

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
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PaliVerse

2. Commentary on the Book of Analysis

7. Analysis of Establishments of Mindfulness

1. Commentary on the Synopsis Section of the Suttanta Classification

355. Now, in the analysis of the establishments of mindfulness that follows immediately after that, "four" is a numerical delimitation. By this, it indicates the delimitation of the establishments of mindfulness as being neither less than that nor more. As to "establishments of mindfulness" - there are three kinds of establishments of mindfulness: the domain of mindfulness, the transcendence of the Teacher's aversion and compliance when disciples practise in three ways, and mindfulness itself. "Monks, I will teach the origin and passing away of the four establishments of mindfulness. Listen to that, etc. And what, monks, is the origin of the body? From the origin of nutriment is the origin of the body" - in such passages, the domain of mindfulness is called "establishment of mindfulness." Likewise in such passages as "The body is the basis, not mindfulness. Mindfulness is both the basis and mindfulness itself." Its meaning is - "Establishment" (paṭṭhāna) means that in which something is established (patiṭṭhāti). What is established? Mindfulness. The establishment of mindfulness is an establishment of mindfulness (satipaṭṭhāna); or, establishment means a predominant place (padhānaṃ ṭhānaṃ); the establishment of mindfulness is an establishment of mindfulness, like the elephant station, the horse station, and so on.

In the passage "Three establishments of mindfulness which the Noble One cultivates, cultivating which the Teacher is worthy of instructing a group" - here, the transcendence of the Teacher's aversion and compliance when disciples practise in three ways is called an establishment of mindfulness. Its meaning is - "Establishment" because it is to be established, the meaning is because it is to be set going. By what is it to be established? By mindfulness; the establishment of mindfulness is an establishment of mindfulness. However, in such passages as "The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment," mindfulness itself is called an establishment of mindfulness. Its meaning is - "It is established" - thus it is an establishment (paṭṭhāna); it presents itself, meaning it operates by entering in and plunging forward; mindfulness itself, in the sense of establishment, is an establishment of mindfulness; or alternatively, it is mindfulness (sati) in the sense of remembering (saraṇa), and it is an establishment (paṭṭhāna) in the sense of presenting itself (upaṭṭhāna). Thus, it is mindfulness and it is an establishment - thus also it is an establishment of mindfulness. This is what is intended here. If so, why is the plural used as "establishments of mindfulness"? Because of the multiplicity of mindfulness; for those instances of mindfulness are many by way of the distinction of objects.

But why did the Blessed One state exactly four establishments of mindfulness, neither fewer nor more? For the welfare of those amenable to instruction. For among those of craving-temperament, view-temperament, tranquillity-vehicle, and insight-

vehicle, which proceed in two ways according to dull and keen faculties, for the dull one of craving-temperament, the coarse establishment of mindfulness through contemplation of the body is the path of purification; for the keen one, the subtle establishment of mindfulness through contemplation of feelings. For the dull one of view-temperament too, the establishment of mindfulness through contemplation of mind, which has not gone to excessive differentiation, is the path of purification; for the keen one, the establishment of mindfulness through contemplation of mental phenomena, which has gone to excessive differentiation. And for one having serenity meditation as vehicle, for one of dull faculties, the first establishment of mindfulness, whose sign is to be attained without difficulty, is the path of purification; for one of sharp faculties, the second, because of not settling on a gross object. For the dull one of the insight-vehicle too, the third, whose object has not gone to excessive differentiation; for the keen one, the fourth, whose object has gone to excessive differentiation. Thus exactly four were stated, neither fewer nor more.

Or, for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self. For the body is unattractive. Therein, beings are distorted by the distortion of beauty. For the purpose of abandoning that illusion through showing the nature of unattractiveness therein, the first establishment of mindfulness was stated. And among feelings and so forth, which are grasped as pleasant, permanent, and self, feelings are suffering, mind is impermanent, and mental phenomena are not-self. And therein, beings are distorted by the distortions regarding pleasure, permanence, and self. For the purpose of abandoning those distortions through showing them the nature of suffering and so forth therein, the remaining three were stated. Thus it should be understood that for the purpose of abandoning the distortions regarding beauty, pleasure, permanence, and self, exactly four were stated, neither fewer nor more. And it should be understood that not merely for the purpose of abandoning the distortions, but also for the purpose of abandoning the four floods, bonds, taints, knots, clingings, and evil courses, and for the purpose of fully understanding the four kinds of nutriment, exactly four were stated. This is the method of the treatise for now.

But in the commentary: "By way of remembering and by way of converging into oneness, there is just one establishment of mindfulness; by way of object, there are four" - this itself was stated. Just as in a city with four gates, those coming from the east, having taken up goods produced in the eastern direction, enter the very city through the eastern gate; those coming from the south, from the west, and from the north, having taken up goods produced in the northern direction, enter the very city through the northern gate - thus should this be understood accordingly. For the great city of nibbāna is like the city, and the eightfold supramundane path is like the gate. The body and so on are like the eastern direction and so on.

Just as those coming from the east, having taken goods produced in the eastern direction, enter the city itself through the eastern gate, so those coming by way of the approach of observation of the body, having developed observation of the body in fourteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of the body. Just as those coming from the south, having taken goods produced in the southern direction, enter the city itself through the southern gate, so those coming by way of the approach of observation of

feelings, having developed observation of feelings in nine ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of feelings. Just as those coming from the west, having taken goods produced in the western direction, enter the city itself through the western gate, so those coming by way of the approach of observation of mind, having developed observation of mind in sixteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of mind. Just as those coming from the north, having taken up goods produced in the northern direction, enter the very city through the northern gate, so those approaching by way of contemplation of mental phenomena, having developed contemplation of mental phenomena in five ways, enter the one nibbāna itself through the noble path produced by the power of the development of contemplation of mental phenomena. Thus it should be understood that "by way of remembering and by way of converging into oneness, there is just one establishment of mindfulness; by way of object, there are four" was stated.

"Here, monks" - here, although this analysis of the establishments of mindfulness was spoken by the Blessed One while seated in the deva world, not even a single monk was seated in the presence of the Blessed One there. Even so, since monks develop these four establishments of mindfulness - for these are the domain of monks - therefore he addresses them as "here, monks." But do only monks develop these establishments of mindfulness, and not nuns and others? Nuns and others also develop them. But monks are the foremost assembly. Thus, because they are the foremost assembly, he addresses them as "here, monks." Or he speaks thus because of showing the state of a monk through the practice. For whoever undertakes this practice is called a monk. For whether the practitioner be a deva or a human being, he is indeed reckoned as a monk. As he said -

"Even if adorned, should one walk evenly,
Peaceful, tamed, fixed in destiny, a practitioner of the holy life;
Having laid aside the rod towards all beings,
He is a brahmin, he is an ascetic, he is a monk."

Commentary on the Summary of Contemplation of the Body

"Internally" means one's own internal is intended. Therefore, "internally in the body" means "in one's own body" - this is the meaning. Therein, "body" means the material body. For the material body is here intended as "body" in the sense of a collection of limbs and minor limbs and phenomena such as head-hairs and so forth, just as an elephant-body, a horse-body, a chariot-body, and so on. And just as in the sense of a collection, so also in the sense of the origin of repulsive things. For it is also the body in the sense of being the origin of contemptible things that are supremely loathsome. "Origin" means the place of arising. Herein this is the meaning of the word - That from which they come is the origin. What things come? The contemptible things such as head hairs and so on. Thus the body is the origin of contemptible things such as head hair and so on.

"Observing the body" means one who habitually observes the body, or one who is observing the body. And it should be understood that even though "body" has already been said, the second taking up of "body" in "observing the body" is done for

the purpose of showing the determination without admixture, the resolution of compactness, and so forth. Thereby, one is not an observer of feelings or an observer of mind and mental phenomena in the body; rather, one is only an observer of the body in the body - thus by showing only the mode of body-contemplation in the object called "body," the determination without admixture has been shown. Likewise, one does not observe in the body a single phenomenon separate from the limbs and minor limbs, nor does one observe a woman or man separate from head hairs, body hairs, and so on. And whatever body here is called a collection of primary and derived matter consisting of head-hairs, body-hairs, and so forth, therein too one is not an observer of a single phenomenon separate from primary and derived matter; rather, just as one who examines the parts of a chariot, one observes the collection of limbs and minor limbs; just as one who examines the components of a city, one observes the collection of head-hairs, body-hairs, and so forth; just as one who peels apart the sheaths of a plantain trunk, or like one who unwinds an empty fist, one is only an observer of the collection of primary and derived matter - thus by showing the object called "body" as a collection in various ways, the resolution of compactness has been shown. For herein, apart from the aforesaid collection, no body, no woman, no man, nor any other phenomenon whatsoever is seen. But in merely the aforesaid collection of phenomena, beings in various ways form wrong attachments. Therefore the ancients said:

"What one sees, that is not what has been seen; what has been seen, that one does not see;

Not seeing, the deluded one is bound; being bound, one is not released."

It was said "for the purpose of showing the resolution of compactness and so on." By the word "and so on," this meaning too should be understood here - For this one observes the body in this body only, not as one who observes other phenomena. What is meant? Just as in a mirage that is devoid of water, there are those who perceive water - not so does one perceive the nature of permanence, pleasure, self, and beauty in this body which is actually impermanent, suffering, not-self, and foul; rather, one who observes the body is only an observer of the collection of characteristics of impermanence, suffering, not-self, and foulness - this is what is meant. Or alternatively, that body which in the Mahāsatipaṭṭhāna by the method beginning with "Here, monks, a monk, having gone to the forest, etc. he breathes in mindfully" and so on by this method, ending with scattered bones beginning from in-breathing and out-breathing, and the body that is described in the Paṭisambhidā as "here someone contemplates the earth-body as impermanent, likewise the water-body, the fire-body, the wind-body, the hair-body, the body-hair-body, the skin-body, the hide-body, the flesh-body, the blood-body, the sinew-body, the bone-body, the bone-marrow-body" - since all of that is contemplated in this very body, the meaning of "observing the body in the body" should be seen thus as well.

Alternatively, the meaning should be understood thus: "observing the body in the body" means because there is no observation of anyone apprehensible as "I" or "mine" in the body, but rather because there is observation of the various collections of phenomena such as head-hairs, body-hairs, and so forth, one is "observing the body in the body" - that is, in the body reckoned as a collection of phenomena such as head-hairs and so forth. Furthermore, by the method that has come in the

Paṭisambhidā in due order beginning with "one observes this body as impermanent, not as permanent," because of observing the body termed a collection of modes beginning with the characteristic of impermanence and so on in its entirety, "observing the body in the body" - thus too the meaning should be seen.

For indeed, this monk who has undertaken the practice of contemplation of the body in the body observes this body by means of the seven contemplations beginning with contemplation of impermanence - he observes it as impermanent, not as permanent; he observes it as suffering, not as pleasant; he observes it as not-self, not as self; he becomes disenchanted, he does not delight; he becomes dispassionate, he does not become passionate; he makes cease, he does not originate; he relinquishes, he does not grasp. He, observing it as impermanent, abandons the perception of permanence; observing as suffering, abandons the perception of happiness; observing as non-self, abandons the perception of self; becoming disenchanted, abandons delight; becoming dispassionate, abandons lust; making cease, abandons origin; giving up, abandons grasping - thus it should be understood.

"Dwells" - this is an indication of engagement in one or another of the four posture-dwellings; the meaning is that he carries on, he maintains, the individual existence that does not fall by interrupting the discomfort of one posture with another posture.

"Externally in the body" means in another's body. "Internally and externally in the body" means at times in one's own body, at times in another's body. For by the first method, the comprehension of the body in one's own body is stated; by the second method, in another's body; by the third method, at times in one's own body, at times in another's body. However, for "internally and externally" there is no such thing as a combined object. Rather, what is spoken of here is the time of moving back and forth for one who is proficient in the meditation subject. "Ardent" is an illustration of the engagement with the energy that comprehends the body. For since at that time the energy that is called "ardour" because it burns up the defilements in the three realms of existence - he is endowed with that, therefore he is called "ardent."

"Fully aware" means endowed with the knowledge termed full awareness that comprehends the body. "Mindful" means endowed with mindfulness that comprehends the body. But because this one, having comprehended the object with mindfulness, observes with wisdom - for indeed there is no such thing as observation for one devoid of mindfulness - therefore he said: "Monks, I say that mindfulness is needed in all cases." Therefore, with just this much - "dwells observing the body in the body" - the meditation subject of the establishment of mindfulness through contemplation of the body has been stated. Alternatively, since for one who is not ardent, inner sluggishness becomes an obstacle; one without clear comprehension becomes confused in apprehending the means and avoiding what is not the means; and one who has lost mindfulness is simply unable to not abandon the means and to not take up what is not the means - therefore his meditation subject does not succeed. Therefore, it should be understood that this statement "ardent, fully aware, mindful" is said in order to show those qualities by whose power that meditation subject succeeds.

Thus, having shown the establishment of mindfulness through observation of the body and the factor of association, now in order to show the factor of abandoning, "having removed covetousness and displeasure regarding the world" was said. Therein, "having removed" means having removed either by substitution of opposites removal or by suppression removal. "Regarding the world" - here, the very body that has been comprehended with its division into internal and so forth is what is called "the world" here. The meaning is: having removed covetousness and displeasure regarding that world. But since here by the taking up of covetousness, sensual desire, and by the taking up of displeasure, anger, are included, therefore it should be understood that by showing the two powerful states included among the hindrances, the abandoning of the hindrances has been stated.

Specifically, here by the removal of covetousness, the abandoning of compliance rooted in bodily success; by the removal of displeasure, the abandoning of opposition rooted in bodily failure; by the removal of covetousness, the abandoning of delight in the body; by the removal of displeasure, the abandoning of discontent with the development of the body; by the removal of covetousness, the abandoning of the attribution of what is not factual - beauty, pleasantness, and so on - to the body; and by the removal of displeasure, the abandoning of the denial of what is factual - foulness, unpleasantness, and so on - in the body, has been stated. By that, the power of meditation and the proficiency in meditation of one who practises meditation have been shown. For this is the power of practice: that one is freed from compliance and opposition, able to overcome discontent and delight, and free from the attribution of what is unreal and the denial of what is real. And being free from compliance and opposition, overcoming discontent and delight, not attributing what is not factual and not denying what is factual, one is proficient in meditation.

Another method - In "observing the body in the body," by the observation, the meditation subject has been stated. In "dwells," the maintenance of the body by the meditator through the dwelling stated is indicated. Among "ardent" and so forth: by ardour, right striving is indicated; by mindfulness and clear comprehension, the universally applicable meditation subject, or the means of maintaining the meditation subject; or by mindfulness, the tranquillity obtained through contemplation of the body; by clear comprehension, insight; and by the removal of covetousness and displeasure, the fruit of development is stated - thus it should be understood. This, for now, is the explanation of the meaning of the synopsis of the establishment of mindfulness through observation of the body.

Commentary on the Summary of Contemplation of Feeling, etc.

In the sections on the establishment of mindfulness through contemplation of feelings and so forth as well, the terms "internally" and so forth should be understood in the same manner as already explained. For in these too, a threefold comprehension is stated: in one's own feelings and so forth, in another's feelings and so forth, and at times in one's own and at times in another's feelings and so forth. And in the passages "observing feelings in feelings" and so forth, the purpose of the repetition of feelings and so forth should be understood in the same manner as explained regarding the contemplation of the body. However, here in "observing feelings in feelings, observing mind in mind, observing mental phenomena in mental phenomena," feelings means the three feelings. And these are mundane only; mind

too is mundane, likewise mental phenomena. Their classification will become obvious in the detailed exposition section. But here it should simply be understood that one who contemplates feelings in the way feelings should be contemplated is "one who observes feelings in feelings." This same method applies to mind and mental phenomena. And how should feelings be observed? First, pleasant feeling as suffering, unpleasant feeling as a dart, neither-unpleasant-nor-pleasant feeling as impermanent. As he said -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent;
He indeed is a monk of right vision, who will live at peace."

All of these should also be observed as "suffering." And this was said - "Whatever is felt, that I say is included in suffering." And they should be observed in terms of pleasure and pain as well, as it was said - "Friend Visākha, pleasant feeling is pleasant while it persists, but painful when it changes" - all this should be elaborated. Furthermore, they should also be observed by way of the seven observations beginning with impermanence. The remainder will become obvious in the detailed exposition section itself.

Regarding mind and mental phenomena as well, mind firstly should be contemplated by way of the contemplations of impermanence and so forth regarding the diversity of distinctions such as object, predominance, concomitance, plane, kamma, resultant, functional and so forth, and by way of the classifications beginning with mind with lust and so forth that have come in the detailed exposition section. Mental phenomena should be contemplated by way of individual characteristics and universal characteristics, of the nature of emptiness, of the seven contemplations beginning with impermanence, and by way of the classifications beginning with present and absent and so forth that have come in the detailed exposition section. The remainder is according to the method already stated. Certainly, here, for one in whom covetousness and displeasure have been abandoned regarding the world reckoned as the body, that has been abandoned regarding the worlds of feelings and so on as well. However, it was stated everywhere by way of different persons and by way of the development of establishment of mindfulness at different mind-moments. Or, since what is abandoned in one place is abandoned in the remaining ones too. It should be understood that this was stated for the purpose of showing the abandoning therein as well.

The explanation of the synopsis section is finished.

