

Such greed and hatred that can lead to an unhappy rebirth will have been destroyed: she or he is no longer able to accomplish unwholesome kamma of the kind that leads to an unhappy rebirth.

Furthermore, the Stream-Entry Path Knowledge functions as interceptive kamma to cut off all unwholesome kammās (earlier in this life, and in the infinite past) that could mature at death to produce an unhappy rebirth:⁹⁰⁴ either an unwholesome subsequently-effective kamma, or an unwholesome indefinitely-effective kamma. Such kammās will all have lapsed.

Stream Entry is not the end of the training, however. The Stream Enterer is still a trainee (*sekha*),⁹⁰⁵ and The Buddha says she or he must not rest content with Stream Entry: effort must be made in this life to attain Arahantship.²⁸⁵

What is the Stream Enterer's duty? To do as before:²⁸⁶ one must contemplate the five aggregates as devoid of permanence, happiness, self, and beauty. Then when one's *pāramī* mature, one may progress to the second Path Knowledge.

If, however, one dies as a Stream Enterer (*Sot-Āpanna*), only a wholesome kamma will be able to produce rebirth: either in the human world or in a heavenly world. Wherever it be, one must again contemplate the five aggregates as devoid of permanence, happiness, self, and beauty. And one will for sure attain Arahantship within seven lives, either as a human being, deva or Brahma. How soon depends on one's effort and *pāramī*.²⁸⁷

ONCE-RETURN

The second Path Knowledge, the Once-Return Path Knowledge (*Sakad-Āgāmi-Magga-Ñāna*), destroys no defilements, but further weakens the fetters of sensual greed, and hatred. And the Once Returner (*Sakad-Āgāmi*) will for sure attain Arahantship within two lives, either as a human being, deva, or Brahma. How soon depends on her or his effort and *pāramī*.²⁸⁸

Then again, be it in the human world or a heavenly world, the Once Returner's duty is to contemplate formations as devoid of permanence, happiness, self, and beauty. Then when one's *pāramī* mature, one may progress to the third Path Knowledge.

NON-RETURN

The third Path Knowledge, the Non-Return Path Knowledge (*An-Āgāmi-Magga-Ñāna*), destroys any remaining sensual greed (sensual lust), and hatred, including remorse. One is no longer able to engage in sexual conduct, or slander, harsh speech, or ill-will.

The Non-Returner (*An-Āgāmi*) is so called because the Non-Return Path Knowledge functions as interceptive kamma to cut off all kammās (earlier in this life, and in the infinite past) that could mature at death to produce rebirth in the sensual realm: either wholesome subsequently-effective kammās, or wholesome indefinitely-effective kammās. They will all have lapsed. The Non-Returner will never return to the human or sensual deva worlds.

At the death of a Non-Returner, only a *jhāna* kamma will be able to produce rebirth: in the Brahma world. And he⁹⁰⁶ will for sure attain Arahantship as a

⁹⁰⁴ See quotation endnote 56, p.28.

⁹⁰⁵ See also 'Eight Noble Individuals', p.16.

⁹⁰⁶ Brahmās are only male: according to The Buddha, it is impossible for a Brahma to be
(Please see further next page.)

Brahma in a subsequent life. How soon depends on his effort and pāramī.²⁸⁹ And again, his duty is to contemplate formations as devoid of permanence, happiness, self, and beauty. Then when his pāramī mature, he may progress to the fourth Path Knowledge.

ARAHANT

The fourth Path Knowledge, the Arahant Path-Knowledge (*Arahatta-Magga-Nāṇa*), destroys all greed for fine-material- (*rūpa-*), and immaterial existence (*arūpa-bhava*), sloth&torpor (*thina-middha*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*). One is no longer able to engage in prattle or covetousness.²⁹⁰ In short, the Arahant Path-Knowledge has completely destroyed greed (*lobha*), hatred (*dosa*), and delusion (*moha*),⁹⁰⁷ completely destroyed ignorance (*avijjā*) and craving (*taṇhā*).

As we have discussed many times now, for there to be kamma, there needs to be ignorance and craving: without ignorance and craving, there is no kamma. So the Arahant's actions do not produce kamma: neither unwholesome kamma nor wholesome kamma; neither presently-effective-, subsequently-effective-, nor indefinitely-effective kamma. The Arahant's volition is purely functional (*kiriya*).

The Arahant Path-Knowledge functions as interceptive kamma to cut off any remaining kammās that could mature at death to produce any whatsoever kind of rebirth. Such kammās will all have lapsed. At the death of an Arahant, there is no rebirth: anywhere.⁹⁰⁸ Not in the sensual realm, not in the fine-material realm, not in the immaterial realm: and here we must remember that a Buddha is also an Arahant.⁹⁰⁹

THE UNWORKING OF KAMMA

The Arahant is called a non-trainee (*a-sekha*),⁹¹⁰ meaning an adept, because she or he has completed the threefold training: morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). When this training is complete, one's mind is purified of the defilements. That is the Dispensation/Teaching of Buddhas (*Buddhāna Sāsanaṃ*).

The Buddha explains it in a verse:⁹¹¹

*Sabba-pāpassa a-karaṇaṃ, kusalassa upasampadā.
sa-citta-pariyodapanam, etaṃ Buddhāna Sāsanaṃ.
All evil not doing, the wholesome acquiring,
One's mind purifying: this is The Buddhas' Teaching.*

The Buddhas teach one to do no evil. That is morality training: it is wholesome kamma (*kusala kamma*). And The Buddhas teach one to purify one's mind. That is concentration training (*samatha*), and wisdom training (*vipassanā*): concentration is wholesome kamma, and wisdom is wholesome kamma. As we have now

female: see footnote 111, p.40. For why this is so, see footnote 123, p.43.

⁹⁰⁷ The Buddha explains this many times; see, for example, quotations endnotes 33, p.24, and 173, p.245.

⁹⁰⁸ See table '3e: Dependent Origination from Life to Life', p.345.

⁹⁰⁹ Explaining the nine qualities of a Perfectly Self-Enlightened Buddha (*Sammā-Sam-Buddha*), The Buddha gives Arahantship as the very first (e.g. D.II.3 '*Mahā-Parinibbāna-Suttaṃ*' ('The Great-Parinibbāna Sutta')). This quality of His is explained in VsM.vii.125-130 '*Buddh-Ānussati*' ('Buddha Recollection') PP.vii.4-25.

⁹¹⁰ The uneducated ordinary person is in this classification called a neither trainee nor non-trainee (*n'eva-sekha-n-ā-sekha*).

