃkhā
 ñāṇaṃ uppajjati. Dukkhatō . . . pe . . . Anattato
 manasikaroto kiṃ paṭisaṃkhā ñāṇaṃ uppajjati? Anic-
 cato manasikaroto nimittaṃ paṭisaṃkhā ñāṇaṃ uppajjati.
 Dukkhatō manasikaroto pavattaṃ paṭisaṃkhā ñāṇaṃ
 uppajjati. Anattato manasikaroto nimittaṃ ca pavattaṃ
 ca paṭisaṃkhā ñāṇaṃ uppajjati” ’ti.

Saṃkhārūpekkhā. In this Nāṇa “ ‘Suññam
 idaṃ attena vā attaniyena vā’ ti dvikoṭikaṃ suññataṃ
 pariggaṇhāti. So evaṃ n’ eva attānaṃ na paraṃ kañci
 attano parikkhārahāve tṭhitaṃ disvā puna ‘N’ āhaṃ
 kvacani, kassaci kiñcanaṃ tasmiṃ, na ca mama kvacani,
 kassaci kiñcanaṃ n’atthi’ ’ti, yā ettha catukoṭikā suññatā
 kathitā, taṃ pariggaṇhāti.”

“Puna chah’ ākārehi suññataṃ pariggaṇhāti.”

“Puna aṭṭhah’ ākārehi suññataṃ pariggaṇhāti.”

“Puna dasah’ ākārehi suññataṃ pariggaṇhāti.”

“Puna dvādasah’ ākārehi suññataṃ pariggaṇhāti.”

“Puna dvācattālisāya ākārehi suññataṃ pariggaṇhāti.”

The three Vimokkhas resulting from Saṃkhārū-
 pekkhāṇāṇa :

1. Animitta.
2. Appaṇihita.
3. Suññata.

The seven Ariyapuggalas for which Saṃkhārū-
 pekkhāṇāṇa is the basis of classification :

1. Saddhānusārī.
2. Saddhāvimutta.
3. Kāyasakkhī.
4. Ubhatobhāgavimutta.
5. Dhammānusārī.
6. Diṭṭhippatta.
7. Paññāvimutta.

“Yā ca mucchitukamyatā yā ca paṭisaṃkhānupassanā, yā

ca saṅkhārūpekkhā, ime dhammā ekatthā, vyañjanam eva nānam.

The Vipassanā thus gained is styled *Vuṭṭhānagāminī*.

Commentary on :

“Ajjhattaṃ abhinivisitvā ajjhattaṃ vuṭṭhāti;
 Ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti;
 Bahiddhā abhinivisitvā bahiddhā vuṭṭhāti;
 Bahiddhā abhinivisitvā ajjhattaṃ vuṭṭhāti;
 Rūpe abhinivisitvā rūpā vuṭṭhāti;
 Rūpe abhinivisitvā arūpā vuṭṭhāti;
 Arūpe abhinivisitvā arūpā vuṭṭhāti;
 Arūpe abhinivisitvā rūpā vuṭṭhāti;
 Ekappahārena pañcahi khandhehi vuṭṭhāti;
 Aniccato abhinivisitvā aniccato vuṭṭhāti;
 Aniccato abhinivisitvā dukkhato, anattato vuṭṭhāti;
 Dukkhatto abhinivisitvā dukkhato vuṭṭhāti; . . . pe . . .
 aniccato, anattato vuṭṭhāti.
 Anattato abhinivisitvā anattato, . . . pe . . .
 . . . aniccato, dukkhato vuṭṭhāti.”

Discussion of the following twelve similes :

“Vaggulī, kaṇhasappo ca
 Gharagoṇo, yakkhidārako,
 Khudaṃ, pipāsam, situṇham,
 Andhakāram, visena cā” ’ti.