Commentary on the Detailed Exposition of Contemplation of the Body

356. Now, just as a skilled bamboo-worker, wishing to make implements such as coarse mats, fine mats, baskets, boxes, fans and so on, having obtained one large bamboo, cuts it into four pieces, then taking each piece of bamboo and splitting it, would make this or that implement; or just as a skilled goldsmith, wishing to make various kinds of ornamental articles, having obtained a well-purified gold ingot, breaks it into four portions, then taking each portion, would make this or that ornament; even so the Blessed One, wishing to bring about for beings manifold kinds of distinctive attainment through the teaching of the foundations of mindfulness,

divided the one right mindfulness into four by way of object according to the method beginning with "four foundations of mindfulness - here a monk dwells internally observing the body in the body," and then, taking each foundation of mindfulness and analysing it, began to state the exposition section according to the method beginning with "and how does a monk internally in the body."

Therein, "and how" etc. is a question expressing the desire to explain in detail. Now here this is the meaning in brief - By what manner and by what mode does a monk dwell internally observing the body in the body? The same method applies in the remaining question sections as well. "Here a monk" means a monk in this Dispensation. For here the word "here" illuminates the dispensation as the basis of support for the person who produces the contemplation of the body in all its modes by way of internal and so on, and it also negates such a state in other dispensations. For this was said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics." Therefore it was said "in this Dispensation, a monk."

"Internally the body" means one's own body. "Upwards from the soles of the feet" means above from the soles of the feet. "Downwards from the top of the hair" means below from the tips of the hair. "Bounded by the skin" means laterally delimited by the skin. "Reviews as full of many kinds of impurity" means he sees thus: "This body is filled with various kinds of impurity such as head hairs and so on." How? "There are in this body head hairs etc. urine. Therein, "there are" means they exist. "In this" means in that which is described as upwards from the soles of the feet, downwards from the top of the hair, laterally bounded by the skin, full of many kinds of impurity. "Body" means in the body. For the physical frame is called "body" (kāya) because it is a collection (sañcaya) of impurities, and because it is the source (āya) of hundreds of diseases - both of loathsome things such as head hairs and so on, and of diseases such as eye diseases and so on.

"Head hairs, body hairs" - these are the thirty-two aspects beginning with head hairs. Therein, the connection should be understood thus: "There are in this body head hairs, there are in this body body hairs." For in this body measuring a fathom, from the soles of the feet going upwards, from the top of the hair going downwards, from the skin going inwards to its limit - searching in every way, one does not see even the slightest purity, whether pearls, gems, beryl, aloe wood, saffron, camphor, scented powder or the like; rather, one sees only impurity of the most foul-smelling, repulsive, unsightly kind, of various sorts, classified as head hairs, body hairs and so on. Therefore it was said - "There are in this body head hairs, body hairs etc. urine. This is the explanation here by way of the connection of the words.

However, by a son of good family who wishes to attain arahantship by developing this meditation subject, having from the very beginning purified the fourfold virtue and established himself in well-purified virtue, having cut off whatever hindrance there is among the ten hindrances, having produced the first meditative absorption through the development of the meditation subject of attention to repulsiveness, having made the meditative absorption a foundation and established insight, this should be learned - in the final analysis - in the presence of a good friend who is a teacher of the texts, one who is familiar with the canonical text together with its commentary, and who has attained arahantship or one of the other fruits such as non-returning. If one cannot find such a pure good friend of that kind in the same monastery, one

should go to his place of residence and learn it. Therein, the purification of the fourfold virtue, the hindrances, the cutting off of hindrances, and the procedure for approaching the teacher - all of this has been explained in detail in the Visuddhimagga. Therefore, that should be understood in the very manner explained there.

However, when the teacher teaches the meditation subject, it should be taught in three ways. One monk has already learned the meditation subject by nature. For him, it should be taught after having him recite for one or two sitting sessions. One wishes to stay nearby and learn. For him, it should be taught at each time he comes. One wishes to learn and go elsewhere. For him, the meditation subject should be taught neither too elaborately nor too briefly, untangled and free from knots. What should be explained when teaching? The sevenfold skill in learning and the tenfold skill in attention should be explained.

Therein, the sevenfold skill in learning should be explained thus: by speech, by mind, by colour, by shape, by direction, by location, and by delimitation. For in this meditation subject of attention to repulsiveness, even one who is a master of the three Piṭakas should first recite verbally at the time of attention. For in the case of some, the meditation subject becomes clear while reciting itself, as in the case of the two elders who learned the meditation subject in the presence of the Elder Mahādeva who dwelt at Malaya. It is said that the elder, when asked by them for a meditation subject, gave them the text of the thirty-two aspects, saying: "Recite this in this way for four months." They, although two or three Nikāyas were well mastered by them, yet through thorough grasp, while reciting the thirty-two aspects for four months, became stream-enterers.

Therefore, the teacher who teaches the meditation subject should tell the pupil: "First recite verbally." And when reciting, having delimited the skin pentad and so on, the recitation should be done in forward and reverse order. For having said "head hairs, body hairs, nails, teeth, skin," it should again be said in reverse: "skin, teeth, nails, body hairs, head hairs." Next, in the kidney pentad, having said "flesh, sinews, bones, bone marrow, kidneys," it should again be said in reverse: "kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs." Then, in the lungs pentad, having said "heart, liver, pleura, spleen, lungs," it should again be said in reverse: "lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs."

Then, although brain has not entered this canonical sequence, having placed brain, which appears in the Paṭisambhidāmagga, into the sequence at the end of excrement, in this brain pentad, having said "intestines, mesentery, undigested food, excrement, brain," it should again be said in reverse: "brain, excrement, undigested food, mesentery, intestines, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs."

Then, in the fat hexad, having said "bile, phlegm, pus, blood, sweat, fat," it should again be said in reverse: "fat, sweat, blood, pus, phlegm, bile, brain, excrement, undigested food, mesentery, intestines, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs."

Then, in the urine hexad, having said "tears, grease, spittle, snot, synovial fluid,

urine," it should again be said in reverse: "urine, synovial fluid, snot, spittle, grease, tears, fat, sweat, blood, pus, phlegm, bile, brain, excrement, undigested food, mesentery, intestines, lungs, spleen, pleura, liver, heart, kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs" - thus the recitation should be done verbally a hundred times, a thousand times, even a hundred thousand times. For through verbal recitation, the sequence of the meditation subject becomes well mastered; the mind does not run here and there; the parts become clear, they appear like a chain of finger-rings, and they appear like a row of fence posts. And just as verbally, so too the recitation should be done mentally. For verbal recitation is a condition for mental recitation. Mental recitation is a condition for the penetration of characteristics. The penetration of characteristics is a condition for the penetration of path and fruit.

"By colour": the colour of head hairs and so on should be determined. "By shape": the shape of those very same should be determined. "By direction": in this body, above the navel is the upper direction, below is the lower direction. Therefore, the direction should be determined thus: "This part is in such and such a direction." "By location": the location of each should be determined thus: "This part is established in such and such a location." "By delimitation": there are two delimitations - delimitation by the similar and delimitation by the dissimilar. Therein, the delimitation by the similar should be understood thus: "This part is delimited below, above, and across by such and such." The delimitation by the dissimilar should be understood thus, by way of non-mixing: "Head hairs are not body hairs, and body hairs are not head hairs."

Now, when explaining the sevenfold skill in learning in this way, one should explain it knowing that "this meditation subject is taught in such and such a sutta by way of repulsiveness, and in such and such by way of elements." For this is taught in the Mahāsatipaṭṭhāna by way of repulsiveness alone, and in the Mahāhatthipadopama, Mahārāhulovāda, and Dhātuvibhaṅga by way of elements. In the Kāyagatāsati Sutta, however, with reference to one for whom it appears by way of colour, the four meditative absorptions have been analysed. Therein, what is taught by way of elements is an insight meditation subject; what is taught by way of repulsiveness is a tranquillity meditation subject. They say that this very tranquillity meditation subject is taught here without distinction, in a manner common to all.

Having thus explained the sevenfold skill in learning, the tenfold skill in attention should be explained thus: "sequentially, not too quickly, not too slowly, warding off distraction, transcending the concept, successive releasing, absorption, and the three discourses." Therein, "sequentially": for this should be attended to in successive order beginning from the recitation, not skipping alternate ones. For one who attends skipping alternate ones, just as an unskilled man climbing a thirty-two-rung ladder skipping alternate rungs falls with an exhausted body and does not accomplish the ascent; just so, through not attaining the satisfaction to be attained by success in development, he falls with an exhausted mind and does not accomplish the development.

Even when attending sequentially, one should attend "not too quickly." For when one attends too quickly, just as a man who has set out on a three-yojana road, without noting the turnings to enter and leave, going and coming back even seven times at great speed - although the distance is used up, he still has to go by asking the way;

just so, the meditation subject merely reaches its end, but it remains unclear and does not bring about distinction. Therefore, one should attend not too quickly.

And just as not too quickly, so also "not too slowly." For when one attends too slowly, just as a man wishing to travel a three-yojana road on that very day, lingering on the way among trees, mountains, thickets, and so on, the road is not completed and has to be finished in two or three days; just so, the meditation subject does not reach its end and does not become a condition for the attainment of distinction.

"Warding off distraction": having let go of the meditation subject, the distraction of the mind towards external manifold objects should be warded off. For if not warded off, just as a man who has set out on a single-track precipice path, not noting his stepping place and looking here and there, misses his footing, and then he must fall into a precipice a hundred men deep; just so, when there is external distraction, the meditation subject declines and is lost. Therefore, one should attend by warding off distraction.

"Transcending the concept": having transcended the concept beginning with "head hairs, body hairs," the mind should be established on the repulsiveness. Just as in a time when water is scarce, people having seen a well in the forest and having tied some sign such as a palm leaf there, come by that sign and bathe and drink; but when through frequent travelling the well-trodden path becomes familiar to them, then there is no need for the sign, and at any desired moment they go and bathe and drink; just so, in the preliminary stage, when one attends by way of the concept "head hairs, body hairs," the repulsive nature becomes evident. Then, having transcended the concept "head hairs, body hairs," the mind should be established on the repulsive nature itself.

"By gradual releasing": one should give attention by gradually releasing whichever parts do not become manifest, releasing them one by one. For when a beginner gives attention starting with "head hairs," the attention goes and comes to rest striking against this final part, "urine." And when giving attention starting with "urine," the attention goes and comes to rest striking against this first part, "head hairs." Then, as he gives attention, some parts become manifest and some do not become manifest. Therefore, one should work on whichever parts become manifest, until among two that have become manifest, one of them becomes manifest more clearly. Then, by giving attention again and again to that very one which has thus become manifest, absorption should be produced.

Herein this is the simile - Just as a hunter wishing to catch a monkey dwelling in a palm grove of thirty-two palm trees might pierce a leaf of the palm tree standing at the beginning with an arrow and make a shout; then that monkey, alighting on each successive palm tree, would go to the very last palm tree; having gone there too, when the hunter did the same again, it would come back to the first palm tree in the same manner; going thus again and again in succession, rising up at the very places where shouts were made, then gradually settling on one palm tree and firmly grasping the needle-like point of a budding palm leaf at its centre, it would not rise up even when pierced - thus should this be seen.

Herein this is the comparison of the simile -just as there are thirty-two palm trees in the palm grove, so there are thirty-two parts in this body; the mind is like the monkey; the meditator is like the hunter; just as the monkey's dwelling in the palm grove of thirty-two palm trees, so is the roaming of the meditator's mind through the body of thirty-two parts by way of the object; just as when the hunter pierced the leaf of the palm tree standing at the beginning with an arrow and made a shout, the monkey alighting on each successive palm tree went to the last palm tree, so when the meditator begins attention with "head hairs," the mind goes in succession and settles at the final part; the same method applies for the return again; just as the monkey going again and again in succession rose up at the very places where shouts were made, so when the meditator gives attention again and again, among those that become manifest here and there, releasing those that do not become manifest, he performs the preliminary work on those that have become manifest; just as the monkey gradually settling on one palm tree and firmly grasping the needle-like point of a budding palm leaf at its centre would not rise up even when pierced, so at the end, among two that have become manifest, whichever becomes manifest more clearly, by giving attention to that very one again and again, absorption is produced.

There is another simile too: just as an almsfood-collecting monk dwelling near a village of thirty-two families, having received two portions of almsfood at the very first house, might give up one from the rest; on the next day, having received three, he might give up two from the rest; on the third day, having received a full bowl at the very first house, he might go to the dining hall and partake of it - thus should this be seen. For the thirty-two aspects are like the village of thirty-two families; the meditator is like the almsfood-collecting monk; just as his dwelling near that village, so is the meditator's performing the preliminary work on the thirty-two aspects; just as receiving two portions of almsfood at the first house and giving up one from the rest, and just as on the second day receiving three and giving up two from the rest, so as one gives attention again and again, releasing those that do not become manifest and performing the preliminary work on those that become manifest, until the preliminary work is on a pair of parts; just as on the third day receiving a full bowl at the very first house, sitting down in the dining hall and partaking of it, so among the two, whichever becomes manifest more clearly, by giving attention to that very one again and again, absorption is produced.

"By absorption" means by the absorption-part. The meaning here is that it should be understood that absorption occurs in each individual part among head hairs and so on.

"And the three discourses" - the higher mind, the state of cooling, and skill in the factors of enlightenment - these three discourses should be understood as being for the purpose of connecting energy and concentration. This is the intention here. Therein -

"Monks, a monk devoted to the higher mind should attend from time to time to three signs... from time to time the sign of concentration should be attended to, from time to time the sign of exertion should be attended to, from time to time the sign of equanimity should be attended to. If, monks, a monk devoted to the higher mind were to attend exclusively to the sign of concentration alone, there is the possibility that that mind would tend towards sloth. If, monks, a monk devoted to the higher

mind were to attend exclusively to the sign of exertion alone, there is the possibility that that mind would tend towards restlessness. If, monks, a monk devoted to the higher mind were to attend exclusively to the sign of equanimity alone, there is the possibility that that mind would not become rightly concentrated for the destruction of the taints. But when, monks, a monk devoted to the higher mind attends from time to time to the sign of concentration, the sign of exertion, and the sign of equanimity, that mind becomes pliant, workable, and radiant, and is not brittle, and becomes rightly concentrated for the destruction of the taints.

"Just as, monks, a goldsmith or a goldsmith's apprentice sets up a furnace, having set up the furnace lights the mouth of the furnace, having lit the mouth of the furnace takes gold with tongs and places it in the mouth of the furnace, having placed it in the mouth of the furnace from time to time blows on it, from time to time sprinkles it with water, from time to time looks on with equanimity. If, monks, a goldsmith or a goldsmith's apprentice were to blow on that gold only, there is the possibility that that gold would burn. If, monks, a goldsmith or a goldsmith's apprentice were to sprinkle that gold exclusively with water, there is the possibility that that gold would cool down. If, monks, a goldsmith or a goldsmith's apprentice were to examine that gold only, there is the possibility that that gold would not rightly come to maturity.

"But when, monks, a goldsmith or a goldsmith's apprentice from time to time blows on that gold, from time to time sprinkles it with water, from time to time looks on with equanimity, that gold becomes pliant, workable, and radiant, and is not brittle, and is properly ready for working; and whatever kind of ornamental work he wishes - whether a band, an earring, a necklace, or a golden garland - it serves that purpose for him.

"In the same way, monks, a monk devoted to the higher mind... etc. becomes rightly concentrated for the destruction of the taints; and to whatever state realisable by direct knowledge he inclines his mind for the realisation by direct knowledge, he attains the ability to witness it in each and every case, whenever there is a suitable basis." This discourse should be understood as the higher mind.

"Monks, a monk possessed of six qualities is able to realise the unsurpassed coolness. With which six? Here, monks, a monk at the time when the mind should be restrained restrains the mind, at the time when the mind should be exerted exerts the mind, at the time when the mind should be gladdened gladdens the mind, at the time when the mind should be looked upon with equanimity looks upon the mind with equanimity, and he is one inclined towards the sublime and delighting in nibbāna. Endowed with these six qualities, monks, a monk is capable of realising the unsurpassed state of cooling." This discourse should be understood as the state of cooling.

As for skill in the factors of enlightenment, "In the same way, monks, at the time when the mind is sluggish, that is not the time for the development of the tranquillity enlightenment factor" - this has come in the Bojjhaṅgasamyutta of the Saṃyutta Mahāvagga itself.

Thus, having well grasped this sevenfold skill in learning and having well defined this tenfold skill in attention, the meditation practitioner should properly take up the meditation subject by means of both skills. But if he is comfortable dwelling in the same monastery with the teacher, without having it explained in such detail, while applying himself to the meditation subject, having gained distinction, he should have it explained progressively further. By one wishing to dwell elsewhere, having had it explained in detail in the manner stated, having reviewed it again and again, having cut through all knotty points, having abandoned a dwelling unsuitable for the development of the meditation subject, dwelling in a suitable monastery free from the eighteen faults such as a large residence, having cut off minor hindrances - as for one who is of lustful temperament, since lust is to be abandoned, therefore the preliminary work should be done in the attention to repulsiveness.

And in doing so, the sign should first be grasped in the head hairs. How? Having plucked one or two head hairs and placed them on the palm of the hand, the colour should first be defined. It is also suitable to look at the hairs at the place where they were cut; it is also suitable to look at them in a water bowl or a gruel bowl. When seen as dark, they should be attended to as dark; when white, as white. But when mixed, they should be attended to according to what predominates. And just as with the head hairs, so too in the entire skin pentad, the sign should be grasped by seeing them directly. Having thus grasped the sign, having defined all the parts in terms of colour, shape, direction, location, and delimitation, they should be defined as repulsive in five ways in terms of colour, shape, smell, source, and location.

Herein, this is the sequential explanation for all the parts: As for head hairs, first, in their natural colour they are dark, the colour of dried soap-berries; in shape they are long and round, having the shape of a balance beam; as to direction, they grow in the upper direction; as to location, they are bounded on both sides by the ear regions, in front by the forehead, and behind by the nape of the neck. The moist skin wrapping the skull-bowl is the location of the head hairs. As to delimitation, head hairs are delimited below by their own root surface, which has penetrated to the extent of a grain of rice into the skin wrapping the head, above by space, and laterally by each other. No two head hairs exist together - this is the delimitation by similarity.