⁹¹¹ DhP.xiv.5 '*Buddha-Vaggo*' ('Chapter on Buddha')

explained many times, the escape from suffering requires that one has accomplished these three types of wholesome kamma over many lives. Then, when one's pāramī mature, one's mind is purified stage by stage by the four Path Knowledges: they are the most powerful of all wholesome kammās, because they destroy all unwholesome and wholesome kammās that are able to produce rebirth. When one's mind is purified by the ultimate Path Knowledge, the Arahant Path-Knowledge, one's actions no longer possess any kammic potency: one's actions are then purely functional (*kiriya*).

Thus, we may say that by accomplishing many wholesome kammās over many lives, eventually one destroys kamma.⁹¹² We may say that by the workings of wholesome kamma, one achieves the unworking of kamma.²⁹¹ Then has one done what needs to be done (*katariṃ karaṇiyariṃ*).

⁹¹² This is why The Buddha says wholesome kamma leads to the end of kamma: see quotation endnote 88, p.234.

5e: The Path Process (*Magga-Vīthi*)*

CONSCIOUSNESS MOMENT <i>Citta-Kkhaṇa</i>	⇒...⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	(After the mental process)
OBJECT <i>Ārammaṇa</i>	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒
CONSCIOUSNESS <i>Citta</i>	Previous Life's Near-Death Object	Impermanence/Suffering/Non-Self Characteristic of Materiality/Mentality‡						The Signless, the Discontinuance, the Unformed, Cessation, NIBBĀNA [⋈]		Previous Life's Near-Death Object
	Life-Continuum <i>Bhavaṅga</i>	Impulsion <i>Javana</i>						Life-Continuum		Life-Continuum
	Past- <i>Atīta</i> ↑ ↓	-Trembling: <i>Calana</i> ↑ ↓	-Arrest <i>Upaccheda</i> ↑ ↓	Mind-Door Adverting <i>Mano-Dvār- Āvajjana</i> ↑ ↓	Preparation <i>Parikkamma</i>	Access <i>Upacāra</i>	Conformity <i>Anuloma</i>	Change-of-Lineage <i>Gotrabhu</i>	1st Fruition <i>Phala</i>	2nd Fruition <i>Phala</i>
	Resultant <i>Vipāka</i>	Kamma						Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>
		Mundane <i>Lokiya</i>						Mundane <i>Lokiya</i>		Mundane <i>Lokiya</i>
		Supramundane <i>Lokuttara</i>						Supramundane <i>Lokuttara</i>		Supramundane <i>Lokuttara</i>

* All details given here are based on Vsm.xxi.760-804 'Sañkhār-Upekkhā-Nāṇa'— 'Anuloma-Nāṇa-Kathā' ('Discussion of the Formations-Equanimity Knowledge' — 'Discussion of the Conformity-Knowledge') PP.xxi.64-134; Vsm.xxii.806-812 'Paṭhama-Magga-Nāṇa-Kathā'— 'Sotāpanna-Puggala-Kathā' ('Discussion of the First Path-Knowledge' —'do. Stream-Enterer Person') PP.xxii.1-21, & DhSA.I.iii.277-358 'Lokuttara-Kusala-Vaṇṇanā' ('Description of the Supramundane Wholesome') E.289-319.

‡ This is insight consciousness (*vipassanā-citta*) which is a sensual-sphere consciousness (*kāṃ-āvacara-citta*). It takes one of the three characteristics of ultimate materiality/mentality of the sensual sphere, or ultimate mentality (*jhāna* mentality) of the fine-material/immaterial sphere. If it is the non-self characteristic, the Path is the Void Liberation (*Suriñāto Vimokkho*); if it is the impermanence characteristic, the Path is the Signless Liberation (*Animitto Vimokkho*); if it is the suffering characteristic, the Path is the Desireless Liberation (*Appanihito Vimokkho*) (Vsm.xxii.802-803/PP.xxi.121-127).
[⋈] The Signless (*Animittam*), Discontinuance (*Appavattam*), Unformed (*Visaṅkhāram*), Cessation (*Nirodham*), NIBBĀNA (*Nibbānam*) (Vsm.xxii.806/PP.xxii.5).

Notes for Table 5e 'The Path Process'

- One consciousness lasts one consciousness moment (*citta-kkhaṇa*), with three stages: arising (*uppāda*) ↑, standing (*thiti*) |, dissolution (*bhāṅga*) ↓.
- Before and after a mental process, arises a number of life-continuum consciousnesses.⁹¹³
- The Stream-Entry Path-Process does not arise on the immaterial plane (See explanation p.174). But the Once-Return-, Non-Return-, and Arahant Path-Process arises on either the sensual-, fine-material-, or immaterial plane.
- Cognition follows a fixed procedure, according to the natural law of the mind (*citta-niyāma*). Thus, the procedure of the Path Process is:⁹¹⁴
 - 1) A mind-door advertent consciousness: it takes the same insight object as the preceding Formations-Equanimity Knowledge.
 - 2-4) Three preparatory impulses with the same object:
 - i) Preparation (*parikamma*)⁹¹⁵
 - ii) Access (*upacāra*)
 - iii) Conformity Knowledge (*anuloma*)

Their repetition prepares the way for transition from insight knowledge with the formed as object to the Path&Fruition Knowledges with the Unformed as object. Thus they may be said to function as preparation for, access to and conformity with the Change of Lineage.
 - 5) Change-of-Lineage Knowledge:⁹¹⁶ it takes Nibbāna as object, and marks the transition of knowledge from the ordinary-person lineage (*puthu-jjana-gotta*) to the Noble lineage (*Ariya-gotta*).
 - 6) Path Knowledge:⁹¹⁷ it takes Nibbāna as object, and is the first arising of the supramundane Noble Eightfold Path in one continuity of mentality-materiality, whereby certain defilements are destroyed: all have been destroyed with the Arahant Path. The Path Consciousness is an absorption consciousness, minimum the first jhāna.^{918/292}
 - 7-10) Two or three Fruition Consciousnesses: they also take Nibbāna as object, and are the direct result of the Path Kamma. With practice, one may enter into the fruition attainment for longer periods of time: up to seven days (See table '5d: The Jhāna-Attainment Process', p.176).

⁹¹³ Life-continuum consciousness: for details, see footnote 305, p.105, and table '5a: Death and Rebirth', p.50.

⁹¹⁴ For a discussion on the maturing of the Formations-Equanimity Knowledge, see footnote 894, p.330. For the mental phenomena of the various process consciousnesses, see 'Mental Phenomena of the Mind-Door Process', p.148.