Discussion of the propositions :

1. “Saṅkhārūpekkhā bojjaṅgamaggaṅgajjhānaṅgāni niyameti.”
2. “Saṅkhārūpekkhā patipadāvisesaṃ niyameti.”
3. “Saṅkhārūpekkhā vimokkhavisesaṃ niyameti.”

The five ways of considering Magga and its Vimokkhavisesa :

1. Sarasena.
2. Paccanikena.
3. Saguṇena.

4. Ārammaṇena.
5. Āgamanena.
 - a. Vipassanāgamanena.
 - b. Maggāgamanena.

Saccānulomika Ñāṇa is threefold, the three divisions being the three Jāvanas which result from the cultivation of Saṁkhārūpekkhāṇa, viz. :

1. Parikamma.
2. Upācara.
3. Anuloma.

It is so called because “ Purimānam aṭṭhannaṁ vipassanāñāṇaṁ katakiccatāya anulometi, upari ca sattatiṁsāya bodhipakkhiyadhammānaṁ.”

CHAPTER XXII.

ÑĀṆADASSANAVISUDDHI-NIDDESA [EXPOSITION OF ÑĀṆADASSANAVISUDDHI].

Ñāṇadassanavisuddhi defined as “ Sotāpattimaggo, sakadāgāmiṁmaggo, anāgāmiṁmaggo, arahattamaggo ti imesu catusu maggesu ñāṇa.”

Having by means of the former Ñāṇas and Vipassanās become estranged from all Saṁkhāras by vutṭhānagāmiṁ vipassanā, one turns to Nibbāna and the way thereto. This is Gotrabhūṇa, defined as “ Maggassa āvajjana.”

Account of the way in which the Ñāṇas of each of the four Maggas is attained through Gotrabhūṇa.

The Phala of each Magga consists in the springing up of two or three Phalacittas.

The first three Maggas have each the following five Paccavekkhanas. The fourth Magga omits the fourth Paccavekkhana.

1. “ Iminā, vat', āhaṁ maggena āgato ” ti maggaṁ paccavekkhati.

2. "Ayaṃ me ānisaṃso laddho" ti phalaṃ paccavekkhati.
3. "Ime, nāma, me kilesā pahinā" ti pahinakilese paccavekkhati.
4. "Ime, nāma, kilesā avasitthā" ti uparimaggattaya-vajjhe kilese paccavekkhati.
5. "Ayaṃ me dhammo ārammaṇato paṭividdho" ti amataṃ nibbānaṃ paccavekkhati.

Discussion of: "Idāni imissā yeva catuññāya nāṇa-dassanavisuddhiyā ānubhāvajānanatthaṃ paripuṇṇabodhipakkhiyabhāvo, vuṭṭhānabalasamāyogo, ye yena pahātabbā dhammā tesaṃ pahānaṃ ca kiccāni pariññādiniyāni vuttani, abhisamayakāle tāni ca yathāsabhāvena jānitabbāni" 'ti.

Paripuṇṇabodhipakkhiyabhāvo. The thirty-seven Bodhipakkhiyas :

- 1-4. The four Satipaṭṭhānas.
- 5-8. The four Sammappadhānas.
- 9-12. The four Iddhipādas.
- 13-17. The five Indriyas, the same as
- 18-22. The five Balas.
- 23-29. The seven Bojjhaṅgas.
- 30-37. The Ariya Atṭhaṅgika Magga.¹

Vuṭṭhānabalasamāyogo.

Ye yena pahātabbā dhammā tesaṃ pahānaṃ ca. The Maggas cause the abandonment of ten Saṃyojanas :

- | | | |
|--------------|---|---|
| Adhobbāgiyas | { | <ol style="list-style-type: none"> 1. Sakkāyadiṭṭhi, 2. Vicikicchā, 3. Silabbataparāmāsa, 4. Kāmarāga, 5. Paṭigha, |
|--------------|---|---|

¹ These lists are given in Childers' Dictionary, and are not fully elaborated here.