"Head hairs are not body hairs, body hairs are not head hairs" - thus, being unmixed with the remaining thirty-one parts, head hairs are a separate part - this is the delimitation by dissimilarity. This is the determination of head hairs beginning with colour.

This, however, is the determination of their repulsiveness in five ways beginning with colour: These head hairs are repulsive in colour, repulsive in shape, repulsive in odour, repulsive in origin, and repulsive in location. For even in a pleasant bowl of gruel or a bowl of rice, seeing something of the colour of a hair, people feel disgusted, saying "This is mixed with hair, take it away!" Thus head hairs are repulsive in colour. Even those eating at night, upon touching something of the shape of a hair - a tendril of a creeper or a bark fibre - feel disgusted in the same way. Thus they are repulsive in shape.

The odour of head hairs devoid of such treatments as oil, ointment, flower-scent, and smoke is extremely disgusting, and even more disgusting when thrown into fire. For head hairs might be not repulsive in colour and shape, but in odour they are certainly repulsive. Just as the excrement of a young child is turmeric-coloured in colour, and in shape has the shape of a lump of turmeric; and the body of a bloated black dog discarded at a charnel ground is the colour of a ripe palmyra fruit in colour, in shape has the shape of a rolled-up and discarded drum, and its fangs are like jasmine buds - both of these might be not repulsive in colour and shape, but in odour they are certainly repulsive; so too head hairs might be not repulsive in colour and shape, but in odour they are certainly repulsive.

Just as vegetables grown in an impure place from the outflow of a village are disgusting and unusable for city people, so too head hairs, having grown from the outflow of pus, blood, urine, excrement, bile, phlegm, and so on, are extremely disgusting - this is their repulsiveness "in origin." And these head hairs have grown upon the heap of thirty-one parts, like a flower stalk risen upon a heap of dung. They are extremely disgusting because of having grown in an impure place, like vegetables grown in charnel grounds and rubbish heaps, and like lotuses and water lilies grown in ditches - this is their repulsiveness "in location."

Just as with head hairs, so too the repulsiveness of all the parts should be determined in five ways by means of colour, shape, odour, origin, and location. However, all of them should also be determined separately by means of colour, shape, direction, location, and delimitation.

Therein, as for body hairs, first, in their natural colour they are not uniformly dark like head hairs, but are dark brown; in shape they have the shape of palm roots with bent tips; as to direction, they grow in both directions; as to location, except for the place where head hairs are established and the palms of the hands and soles of the feet, they mostly grow on the skin wrapping the rest of the body; as to delimitation, they are delimited below by their own root surface, which has penetrated to the extent of a nit into the skin wrapping the body, above by space, and laterally by each other. No two body hairs exist together. This is their delimitation by similarity. The delimitation by dissimilarity, however, is just as for head hairs.

"Nails" is the name for the twenty nail plates. They are all white in colour; in shape, they have the shape of fish scales; as to direction, the toenails are produced in the lower direction, the fingernails in the upper direction - thus they are produced in two directions; as to location, they are established on the upper backs of the fingers; as to delimitation, they are delimited in two directions by the flesh at the tips of the fingers, on the inside by the flesh on the backs of the fingers, on the outside and at the tips by space, and laterally by one another. No two nails exist together. This is their homogeneous delimitation. The delimitation by dissimilarity, however, is just as for head hairs.

"Teeth" means the thirty-two tooth bones of one with a complete set of teeth. They too are white in colour; in shape, they are of various shapes. For in the lower row of teeth, in the middle, the four teeth have the shape of gourd seeds placed in a row in a lump of clay. On both sides of these, each one has a single root and a single point, having the shape of a jasmine bud. Next to those, each one has two roots and two

points, having the shape of a carriage prop. Next to those, two by two have three roots and three points. Next to those, two by two have four roots and four points. The same method applies to the upper row as well. As to direction, they are produced in the upper direction. As to location, they are established in the two jawbones. As to delimitation, they are delimited below by their own root base established in the jawbone, above by space, and laterally by one another. No two teeth exist together. This is their homogeneous delimitation. The delimitation by dissimilarity, however, is just as for head hairs.

"Skin" is the hide that stands enveloping the entire body. Above it is what is called the cuticle, of dark, brown, yellow and other colours, which, even if drawn together from the entire body, would be only the size of a jujube stone. The skin, however, is just white in colour. And its whiteness becomes apparent when the cuticle has been destroyed by flame of fire, blows from weapons, and the like. In shape, it has just the shape of the body. This is the summary here.

In detail, however, the skin of the toes has the shape of a silkworm's cocoon. The skin of the back of the foot has the shape of a laced-up sandal. The skin of the shin has the shape of a palm-leaf wrapper of cooked rice. The skin of the thigh has the shape of a long sack filled with rice. The skin of the buttocks has the shape of a cloth strainer filled with water. The skin of the back has the shape of a hide stretched over a board. The skin of the belly has the shape of a hide stretched over the body of a lute. The skin of the chest is mostly quadrangular in shape. The skin of both arms has the shape of a hide stretched over a quiver. The skin of the back of the hand has the shape of a razor case, or the shape of a fan bag. The skin of the fingers has the shape of a key case. The skin of the neck has the shape of a throat jacket. The skin of the face, with holes here and there, has the shape of an insect's nest. The skin of the head has the shape of a bowl bag.

And the meditator who is discerning the skin should, beginning from the upper lip, direct knowledge upwards over the face and first define the skin that envelops the face. Then the skin over the forehead bone. Then, just as one inserts the hand between a bowl placed in a bag and the bag itself, so by directing knowledge between the skull bone and the skin of the head and separating the state of being bound together of the skin with the bone, one should define the skin of the head. Then the skin of the shoulders. Then in forward and reverse order, the skin of the right hand. Then in the same way, the skin of the left hand. Then the skin of the back. Having defined each of those, in forward and reverse order, the skin of the right foot. Then in the same way, the skin of the left foot. Then in due order, the skin of the bladder, abdomen, chest, and neck should be defined. Then, following the skin of the neck, having defined the skin of the lower jaw and reaching the end at the lower lip, it should be completed. Thus, for one who discerns progressively from the gross, even the subtle becomes evident.

As to direction, it has arisen in two directions. As to location, it stands enveloping the entire body. As to delimitation, it is delimited below by its underlying surface, and above by space. This is its delimitation by the similar. The delimitation by dissimilarity, however, is just as for head hairs.

"Flesh" means nine hundred pieces of flesh. All of it is red in colour, similar to kimsuka flowers; as to shape, the calf flesh has the shape of food wrapped in a palmyra leaf, the thigh flesh has the shape of a padded cushion, the buttock flesh has the shape of the top of a stove, the back flesh has the shape of a sheet of palmyra sugar, the flesh between each pair of ribs has the shape of a thin clay coating inside a doll, the breast flesh has the shape of a rounded and dropped lump of clay, and the flesh of both arms has the shape of a large skinned rat doubled over and placed down. Thus, for one who comprehends the coarser and coarser flesh, the subtle also becomes evident. As regards direction, arisen in the two directions. As to location, it stands smeared over three hundred and odd bones. As to delimitation, it is delimited below by the surface resting on the bone structure, above by the skin, and laterally by each other. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Sinews" means nine hundred sinews. In colour, all sinews are white; as to shape, they are of various shapes. For among these, starting from the upper part of the neck, five great sinews binding the body descend on the front side of the heart, five on the back side, five on the right side, five on the left side; binding the right hand also, five on the front side of the hand, five on the back side; likewise binding the left hand also. Binding the right foot also, five on the front side of the foot, five on the back side; likewise binding the left foot also. Thus sixty great sinews called body-supporters bind the body and descend, which are also called tendons. All of them have the shape of banana flower buds.

Others, however, spreading over various regions and remaining there, are finer than those, having the shape of string cords. Others, finer than those, have the shape of a rotten creeper. Others, finer than those, have the shape of a large lute string. Others have the shape of thick thread. The sinews on the backs of the hands and feet have the shape of a bird's foot. The sinews of the head have the shape of a child's head-net. The sinews of the back have the shape of a wet net spread out in the sun. The remaining sinews following the various limbs and minor limbs have the shape of a net jacket put on over the body. As regards direction, arisen in the two directions. As to location, they stand binding the bones throughout the entire body. As to delimitation, they are delimited below by the surfaces resting upon the three hundred bones, above by the areas where they stand touching the flesh and skin, and laterally by each other. This is their homogeneous delimitation. The delimitation by dissimilarity, however, is just as for head hairs.

"Bones" means, setting aside the thirty-two tooth bones, the remaining are: sixty-four hand bones, sixty-four foot bones, sixty-four soft bones dependent on flesh, two heel bones, two ankle bones in each foot, two shin bones, two knee bones, two thigh bones, two hip bones, eighteen vertebrae, twenty-four rib bones, fourteen breast bones, one heart bone, two collar bones, two shoulder-blade bones, two upper-arm bones, two times two forearm bones, seven neck bones, two jaw bones, one nose bone, two eye bones, two ear bones, one forehead bone, one skull bone, and nine cranial bones - thus approximately three hundred bones.

All of these are white in colour and of various shapes. Therein, the tip toe bones are the shape of kataka seeds. The next ones, the middle joint bones, are the shape of jackfruit stones. The base joint bones are the shape of small drums. The back-of-the-

foot bones are the shape of a heap of crushed plantain stems. The heel bone is the shape of a single palmyra fruit seed. The ankle bones are the shape of balls used in a binding game. The place where the shin bones rest upon the ankle bones is the shape of an unpeeled sugar-cane shoot. The smaller shin bone is the shape of a bow-stave; the larger one is the shape of the back of a withered snake. The knee bone is the shape of a lump of dried froth flattened on one side.

Therein, the place where the shin bone rests is the shape of an ox-horn with a very sharp point. The thigh bone is the shape of a badly planed broad handle of an axe. Its place of resting upon the hip bone is the shape of a playing ball. The place where the hip bone rests upon it is the shape of a large punnāga fruit with its top cut off. The two hip bones joined together are the shape of a potter's oven; separately, each is the shape of a blacksmith's hammer handle. The sacrum bone standing at the end is the shape of a cobra's hood held face downwards, with holes and openings in seven places. The spinal vertebrae are, on the inside, the shape of head-cloth bands placed one on top of another, and on the outside, the shape of a row of rounded beads. Between each of them there are two or three thorns similar to saw-teeth. Among the twenty-four rib bones, the incomplete ones are the shape of incomplete sickles, and the complete ones are the shape of complete sickles. All of them are the shape of the spread wing of a white cock.

The fourteen breast bones are the shape of an old chariot frame. The heart bone is the shape of the blade of a spoon. The collar bones are the shape of the handles of small iron axes. The shoulder-blade bones are the shape of a Sinhalese hoe worn away on one side. The upper arm bones are the shape of mirror handles. The forearm bones are the shape of a pair of palmyra shoots. The wrist bones are the shape of head-cloth bands pressed together and placed in position. The back-of-the-hand bones are the shape of a heap of crushed plantain stems. In the fingers, the base joint bones are the shape of small drums; the middle joint bones are the shape of unripe jackfruit stones; the tip joint bones are the shape of kataka seeds. The seven neck bones are the shape of rings of bamboo shoots pierced with a stick and placed in a row. The lower jaw bone is the shape of a blacksmith's iron hammer handle; the upper one is the shape of a scraping knife.

The eye-socket and nasal-cavity bones are shaped like young palm-tree cores with the pith removed. The forehead bone is shaped like a conch-shell dish placed face down. The bones of the ear projections are shaped like a barber's razor cases. The bone at the place of the headband above the forehead and ear projections is shaped like a piece of a crumpled full pot-covering. The crown bone is shaped like a curved coconut with its mouth cut off. The skull bones are shaped like an old gourd bowl stitched together and placed.

As regards direction, they arise in two directions. As to location, without distinction they are situated throughout the entire body. Specifically, however, here the skull bones rest upon the neck bones, the neck bones upon the spinal bones, the spinal bones upon the hip bones, the hip bones upon the thigh bones, the thigh bones upon the knee bones, the knee bones upon the shin bones, the shin bones upon the ankle bones, and the ankle bones rest upon the bones of the back of the feet. As to delimitation, they are bounded internally by bone marrow, above by flesh, and at the top and base by one another. This is their homogeneous delimitation. The

heterogeneous delimitation, however, is just as for head hairs.

"Bone marrow" means the marrow situated inside the various bones. It is white in colour. As to shape, that inside the large bones is shaped like a large piece of steamed cane tip inserted into a bamboo tube, and that inside the smaller bones is shaped like a thin piece of steamed cane tip inserted into bamboo stick joints. As regards direction, arisen in the two directions. As to location, it is situated inside the bones. As to delimitation, it is bounded by the inner surfaces of the bones. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Kidneys" means two lumps of flesh with a single connecting bond. They are dull red in colour, the colour of pāḷibhaddaka seeds. As to shape, they are shaped like children's twin playing balls, or like a pair of mango fruits attached to a single stalk. As regards direction, they have arisen in the upper direction. As to location, they are connected by a thick sinew that emerges from the throat with a single root, goes a short distance, and then splits in two, and they stand enclosing the heart flesh. As to delimitation, the kidneys are bounded by the kidney portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Heart" means the heart flesh. It is red in colour, the colour of the back of a lotus petal. As to shape, it is shaped like a lotus bud with the outer petals removed, placed face down. Outside it is smooth. Inside it resembles the interior of a kosātakī fruit. For those of wisdom it is slightly open; for those of dull wisdom it remains in bud. Inside it there is a hollow the size of a punnāga seed's resting place, where about half a pasata measure of blood collects; depending on which the mind-element and mind-consciousness-element occur. Now this is red for one of lustful temperament, dark for one of hateful temperament, like meat-washing water for one of deluded temperament, the colour of horse-gram broth for one of discursive temperament, the colour of kaṇikāra flowers for one of faithful temperament, and for one of wise temperament it appears clear, bright, unclouded, white, pure, and radiant like a polished gem. As regards direction, they have arisen in the upper direction. As to location, it is situated inside the body between the two breasts. As to delimitation, the heart is bounded by the heart portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Liver" means a twin slab of flesh. That is in colour of a reddish-pale hue, the colour of the back of a not-too-red white lotus petal. In shape, it is single at the root and twin at the tip, having the shape of a koviḷāra leaf. And for those of dull wit, it is just one large piece; for those of wisdom, it is two or three small pieces. As to direction, it has arisen in the upper direction. As to location, it is situated inside the two breasts, depending on the right side. As to delimitation, the liver is delimited by the liver portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Pleura" means the enveloping flesh, which is of two kinds by way of the division into covered and uncovered. Both kinds are in colour white, the colour of a fine cloth rag. In shape, the shape of its own location. As to direction, the covered pleura has arisen in the upper direction. The other has arisen in both directions. As to location, the covered pleura is situated covering the heart and the kidneys. The uncovered pleura

is situated enveloping the flesh beneath the skin throughout the entire body. As to delimitation, it is delimited below by the flesh, above by the skin, and across by the pleura portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Spleen" means the flesh of the stomach-tongue. That is in colour blue, the colour of a niggūṇḍika flower. In shape, it is seven finger-breadths in size, without a binding, having the shape of a black calf's tongue. As regards direction, they have arisen in the upper direction. As to location, it is situated on the left side of the heart, depending on the upper side of the stomach lining, and when it comes out through a blow from a weapon, there is destruction of life for beings. As to delimitation, it is delimited by the spleen portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Lungs" means the lung flesh, which is divided into thirty-two pieces of flesh. That is in colour red, the colour of a not-too-ripe fig fruit. In shape, it has the shape of an unevenly cut thick cake piece. Inside, in the absence of what has been eaten and drunk, being struck by the arisen fire-element born of kamma, it is sapless and without nutritive essence, like a chewed lump of straw. As regards direction, they have arisen in the upper direction. As to location, it is situated inside the body, between the two breasts, hanging down covering the heart and the liver. As to delimitation, it is delimited by the lungs portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Intestines" means the intestinal coil, which is thirty-two hands long in a man and twenty-eight hands long in a woman, folded at twenty-one places. This is white in colour, the colour of lime plaster. In shape, it has the shape of a headless snake coiled up and placed in a trough of blood. As regards direction, arisen in the two directions. As to location, being bound above at the throat and below at the excrement passage, it is situated within the body at the extent of the throat and the excrement passage. As to delimitation, it is delimited by the intestine portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Mesentery" means the binding at the places where the intestines fold. It is white in colour, the colour of the root of the daka-sītalikā plant. In shape, it has the very shape of the root of the daka-sītalikā plant. As regards direction, arisen in the two directions. As to location, just as the cord of a pulley when those doing hoe and axe work pull the mechanism, or like the cords sewn in between the circular foot-wiping mat that bind together the planks of the mechanism when the intestinal folds come together, so it is situated in between the intestinal folds at twenty-one places. As to delimitation, it is delimited by the mesentery portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Undigested food" means what is eaten, drunk, chewed, and tasted that exists in the stomach. It is the colour of swallowed food in colour. In shape, it has the shape of loosely bound rice in a strainer. As regards direction, they have arisen in the upper direction. As to location, it is situated in the stomach. The stomach is a membrane of the intestines resembling a blister that has arisen in the middle of a wet cloth being squeezed from both sides. It is smooth on the outside; on the inside it is like the

soiled floral pattern of a cloak wrapped around flesh and snail-shells; it is also fitting to say it is like the inside of the skin of a ripe jackfruit. Therein dwell worms of thirty-two families such as thread-worms, round-worms, palm-worms, needle-mouths, and tape-worms, tangled and intertwined, moving about in clusters. When there is no drink or food, they leap up and crying out strike against the heart-flesh, and at the time of swallowing drink and food, they turn face upwards and hastily snatch two or three morsels of the first food swallowed. This is the birthing place, the privy, the hospital, and the cemetery for those worms.