⁹¹⁵ In one of keen faculties, the preparation consciousness does not arise: there are only three impulses before the Change of Lineage. In that case, three Fruition Consciousnesses arise. (VsM.xxii.811/PP.xxii.16)

⁹¹⁶ Change-of-Lineage Knowledge: it takes Nibbāna as object, but is not supramundane, because it does not destroy defilements. And in preparation to a higher path, it is called cleansing (*vodāna*), because one is in that case already a Noble One.

⁹¹⁷ Path Knowledge: this knowledge's primary result is the Fruition Knowledge. The secondary result is destruction of defilements (VsM.xxii *Ñāṇa-Dassana-Visuddhi-Niddeso* ('Exposition of the Knowledge&Vision Purification' PP.xxii.) See also 'Stream Entry', p.332.

⁹¹⁸ For details, see table '1e Supramundane Resultant Consciousness', p.339.

The Reviewing Knowledges*

After the Fruition Consciousnesses, there is sinking into the life-continuum (*bhavaṅga*). Then, in accordance with the natural law of the mind (*citta-niyāma*), there arise the Reviewing Knowledges (*Paccavekkhāṇa-Nāṇa*). That is five reviews:

- 1) Path Reviewing..... (*Magga-Paccavekkhāṇa*)
- 2) Fruition Reviewing..... (*Phala-Paccavekkhāṇa*)
- 3) Destroyed-Defilements Reviewing..... (*Pahīna-Kilesa Paccavekkhāṇa*)
- 4) Remaining-Defilements Reviewing..... (*Avasiṭṭha-Kilesa Paccavekkhāṇa*)
- 5) Nibbāna Reviewing..... (*Nibbāna-Paccavekkhāṇa*)

All five reviews follow the same procedure, although Nos.3 and 4 (destroyed- and remaining Defilements) may not take place. † An Arahant never reviews the defilements remaining, for in her/his case, all defilements will have been destroyed.

CONSCIOUSNESS MOMENT <i>Citta-Kkhaṇa</i>	⇒...⇒	1⇒	2⇒8⇒	⇒...⇒	1⇒	2⇒8⇒	⇒...⇒	1⇒	2⇒8⇒	⇒...⇒				
OBJECT <i>Ārammaṇa</i>	Previous Life's Near-Death Object	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒	⇒...⇒				
CONSCIOUSNESS <i>Citta</i>	Life-Continuum <i>Bhavaṅga</i> ↑↓	Path Reviewing <i>Magga-Paccavekkhāṇa</i>	Mind-Door Advertising <i>Mano-Dvār</i> <i>Avajjana</i> ↑↓	Seven Impulsions <i>Javana</i> ↑↓	Previous Life's Near-Death Object	Fruition Reviewing <i>Phala-Paccavekkhāṇa</i>	Mind-Door Advertising <i>Mano-Dvār</i> <i>Avajjana</i> ↑↓	Seven Impulsions <i>Javana</i> ↑↓	Previous Life's Near-Death Object	Nibbāna Reviewing <i>Nibbāna-Paccavekkhāṇa</i>	Mind-Door Advertising <i>Mano-Dvār</i> <i>Avajjana</i> ↑↓	Seven Impulsions <i>Javana</i> ↑↓	Previous Life's Near-Death Object	Life-Continuum <i>Bhavaṅga</i> ↑↓

* VSM.xxii.812/PP.xxii.21 (For sutta references, see VSM.xxi.805/PP.xxi.135.)

† Ibid. mentions M.I.ii.4 'Cūḷa-Dukkha-Kkhandha-Suttaṃ' ('The Small Suffering-Aggregate Sutta'). There, one Mahānāma (Once-Returner) does not know why greed-rooted consciousnesses still arise in him: it is because the third and fourth reviewing knowledges have not arisen for him. When discerning mentality, however, one may be able to see which defilements have been destroyed and which remain.

1e: **The Supramundane Resultant Consciousness** (*Lokuttara-Vipāka-Citta*)*

DOOR	FRUITION CONSCIOUSNESS	ASSOCIATED WITH	OBJECT
mind-	1. Stream-Entry	1st supramundane jhāna 2nd supramundane jhāna 3rd supramundane jhāna 4th supramundane jhāna 5th supramundane jhāna	Nibbāna
	2. Once-Return		
	3. Non-Return		
	4. Arahant		

Even though they are the result of wholesome kamma, these types of resultant consciousness are never called wholesome-resultants (*kusala-vipāka*), since that term refers only to the unrooted wholesome resultants: see table, p.62.

FRUITION CONSCIOUSNESS: the Fruition Consciousness is the result of its corresponding and immediately preceding Path Consciousness (*Magga-Citta*): for example, the Stream-Entry Path Consciousness is the supramundane wholesome consciousness, and the Stream-Entry Fruition Consciousness is the corresponding supramundane resultant consciousness. See 'The Path Process' above.

ASSOCIATED WITH: the supramundane resultant consciousnesses arises associated with the mental factors of one of the five jhānas.

1st supramundane jhāna: if the insight knowledge's object is a first-jhāna phenomenon, the Path&Fruition are first supramundane jhāna (eight-factored Path). If the object is a material phenomenon or sensual-sphere mental phenomenon, then even though the object is dissociated from any jhāna factors, the Path&Fruition are associated with the five factors of the first supramundane jhāna, even if one has no previous mundane jhāna.

2nd supramundane jhāna: if the object is a second-jhāna formation, the Path&Fruition are second jhāna with an only seven-factored Path, because there is no application (*vitakka*) (application is a first-jhāna factor, and corresponds to Right Intention (*Sammā Saṅkappa*), a Path factor).

3rd/4th/5th supramundane jhāna: in the same way, if the insight knowledge's object is a third-jhāna formation, the Path&Fruition are third jhāna, etc.

(DhSA.i.277-358 '*Lokuttara-Kusala-Vaṇṇanā*' ('Description of the Supramundane Wholesome') E.289-319). See also quotation, endnote 292, p.353.

When the supramundane consciousnesses are reckoned according to the five jhānas, they make twenty supramundane wholesome consciousnesses and twenty supramundane resultant consciousnesses.

The Buddha ends the second '*Gaddula-Baddha*' sutta explaining how the educated Noble Disciple (*sutavā Ariya-Sāvako*) has done what needs to be done. Let us listen to his explanation.

DONE IS WHAT NEEDS TO BE DONE

You will remember how The Buddha first explained that the educated Noble Disciple practises vipassanā on the eleven categories of five aggregates, regarding them according to reality and with Right Wisdom as: 'This is not mine, I am not this, this is not my self.' Seeing them as in this way void, the educated Noble Disciple becomes disenchanted with the five aggregates. Let us take it from there again:

Thus seeing, bhikkhus, the educated Noble Disciple

- [1] **with this very materiality is disenchanted;**
- [2] **with this very feeling is disenchanted;**
- [3] **with this very perception is disenchanted;**
- [4] **with these very formations is disenchanted;**

[5] with this very consciousness is disenchanted.