Uddhambhāgiyas {

6. Rūparāga,
7. Arūparāga,
8. Māna,
9. Uddhacca,
10. Avijjā ;

of ten Kilesas :

1. Lobha,
2. Dosa,
3. Moha,
4. Māna,
5. Diṭṭhi,
6. Vicikicchā,
7. Thīna,
8. Uddhacca,
9. Ahirika,
10. Anottappa ;

of eight Micchattas :

1. Micchādiṭṭhi,
2. Micchāsaṅkappa,
3. Micchāvācā,
4. Micchākammanta,
5. Micchājīva,
6. Micchāvāyāma,
7. Micchāsati,
8. Micchāsamādhī ;

or with 9. Micchāvimutti, and 10. Micchāñāṇa of ten.

Of eight Lokadhammas :

1. Lābha,
2. Alābha,
3. Yasa,
4. Ayasa,
5. Sukha,
6. Dukkha,
7. Nindā,
8. Pasaṁsā ;

of five Macchariyas :

1. Āvāsamacchariya,
2. Kulamacchariya,

3. Lābhamacchariya,
4. Dhammacchariya,
5. Vaṇṇamacchariya ;

of three Vipallāsas :

1. Saññāvipallāsa,
2. Cittāvipallāsa,
3. Ditṭhivipallāsa ;

of four Ganthas :

1. Abhiññā,
2. Vyāpāda,
3. Silabbataparāmāsa,
4. Idamsaccābhiniवेश ;

of four Agatis :

1. Chanda,
2. Dosa,
3. Moha,
4. Bhaya ;

of four Āsavas [also called Oghas and Yogas] :

1. Kāmarāga,
2. Bhavarāga,
3. Micchādītṭhi,
4. Avijjā ;

of five Nivaraṇas : Kāmacchanda, &c. ;

of Parāmāsa which is equivalent to Micchādītṭhi ;

of four Upādānas : Kāmupādāna, &c. ;

of seven Anusayas :

1. Kāmarāgānusaya,
2. Paṭighānusaya,
3. Mānānusaya,
4. Ditṭhianusaya,
5. Vicikicchānusaya,
6. Bhavarāgānusaya,
7. Avijjānusaya ;

of three Malas :

1. Lobha,
2. Dosa,
3. Moha ;

of ten Akusalakammapathas :

1. Pāṇātipāta,
2. Adinnādāna,
3. Kāmesu micchācāra,
4. Musāvāda,
5. Pisunā vācā,
6. Pharusā vācā,
7. Samphappalāpa,
8. Abhijjhā,
9. Vyāpāda,
10. Micchādittḥi ;

of twelve Akusalacittuppādas, viz., the eight Lobhamūlas, the two Dosamūlas, and the two Mohamūlas.

Kiccāni pariññādīni yāni vuttāni, abhisamayakāle tāni ca yathāsabhāvena jānitabbāni. The four Kiccās :

1. Pariññā [three in number, already mentioned].
2. Pahāna.
 - a. Vikkhambhanappahāna.
 - b. Tadaṅgappahāna.
 - c. Samucchedappahāna.
3. Sacchikiriya.
 - a. Lokiyā.
 - b. Lokuttarā.
 1. Dassanasacchikiriya.
 2. Bhāvanāsacchikiriya.
4. Bhāvanā.
 - a. Lokiyā.
 - b. Lokuttarā.

CHAPTER XXIII.

PAÑÑĀBHĀVANĀNĪSĀMSA-NIDDESA [EXPOSITION OF THE BLESSINGS OF THE EXERCISE OF PAÑÑĀ].

PAÑÑĀBHĀVANĀYA KO ĀNĪSĀMSO ?

The Blessings of the Exercise of Paññā are several

hundred in number, but in brief they consist of the following four :

1. Nānākilesaviddhamānsana.
2. Ariyaphalarasānubhāvana.
3. Nirodhasamāpattisamāpajjanasamatthatā.
4. Āhuneyyabhāvādisiddhi.