Therein, just as at the entrance of an outcaste village, in a cesspool, when in the hot season the sky rains with large drops, various kinds of corpse matter - urine, excrement, skin, bone, sinew fragments, spittle, snot, blood, and so forth - being carried by the water, having fallen in and become turbid with mud and water, after two or three days having bred a mass of worms, being heated and boiled by the force of the sun's heat, releasing foam and bubbles on the surface, dark blue in colour, extremely foul-smelling and disgusting, it reaches a state where it is not fit even to approach or to look at, let alone to smell or to taste. Just so, the various kinds of drink and food, ground by the pestle of the teeth, turned about by the hand of the tongue, smeared with spittle and saliva, having at that very moment lost its excellence of colour, smell, taste, and so forth, resembling the vomit of a weaver's dog, having fallen in and become enveloped by bile, phlegm, and wind, being heated and boiled by the force of the stomach fire, swarming with masses of worms, releasing foam and bubbles again and again, it reaches a state of extreme foulness, bad smell, and disgust. Hearing about which alone, displeasure towards drink and food arises, let alone when examined with the eye of wisdom; and therein the drink and food that has fallen in undergoes a fivefold division - One portion the creatures eat, one portion the stomach fire burns up, one portion becomes urine, one becomes excrement, and one portion, reaching the state of nutriment, nourishes the blood, flesh, and so forth. As to delimitation, it is delimited by the stomach membrane and by the undigested food portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Excrement" means faeces. In colour, it is mostly the colour of the ingested food. As to shape, the shape of its location. By direction, it is arisen in the lower direction. In location, it is situated in the receptacle of digested food. The receptacle of digested food is below, between the navel and the base of the spine, at the end of the intestines, about eight finger-breadths in height, resembling a bamboo tube, where, just as rainwater that has fallen on higher ground flows down and fills the lower ground and remains there; in the same way, whatever drink, food, and so forth that has fallen into the receptacle of undigested food, having been cooked and cooked by the stomach fire until frothy, having reached a smooth state as if ground by a pestle, flowing down and flowing down through the intestinal passage and being pressed, it remains accumulated like pale clay being packed into a bamboo joint. In delimitation, it is delimited by the membrane of the receptacle of digested food and by the portion of excrement. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Brain" means the mass of marrow situated inside the skull. In colour, it is white, the colour of a mushroom cap; it is also appropriate to say it is the colour of spoiled milk that has not reached the state of curd. As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. In location, it remains collected inside the skull, resting along the four seams, like four lumps of flour placed together. In delimitation, it is delimited by the inner surfaces of the skull and by the portion of brain. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Bile" means two kinds of bile - stored bile and diffused bile. Therein, stored bile is in colour the colour of thick madhuka oil; diffused bile is the colour of wilted muddled flowers. In shape, both have the shape of their location. In direction, stored bile arises in the upper direction; the other arises in both directions. In location, diffused bile, except for the places in head hairs, body hairs, teeth, and nails where flesh is absent, and the hardened dry skin, pervades the rest of the body like a drop of oil in water; when it is disturbed, the eyes become yellow and roll, the body trembles and itches. Stored bile is situated in a bile sac resembling a large kosātakī pod, established depending on the liver flesh between the heart and the lungs; when it is disturbed, beings become mad, with deranged minds, abandoning moral shame and moral dread, they do what should not be done, speak what should not be spoken, and think what should not be thought. In delimitation, it is delimited by the portion of bile. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Phlegm" means phlegm inside the body measuring one bowlful. In colour, it is white, the colour of the juice of nāgabala leaves. As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. In location, it is situated on the stomach lining, which, when drink, food, and so forth are being swallowed, just as moss and water plants in water, when a stick or a potsherd falls in, split apart becoming two and then cover over again and remain, in the same way, when drink, food, and so forth fall in, it splits apart becoming two and then covers over again and remains; and when it becomes weak, the stomach becomes supremely repulsive with a corpse-like smell, like a ripe boil or like a rotten egg; and from the smell rising from it, even the belching and the mouth become foul-smelling, resembling a putrid corpse; and that person comes to deserve being told "Go away, you smell foul"; and when it has grown and become thick, like a lid-board of a privy, it remains confining the corpse-like smell within the stomach lining itself. In delimitation, it is delimited by the portion of phlegm. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Pus" (pubbo) is pus that occurs by way of putrid blood. It is in colour the colour of withered leaves; in a dead body, however, it is the colour of thick, putrid whey. As to shape, it has the shape of its location. As to direction, it has arisen in two directions. As for location, there is no fixed location for pus where it might remain accumulated; but wherever in the body a place is struck by stumps, thorns, weapons, flames of fire, and so on, and blood collects and festers, or boils, abscesses, and the like arise, there it remains. As for delimitation, it is delimited by the pus portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Blood" (lohitam) - there are two kinds of blood: stored blood and circulating blood.

Therein, stored blood is in colour the colour of thick, cooked lac juice; circulating blood is the colour of clear lac juice. In shape, both are the shape of their location. In direction, stored blood arises in the upper direction; the other arises in both directions. As for location, circulating blood, except for the places in head hairs, body hairs, teeth, and nails where there is no flesh, and except for hardened, dry skin, pervades the entire material body following the network of veins; stored blood, filling the lower part of the liver region, in the amount of one bowl full, trickles little by little over the kidneys, heart, and lungs, moistening the kidneys, heart, liver, and lungs. For when the kidneys, heart, and the rest are not moistened by it, beings become thirsty. As for delimitation, it is delimited by the blood portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Sweat" (sedo) is the water element that oozes from the pores of the body hairs and so on. It is in colour the colour of clear sesame oil. As to shape, it has the shape of its location. As to direction, it has arisen in two directions. As for location, there is no fixed location for sweat where it might remain always like blood; but when the body is heated by the heat of fire, the heat of the sun, change of seasons, and so on, then it oozes from all the pores of the head hairs and body hairs, like a bundle of lotus stalks of uneven cut just pulled from the water. Therefore, its shape too should be understood by way of the pores of the head hairs and body hairs. And the meditator who is discerning sweat should attend to sweat as filling and remaining in the pores of the head hairs and body hairs. As for delimitation, it is delimited by the sweat portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Fat" means solidified grease. It is in colour like split turmeric. In shape, in the case of a stout body, it has the shape of turmeric-coloured fine cloth rags placed between the skin and the flesh; in the case of a thin body, it has the shape of turmeric-coloured fine cloth rags folded double or triple and placed depending on the calf flesh, thigh flesh, flesh along the spine, and the flesh around the belly. As to direction, it has arisen in two directions. As to location, in a stout person it pervades the entire body, in a thin person it is situated depending on the calf flesh and so on; and even though it has come to be reckoned as grease, due to its extreme repulsiveness they do not take it for the purpose of oil on the head, nor for the purpose of nose oil and the like. As to delimitation, it is delimited below by flesh, above by skin, and laterally by its own portions of fat. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Tears" means the water element that trickles from the eyes. It is in colour like clear sesame oil. As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. As to location, it is situated in the eye sockets. But it does not always remain accumulated in the eye sockets like bile in the bile sac. However, when beings who have become joyful laugh with great laughter, when those who have become sorrowful weep and lament, when they consume such disagreeable food, and when their eyes are afflicted by smoke, dust, dirt and the like, then, arising from these causes of joy, sorrow, disagreeable food and seasons, it fills the eye sockets and remains there or trickles down. The meditator who is comprehending

tears should comprehend them as filling and remaining in the eye sockets. As to delimitation, it is delimited by its own portions of tears. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Grease" means melted fat. It is in colour like coconut oil; it is also appropriate to say it is the colour of oil poured on gruel. In shape, it has the shape of drops of grease scattered and floating on the surface of clear water at bathing time. As regards direction, arisen in the two directions. As to location, it is mostly situated on the palms of the hands, the backs of the hands, the soles of the feet, the backs of the feet, the wings of the nose, the forehead, and the tips of the shoulders. But it does not always remain in these locations in a melted state. However, when those areas become heated through the heat of fire, the heat of the sun, the change of seasons, or the imbalance of elements, then there it moves about here and there like drops of grease scattered on the surface of clear water at bathing time. As to delimitation, it is delimited by its own portions of grease. This is its homogeneous delimitation. The heterogeneous delimitation, however, is just as for head hairs.

"Spittle" means the water element mixed with foam inside the mouth. It is in colour white, the colour of foam. In shape, it has the shape of its location; it is also appropriate to say it has the shape of foam. As regards direction, it arises in the upper direction. As to location, it flows down from both sides of the cheeks and is situated on the tongue. But it does not always remain accumulated there. However, when beings see or remember such food, or when they place something hot, bitter, pungent, salty, or sour in the mouth, or when their heart feels weary, or when disgust arises towards anything, then spittle arises, flows down from both sides of the cheeks, and settles on the tongue. It is thin at the tip of the tongue and thick at the root of the tongue. And any flattened rice, rice grain, or any other hard food placed in the mouth - like water in a pit dug in a river sandbank, which without being exhausted is able to moisten it. As to delimitation, it is delimited by its own portions of spittle. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Snot" means the impurity that trickles from the brain. In colour, it is the colour of the pith of a young palm trunk. As to shape, it has the shape of its location. As to direction, they have arisen in the upper direction. In location, it stands filling the nostrils. It does not, however, always remain accumulated there; but just as if a man were to wrap curds in a lotus leaf and pierce it underneath with a thorn, then the whey would trickle through that hole and fall outside, so too when beings weep or when a disturbance of the elements arises due to unsuitable food or season, then the brain, having reached the state of putrid phlegm, trickles down from inside the head, descends through the opening at the top of the palate, and either stands filling the nostrils or trickles out. The meditator who comprehends snot should comprehend it only as standing filling the nostrils. In delimitation, it is delimited by the snot portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Synovial fluid" means the slimy putrid matter inside the joints of the body. In colour, it is the colour of kaṇikāra tree resin. As to shape, it has the shape of its location. As regards direction, arisen in the two directions. In location, it stands inside the one hundred and eighty joints, performing the function of lubricating the bone joints. For

one in whom it is deficient, when standing up, sitting down, going forward, going back, bending, or stretching, the bones creak, and one moves about as if making a snapping sound; even having travelled a distance of one or two yojanas, the wind element becomes disturbed and the limbs ache. For one in whom it is abundant, however, when standing up, sitting down, and so on, the bones do not creak; even having travelled a long distance, the wind element does not become disturbed and the limbs do not ache. In delimitation, it is delimited by the synovial fluid portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

"Urine" - in colour, it is the colour of bean-lye water. In shape, it has the shape of water contained inside a water pot placed upside down. By direction, it is arisen in the lower direction. In location, it stands inside the bladder. The bladder is called the bladder sac, wherein, just as when a mouthless water jar is placed in a cesspit, the cesspit liquid enters it, yet no passage of entry is discernible; so too urine enters from the body, yet no passage of entry is discernible, though the passage of exit is evident; and when it is full of urine, beings make the effort thinking "let us urinate." In delimitation, it is delimited by the interior of the bladder and by the urine portion. This is its delimitation by the similar. The heterogeneous delimitation, however, is just as for head hairs.

For thus, having determined the parts beginning with head hairs by way of colour, shape, direction, location, and delimitation, and attending in the manner of 'gradually, not too quickly, not too slowly' and so on, attending fivefold by way of colour, shape, smell, source, and location as 'repulsive, repulsive,' by way of transcending concepts - just as for a man with sight looking at a garland of flowers of thirty-two colours strung on a single thread, all the flowers become evident as if without before or after, even so for one looking at this body thus: "There are in this body head hairs," all those states become evident as if without before or after. Therefore it was said in the discussion on skill in attention: "For when a beginner attends to 'head hairs,' the attention goes and comes to rest at just this final part, 'urine.'"

If, however, he also extends his attention externally, then when all the parts have become evident to him thus, beings walking about such as humans, animals, and so on, abandon the appearance of beings and present themselves merely as a heap of parts; and drink and food being consumed by them appears as though being thrown into a heap of parts. Then, as he attends again and again as 'repulsive, repulsive' by way of gradual releasing and so on, absorption arises in him progressively.

Therein, the presenting of head hairs and so on by way of colour, shape, direction, location, and delimitation is the learning sign; the presenting as repulsive in all aspects is the counterpart sign. For one who again and again adverts to it, attends to it, and makes it struck by thought and applied thought, the four aggregates have a repulsive object, and absorption occurs by way of the first meditative absorption. In the preliminary stage, the preliminary and access consciousness are with applied thought and sustained thought, with rapture, accompanied by pleasant feeling, having the sign of repulsiveness as object; absorption too is with applied thought and sustained thought, with rapture, accompanied by pleasant feeling. But by difference of plane, they are exalted and of the fine-material sphere. Even though this object is repulsive, pleasant feeling arises through seeing the benefit, or it arises by the very

power of the unified object. However, the second meditative absorption and so on do not arise here. Why? Because of coarseness. For this object is coarse. Herein, unification of mind arises only by the power of applied thought, not by transcending applied thought. This, then, is the discussion of the meditation subject by way of calm.

But without distinction, by way of what is common, it should be understood thus: For one wishing to develop this meditation subject, having learned the meditation subject, at the very time of recitation, having repeatedly struck with the voice the signs of colour, signs of shape, signs of direction, signs of location, and signs of delimitation of head hairs and so on, the recitation should be done in three ways for each individual part as 'this resembles that.' How? First, for the skin pentad, recitation should be done in the forward order for five days, in the reverse order for five days, and in the forward-and-reverse order for five days, thus for half a month, in the very manner stated above. Then, having gone to the teacher and learned the kidney pentad, recitation should be done likewise for half a month. Then, combining those ten parts together, for half a month. Again, having learned each one of the lungs pentad and so on, for half a month. Then those fifteen parts for half a month. The brain pentad for half a month. Then the twenty-three parts for half a month. The fat sextet for half a month. Then, combining those twenty-six parts together, for half a month. The urine sextet for half a month. Then, combining all thirty-two parts together, for half a month - thus recitation should be done for six months.

Therein - For a monk endowed with supporting conditions and possessing wisdom, the parts become manifest even while learning the meditation subject; for some, they do not become manifest. Therefore, one should not abandon effort thinking "they do not become manifest." However many parts become manifest, one should take up that many and recite. However, when teaching the meditation subject in this way, it should be taught neither according to the capacity of one with great wisdom nor of one with little wisdom, but according to the capacity of one with moderate wisdom. For the teachers established the textual tradition by delimiting it in six months according to the capacity of one with moderate wisdom. But for one to whom the parts do not become clear even within that period, recitation should certainly be continued beyond that; however, not without delimiting, but delimiting it in periods of six months each.

While reciting, colour should not be reviewed, characteristics should not be attended to; recitation should be done only by way of parts. The teacher too should not teach by restricting it, saying "Recite by way of colour." What is the fault when it is taught by restricting? Even in success, one arrives at the perception of failure. For if the teacher says "Recite by way of colour," and for this monk practising accordingly the meditation subject does not become manifest by way of colour, but becomes manifest by way of repulsiveness or by way of elements, then he perceives "This meditation subject is not characteristic," and takes up only what was taught by the teacher, adjusting accordingly. Even if told "Recite by way of repulsiveness," if for him practising accordingly it does not become manifest by way of repulsiveness, but becomes manifest by way of colour or by way of elements, then he perceives "This meditation subject is not characteristic," and takes up only what was taught by the teacher, adjusting accordingly. Even if told "Recite that by way of elements," if for

him practising accordingly it does not become manifest by way of elements, but becomes manifest by way of colour or by way of repulsiveness, then he perceives "This meditation subject is not characteristic," and takes up only what was taught by the teacher, adjusting accordingly. This is the fault when the teacher teaches by restricting.

But how then should one speak? One should say "Recite by way of parts." How? One should say "Recite thus: 'the head-hair part, the body-hair part.'" But if for him, while reciting by way of parts in this manner, it becomes manifest by way of colour, then he should inform the instructing teacher - "I am reciting the thirty-two aspects by way of parts; but for me it becomes manifest by way of colour." The teacher should not deceive him saying "Like a meditation subject, this is not a meditation subject; this is anomalous." "Good, worthy person, previously you must have done preliminary work on a colour kasiṇa. This very meditation subject is suitable for you. Recite by way of colour only" - thus he should be told. By him too, recitation should be done by way of colour only.

He, practising thus, obtains internally four colour kasiṇas: blue, yellow, red, and white. How? For him, attending to the colour in the head hairs, body hairs, and bile, and in the dark place of the eyes, as "blue, blue," the fourfold and fivefold meditative absorptions arise; making meditative absorption the foundation and establishing insight, he attains arahantship. But in the fat and in the yellowish place of the eyes, attending to the colour as "yellow, yellow," the fourfold and fivefold meditative absorptions arise; making meditative absorption the foundation and establishing insight, he attains arahantship. But in the flesh and blood and in the red place of the eyes, attending to the colour as "red, red," the fourfold and fivefold meditative absorptions arise; making meditative absorption the foundation and establishing insight, he attains arahantship. But in the nails, teeth, skin, and bones, and in the white place of the eyes, attending to the colour as "white, white," the fourfold and fivefold meditative absorptions arise; making meditative absorption the foundation and establishing insight, he attains arahantship. This is the conclusion up to arahantship for a monk who has entered upon the way of colour.