- Disenchanted, he is dispassionate; dispassionate, he is liberated.
- Liberated, there is the knowledge: 'I am liberated.'
- He knows: 'Consumed is birth; lived is the holy life; done is what needs to be done; there is nothing further beyond this.'

In practical terms, what does it mean?⁹¹⁹

- He is dispassionate (*virajjati*): here, The Buddha is referring to the Path Knowledge.
- Dispassionate, he is liberated (*virāgā, vimuccati*): here, The Buddha is referring to the Fruition Knowledge.
- Liberated, there is the knowledge (*ñāṇa*): 'I am liberated (*vimuttam*)': here, The Buddha is referring to the Reviewing Knowledge (*Paccavekkhaṇa-Ñāṇa*). After the arising of the Path&Fruition Knowledges, there is always Reviewing Knowledge: reviewing what has been achieved.⁹²⁰
- He knows: 'Consumed is birth (*khīṇā jāti*); lived is the holy life (*vusitam Brahma-cariyam*); done is what needs to be done (*kataṃ karaṇīyam*), there is nothing further beyond this (*n-āparam itthattāya*):⁹²¹ The Buddha explains this in another way in the first 'Gaddula-Baddha' sutta.⁹²² There He says:

[1] He is released from materiality (*parimuccati rūpamhā*);

[2] he is released from feeling (*parimuccati vedanāya*);

[3] he is released from perception (*parimuccati saññāya*);

[4] he is released from formations (*parimuccati saṅkhārehi*);

[5] he is released from consciousness (*parimuccati viññāṇamhā*);

he is released from birth, from ageing&death, from sorrow, from lamentation, from pain, from displeasure, and from despair (*parimuccati jātiyā jarā-maraṇena sokehi paridavehi dukkhehi domanassehi upāyāsehi*).

'He is released from suffering', I declare (*Parimuccati dukkhasmā'ti vadāmi*).

This is Arahantship.

Is it good? Yes, it is very good! It is the best: it is the ultimate happiness (*parama sukha*).⁹²³ Buddhas arise in the world for this reason. This is why Buddhas teach The Buddhas' most superior Dhamma teaching (*Buddhānaṃ sāmukkaṃsika Dhamma-desanā*).⁹²³ It is found only in the teaching of Fully Enlightened Buddhas.⁹²⁴ It is for this They teach the Four Noble Truths.⁹²⁴ Because it is only by fully understanding the Four Noble Truths that one may achieve the liberation that is perpetual, not temporary (*a-sāmāyikam*): that is, supramundane liberation (*lokuttaro vimokkha*), the highest being the Arahant Path&Fruition Knowledges.

⁹¹⁹ The following analysis has been taken from SA.II.I.vii.1 'Assutavā-Suttam' (The "Uneducated" Sutta').

⁹²⁰ See 'The Reviewing Knowledges', p.338.

⁹²¹ DA.i.2 'Sāmañña-Phala-Suttam' ('The Asceticism-Fruit Sutta') explains: CONSUMED IS BIRTH: the birth that would have arisen if the the Arahant Path-Knowledge had not arisen has been consumed. LIVED IS THE HOLY LIFE: whereas the good, ordinary person and the seven trainees 'live' the holy life, the Arahant has 'lived' the holy life. DONE IS WHAT NEEDS TO BE DONE: the tasks to be done by the Path Knowledges have been done. THERE IS NOTHING FURTHER BEYOND THIS: there is nothing further to be done with regard to developing the Path, or, there are no further aggregates beyond the present ones (see in this connection also quotation from the *Saṅkhār-Ūpapatti*' sutta, endnote 59, p.36).

⁹²² See 'He Does Not Go Round the Five Aggregates', p.18.

⁹²³ DhP.xv.8 'Sukha-Vagga' ('Chapter on Happiness')

⁹²⁴ The Buddha's most superior Dhamma teaching: see p.135.

We shall now ask you: what is the Arahant's duty? To observe the Vinaya,²⁹⁵ to learn and teach the Dhamma as taught by The Buddha,²⁹⁶ so that others may learn the Dhamma taught by The Buddha, and themselves attain a Path&Fruit-ion:²⁹⁷ that is the Arahant's duties, while she or he waits for Parinibbāna.²⁹⁸

To prevent any misunderstandings, let us then discuss the Arahant's Parinibbāna.

THE TWO TYPES OF PARINIBBĀNA

The Buddha speaks of two types of Parinibbāna:²⁹⁹

- 1) The Nibbāna element with remainder (*sa-upādisesā Nibbāna dhātu*): here, as we mentioned before, the four Path Knowledges take the Unformed Element (*Asañkhata-Dhātu*) as object. Doing so, they destroy the defilements stage by stage. And with the fourth Path Knowledge (the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*)), there is the remainderless cessation of defilements: that is, they no longer arise, ever.⁹²⁵ Hence, this type of Parinibbāna is also called defilements Parinibbāna (*kilesa-Parinibbāna*).⁹²⁶

With the defilements Parinibbāna there is the destruction of lust (*rāga-kkhayo*), the destruction of hatred (*dosa-kkhayo*), and the destruction of delusion (*moha-kkhayo*).⁹²⁷ That means the five causes for future rebirth have been destroyed: ignorance, volitional formations, craving, clinging, and the existence of kammic potency have ceased to be: the Arahant's volition is therefore only functional (*kiriyā*).³⁰⁰ And all the kammās accomplished before Arahantship, which had the power or potency to produce a new existence lapse.³⁰¹ But the Arahant's aggregates have not ceased; they still remain. If the Arahant is a human being or a sensual-realm deva, there are still consciousness, mentality-materiality, the six bases (eye-, ear-, nose-, tongue-, body-, and mind base), contact, and feeling. The human Arahant still has consciousness established in the human world, in the sensual sphere, and still experiences physically painful feelings (*dukkha-vedanā*), pleasant feelings, and neutral feelings. But because all defilements have been destroyed, she or he does not experience mentally unpleasant feelings (*domanassa-vedanā*).³⁰²

- 2) The Nibbāna element without remainder (*an-upādisesā Nibbāna dhātu*): here, the aggregates cease. Hence, this is also called aggregates Parinibbāna (*khandha-Parinibbāna*). But if it is a human Arahant, there remains one type of materiality aggregate: temperature-born materiality (*utuja-rūpa*), which is the human corpse: if the corpse is cremated, there may remain material relics (*dhātu*).³⁰³

The five results that are the present rebirth have now ceased. For the Arahant of the human or sensual-realm deva, it is the remainderless cessation of consciousness, mentality-materiality, the six bases (eye-, ear-, nose-, tongue-, body-, and mind base), contact, and feeling. Here again, 'remainderless cessation' means no further arising. The Arahant's decease consciousness arises, stands and perishes, and then there is no further arising of

⁹²⁵ This means the latencies have been destroyed: see footnote 145, p.53.