Nānākilesaviddhamānsana has already been incidentally dealt with in the chapters from Ditṭhivisuddhi to the present one.

Ariyaphalarasānubhāvana. Answers to the following questions :

- Kā phalasangāpatti ?
 Ke taṃ samāpajjanti ?
 Ke na samāpajjanti ?
 Kasmā samāpajjanti ?
 Kathaṃ c' assā samāpajjanam hoti ?
 Katham ṭhānam ?
 Katham vuṭṭhānam ?
 Kim phalassa anantaram ?
 Kassa ca phalam anantaram ?

Nirodhasamāpattisamāpajjanasamatthatā. Answers to the following questions :

- Kā nirodhasamāpatti ?
 Ke taṃ samāpajjanti ?
 Ke na samāpajjanti ?
 Kattha samāpajjanti ?
 Kasmā samāpajjanti ?
 Kathaṃ c' assā samāpajjanam hoti ?
 Katham ṭhānam ?
 Katham vuṭṭhānam ?
 Vuṭṭhitassa kim ninnam cittam hoti ?
 Matassa ca, samāpannassa ca ko viseso ?
 Nirodhasamāpatti kim samkhatā, asamkhatā,
 lokiyā, lokuttarā, nipphannā, anipphannā ?

The two Balas :

1. Samathabala.
2. Vipassanābala.

The sixteen Ñāṇacariyās : “Aniccānupassanā ñāṇacariyā, dukkhā-, anattā-, nibbidā-, virāgā-, nirodhā-, paṭinissaggā-, vivatṭānupassanā ñāṇacariyā, sotāpattimaggo ñāṇacariyā, sotāpattiphalaśamāpatti ñāṇacariyā, sakadāgāmimaggo . . . pe . . . arahattaphalaśamāpatti ñāṇacariyā.”

The nine Samādhicariyās : “Paṭhamajjhānaṃ samādhicariyā, dutiyajjhānaṃ . . . pe . . . nevasaññānāsaññāyatanaśamāpatti samādhicariyā. Paṭhamajjhānapaṭilābhatthāya vitakko ca, vicāro ca, pīti ca, sukhañ ca, cittekaggatā ca . . . pe . . . nevasaññānāsaññāyatana-paṭilābhatthāya vitakko ca, vicāro ca, pīti ca, sukhañ ca, cittekaggatā ca.”

In attaining the Nirodhasamāpatti just as one leaves the Ākiñcaññāyatana there are four Pubbakiccas :

1. Nānābaddhaavikopana.
2. Saṃghapaṭimānana.
3. Satthupakkosana.
4. Addhānapariccheda.

Nānābaddhaavikopana. Story of an elder who went into a trance of Nirodha in a certain house. The house was burned to the ground, but the elder was unharmed, and as he had performed the Nānābaddhaavikopana Pubbakicca his robes also were untouched.

Āhuneyyabhāvādisiddhi. Classification of those in the Four Paths :

Sotāpanna { 1. Sattakkhattuparama.
2. Kolamkola.
3. Ekabijī.

Sakadāgāmī.

Anāgāmī { 1. Antarāparinibbāyī.
2. Upahaccaparinibbāyī.
3. Asaṃkhāraparinibbāyī.
4. Sasāṃkhāraparinibbāyī.
5. Uddhamsota akaniṭṭhagāmī.

- Arahā {
1. Saddhāvimutta.
 2. Paññāvimutta.
 3. Ubhatobhāgavimutta.
 4. Tevijja.
 5. Chālabhiñña.
 6. Paṭisambhidappabhedappatta mahākhīṇāsava.

END OF THE VISUDDHI-MAGGA.

Postscript, in which the author says he wrote the work at the instigation of Bhadanta-Saṅghapāla. The name Buddhaghosa is then given as that of the author of the work.