For another who is reciting by way of the parts, it presents itself in terms of repulsiveness. Then he should inform the instructing teacher. The teacher should not deceive him saying "Like a meditation subject, this is not a meditation subject; this is anomalous." "Good, worthy person, previously you must have practised the exercise in attention to repulsiveness. This very meditation subject is suitable for you. Recite by way of repulsiveness only" - thus he should be told. By him too the recitation should be done by way of repulsiveness. For him, when reciting by way of repulsiveness thus: "Head hairs are ignoble, foul-smelling, disgusting, repulsive," the first meditative absorption arises with a repulsive object. He, making the meditative absorption the basis, establishes insight, and attains arahantship. This is the conclusion up to arahantship for a monk who has entered upon the way of repulsiveness.

For another who is reciting by way of the parts, it presents itself in terms of elements. When it presents itself in terms of elements, in what manner does it present itself? Head hairs present themselves as like kusa grass grown on the top of an anthill. Body hairs are like dabba grass grown on an old village site. Nails are like bark sheaths of

madhuka fruits placed on sticks. Teeth are like gourd seeds inserted and placed in a lump of clay. Skin is like wet ox-hide wrapped around the body of a lute, flesh is like clay plastered on a wall. Sinews are like creepers binding together building materials. Bones are like building materials for a wall raised up and placed in position. Bone marrow is like the tips of boiled cane placed inside a large bamboo. Kidneys, heart, liver, pleura, spleen, and lungs - these six parts present themselves as like a slaughterhouse. The thirty-two hands' length of intestines is like a house-snake coiled up and placed in a trough of blood. The mesentery is like cords sewn into a foot-wiping mat. Undigested food is like loosely bound rice in a strainer. Excrement is like pale clay packed into a bamboo joint. Brain is like four lumps of rice flour kneaded and placed together. The twelve kinds of water element present themselves as like water filled in twelve water bowls placed in a row.

Then he should inform the instructing teacher. The teacher should not deceive him saying "Like a meditation subject, this is not a meditation subject; this is anomalous." "Good, worthy person, previously you must have practised the exercise in attention to elements. This very meditation subject is suitable for you. Recite by way of elements only" - thus he should be told. By him too the recitation should be done by way of elements.

Herein, this is the method of recitation by way of attention itself - here a monk: "Head hairs have grown on the skin that stands enveloping the head. They do not know 'we have grown on the skin that stands enveloping the head'; nor does the skin that stands enveloping the head know 'head hairs have grown on me'; these are without consciousness, indeterminate, empty, rigid, extended - this is the earth element," thus he attends. "Body hairs have grown on the skin that envelops the body. They do not know 'we have grown on the skin that envelops the body.' Nor does the skin that envelops the body know 'body hairs have grown on me' - these too are without consciousness. Nails have grown at the tips of the fingers. They do not know 'we have grown on the tips of the fingers.' Nor do the tips of the fingers know 'nails have grown on us.' These too are without consciousness. Teeth have grown on the jawbone. They do not know 'we have grown on the jawbone.' Nor does the jawbone know 'teeth have grown on me.' These too are without consciousness. The skin does not know 'the body is enveloped by me.' Nor does the body know 'I am enveloped by skin.' This too is without consciousness. The flesh does not know 'the body is smeared by me.' Nor does the body know 'I am smeared with flesh.' This too is without consciousness. The sinews do not know 'I stand having bound together the mass of bones.' Nor does the mass of bones know 'I am bound by the network of sinews.' This too is without consciousness.

The skull bone does not know 'I am established on the neck bone.' Nor does the neck bone know 'the skull bone is established on me.' The neck bone does not know 'I stand on the spine.' The spinal bone, the hip bone, the thigh bone, the shin bone, the ankle bone does not know 'I am established on the heel bone.' Nor does the heel bone know 'I stand having lifted up the ankle bone' etc. the neck bone does not know 'I stand having lifted up the skull bone.'

The bones stand in sequence upon their ends,
Held together by many joints, by no one;
Bound by sinews, driven on by ageing,

Without consciousness, resembling a log of wood.

'This too is without consciousness. Bone marrow; kidneys, etc. brain - without consciousness, indeterminate, empty, rigid, extended - is the earth element,' thus he contemplates. 'Bile, phlegm, etc. urine - without consciousness, indeterminate, empty, in a fluid state - is the water element,' thus he contemplates.

For one comprehending these two great elements, the fire element predominant in the stomach becomes evident, and the wind element predominant at the nose becomes evident. For one comprehending these four great elements, derived matter becomes evident. Great elements are delimited by derived matter, and derived matter by great elements. Just as sunshine is delimited by shade, and shade by sunshine; even so, great elements are delimited by derived matter, and derived matter by great elements. Then, for one comprehending the aggregate of matter thus: 'The four great elements and the twenty-three kinds of derived matter constitute the aggregate of matter,' the immaterial aggregates become evident by way of the sense-base doors. Thus the comprehension of materiality and immateriality constitutes the five aggregates, the five aggregates constitute the twelve sense bases, the twelve sense bases constitute the eighteen elements - so, as though splitting a twin palm trunk, he divides into two portions and defines mentality-materiality by way of aggregates, sense bases, and elements.

He, investigating thus: 'This mentality-materiality has not arisen without cause, not without conditions; it has arisen with cause, with conditions. What then is its cause? What then is its condition?' - and having defined its conditions thus: 'Conditioned by ignorance, conditioned by craving, conditioned by kamma, and conditioned by nutriment,' he determines: 'In the past too there were both conditions and states arisen from conditions, in the future too and at present too there are both conditions and states arisen from conditions; beyond that there is no being or person, it is merely a heap of sheer activities' - thus he crosses over doubt regarding the three periods of time. This is the insight-discernment of activities called full understanding by knowing.

For a monk who stands having thus discerned activities, his roots have descended into the dispensation of the Possessor of the Ten Powers, he has gained a foothold, he is called a lesser stream-enterer, one with a fixed destiny. Having obtained suitable climate, suitable companions, suitable food, and suitable hearing of the Dhamma, seated in one sitting, in one cross-legged posture, applying the three characteristics and comprehending activities in the sequence of insight, he attains arahantship - this is the conclusion up to arahantship for a monk who has entered by way of elements.

But for one to whom it appears neither by way of colour, nor by way of repulsiveness, nor by way of emptiness, he should not abandon the meditation subject and sit idle thinking 'it does not appear to me'; rather, he should apply effort in the contemplation of the parts alone. The elders of old, it is said, declared: 'The contemplation of the parts alone is the standard.' Thus, for one repeatedly reciting by way of the parts, the parts become familiar. But when do they become familiar?

When, upon merely advertent 'head hairs,' the attention goes and settles on the last part 'brain,' and upon merely advertent 'brain,' the attention comes back and settles on the first part 'head hairs.'

Then, just as for a man with sight looking at a garland of flowers of thirty-two colours strung on a single thread, or stepping back and looking at thirty-two fence posts planted in a row, the flowers of thirty-two colours or the fence posts become evident in sequence - even so the thirty-two parts become manifest; beings moving about, whether animals or humans, do not appear as beings but appear as parts; and food that is eaten or drunk appears as though being placed among the parts.

From the time the parts become well-learned, it will be released through one of the three approaches. The meditation subject presents itself either by way of colour, by way of repulsiveness, or by way of emptiness. Just as a woman wishing to bake cakes bakes whatever she wishes from dough that has been kneaded and set aside, or just as when a water-filled pot placed on level ground is pierced from any direction, water flows out from that very direction; just so, from the time the parts become well-learned, it will be released through one of the three approaches. For one who wishes it, the meditation subject will present itself by way of colour; for one who wishes it, by way of repulsiveness; for one who wishes it, by way of emptiness. This much is called the junction of learning. Monks who, standing at this junction of learning, have attained arahantship are beyond reckoning.

But for one to whom the meditation subject does not present itself at the junction of learning, having taken up the meditation subject, if the dwelling where the teacher resides is suitable, that is good; if not, one should dwell in a suitable place. While dwelling there, one should avoid the eighteen faults of a dwelling and dwell in a lodging endowed with five factors, and one should oneself be endowed with five factors. Then, after the meal, having returned from the alms round, one should enter the night quarters or the day quarters and attend to the meditation subject.

How? At first, one should attend to it in sequence, in the manner stated above, not skipping alternate parts. For one attending in sequence, just as a man stepping rung by rung up a thirty-two-runged ladder, ascending the palace, experiences the benefits of the palace, so too one attending to the meditation subject in sequence as "head hairs, body hairs" does not fall away from the meditation subject and experiences the nine supramundane states, which are similar to the benefits of the palace. And even while attending in sequence, one should attend neither too quickly nor too slowly. For one attending too quickly, although the meditation subject becomes well-learned, it remains unclear. The simile for this has been stated above.

For one attending too slowly, the meditation subject does not reach completion; one has to fall back midway. Just as a man who, having girded his loins in the evening, set out on a three-league journey, from the place of departure onwards, seeing cool shade, rests; seeing a pleasant sandy ground, stretches his back; seeing a forest pond, drinks water and bathes; seeing a mountain, climbs it and views the mountain scenery - him, midway, a lion or a tiger or a leopard kills, or robbers plunder and kill; just so, for one attending too slowly, the meditation subject does not reach completion; one has to fall back midway.

Therefore, neither too quickly nor too slowly, one should attend to it thirty times a

day; ten times in the early morning, ten times at midday, ten times in the evening, the recitation should be done; not to do it is not proper. Just as, having risen early in the morning, not to wash one's face is not proper, not to eat hard food and soft food is not proper; yet that might be proper; but this alone is absolutely not proper not to do; one who does it takes hold of a great benefit. Just as a man has three fields; one field yields eight measures, one sixteen, one thirty-two; being unable to tend all three fields, he should abandon two and tend only the one yielding thirty-two measures; right there the ploughing, sowing, weeding and so forth should be done; that very field will give him the yield of the other two as well; just so, even abandoning the remaining tasks such as face-washing, the work should be done right here; not to do it is not proper. One who does it takes hold of a great benefit - by this much, the middle way of practice has been described.

Even by one who has practised thus, distraction should be warded off. For when one has abandoned the meditation subject and the mind goes to distraction externally, one falls away from the meditation subject and is unable to overcome the danger of the round of existence. Just as a man, having settled a loan with a thousand in interest and obtained the profit, set out on a journey, and climbing upon a single-plank log bridge stretched over a deep mountain gorge infested with crocodiles, sharks, and ogres, going along, abandoning his footstep and looking here and there, falls down and becomes food for crocodiles and the like - even so, this one too, having abandoned the meditation subject, when his own mind goes to distraction externally, falls away from the meditation subject and is unable to overcome the danger of the round of existence.

Herein this is the comparison of the simile - Just as the time when the man settled the loan with a thousand in interest and obtained the profit, so is the time when this monk learned the meditation subject in the presence of the teacher; just as the deep mountain gorge in between, so is the round of existence; just as the time of being bitten by crocodiles and the like, so are the great sufferings rooted in the round of existence; just as the single-plank log bridge, so is this monk's path of recitation; just as the time when that man, having climbed upon the single-plank log bridge, abandoning his footstep and looking here and there, fell down and reached the state of becoming food for crocodiles and the like - so should be understood the inability of this monk, having abandoned the meditation subject, with mind distracted externally, having fallen away from the meditation subject, to overcome the danger of the round of existence.

Therefore, head hairs should be attended to. Having attended to head hairs, having warded off the distraction of the arisen mind externally, with a pure mind itself one should attend to "body hairs, nails, teeth, skin." One attending thus does not fall away from the meditation subject and overcomes the danger of the round of existence. But the simile here should be understood by reversing that very same one. Just as a skilful man, having settled a loan with a thousand in interest and obtained the profit, climbing upon the log bridge, arranging his lower and upper garments, making his body stiff with the element of earth, and crossing safely to the other bank - so should be understood the overcoming of the danger of the round of existence without falling

away from the meditation subject by a skilful monk who, having attended to head hairs, having warded off the distraction of the arisen mind externally, with a pure mind itself attends to "body hairs, nails, teeth, skin."

Even by one warding off distraction externally thus, one should attend by transcending the concept in the manner stated above. Having relinquished the concept "head hairs, body hairs," mindfulness should be established as "repulsive, repulsive." But at first it does not appear as repulsive. As long as it does not appear, the concept should not be relinquished. When it appears, then having relinquished the concept, one should attend to it as "repulsive." And by one doing so, repulsiveness should be attended to in five ways in the manner stated above. For in the skin pentad, the fivefold repulsiveness is obtained by way of colour, shape, odour, source, and location. In the remaining ones too, whatever is obtained, attention should be directed by way of that.

Therein, the five parts beginning with head hairs have come to be reckoned as the sign of beauty, the basis for lust, and a desirable object. Whatever beings are lustful, all of them become lustful regarding these five parts. But this monk reaches absorption with "repulsive" regarding that which is the place of lust for the multitude. From the attainment of absorption therein onwards, he reaches absorption in the remaining ones without difficulty.

Herein this is the simile - Just as a skilful archer, having pleased the king and obtained a choice village yielding a hundred thousand, going there armed with five weapons, seeing thirty-two bandits along the way, would slay the five bandit chiefs among them; from the time of their slaying, not even two of them would take the same road; thus should this be seen. Just as the time when the archer pleased the king and obtained the choice village, so is the time when this monk, having learned the meditation subject in the presence of the teacher, stood ready; just as the thirty-two bandits, so are the thirty-two parts; just as the five bandit chiefs, so are the five beginning with head hairs; just as the time of slaying the bandit chiefs, so is the time when this monk reached absorption with "repulsive" regarding the skin pentad, which is the place of lust for all beings; just as the time when the remaining bandits fled by a mere blow of the hand, so should be understood the attainment of absorption in the remaining parts without difficulty.

And while thus transcending the concept, attention should be directed by way of gradual releasing - while attending to head hairs, one should, still keeping regard for head hairs, send mindfulness to body hairs. As long as body hairs do not become manifest, one should attend as 'head hairs, head hairs.' But when body hairs become manifest, then having released head hairs, mindfulness should be established on body hairs. In the same way, attention should be directed to nails and so on as well.

Herein this is the simile - just as a leech, when moving, does not release the place grasped by its tail at the back until it obtains a foothold in front; but when it obtains a foothold in front, it lifts its tail and places it at the place grasped by its mouth; just so, while attending to head hairs, one should, still keeping regard for head hairs, send mindfulness to body hairs. As long as body hairs do not become manifest, one should

attend as 'head hairs, head hairs.' When body hairs become manifest, then having released head hairs, mindfulness should be established on body hairs. In the same way, attention should be directed to nails and so on as well.

While directing it thus, the skill in attention that has been stated as leading to absorption should be accomplished. How? For this meditation subject of absorption, when one attends to it, reaches absorption; but at first it does not become manifest; for the mind, which has been nurtured in the beginningless round of rebirth and in various objects, when one merely adverts as 'head hairs,' goes following the flow of recitation and settles on brain. When one merely adverts as 'brain,' it comes back following the flow of recitation and settles on head hairs. But as one attends again and again, each particular part becomes manifest. Mindfulness, even while remaining with concentration, proceeds. Therefore, whichever part becomes more manifest, therein one should make double effort and bring about absorption. Thus, from the time absorption has been reached, one reaches absorption in the remaining parts without difficulty. Therein the simile of the monkey in the palm grove itself applies.

Moreover, herein the connection should be understood thus - in a palm grove of thirty-two palms, a monkey dwells. A hunter wishing to catch it, standing at the base of the palm standing at the end, made a shout. The proud monkey, leaping from palm to palm, stood at the palm at the far end. The hunter went there too and made a shout. The monkey again settled on the former palm in the same way. Being pursued again and again, becoming weary, standing at the base of each palm and rising up at each place where a shout was made, going and going, becoming extremely weary, having firmly grasped the needle of a budding palm leaf of one palm, even when struck by the tip of a bow, it does not flee.

Therein, just as the thirty-two palm trees, so are the thirty-two bodily parts; the mind is like the monkey; the meditator is like the hunter; just as when the hunter, standing at the base of the palm tree, shouts, the proud monkey flees and stands at the end of the last tree - so for one whose mind has been nurtured in the beginningless round of saṃsāra and in various objects, upon merely adverting "head hairs," the attention, following the flow of recitation, goes and settles on the brain; just as when, standing at the end of the last tree, upon being shouted at, the monkey comes back to the first tree - so upon merely adverting "brain," the attention, following the flow of recitation, goes and settles on the head hairs; just as when the monkey, being pursued again and again and becoming weary, rises up at the very place where the shout is made - so for one who attends again and again, as each bodily part becomes manifest, the progression is by establishing and re-establishing mindfulness; just as when the monkey, even when struck by the tip of the bow, does not flee - so whichever bodily part becomes more clearly manifest, by doubling the attention on that, one reaches absorption.

Therein, from the time absorption is reached, one will reach absorption in the remaining bodily parts without difficulty. Therefore, one should again and again advert to and bring to mind "repulsive, repulsive," and it should be made the object of applied thought and sustained thought. For one doing thus, the four aggregates have repulsiveness as their object, and one reaches absorption. The preliminary-stage mental states, reckoned as preparatory and access, are with applied thought and sustained thought - all this is the same as stated above. However, for one attending

to a single bodily part, only one first meditative absorption arises. For one attending to each separately, thirty-two first meditative absorptions arise. The question-topic taken by the hand is well known indeed.

"He that sign" means that monk, that meditation sign. "Practises" means frequents, resorts to. "Develops" means increases. "Cultivates" means does it again and again. "Well established he defines" means he makes it well determined. "He focuses the mind on the external body" means having done thus, he focuses, places, and directs his own mind on the body of another externally.