⁹²⁶ defilements Parinibbāna: e.g. VbhA.XVI.x.809 '*Paṭhama-Bala-Niddeso*' ('Exposition of the First Power') DD.XVI.x.2173. The Most Venerable Sayadaw points out that this is in fact not really Nibbāna, but is explained as such by The Buddha as a method of teaching (*pariyāya*).

⁹²⁷ The Buddha explains it many times. See, for example, quotation endnotes 33, p.24, and 173, p.245.

consciousness. It means all suffering has ceased without remainder: physically painful feelings (*dukkha-vedanā*), mentally painful feelings, pleasant feelings, and neutral feelings. The remainderless cessation of defilements and the kammic potency is the cause, and the remainderless cessation of the five aggregates is the effect.^{928/304}

Our Buddha's defilements Parinibbāna took place at Uruvelā, beside the Nerañjarā River at the foot of the Bodhi Tree: there, He realized the Unformed Element, Nibbāna, with His four Path&Fruition Knowledges. He lived on for forty-five years, teaching the Dhamma. Many times He suffered physical pain and discomfort, because of digestive problems. And when Devadatta caused a splinter of rock to strike The Buddha's foot, The Buddha suffered great physical pain.⁹²⁹ But He endured the pain, mindful, and discerning, without suffering mental pain.⁹³⁰ Then, when our Buddha was eighty years old, between the two lines of sal (*sāla*) trees in Kusināra, His aggregates Parinibbāna took place.

Only with the attainment of one's aggregates Parinibbāna has one put an end to all suffering, because there is no re-arising of any aggregate: the Arahant attains Parinibbāna with consciousness unestablished (*apatiṭṭhita*).

To prevent any misunderstandings, let us then discuss consciousness established (*patiṭṭhita*) and consciousness unestablished (*apatiṭṭhita*).

CONSCIOUSNESS ESTABLISHED AND UNESTABLISHED

CONSCIOUSNESS ESTABLISHED

Let us begin by repeating the beginning of the two '*Gaddula-Baddha*' suttas:

Inconceivable is the beginning, bhikkhus, of the round of rebirth. A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about.

As we have already mentioned, The Buddha is here discussing the round of rebirth (*sarīsāra*). It is the rushing on from one world to another (birth now as a human being, then a deva, then an animal, then again a human being, etc.), and the running about within one world (again and again birth as a human being, or again and again birth as a deva, etc.).

BIRTH

What is birth? It is the arising of resultant aggregates:³⁰⁵ they arise as the result of past kamma.⁹³¹ The Buddha speaks of birth also as descent (*okkanti*) (descent of consciousness).³⁰⁶ And He speaks of birth as consciousness established (*viññāṇa patiṭṭhita*), which is the same thing: the arising and establishment of the rebirth-linking consciousness (*paṭisandhi-citta*). The rebirth-linking consciousness is a resultant consciousness (*vipāka-citta*), and it takes as object the kamma, kamma sign (*kamma-nimitta*) or destination sign (*gati-nimitta*) cognized by the near-death process (*maraṇ-āsanna-vīthi*) of the preceding life.⁹³²

As we have explained before, consciousness does not (cannot) arise alone. It arises always together with the three other mental aggregates, feeling (*vedanā*),

⁹²⁸ See table '3e: Dependent Origination from Life to Life', p.345.

⁹²⁹ See 'The Venerable Devadatta', p.150.

⁹³⁰ S.I.IV.ii.3 '*Sakalika-Suttarā*' ('The Splinter Sutta')

⁹³¹ See 'The Resultant Dhammas', p.42.

⁹³² See table '5a: Death and Rebirth', p.50.

perception (*saññā*), and formations (*saṅkhāra*): they are mental factors (*cetasika*).^{933/307} When a being is born in the sensual realm (the hells, the animal world, the ghost world, the human world, and the sensual-realm deva worlds), or in the fine-material realm (the Brahma world), the rebirth-linking consciousness depends on materiality (*rūpa*): that makes the five aggregates (*pañca-kkhandha*).³⁰⁸

FIVE-, FOUR-, AND SINGLE-CONSTITUENT EXISTENCE

In the Pali Texts,⁹³⁴ rebirth of a being in the sensual- and fine-material worlds is called five constituent existence (*pañca-vokāra-bhavo*). In such a case, the rebirth-linking consciousness (*paṭisandhi-citta*) is established together with resultant mentality-materiality (*vipāka-nāma-rūpa*).³⁰⁹

When a being is born in the immaterial world, however, the rebirth-linking consciousness is established together with only feelings, perception, and formations: there is no materiality. Therefore, such rebirth is called four-constituent existence (*catu-vokāra-bhavo*).

And when a being is reborn in the impercipient world, only matter is established. Therefore such rebirth is called single-constituent existence (*eka-vokāra-bhavo*). But because the impercipient being (*asaññā-satta*) has not uprooted the latencies, impercipient existence is followed by re-establishment of consciousness. How? When the impercipient being's material life faculty is cut off, in the next mind moment there is the maturing of an adventitious indefinitely-effective kamma from that being's past: it establishes a rebirth consciousness in the human world, which is five-constituent existence.^{935/310} That is how there is the establishment of consciousness (rebirth), in the three spheres of existence: the sensual-, fine-material, and immaterial sphere.

Is there rebirth anywhere else? No. The Buddha says the highest existence is rebirth in the highest plane of the immaterial sphere: the plane of neither-perception nor non-perception.⁹³⁶

After the rebirth consciousness is established, what happens?

⁹³³ See further 'Things Impossible for Consciousness to Do', p.346.

⁹³⁴ VsM.xvii.647 '*Upādāna-Paccayā-Bhava-Pada-Vitthāra-Kathā*' ('Detailed Discussion of the Clinging-as-Cause-Existence Phase') PP.xvii.253-255. It quotes The Buddha's explanation in Vbh.vi.234 '*Paṭicca-Samuppāda-Vibhaṅgo*' ('Analysis of Dependent Origination').