"There are in that body" means there are in his body. "He focuses the mind on the internal-external body" means at times he directs the mind to his own body, at times to the bodies of others. "There are in the body" - this is said because neither exclusively one's own body nor exclusively another's body is intended. Here, however, for one performing the preliminary practice of "repulsive" on one's own living body, both absorption and access arise. For one attending to "repulsive" on another's living body, neither absorption arises nor access. But is it not the case that in the ten kinds of foulness both of these arise? Yes, they arise. For those are established in the category of the non-clung-to. Therefore, therein both absorption and access arise. This, however, is established in the category of the clung-to. Therefore, here both of these do not arise. But it should be understood that the contemplation of foulness constitutes the development of insight. What is taught in this section? Calm and insight are taught.

Now here the following miscellaneous matters common to all attention should be understood. For regarding these -

By sign, by characteristic, by element, and by voidness;
By aggregate and so on, the determination of head hairs and the rest should be understood.

Therein, 'by sign': in the thirty-two aspects there are one hundred and sixty signs, by means of which the meditator comprehends the thirty-two aspects by parts, that is to say - For head-hair there are five signs - the sign of colour, the sign of shape, the sign of direction, the sign of location, and the sign of delimitation. The same method applies to body hairs and the rest as well.

'By characteristic': in the thirty-two aspects there are one hundred and twenty-eight characteristics, by means of which the meditator attends to the thirty-two aspects by characteristic, that is to say - in head hairs there are four characteristics: the characteristic of hardness, the characteristic of cohesion, the characteristic of heat, and the characteristic of distension. The same method applies to body hairs and the rest as well.

'By element': in the thirty-two aspects, among the elements stated as "this person, monk, consists of four elements," there are one hundred and twenty-eight elements, by means of which the meditator comprehends the thirty-two aspects by element, that is to say - in head hairs, hardness is the earth element, cohesion is the water element, heat is the fire element, and distension is the air element - thus there are four elements. The same method applies to body hairs and the rest as well.

'By voidness': in the thirty-two aspects there are ninety-six voidnesses, by means of which the meditator contemplates with insight the thirty-two aspects as void, that is to say - head hairs are void of self, or of what belongs to self, or of permanence, or of stability, or of eternality, or of a nature not subject to change. In head hairs, to begin with, there are three voidnesses: voidness of self, voidness of what belongs to self, and voidness of permanent nature. The same method applies to body hairs and the rest as well.

'By aggregate and so on': when the thirty-two aspects beginning with head hairs are comprehended by way of aggregates and so on, the determination here should be understood by the method of: how many aggregates are head hairs, how many sense bases, how many elements, how many truths, how many foundations of mindfulness, and so on.

357. Having thus shown contemplation of the body in detail in three ways according to the classification of internal and so forth, now, in order to analyse and show the terms "one who contemplates the body dwells, ardent, clearly comprehending" and so forth, the passage beginning with "observer" and so forth has been commenced. Therein, in order to show that observation by which one is called "one who contemplates the body," the question "therein, what is observation?" is asked. "Whatever wisdom, understanding" and so forth is stated. The same method applies to "ardent" and so forth as well.

Therein, "wisdom, understanding" and so forth should be understood in the same manner as stated below in the commentary on the section on arising of consciousness. "Endowed" and so forth are all synonyms of one another. Furthermore, "endowed" is by way of repeated practice; "fully endowed" means well endowed by way of development. The same method applies also to the two pairs "approached, fully approached" and "attained, accomplished." However, "possessed of" is by way of frequent practice - thus the connection here should be understood. The same method applies also to "endowed with this ardour" and so forth.

Regarding the term "dwells," without asking the question "therein, what is dwelling?", teaching by way of a teaching established upon a person, he stated "moves about" and so forth. Its meaning is - One moves about by being possessed of one or another of the four postures. One carries on by means of the functioning of the bodily vehicle through those four postures. One maintains by warding off the suffering of one posture through another posture, thus protecting the body by way of long endurance. One keeps going by not remaining fixed in one posture but by adopting all postures. One sustains by sustaining the body in various ways through various postures. One conducts oneself by carrying on for a long period of time. One dwells by cutting off one posture with another posture, thereby sustaining life.

362. "That same body is the world" means that the very body in which one dwells contemplating the body is the world in the sense of breaking apart and disintegrating. Since, however, the covetousness and displeasure that are abandoned in regard to the body are also abandoned in regard to feeling and so forth, therefore it is said "the five aggregates of clinging are also the world".

Regarding "calmed" and so forth: "calmed" means stilled by way of cessation. "Appeased" means quietened through development. "Allayed" means by way of the

subsiding of non-occurrence through full understanding of the basis. "Passed away" means having gone to the end reckoned as cessation. "Completely passed away" means having gone to the end exceedingly, because of the warding off of repeated arising. "Applied" means destroyed; the meaning is also "established in non-occurrence". "Thoroughly applied" means well destroyed; the meaning is also "established exceedingly in non-occurrence". "Dried up" means dried up in such a way that they no longer flow in again. "Completely dried up" means thoroughly dried up; the meaning is "made to wither". "Put an end to" means made with their end gone. Herein, by contemplation through dwelling on the meditation subject, there is the maintenance of the body for the meditation practitioner; by ardour, there is right striving; by mindfulness and clear comprehension, there is the means of maintaining the meditation subject. Or it should be understood that by mindfulness, tranquillity is obtained through contemplation of the body; by clear comprehension, insight; and by the removal of covetousness and displeasure, the fruit of development is stated.

The Commentary on the Exposition of Contemplation of the Body is finished.

Commentary on the Detailed Exposition of Contemplation of Feeling

363. In the exposition of the contemplation of feelings too, what is similar to what was stated above should be understood in the same manner as stated. Regarding "when feeling a pleasant feeling" and so forth, "pleasant feeling" means: when feeling a pleasant feeling, whether bodily or mental, one understands "I feel a pleasant feeling" - this is the meaning. Therein, granted, even infants lying on their backs, when feeling pleasure at the time of drinking breast milk and so forth, understand "we feel a pleasant feeling"; however, this was not stated with reference to such a kind of knowing. For such a kind of knowing does not abandon the notion of a being, does not remove the perception of a being, and is neither a meditation subject nor the development of the foundations of mindfulness. But this monk's knowing abandons the notion of a being, removes the perception of a being, and is both a meditation subject and the development of the foundations of mindfulness. This was stated with reference to clearly comprehending feeling thus: "Who feels this? Whose feeling is it? What is the cause of feeling?"

Therein, who feels? No being or person whatsoever feels. Whose feeling is it? It is the feeling of no being or person whatsoever. What is the cause of feeling? This feeling has its base and object as cause. Therefore he thus understands - "Having made this or that base of pleasure and so forth as object, it is feeling itself that feels; but dependent on that occurrence of feeling, 'I feel' is merely a conventional expression." Thus, observing that having made the base as object it is feeling itself that feels, he should be understood as one who understands "he feels a pleasant feeling" - like a certain elder at Cittalapabbata.

It is said that the elder, during a time of illness, groaning due to severe pain, was turning over again and again. A certain young monk said to him: "Which part of your body hurts, venerable sir?" "Friend, there is no particular place that hurts; having made the base as object, it is feeling itself that feels." "From the time of knowing thus, is it not proper to endure, venerable sir?" "I shall endure, friend." "Endurance, venerable sir, is better." The elder consented. The wind split him right up to the heart. The intestines on the bed became heaped up. The elder showed them to the young

monk: "Is this much endurance sufficient, friend?" The young monk remained silent. The elder, having yoked energy and concentration together, having attained arahantship together with the analytical knowledges, becoming one who attains the goal simultaneously, attained final nibbāna.

And just as with pleasant, so with unpleasant, etc. when feeling a spiritual neither-unpleasant-nor-pleasant feeling, he understands: "I feel a spiritual neither-unpleasant-nor-pleasant feeling." Thus the Blessed One, having spoken about the material meditation subject, when speaking about the immaterial meditation subject, spoke by way of feeling. For the meditation subject is twofold - the material meditation subject and the immaterial meditation subject; this itself is also called the comprehension of materiality and the comprehension of immateriality. Therein, the Blessed One, when speaking about the material meditation subject, taught the defining of the four elements by way of brief attention or by way of detailed attention. Both of those have been shown in every respect in the Visuddhimagga itself.

But when teaching the immaterial meditation subject, he mostly taught it by way of feeling. For the approach to the immaterial meditation subject is threefold - by way of contact, by way of feeling, and by way of consciousness. How? For a certain person, when the material meditation subject has been comprehended either in brief or in detail, the first striking upon of consciousness and mental factors on that object - contact arising while touching that object - is obvious. For a certain person, feeling arising while experiencing that object is obvious. For a certain person, consciousness arising while cognising that object, having comprehended it, is obvious.

Therein, for one to whom contact becomes manifest, he too comprehends the group of five with contact as the fifth, thinking: "Not merely contact alone arises; together with it, feeling also arises experiencing that very same object, perception also arises recognising, volition also arises intending, and consciousness also arises cognising" - thus he comprehends the group of five with contact as the fifth. For one to whom feeling becomes manifest, he too comprehends the group of five with contact as the fifth, thinking: "Not merely feeling alone arises; together with it, contact also arises touching that very same object, perception also arises recognising, volition also arises intending, and consciousness also arises cognising" - thus he comprehends the group of five with contact as the fifth. For one to whom consciousness becomes manifest, he too comprehends the group of five with contact as the fifth, thinking: "Not merely consciousness alone arises; together with it, contact also arises touching that very same object, feeling also arises experiencing, perception also arises recognising, and volition also arises intending" - thus he comprehends the group of five with contact as the fifth.

He, reflecting "Upon what are these states with contact as the fifth dependent?", understands "They are dependent upon a base." The base means the body produced by kamma; with reference to which it was said: "And this consciousness of mine is supported here, bound here." That, in meaning, is the primary elements and derivative materiality. Thus herein he sees just mentality-materiality: the base is materiality, and the group of five with contact as the fifth is mentality. And here materiality is the aggregate of matter, mentality is the four immaterial aggregates - thus it is merely the five aggregates. For there are no five aggregates apart from mentality-materiality, nor is there mentality-materiality apart from the five

aggregates.

He, investigating "What is the cause of these five aggregates?", sees "They have ignorance and so forth as their cause"; then this is both condition and what is conditionally arisen; there is no other being or person; it is merely a heap of sheer activities - thus, applying the three characteristics by way of mentality-materiality together with their conditions, he goes about contemplating "impermanent, suffering, not-self" in the sequence of insight. He, hoping for penetration thinking "today, today", on such a day, having obtained suitability of climate, suitability of person, suitability of food, or suitability of hearing the Dhamma, seated in a single cross-legged posture, bringing insight to its culmination, becomes established in arahantship. Thus for all three of these persons, the meditation subject has been taught up to arahantship.

But here the Blessed One, when speaking about the immaterial meditation subject, spoke by way of feeling. For when it is taught by way of contact or by way of consciousness, it is not evident; it appears as though in darkness. But by way of feeling it becomes obvious. Why? Because of the obviousness of the arising of feelings. For the arising of pleasant and unpleasant feelings is obvious. When pleasure arises, agitating the entire body, pressing upon it, pervading it, suffusing it - as if making one eat butter washed a hundred times, as if anointing one with oil refined a hundred times, as if quenching a burning heat with a thousand pots of water - "Oh, what pleasure! Oh, what pleasure!" It arises whilst causing one to utter such words. When pain arises, agitating the entire body, pressing upon it, pervading it, suffusing it - as if inserting a heated ploughshare, as if pouring molten copper over one, as if throwing a bundle of blazing torches into a forest of dry grass and trees - "Oh, what pain! Oh, what pain!" It arises whilst causing one to cry out deliriously. Thus the arising of pleasant and unpleasant feelings is obvious.

But neither-unpleasant-nor-pleasant feeling is difficult to illustrate, obscure, and indistinct. It becomes obvious to one who grasps it by the method that, upon the disappearance of happiness and suffering, by way of rejecting the pleasant and the unpleasant, it has become of a neutral character - this is neither-unpleasant-nor-pleasant feeling. Like what? A deer hunter, following the track of a deer that has fled by climbing over a flat rock in between, seeing footprints on the near side and the far side of the flat rock but not seeing any in the middle, knows by method: "It climbed up from here, it descended from there; it must have gone across the middle of the flat rock by this route." Thus, just as the footprint at the place of ascent, the arising of pleasant feeling is manifest; just as the footprint at the place of descent, the arising of unpleasant feeling is manifest. Just as the apprehension by method "It climbed up from here, it descended from there, it went across the middle thus," so it becomes evident to one who apprehends by method that it is neither-unpleasant-nor-pleasant feeling that has assumed a neutral character by way of the exclusion of the agreeable and the disagreeable upon the departure of pleasure and pain.

Thus the Blessed One, having first taught the material meditation subject, when subsequently teaching the immaterial meditation subject, showed it by separating it out by way of feeling; and not only here does he show it thus, but in the *Dīgha Nikāya* in the *Mahānidāna*, the *Sakkapañha*, the *Mahāsatiṭṭhāna*, in the *Majjhima Nikāya* in the *Satipaṭṭhāna* and the *Cūḷatanhāsāṅkhaya*, the *Mahātanhāsāṅkhaya*, the

Cūḷavedalla, the Mahāvedalla, the Raṭṭhapāla Sutta, the Māgaṇḍiya Sutta, the Dhātuviḥāṅga, the Āneñjasappāya, in the Saṃyutta Nikāya in the Cūḷanidāna Sutta, the Rukkhūpama, the Parivīmaṃsana Sutta, and the entire Vedanāsaṃyutta - thus in numerous suttas, having first taught the material meditation subject, he subsequently showed the immaterial meditation subject by separating it out by way of feeling. And just as in those various places, so too in this Satipaṭṭhāna Vibhaṅga, having first taught the material meditation subject, he subsequently showed the immaterial meditation subject by separating it out by way of feeling.

Therein, in "a pleasant feeling" and so on, this is yet another method of understanding - "He understands 'I feel a pleasant feeling'" means that at the moment of pleasant feeling, owing to the absence of unpleasant feeling, while feeling a pleasant feeling he understands "I feel a pleasant feeling." Thereby, since the unpleasant feeling that formerly existed is now absent, and since this pleasant feeling was absent before this, he is fully aware thus: "Feeling is indeed impermanent, unstable, and of a nature to change." And this too was said by the Blessed One -

"At the time, Aggivessana, when one feels a pleasant feeling, at that time one does not feel an unpleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only a pleasant feeling. At the time, Aggivessana, when unpleasant, etc. When one feels a neither-unpleasant-nor-pleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel an unpleasant feeling; at that time one feels only a neither-unpleasant-nor-pleasant feeling. Pleasant feeling too, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to decay, subject to fading away, subject to cessation. Unpleasant feeling indeed, etc. Neither-unpleasant-nor-pleasant feeling too, Aggivessana, is impermanent, conditioned, etc. Having the nature of cessation. Seeing thus, Aggivessana, the learned noble disciple becomes disenchanted with pleasant feeling, becomes disenchanted with unpleasant feeling, becomes disenchanted with neither-unpleasant-nor-pleasant feeling; being disenchanted, he becomes dispassionate; through dispassion he is liberated; when liberated, there is the knowledge 'It is liberated'; He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more of this state of being.'"

In the passage beginning with "or carnal pleasant," carnal pleasant means the six feelings of joy connected with the household life, dependent on the bait of the five strands of sensual pleasure; spiritual pleasant means the six feelings of joy connected with renunciation; carnal unpleasant means the six feelings of displeasure connected with the household life; spiritual unpleasant means the six feelings of displeasure connected with renunciation; carnal neither-unpleasant-nor-pleasant means the six feelings of equanimity connected with the household life; spiritual neither-unpleasant-nor-pleasant means the six feelings of equanimity connected with renunciation. The classification of these has come in the text of the Uparipaṇṇāsa itself. "He that sign" means he that sign of feeling. "In external feelings" means in the feelings of another person. "Feeling a pleasant feeling" means another person feeling a pleasant feeling. "Internally and externally" means he focuses the mind on feelings, at times on his own and at times on another's. In this section, since neither oneself nor another is

determined, therefore, in order to show merely the discernment of feeling, it is said "here a monk, pleasant feeling - pleasant feeling" and so forth. The remainder here is clear in itself. In this section, however, only pure insight is taught.

The Commentary on the Exposition of Contemplation of Feeling is finished.

Commentary on the Detailed Exposition of Contemplation of Mind

365. In the exposition of the contemplation of mind also, what is similar to what was stated above should be understood in the same manner as stated. However, regarding "with lust" and so forth in "a mind with lust": "with lust" means the eightfold consciousness accompanied by greed. "Without lust" means mundane wholesome and indeterminate. But since this is exploration and not a combination of mental factors, therefore here not even in a single term is the supramundane obtained. Since, by virtue of being in the same place as abandonment, they occur together with lust and so forth and are abandoned, therefore they are not included in the two terms, as they are not obtained in the absolute sense. The remaining four unwholesome types of consciousness belong neither to the former term nor to the latter term. "With hate" means the twofold consciousness accompanied by displeasure. "Without hate" means mundane wholesome and indeterminate. The remaining ten unwholesome types of consciousness belong neither to the former term nor to the latter term. "With delusion" is twofold: accompanied by sceptical doubt and accompanied by restlessness. But since delusion arises in all unwholesome states, the remaining ones also apply here. For in this pair indeed, the twelve unwholesome types of consciousness are exhausted. "Without delusion" means mundane wholesome and indeterminate. "Contracted" means beset by sloth and torpor. For this is called a shrunken mind. "Distracted" means accompanied by restlessness. For this is called a scattered mind.

"Exalted" means belonging to the fine-material sphere and the immaterial sphere. "Not exalted" means belonging to the sensual-sphere of existence. "Surpassed" means belonging to the sensual-sphere of existence. "Unsurpassed" means belonging to the fine-material-sphere and immaterial-sphere of existence. Even among those, the surpassed is the fine-material-sphere, and the unsurpassed is only the immaterial-sphere of existence. "Concentrated" means that for which there is either absorption concentration or access concentration. "Unconcentrated" means devoid of both kinds of concentration. "Liberated" means freed through liberation by substitution of opposites and liberation by suppression. "Unliberated" means devoid of both kinds of liberation; for liberation by cutting off, liberation by tranquillisation, and liberation by escape have no occasion here at all. "His mind is with lust" means his mind is with lust. The remainder is clear in meaning since it follows the method stated above. In this section too, only pure insight has been spoken of.

The Commentary on the Exposition of Contemplation of Mind is finished.

Commentary on the Detailed Exposition of Contemplation of Dhammas

Commentary on the Section on Hindrances

367. Since up to this point, in the contemplation of the body only the comprehension of the aggregate of matter has been taught, in the contemplation of feeling only the comprehension of the aggregate of feeling, and in the contemplation of mind only the comprehension of the aggregate of consciousness, now, in order to teach also the comprehension of the aggregates of perception and mental activities under the heading of associated phenomena, showing the contemplation of mental phenomena, he said "And how does a monk" and so forth. Therein, "existing" means found to be present by way of frequent occurrence. "Non-existing" means not found to be present by way of non-occurrence or by way of having been abandoned. "And how" means by whatever cause the arising of sensual desire occurs. "And understands that" means and understands that cause. By this method the meaning should be understood in all terms.

Therein, through unwise attention to the sign of the beautiful, the arising of sensual desire occurs. "Sign of the beautiful" means: the beautiful itself is the sign of the beautiful, and a beautiful object is also the sign of the beautiful. Unwise attention means attention that is not the means, attention that is off the path - attention to what is impermanent as permanent, or to what is suffering as pleasant, or to what is not-self as self, or to what is unbeautiful as beautiful. For one who frequently engages in that therein, sensual desire arises. Therefore the Blessed One said -

"There is, monks, the sign of the beautiful. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire."

But through wise attention to the sign of foulness, its abandoning occurs. The sign of the unbeautiful means: the unbeautiful itself is the sign of the unbeautiful, and an object that is unbeautiful is also the sign of the unbeautiful. Wise attention means attention that is the means, attention that is on the path - attention to what is impermanent as impermanent, or to what is suffering as suffering, or to what is not-self as not-self, or to what is unbeautiful as unbeautiful. For one who frequently engages in that therein, sensual desire is abandoned. Therefore the Blessed One said -

"There is, monks, the sign of foulness. Frequent wise attention thereto - this is the non-nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire."

Furthermore, six factors lead to the abandoning of sensual desire - learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For sensual desire is abandoned even for one who learns the tenfold sign of the unbeautiful, and even for one who develops it; even for one who has closed the doors of the sense faculties; and even for one who is moderate in eating, by the practice of sustaining oneself by drinking water when there is room for four or five morsels. Therefore it was said -

"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

For one who associates with good friends who delight in the development of the foul, such as the Elder Asubhakammika Tissa, sensual desire is abandoned; it is also abandoned through suitable talk based on the ten kinds of foulness while standing, sitting, and so forth. Therefore it was said "six factors lead to the abandoning of sensual desire." But he understands that through the path of arahantship there is the non-arising in the future of sensual desire abandoned by these six factors.

But through unwise attention to the sign of aversion, the arising of anger occurs. Therein, aversion itself is called the sign of aversion; an object of aversion is also the sign of aversion. Unwise attention has the same characteristic everywhere. For one who frequently gives that unwise attention to that sign, anger arises. Therefore the Blessed One said -

"There is, monks, the sign of aversion. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger."

But through wise attention to the liberation of mind through friendliness, its abandoning occurs. Therein, when friendliness is mentioned, both absorption and access are applicable; liberation of mind refers to absorption only. Wise attention has the characteristic already stated. For one who frequently gives that wise attention therein, anger is abandoned. Therefore the Blessed One said -

"There is, monks, the liberation of mind through friendliness. Frequently giving wise attention to them - this is the nutriment for the arising of unarisen ill will, and for the increase and expansion of arisen ill will."

Furthermore, six qualities lead to the abandoning of anger - learning the sign of friendliness, devotion to the development of friendliness, reflection on the ownership of one's actions, frequency of reviewing, good friendship, and suitable talk. For one who learns friendliness by way of any one among the specified, unspecified, and direction-pervading methods, ill will is abandoned. Also for one who develops friendliness by way of the specified, unspecified, and direction-pervading methods. 'Being angry with him, what will you do? Will you be able to destroy his virtue and so forth? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like seizing burning embers, a heated iron bar, excrement, and the like, wishing to strike another. This one too, being angry with you, what will he do? Will he be able to destroy your morality and so on? He has come by his own kamma and will go by his own kamma alone; like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall back upon his own head.' Thus, for one who reflects on the ownership of one's own and another's actions, for one who, having reflected on the ownership of actions of both, stands firm in reviewing, and for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, ill will is abandoned; it is also abandoned through suitable talk based on friendliness while standing, sitting, and so forth. Therefore it was said "six qualities lead to the abandoning of anger." But he understands that through the non-returner's path there is the non-arising in the future of anger abandoned by these six qualities.

Regarding "discontent" and so forth, through unwise attention (ayonisomanasikāra) the arising of sloth and torpor (thinamiddha) occurs. "Discontent" (arati) means a

state of dissatisfaction. Weariness means bodily laziness. "Drowsiness" (vijambhikā) means bodily stretching. Drowsiness after a meal means faintness after a meal, fever after a meal. Sluggishness of mind means the sluggish mode of consciousness. For one who frequently gives unwise attention to these things such as discontent and so on, sloth and torpor arises. Therefore the Blessed One said -

"There are, monks, discontent, laziness, drowsiness, drowsiness after meals, and mental sluggishness. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor."

But through wise attention to the element of instigation and so on, its abandoning occurs. The element of instigation means the energy of initial instigation. The element of persistence means that which is stronger than that, because of having emerged from idleness. The element of exertion means that which is stronger even than that, because of stepping upon successive stages. For one who frequently gives wise attention to this threefold energy, sloth and torpor is abandoned. Therefore the Blessed One said -

"There is, monks, the element of instigation, the element of persistence, the element of exertion. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor."

Furthermore, six qualities lead to the abandoning of sloth and torpor -grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk. For when one has eaten food that is brought by hand, food that makes one vomit, food that is fitting for the occasion, food that is just sufficient, or food mixed with black grains, and sits in the place for night or day practice doing the ascetic's duty, sloth and torpor comes descending upon one like a great elephant. But for a monk who is accustomed to sustaining himself by leaving room for four or five morsels and drinking water, that does not occur - thus, even for one who recognises the sign of overeating, sloth and torpor is abandoned. Even for one who changes to a different posture from that in which sloth and torpor descends upon him, even for one who attends to moonlight, lamplight, or torchlight at night and to sunlight during the day, even for one who dwells in the open air, even for one who associates with spiritual friends who have abandoned sloth and torpor such as the Elder Mahākassapa, sloth and torpor is abandoned; it is also abandoned through suitable conversation based on the ascetic practices (dhutaṅga) while standing, sitting, and so forth. Therefore it was said "six qualities lead to the abandoning of sloth and torpor." And he understands that through these six qualities, for abandoned sloth and torpor, there is non-arising in the future by the path of arahantship.

Through unwise attention to non-appeasement of mind, the arising of restlessness and remorse occurs. "Non-tranquillity" (avūpasamo) means the condition of being unsettled; this is, in meaning, restlessness and remorse itself. Therein, for one who frequently engages in unwise attention, restlessness and remorse arises. Therefore the Blessed One said -

"There is, monks, non-appeasement of mind. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse."

But through wise attention to appeasement of mind, which is termed concentration, its abandoning occurs. Therefore the Blessed One said -

"There is, monks, appeasement of mind. Frequently giving wise attention to them - this is the non-nutriment for the arising of unarisen restlessness and remorse, and for the increase and expansion of arisen restlessness and remorse."

Furthermore, six qualities lead to the abandoning of restlessness and remorse -great learning, being given to questioning, knowledge of what is established in the monastic discipline, association with elders, good friendship, and suitable talk. For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned. Restlessness and remorse is also abandoned in one who frequently inquires about what is allowable and what is not allowable, in one who is familiar through mastery of practice in the Vinaya regulations, in one who approaches senior elder monks, and in one who associates with good friends who are bearers of the Vinaya such as the Elder Upāli. It is also abandoned through suitable conversation based on what is allowable and not allowable while standing, sitting, and so forth. Therefore it was said "six qualities lead to the abandoning of restlessness and remorse." And when restlessness and remorse have been abandoned through these six qualities, he understands that there is non-arising in the future of restlessness by the path of arahantship, and of remorse by the path of non-returning.

Through unwise attention to mental states that are grounds for sceptical doubt, the arising of sceptical doubt occurs. Mental states that are grounds for sceptical doubt are called so because, being the cause of sceptical doubt again and again, they are just sceptical doubt itself. Therein, for one who frequently engages in unwise attention, sceptical doubt arises. Therefore the Blessed One said -

"There are, monks, things that are grounds for sceptical doubt. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt."

However, its abandoning occurs through wise attention to wholesome and other things. Therefore the Blessed One said -

"There are, monks, wholesome and unwholesome things, blameworthy and blameless things, inferior and superior things, things that have counterparts in the dark and the bright. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen sceptical doubt, and for the increase and expansion of arisen sceptical doubt."

Furthermore, six qualities lead to the abandoning of sceptical doubt -great learning, being given to questioning, knowledge of what is established in the monastic discipline, abundance of decision, good friendship, and suitable talk. For through great learning, even one or etc. sceptical doubt is abandoned in one who learns five Nikāyas both in text and in meaning. Sceptical doubt is also abandoned in one who

frequently inquires concerning the Three Jewels, in one who has attained mastery of practice in the Vinaya, in one who has abundance of resolution, which is termed confident faith in the Three Jewels, and in one who associates with good friends such as the Elder Vakkali who are devoted to faith. It is also abandoned through suitable conversation based on the qualities of the Three Jewels while standing, sitting, and so forth. Therefore it was said "six qualities lead to the abandoning of sceptical doubt." He understands that when sceptical doubt has been abandoned by these six qualities, there is non-arising in the future through the path of stream-entry.

Commentary on the Section on Hindrances.

Commentary on the Section on Factors of Enlightenment

In the section on the enlightenment factors, "present" means existing by way of having been obtained. "Non-existing" means not found to be present by way of non-attainment. But regarding the passages beginning with "how the unarisen," first concerning the enlightenment factor of mindfulness -

"There are, monks, states that are the basis for the enlightenment factor of mindfulness. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, and for the increase, abundance, development, and fulfilment of the arisen enlightenment factor of mindfulness" - thus the arising occurs. Therein, mindfulness itself constitutes the mental states that are grounds for the enlightenment factor of mindfulness. Wise attention is just as already described in its characteristic. For one who frequently engages in that therein, the enlightenment factor of mindfulness arises.

Furthermore, four things conduce to the arising of the enlightenment factor of mindfulness - mindfulness and clear comprehension, avoidance of persons who are lacking in mindfulness, association with persons who are established in mindfulness, and inclination towards that. For through mindfulness and full awareness in the seven occasions of going forward and so on, through avoidance of unmindful persons who are like crows left at food, through association with persons of established mindfulness like the Elder Tissadatta and the Elder Abhaya, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, the enlightenment factor of mindfulness arises. And he understands that for one in whom it has arisen through these four causes, the fulfilment through development occurs by the path of arahantship.

But regarding the enlightenment factor of investigation of phenomena -

"There are, monks, wholesome and unwholesome states, etc. states that have dark and bright counterparts. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, and for the increase, abundance, development, and fulfilment of the arisen enlightenment factor of investigation of phenomena" -

Thus the arising occurs.

Furthermore, seven states conduce to the arising of the investigation-of-states enlightenment factor: questioning, making the basis clear, balancing the faculties, avoidance of persons lacking in wisdom, association with persons possessed of

wisdom, reviewing of the range of profound knowledge, and inclination towards that. Therein, "being given to questioning" means the abundance of questioning based on meaning regarding the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, path factors, meditative absorptions, serenity, and insight. "Making clear the basis" means making the internal and external bases clear. For when his hair, nails, and body hair are long, or when the body is afflicted with excessive humours and smeared with sweat and dirt, then the internal basis is unclear, impure. But when the robe is worn out, soiled, and foul-smelling, or the lodging is dirty, then the external basis is unclear, impure. Therefore, the internal basis should be made clear by cutting the hair and so forth, by making the body light through upward purging, downward purging, and the like, and by anointing and bathing. The external basis should be made clear by needlework, washing, dyeing, mending, and so on. For when this internal and external basis is unclear, even the knowledge that arises among the mental states and mental factors is unclear and impure; like the radiance of a lamp flame that has arisen dependent upon impure lamp, bowl, wick, and oil. But when the internal and external basis is clear, even the knowledge that arises among the mental states and mental factors is clear, like the radiance of a lamp flame that has arisen dependent upon pure lamp, bowl, wick, and oil. Therefore it was said "making clear the basis leads to the arising of the enlightenment factor of investigation of phenomena."

The balancing of the spiritual faculties means making the faculties beginning with faith equal in state. If his faith faculty is powerful and the others are weak, then the energy faculty is unable to perform the function of exertion, the mindfulness faculty the function of establishing, the concentration faculty the function of non-distraction, and the wisdom faculty the function of seeing. Therefore that should be reduced either by reviewing the intrinsic nature of phenomena, or by inattention to that by which, when attending, it became powerful. And the story of the Elder Vakkali is an example here. But if the energy faculty is powerful, then the faith faculty is unable to perform the function of decision, nor the others their respective functions. Therefore that should be reduced by the development of tranquillity and so on. In that case too, the story of the Elder Soṇa should be shown. Thus in the remaining ones too, when one is in a powerful state, the inability of the others in their own functions should be understood.

But here, in particular, they praise the equality of faith and wisdom, and of concentration and energy. For one with strong faith but weak wisdom is blindly confident and places confidence in what is without basis. One with strong wisdom but weak faith inclines to the side of craftiness, and like a disease caused by medicine, becomes incurable; having overshot by thinking "wholesome states arise by the mere arising of a mental act," and not performing meritorious deeds such as giving and so forth, he is reborn in hell. But when both are in balance, one places confidence only in what has a basis. When concentration is strong but energy is weak, since concentration is on the side of sloth, sloth overcomes one. When energy is strong but concentration is weak, since energy is on the side of restlessness, restlessness overcomes one. But concentration joined with energy is unable to fall into idleness. Energy joined with concentration is unable to fall into restlessness. Therefore, both of these should be made equal. For through the equality of both, absorption occurs. Furthermore, for one whose work is concentration, even powerful faith is fitting. For

thus, having faith and confidence, he will attain absorption.

But regarding concentration and wisdom, for one whose work is concentration, powerful unified focus is fitting. For thus he attains absorption. For one whose work is insight, powerful wisdom is fitting. For thus he attains the penetration of characteristics. But when both are in balance, absorption arises indeed. But mindfulness is fitting as powerful everywhere. For mindfulness protects the mind from falling into restlessness through the influence of faith, energy, and wisdom, which are on the side of restlessness, and from falling into idleness through concentration, which is on the side of idleness. Therefore, it is desirable everywhere, like salt seasoning in all dishes, and like a minister for all affairs in all the king's duties. Therefore it was said: "Mindfulness has been declared by the Blessed One as needed everywhere. Why? For the mind has mindfulness as its refuge, and mindfulness manifests as protection; without mindfulness, there is no exertion and restraint of the mind."

Avoidance of unwise persons means keeping far away from foolish persons whose wisdom has not plunged into the distinctions of aggregates and so on. Association with wise persons means association with persons endowed with the wisdom of rise and fall that comprehends the characteristics of the fifty phenomena of calmness. Reviewing of the conduct of profound knowledge means reviewing the varieties of profound wisdom that operates regarding the profound aggregates and so on. Inclination towards that means the state of mind slanting, sloping, and inclining towards arousing the enlightenment factor of investigation of phenomena while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

For the enlightenment factor of energy -

"There are, monks, the element of initiative, the element of exertion and the element of endeavour. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of energy, and for the increase, abundance, development and fulfilment of the arisen enlightenment factor of energy."

Thus the arising occurs.

Moreover, eleven things conduce to the arising of the enlightenment factor of energy - reviewing the danger of the realms of misery, seeing the benefits, reviewing the path of progress, honouring the almsfood, reviewing the greatness of the inheritance, reviewing the greatness of the Teacher, reviewing the greatness of birth, reviewing the greatness of fellow practitioners of the holy life, avoidance of lazy persons, association with persons of strenuous energy, and inclination towards that.