⁹³⁵ The impercipient being's near-death object in the previous life is a kasiṇa object, with strong revulsion for mentality. And there is rebirth of only materiality: no mentality, rebirth-, or decease consciousness, or near-death process (for details, see subsequent endnote 310, p.355). '*Pañca-Ppakaraṇa Anu-Tika*' ('Sub-Subcommentary of Five Expositions') '*Paccaya-Paccanīy-Ānuloma-Vaṇṇanā*' §190 explains that this principle applies both to impercipient existence (which is always followed by sensual-sphere existence), and immaterial existence (which may be followed by another immaterial existence on the same or a higher plane), or by sensual-sphere existence. See table '5a: Death and Rebirth', p.50.

⁹³⁶ In M.III.i.6 '*Āneñjasappāya-Suttarī*' ('The Imperturbable-Wards Sutta'), The Buddha explains that the chief [existence-] clinging (*upādāna-seṭṭharī*) is clinging to existence in the base of neither-perception nor non-perception. MA.ibid. explains that this refers to rebirth there: it being the chief and highest plane of existence. In Vbh.ibid., The Buddha speaks thus of percipient existence (all types of existence other than the next two), impercipient existence, and neither-percipient nor non-percipient existence.

THE STREAM OF CONSCIOUSNESS

After the rebirth consciousness is established, the life-continuum consciousnesses (*bhavaṅga-citta*) arise one after the other: they take the same past object as the rebirth-linking consciousness, and are also resultant consciousnesses. The stream of life-continuum consciousnesses is arrested only when there arises a mental process (*citta-vīthi*): either a five-door process (*pañca-dvāra-vīthi*), or a mind-door process (*mano-dvāra-vīthi*). Such a mental process comprises resultant consciousnesses (*vipāka-citta*), functional consciousnesses (*kiriya-citta*), and impulsion consciousnesses (*javana*). As we have discussed earlier, the impulsion consciousnesses of a non-Arahant produce kamma: they are also called kamma consciousness (*kamma-viññāna*).

That way, from the beginning of a life (the rebirth-linking consciousness (*paṭisandhi-citta*)) up to the end of that life (the decease consciousness (*cuti-citta*)), there is established a stream of consciousness (*viññāna-sota*). And together with each consciousness arise also the mental factors (feeling, perception, and formations), as well as materiality. We have thus consciousness, mental factors, and materiality arising and perishing one after the other like a river.³¹¹

The last consciousness in one life is the decease consciousness (*cuti-citta*): it takes the same past object as the rebirth-linking consciousness and life-continuum consciousnesses, and it is also a resultant consciousness. Then, so long as one is still one of the **ignorance-hindered beings fettered by craving**, the decease consciousness is followed by yet another rebirth-linking consciousness: in the very next mind moment. The stream of consciousness is not broken. It establishes itself in a new set of mentality-materiality: that is rebirth of a new 'being'. For example, a human being's decease consciousness arises and perishes, and then a new rebirth-linking consciousness may be established in another world, maybe the animal world or a deva world: that is **rushing on** from one world to another. The new rebirth-linking consciousness may also be established in a new mother's womb: that is **running about** within one world.³¹²

A being who in this way rushes on and runs about is in fact merely the establishment of a stream of consciousness. It may be established in, for example, the sensual sphere, and flow there maybe over many lives. It may be established as the mentality-materiality of a human being, and then as the mentality-materiality of a deva, etc. Then maybe it stops flowing in the sensual sphere, and establishes itself in the fine-material sphere, flowing there for many lives too. Again, it may stop flowing in that sphere, and continue flowing in the human world again, etc.³¹³

The two main causes for the establishment of consciousness are ignorance (*avijjā*) and craving (*taṇhā*). Without ignorance and craving, the kammic potency (*kamma-satti*) cannot establish consciousness in any sphere. We have discussed this many times.

With the Arahant Path-Knowledge, there is the remainderless cessation of ignorance and craving. That means ignorance and craving will never arise again: it is the defilements Parinibbāna (*kilesa-Parinibbāna*). With the remainderless cessation of ignorance and craving, the kammic potency of present volition ceases to be: we may say it is the complete unworking of present kamma. But the kammic potency of past kamma still works, which means the Arahant's stream of consciousness continues, and consciousness is still established. Consciousness is no longer established, however, in the production of kamma.³¹⁴ The impulsion consciousnesses that arise no longer produce kamma: the Arahant's volition is purely functional.

CONSCIOUSNESS UNESTABLISHED

Then we shall ask you a question. If ignorance and craving are the reason why consciousness is established in one of three realms again and again; if ignorance and craving are why a being is reborn again and again (now here, now there), what happens when ignorance and craving have been destroyed? What happens when the cause for consciousness's establishment has been destroyed?

It is very easy: when the cause for consciousness's establishment has been destroyed, consciousness is not established: when consciousness is not established, it is unestablished (*appatitthita*).⁹³⁷

At the dissolution of the Arahant's decease consciousness (at the Arahant's death), the stream of consciousness is unestablished in this world or another world.⁹³⁸ It is the complete unworking of kamma past, present, and future.

At the Arahant's death, there is no further flow of consciousness: that is the aggregates Parinibbāna (*khandha-parinibbāna*).⁹³⁹ As The Buddha says at the end of the second '*Gaddula-Baddha*' sutta, the Noble Disciple knows: **Consumed is birth** (*khinā jāti*).^{940/315}

3e: Dependent Origination from Life to Life*

(one life) NON-ARAHANT	(next life) NON-ARAHANT	(last life) FROM ARAHANTSHIP	PARINIBBĀNA
» results »‡ causes »^	» results » causes »	» results » causes *	results
consciousness mentality- materiality six bases contact feeling »	IGNORANCE FORMATIONS » CONSCIOUSNESS MENTALITY- MATERIALITY SIX BASES CONTACT FEELING »	ignorance formations » consciousness mentality- materiality six bases contact feeling »	IGNORANCE FORMATIONS CONSCIOUSNESS MENTALITY- MATERIALITY SIX-BASES CONTACT FEELING
(BIRTH AGEING&DEATH) »	clinging existence » (birth ageing&death) »	CLINGING EXISTENCE » (BIRTH AGEING&DEATH) »	clinging existence (birth ageing&death)

* E.g. A.III.II.ii.1 '*Titth-Āyatana-Suttarī*' ('The Sektarian Doctrines Sutta' quoted p.107). Here, The Buddha teaches in two ways: according to custom (*voḥāra-desanā*), and according to ultimate truth (*param-attha-desanā*). Birth/ageing&death are according to custom. They correspond to the five factors consciousness /mentality-materiality/six bases/contact/feeling, which are according to ultimate truth. For the process going from life to life, see, for example, The Buddha's explanation, endnote 313.

⁹³⁷ unestablished consciousness: see quotation, endnote 324, p.357.

⁹³⁸ See endnote 311, p.355.

⁹³⁹ VsM.xxii.836 '*Pahātabba-Dhamma-Pahāna-Kathā*' ('Discussion of the Abandoning of the Things to Be Abandoned') PP.xxii.88 explains: '... the clansman disenchanting with the occurrence of the aggregates undertakes to develop the four Paths in his own continuity... Then his aggregates-continuity (*khandha-pavattiyarī*) is rendered incapable of prolonging the continuity to a subsequent existence. It is now unproductive of future existence since all the kinds of kamma beginning with bodily kamma are now merely functional.... Being without clinging, he inevitably attains with the cessation of the last consciousness the complete Nibbāna, like a fire with no more fuel.'

⁹⁴⁰ See table '3e: Dependent Origination from Life to Life', p.345.

‡ Results in the life of both a non-Arahant and Arahant: kamma formations in a past life result in the arising of a rebirth consciousness, and subsequent consciousnesses in that life, and the simultaneous arising of mentality-materiality, the six bases, contact, and feeling. In D.ii.2 *'Mahā-Nidāna-Suttam'* ('The Great Causation Sutta'), The Buddha explains that in one life one can go only as far back as the arising of mentality-materiality and consciousness at rebirth: 'Thus far the round [of rebirth] goes as much as can be discerned in this life, namely to mentality-materiality together with consciousness.'

△ Causes in non-Arahant's life: the non-Arahant is possessed of ignorance. Hence, when there is feeling, there is craving, and clinging, owing to which there is existence of the kammic potency, formations of kamma. This means there is at death the arising of a rebirth consciousness.

★ Causes in Arahant's life: because there is no ignorance, there is no craving, and no clinging, which means there is no further existence of the kammic potency, no formations of kamma. This means there is at death no arising of a rebirth consciousness. Until then, the five results are still in operation.

NO ESTABLISHMENT IN NIBBĀNA

Then we may think the Arahant's stream of consciousness is established in Nibbāna. But that is impossible. Why? Because

- according to the Buddha's Teaching Nibbāna is devoid of five-constituent existence, four-constituent existence, and single-constituent existence;
- according to the Buddha's Teaching, Nibbāna is devoid of coming, going, and staying, and devoid of rebirth and decease.³¹⁶
- according to the Buddha's Teaching, in Nibbāna the four great essentials are unestablished, and mentality as well as materiality completely stops (*asesarī uparujjhati*).³¹⁷ It is the cessation of the world (*loka-nirodha*), which is the non-arising of the five aggregates, non-arising of the six internal and external bases, etc.³¹⁸

THINGS IMPOSSIBLE FOR CONSCIOUSNESS TO DO

Now, it is important not to get a wrong view about this: please understand that consciousness unestablished does not mean that consciousness exists without being established anywhere; it does not mean that Nibbāna is unformed consciousness, awareness or mind; it does not mean that Nibbāna is unconditioned consciousness or unconditioned awareness, unconditioned mind, pure consciousness or awareness independent of an object. According to the Buddha's Teaching, such a thing does not exist.

Let us summarize the things that, according to the Buddha's Teaching, are impossible for consciousness to do:

- According to The Buddha's Teaching, it is impossible for consciousness to arise without an object, independently of an object, independently of causes; it is impossible for consciousness to be unconditioned; it arises dependent upon an internal base (eye-, ear-, nose-, tongue-, body-, or mind base), and an external base (sight-, sound-, odour-, flavour-, tangible-, or dhamma base).³¹⁹
- According to The Buddha's Teaching, it is impossible for consciousness to arise alone; it arises always with associated mental factors.⁹⁴¹

⁹⁴¹ See quotation endnote 307, p.354.

- According to The Buddha's Teaching, it is impossible for consciousness to be permanent; it is formed (*sarikhata*), and has therefore an arising stage, a standing stage, and a dissolution stage.³²⁰
- According to The Buddha's Teaching, it is impossible for consciousness to be Nibbāna, for consciousness is possessed of the three characteristics: impermanence, suffering, and non-self. While Nibbāna is also non-self, it is not possessed of impermanence, or suffering.⁹⁴² Consciousness is one of the five aggregates, the Noble Truth of Suffering.³²¹ Thus, Nibbāna cannot be consciousness, for Nibbāna is the Noble Truth of the Cessation of Suffering.³²²

When we remember these simple facts about consciousness, it is not difficult to understand that when The Buddha says the Arahant passes away with consciousness unestablished, it means consciousness no longer arises.⁹⁴³

Please remember what The Buddha says about the Arahant bhikkhu in the first '*Gaddula-Baddha*' sutta:⁹⁴⁴

[1] **He is released from materiality** (*parimuccati rūpamhā*);

[2] **he is released from feeling** (*parimuccati vedanāya*);

[3] **he is released from perception** (*parimuccati saññāya*);

[4] **he is released from formations** (*parimuccati saṅkhārehi*);

[5] **he is released from consciousness** (*parimuccati viññānamhā*);

he is released from birth, from ageing&death, from sorrow, from lamentation, from pain, from displeasure, and from despair.

'He is released from suffering', I declare.

WHERE DOES THE ARAHANT GO?

In this connection, a common question regarding the Arahant is: 'Where does the Arahant go after her or his Parinibbāna?' 'What is her or his destination?' Then we shall ask you another question: if you light a candle, there is a flame. When the candle has burned down, where does the flame go? What is your answer? It goes nowhere: the wax and the wick burned up and the flame expired. There is no going anywhere: the Arahant does not go anywhere.³²³

When we say a Buddha or other Arahant 'enters into Parinibbāna', it does not mean they enter into a place: it is a figure of speech. Just as we say, 'I went to sleep', it does not mean we went anywhere. The Arahant's Parinibbāna does not mean she or he goes anywhere. The Arahant's Parinibbāna means there is no re-arising of consciousness after the dissolution of the deceased consciousness: consciousness is unestablished.³²⁴ That is why The Buddha says of the Arahant:⁹⁴⁵

Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati.

This bhikkhu, bhikkhus, is not anywhere reborn.

Māra does not know the Arahant's coming and going, because Māra cannot see where the rebirth consciousness has been established, because it has nowhere been established.³²⁵ We may, for example, look for a certain word on a page. But if that word has not been written on that page, we cannot see it, can we?

Please remember the last stanza of the '*Ratana*' sutta: we quoted it earlier. When The Buddha was reciting the '*Ratana*' sutta, a lamp near Him expired. And in the last line of the sutta, The Buddha compared Arahants to such an expired

⁹⁴² See quotation endnote 270, p.350.

⁹⁴³ See table '3e: Dependent Origination from Life to Life', p.345.

⁹⁴⁴ Quoted at 'He Does Not Go Round the Five Aggregates', p.18.