Therein, in the hells, even at the time of experiencing great suffering beginning with the five kinds of bondage and torture; in the animal realm, even at the time of being caught by nets, hooks, worms and so forth; even at the time of drawing carts and so forth while being pierced by the blows of goads, thorns and the like; in the realm of hungry ghosts, even at the time of being afflicted by hunger and thirst for many thousands of years, even for an entire interval between Buddhas; among the Kālakañjika asuras, even at the time of experiencing suffering from wind, heat and so

forth with a bodily form consisting of mere bones and skin measuring sixty or eighty hands in height - it is not possible to arouse the enlightenment factor of energy. The enlightenment factor of energy arises even in one who reviews the fear of the lower realms thus: 'This, monk, is the very time for making effort.' 'It is not possible for a lazy person to attain the nine supramundane states; it is possible only for one of aroused energy; this is the benefit of energy' - thus it arises even in one who sees the benefit. 'The path traversed by all Buddhas, Paccekabuddhas and great disciples must be traversed by you; and that cannot be traversed by a lazy person' - thus it arises even in one who reviews the path of progress. 'Those who attend upon you with almsfood and so forth - these people are neither your relatives, nor your slaves and servants, nor do they give you excellent almsfood and so forth depending on you thinking 'we shall live by this'; rather, they give expecting great fruit from their deeds. The Teacher too did not permit requisites for you seeing thus: 'This one, having consumed these requisites, will dwell at ease, devoted to bodily comfort'; rather, those requisites were permitted thus: 'This one, consuming these, having practised the ascetic's duty, will be freed from the suffering of the round.' Now you, dwelling lazily, will not honour that almsfood. For honouring almsfood is only for one of aroused energy' - thus it arises even in one who reviews the honouring of almsfood, as in the case of the Elder Mahāmitta.

The Elder, it is said, dwelt in a place called the Farmer's Rock Cell. And in his village as food resort, a certain great female lay follower, having made the Elder her son, looked after him. She, one day, going to the forest, said to her daughter - "Dear, in such and such a place there is old rice, in such and such a place milk, in such and such a place ghee, in such and such a place treacle. When your brother, the Venerable Mitta, comes, cook rice and give it to him together with milk, ghee and treacle, and you too should eat." "But what will you eat, mother?" "Yesterday I ate the stored food with rice gruel." "What will you eat during the day, mother?" "Having put in vegetable leaves, cook sour gruel with broken rice and set it aside, mother."

The Elder, having put on his robe, just as he was taking out his bowl, having heard that conversation, admonished himself - "It seems the great lay devotee ate her stored food with rice gruel; during the day too she will eat sour porridge made with broken rice and leaves; yet for your sake she indicates old rice and other provisions. Depending on you, she expects neither fields, nor homesteads, nor food, nor clothing; rather, she gives aspiring for the three kinds of prosperity. Will you be able to give her those prosperities, or will you not? This almsfood indeed cannot be eaten by you who are with lust, with hatred, with delusion." Having put the bowl into the bag, having untied the knot, having turned back, having gone to the Kassaka Cave itself, having placed the bowl under the bed and the robe on the robe-rack, having resolved upon energy thus: "Without attaining arahantship I shall not come out," he sat down. Having been a monk who dwelt diligently for a long time, having developed insight, having attained arahantship before the meal itself, like a lotus opening, the great one who had eliminated the mental corruptions sat down making a smile. The deity dwelling in the tree at the entrance of the rock cell -

"Homage to you, thoroughbred among men, homage to you, highest of men;
You whose taints are destroyed, you are worthy of offerings, dear sir."

Having uttered this inspired utterance - "Venerable sir, by giving almsfood to arahants such as you who have entered for alms, elderly women will be freed from suffering," she said.

The Elder, having risen, having opened the door, looking at the time and knowing "it is still morning," taking his bowl and robe, entered the village. The girl too, having prepared the food, sat opening the door and looking out, thinking "now my brother will come, now my brother will come." When the Elder arrived at the house door, she took the bowl and filled it with milk-almsfood mixed with ghee and treacle, and placed it in his hands. The Elder, having given the blessing "may there be happiness," departed. She too stood looking at him.

For the Elder's complexion was then exceedingly pure, his faculties were very clear, and his face shone exceedingly, like a palm fruit released from its binding. The great lay devotee, having come from the forest - "Well, dear, has your brother come?" she asked. She reported all that incident. The lay devotee, knowing "today my son's task as a renunciant has reached its culmination," said: "Your brother, dear, delights in the Buddha's dispensation; he is not discontented."

Great indeed is this inheritance of the Teacher, namely the seven noble treasures. That cannot be obtained by a lazy person. Just as parents make a wayward son an outsider, saying "this one is not our son"; he, upon their passing, does not receive the inheritance; so too a lazy person does not obtain this inheritance of noble treasures; only one with aroused energy obtains it - thus reflecting on the greatness of the inheritance, it arises. "Great indeed is your Teacher. For at the time of your Teacher's taking conception in his mother's womb, at the going forth, at the full enlightenment, at the turning of the Wheel of the Dhamma, at the Twin Miracle, at the descent from the heavenly realm, at the relinquishing of the life-activities, and at the time of final nibbāna, the ten-thousandfold world system trembled. Is it fitting for you, having gone forth in the dispensation of such a Teacher, to be lazy?" - thus reflecting on the greatness of the Teacher too, it arises.

'By birth too, you are now not of lowly birth; born in the Okkāka royal lineage, which has come down through the unbroken lineage of Mahāsammata; a grandson of King Sirisuddhodana the Great and Queen Mahāmāyā; a younger brother of Rāhulabhadda. It is not fitting for one such as you, being a son of the Conqueror, to dwell in indolence' - thus it arises also in one who reflects on the greatness of birth. 'Sāriputta and Moggallāna together with the eighty great disciples penetrated the supramundane dhamma through energy alone. Do you or do you not follow the path of these companions in the holy life?' - thus it arises also in one who reflects on the greatness of companions in the holy life.

It arises also in one who avoids indolent persons who, having filled their bellies, stand like pythons, with bodily and mental energy abandoned; also in one who associates with persons of aroused energy and resolute effort; also in one whose mind inclines, slopes and tends towards the arousing of energy while standing, sitting and so forth. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of rapture -

"There are, monks, states that are the basis for the enlightenment factor of rapture. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of rapture, and for the increase, abundance, development and fulfilment of the arisen enlightenment factor of rapture."

Thus the arising occurs. Therein, rapture itself is called the mental states that are the basis for the enlightenment factor of rapture. The attention that produces it is called wise attention.

Furthermore, eleven states conduce to the arising of the enlightenment factor of rapture - recollection of the Buddha, recollection of the Dhamma, the Community, virtue, generosity and deities, recollection of peace, avoidance of coarse persons, association with refined persons, reflection on confidence-inspiring discourses, and inclination towards that.

For in one who recollects the qualities of the Buddha, the enlightenment factor of rapture arises, pervading the entire body up to access concentration; also in one who recollects the qualities of the Dhamma and the Community; also in one who reflects on the fourfold purification of virtue that has been kept unbroken for a long time; also in a householder who reflects on the ten precepts or the five precepts; also in one who, having given excellent food to companions in the holy life during times of famine and other dangers, reflects on generosity thus: 'Indeed we gave thus'; also in a householder who reflects on gifts given to the virtuous at such a time; also in one who reflects on the presence in oneself of such qualities as those endowed with which deities have attained the state of deities; also in one who reflects that defilements suppressed by attainment do not arise for even sixty or seventy years; also in one who avoids coarse persons who, through disrespectful conduct at the sight of shrines, Bodhi trees and elders, have revealed their coarseness, who are like dust on a donkey's back due to the absence of the moisture of confidence in the Buddha and so forth; also in one who associates with refined persons who have abundant confidence in the Buddha and so forth and are tender-hearted; also in one who reflects on confidence-inspiring discourses that illuminate the qualities of the Triple Gem; also in one whose mind inclines, slopes and tends towards the arousing of rapture while standing, sitting and so forth. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of tranquillity -

"There are, monks, tranquillity of the mental body and tranquillity of mind. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, and for the increase, abundance, development and fulfilment of the arisen enlightenment factor of tranquillity."

Thus the arising occurs. Furthermore, seven states conduce to the arising of the enlightenment factor of tranquillity - partaking of excellent food, partaking of a pleasant climate, partaking of a comfortable posture, application of equanimity, avoidance of persons with an agitated body, association with persons with a tranquil body, and inclination towards that. For tranquillity arises also in one who partakes of excellent, smooth and suitable food; also in one who resorts to a suitable climate among cold and hot seasons and a suitable posture among standing and other postures. But whoever is of the nature of a great man, able to endure all climates and

postures, this was not said with reference to him. For whoever has suitability and unsuitability, it arises for him when, having avoided unsuitable climates and postures, he resorts to suitable ones. The application of equanimity is said to be the reflection on the ownership of kamma of oneself and others; through this application of equanimity it arises. It arises also in one who avoids a person with an agitated body who goes about harassing others with clods, sticks and the like; also in one who associates with a person with a tranquil body whose hands and feet are restrained; also in one whose mind inclines, slopes and tends towards the arousing of tranquillity while standing, sitting and so forth. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of concentration -

"There are, monks, the sign of tranquillity and the sign of non-distraction. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of concentration, and for the increase, abundance, development, and fulfilment of the arisen enlightenment factor of concentration" -

Thus the arising occurs. Therein, serenity itself is the sign of serenity, and in the meaning of non-distraction it is the sign of non-agitation.

Moreover, eleven things conduce to the arising of the enlightenment factor of concentration - making the basis clear, establishing the balance of the faculties, skill in the sign, uplifting the mind on the proper occasion, restraining the mind on the proper occasion, gladdening on the proper occasion, looking on with equanimity on the proper occasion, avoidance of unconcentrated persons, association with concentrated persons, reflection on the meditative absorptions and liberations, and inclination towards that. Therein, making the basis clear and establishing the balance of the faculties should be understood according to the method already stated.

Skilfulness in the sign means skilfulness in apprehending the kasiṇa sign. Uplifting the mind on the proper occasion means: on whatever occasion the mind becomes sluggish due to excessively slack energy and so forth, on that occasion uplifting it by arousing the enlightenment factors of investigation of phenomena, energy, and rapture. Restraining the mind on the proper occasion means: on whatever occasion the mind becomes agitated due to excessively strenuous energy and so forth, on that occasion restraining it by arousing the enlightenment factors of tranquillity, concentration, and equanimity. Gladdening at the right time means: at whatever time the mind is without relish due to sluggishness in the application of wisdom or due to non-attainment of the happiness of peace, at that time one stirs a sense of urgency by reviewing the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present. And by recollecting the virtues of the Triple Gem one generates confidence. This is called gladdening on the proper occasion.

Looking on with equanimity on the proper occasion means: on whatever occasion, based on right practice, the mind is neither sluggish nor agitated nor disinterested, proceeding evenly upon the object, having entered upon the path of tranquillity, then

one does not engage in the tasks of uplifting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. This is called looking on with equanimity on the proper occasion. Avoidance of unconcentrated persons means keeping far away from persons of distracted mind who have not attained either access or absorption. Association with concentrated persons means the association with, companionship with, and attending upon those whose minds are concentrated through either access or absorption. Inclination towards that means the state of mind slanting towards, sloping towards, and inclining towards the sole purpose of producing concentration while standing, sitting, and so on. For indeed, for one who practises thus, this arises. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of equanimity -

"There are, monks, things that are the basis for the enlightenment factor of equanimity. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of equanimity, and for the increase, abundance, development, and fulfilment of the arisen enlightenment factor of equanimity" -

Thus the arising occurs. Therein, equanimity itself is called the mental states that are the basis for the enlightenment factor of equanimity. Moreover, five things conduce to the arising of the enlightenment factor of equanimity - impartiality towards beings, impartiality towards activities, avoidance of persons who cherish beings and activities, association with persons who are impartial towards beings and activities, and inclination towards that.

Therein, one produces impartiality towards beings in two ways -"You, having come by your own kamma, will go by your own kamma alone. This one too, having come by his own kamma, will go by his own kamma alone. Whom do you cherish?" - thus by reflection on the ownership of kamma; and "In the ultimate sense, there is no being whatsoever. So whom do you cherish?" - thus by reflection on the absence of a being. One produces impartiality towards activities in just two ways -"This robe, gradually undergoing change of colour and decay, will become a foot-wiping cloth to be discarded with the tip of a stick. But if it had an owner, he would not allow it to perish thus" - thus by reflection on the state of being ownerless. "This is not lasting, it is only temporary" - thus by reflection on the state of being temporary. And just as with the robe, so the explanation should be made with regard to the bowl and so on too.

As to "avoidance of persons who cherish beings and activities" - herein, a person, whether a householder who has possessive attachment to his own sons, daughters and so forth, or one gone forth who has possessive attachment to his own pupils, those of the same preceptor and so forth, who with his own hands performs their hair-cutting, needle-work, robe-washing, dyeing, bowl-firing and so forth, and who, not seeing them even for a moment, asks "Where is such-and-such a novice? Where is such-and-such a young one?" and looks here and there like a startled deer; and who, even when requested by another for the purpose of hair-cutting and so forth, saying "Please send such-and-such one for a moment," does not give permission, saying "We ourselves do not make him do our own work; you will take him and tire him out" - this one is called one who cherishes beings.

But one who has possessive attachment to robes, bowls, dishes, scissors, staffs and so forth, who does not allow even another's hand to touch them, and who, even when asked for them temporarily, says "Even we ourselves, being possessively attached to this, do not use it; what shall we give to you?" - this one is called one who cherishes activities. But one who is neutral and indifferent regarding both those objects - this one is called one who is impartial towards beings and activities. Thus this enlightenment factor of equanimity arises for one who avoids from afar persons who cherish beings and activities of such a kind, and for one who associates with persons who are impartial towards beings and activities, and for one whose mind inclines, slopes and tends towards arousing it while standing, sitting and so forth. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship. The remainder is of manifest meaning everywhere.

Commentary on the Section on Factors of Enlightenment.

In these two sections too, pure insight alone has been taught. Thus these four establishments of mindfulness are found in the preliminary stage in different consciousnesses. For one comprehends the body with one mind-moment, feeling with another, consciousness with another, and mental phenomena with another; but at the moment of the supramundane path, they are obtained in a single mind-moment alone. For one who has come having comprehended the body from the beginning, the mindfulness associated with insight is called contemplation of the body. The person endowed with that mindfulness is called one who contemplates the body. For one who, having exerted himself in insight, has attained the noble path, the mindfulness associated with the path at the moment of the path is called contemplation of the body. The person endowed with that mindfulness is called one who contemplates the body. Having comprehended feeling... Having comprehended consciousness... For one who has come having comprehended mental phenomena, the mindfulness associated with insight is called contemplation of mental phenomena. The person endowed with that mindfulness is called one who contemplates mental phenomena. For one who, having exerted himself in insight, has attained the noble path, the mindfulness associated with the path at the moment of the path is called contemplation of mental phenomena. The person endowed with that mindfulness is called one who contemplates mental phenomena. Thus far the teaching stands with respect to the person. But with regard to the body, the mindfulness that comprehends the body, through the abandoning of the distortion "beautiful," is accomplished by the path - this is called contemplation of the body. With regard to feeling, the mindfulness that comprehends feeling, through the abandoning of the distortion "pleasant," is accomplished by the path - this is called contemplation of feeling. With regard to consciousness, the mindfulness that comprehends consciousness, through the abandoning of the distortion "permanent," is accomplished by the path - this is called contemplation of consciousness. With regard to mental phenomena, the mindfulness that comprehends mental phenomena, through the abandoning of the distortion "self," is accomplished by the path - this is called contemplation of mental phenomena. Thus the single mindfulness associated

with the path receives four names by virtue of accomplishing four functions. Therefore it was said - "But at the moment of the supramundane path, they are obtained in a single mind-moment alone."

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

374. In the Abhidhamma Classification, since the teaching is undertaken by way of supramundane establishments of mindfulness, just as the textual tradition was established regarding the mundane establishments of mindfulness with the body and so forth as objects, so too, having established it thus, all the establishments of mindfulness such as contemplation of the body and so forth have been set forth by merely showing the outline of the method of teaching as classified in the Dhammasaṅgaṇī.

Therein the differentiation of the method should be understood. How? First, in the contemplation of the body, on the path of stream-entry, in the meditative absorption resolution, there are the plain practice, the plain voidness, the voidness-practice, the plain desireless, and the desireless-practice - in these five cases, by way of two sets each of the fourfold and fivefold methods, there are ten methods. Likewise in the remaining ones, there are two hundred methods in the twenty approaches. Those, multiplied fourfold by the four predominances, become eight hundred. Thus, the plain ones being two hundred and those with predominances being eight hundred, altogether there are one thousand methods. Likewise, with the contemplation of feelings and so forth, and the plain establishment of mindfulness, on the path of stream-entry there are five thousand methods. And just as on the path of stream-entry, so too on the remaining paths - in the wholesome there are twenty thousand methods; but in the resultant, which is threefold of that by the divisions of voidness, desireless, signless and so forth, there are sixty thousand methods. In just this way, the exposition of the Abhidhamma Classification is twofold by way of the description of the establishments of mindfulness of the wholesome and resultant that accomplish their function and those whose function has been accomplished; and tenfold by way of the ten rounds of exposition - five in the wholesome and five in the resultant - by way of contemplation of the body and so forth and by way of the plain; and it is adorned with eighty thousand methods.

3. Commentary on the Questions Section

386. In the question-asking section, the wholesome and other states of the establishments of mindfulness should be understood following the sequence of the canonical text. However, in the object triads, all of these, since they occur with reference to the immeasurable nibbāna, are only of immeasurable object, not of path-object; but by way of conascent condition, they are of path-root; having made either energy or investigation predominant, at the time of path development, they are of path-predominance; since path development with desire or consciousness as predominant cannot be spoken of as path-predominance, at the time of fruition too they cannot be so spoken of; in the past and so forth, they cannot be spoken of even as being of one object; but since nibbāna is an external state, they are called of external object. Thus in this question-asking section, only the produced

supramundane establishments of mindfulness have been spoken of. For by the Perfectly Enlightened One, in the Suttanta analysis alone, the establishments of mindfulness mixed with mundane and supramundane have been spoken of; but in the Abhidhamma analysis and the question-asking sections, only the supramundane. Thus this analysis of the establishments of mindfulness too has been shown by extracting and analysing the three rounds.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

the Commentary on the Analysis of the Foundations of Mindfulness is finished.



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