⁹⁴⁵ M.III.ii.10 '*Saṅkhār-Ūpapatti-Suttam*' ('The Formations-Rebirth Sutta')

lamp (*padīpo*). He said:⁹⁴⁶

Nibbantī dhīrā yathāyāraṃ padīpo.
Steadfast, they expire as this lamp.

CONCLUSION

We hope that by this explanation there is no doubt about consciousness unestablished. If any doubt remains, please allow us to suggest that you see it all with your own direct knowledge. First undertake morality (*sīla*). Then develop concentration (*samādhi*), until your mind is full of bright, brilliant, and radiant light of wisdom. Then use that light of wisdom systematically to practise materiality meditation (*rūpa-kammaṭṭhāna*) and mentality meditation (*nāma-kammaṭṭhāna*).

When it is complete, you will have attained the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāna*). Then discern dependent origination, and attain the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāna*).⁹⁴⁷ With that knowledge, you will have overcome all and any doubt about the establishment of consciousness in the three realms: that is why it is called Doubt-Overcoming Purification (*Karikhā-Vitaraṇa-Visuddhi*).³²⁶

If you then practise vipassanā on the five aggregates of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near, your pāramī may mature, and you will attain a Path&Fruition. Then continue practising until you attain Arahantship: the defilements Parinibbāna.

Then at the end of that life, you will attain the aggregates Parinibbāna. Then will you know for yourself the true meaning of 'consciousness unestablished'.

JUST AS, BHIKKHUS, A LOTUS, BLUE, RED, OR WHITE

So long as your Arahant consciousness is yet established, you may abide in the world like a lotus. Do you know what it means to abide in the world like a lotus? Please listen to The Buddha explain a Buddha's or other Arahant's abiding in the world:⁹⁴⁸

Just as, bhikkhus, a lotus, blue, red, or white, though born in the water, [and] grown up in the water, when it reaches the surface, it stands there unwetted by the water.

Just so, bhikkhus, though born in the world, [and] grown up in the world, having overcome the world, the Tathāgata³²⁷ abides unwetted by the world.

Do you want to be like a lotus? Now you know what to do.

The very first thing for you to do is to develop strong and powerful faith⁹⁴⁹ in the workings of kamma as explained by The Buddha. With that faith and understanding, you may then accomplish superior wholesome kammas. With the working of those kammas, you may eventually attain the unworking of kamma.

May you accomplish the unworking of kamma as soon as possible.

May you attain consciousness unestablished as soon as possible.

May you become like a lotus as soon as possible.

⁹⁴⁶ The last stanza of the '*Ratana*' sutta is quoted on p.152.

⁹⁴⁷ These knowledges are explained under 'The Two Preparatory Insight Knowledges', p.88.

⁹⁴⁸ S.III.I.x.2 '*Puppha-Suttam*' ('The Flower Sutta')

⁹⁴⁹ Faith (*saddhā*) is the first of the five faculties (*indriya*).

ENDNOTES CHAPTER VI
(SUTTA REFERENCES ETC.)

- ²⁵⁷ See also, for example, S.III.I.ii.4 '*Yad-Anicca-Suttam*' ('The What-is-Impermanent Sutta'): 'Materiality [feeling, etc.], bhikkhus, is impermanent. What is impermanent it is suffering. What is suffering is non-self.' Mentioned VsM.ibid./PP.xxi.7.
- ²⁵⁸ These are the three types of suffering discussed by The Buddha in S.V.I.vii.5 '*Dukkhatā-Suttam*' ('The Sufferings Sutta'): discussed also at 'Insight Meditation', p.86.
- ²⁵⁹ In S.III.I.i.1 '*Nakulapīṭa-Suttam*' ('The Nakulapīṭa Sutta'), the Buddha explains that the only reason one might say one's body was healthy is foolishness (*bālyam*).
- ²⁶⁰ The Buddha discusses this aspect of the five aggregates in, for example, his discussion with the philosopher Saccaka in M.I.iv.5 '*Cūla-Saccaka-Suttam*' ('The Small Saccaka Sutta').
- ²⁶¹ The Buddha explains this in, for example, S.III.I.iii.8 '*Abhinandana-Suttam*' ('The "Delighting" Sutta'): 'Whoever, bhikkhus, delights in materiality [etc.], he delights in suffering.'
- ²⁶² In M.I.iv.5 '*Cūla-Saccaka-Suttam*' ('The Small Saccaka Sutta'), The Buddha asks the philosopher Saccaka: 'What do you think, Aggivessana? When one sticks to suffering, turns to suffering, cleaves to suffering, and regards suffering as "This is mine, this am I, this is my self", could one ever comprehend suffering, or dwell with suffering having been fully exhausted?' 'How could one, Gotama, Sir? Indeed not, Gotama, Sir.' Saccaka is mentioned also at endnote 186, p.247.
- ²⁶³ The Buddha explains this in, for example, S.III.I.iii.9 '*Uppāda-Suttam*' ('The "Arising" Sutta'): 'Whatever, bhikkhus, arising, standing, regeneration, and manifestation of materiality [etc.] is the arising of suffering, the standing of disease, and the manifestation of ageing&death.' See also the Buddha's analysis of the First Noble Truth in D.ii.9 '*Mahā-Satī-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta').
- ²⁶⁴ In Iti.III.ii.2 '*Cakkhu-Suttam*' ('The Eye Sutta'), The Buddha explains: 'Three, bhikkhus, are the eyes. What three? The fleshly eye, the divine eye, the wisdom eye.'
- ²⁶⁵ The Buddha explains this in, for example, A.VI.x.7 '*Anavatthita-Suttam*' ('The "Unstable" Sutta'): 'By having seen six advantages, bhikkhus, it is enough for a bhikkhu to establish the perception of impermanence (*anicca-saññā*) in all formations without restriction. What six? "[1] All formations will appear unstable to me, [2] and nothing in the whole world will my mind find pleasure in, [3] and my mind will rise above the whole world, [4] and my mind will become inclined towards Nibbāna, [5] and my fetters will tend towards abandonment, [6] and I shall become possessed of the supreme state of an ascetic (*sāmañña*).'"
- ²⁶⁶ In A.X.I.iii.9 '*Paṭhama-Kosala-Suttam*' ('The First Kosala Sutta'), The Buddha explains that the Noble Disciple sees how King Pasenadi of Kosala, the highest human being changes; sees how the different kinds of sensual-realm devas change; sees how the different kinds of fine-material devas change; sees how the different kinds of immaterial-realm beings change; and sees how also very skilful meditators change. Seeing how all these high beings change, the Noble Disciple becomes disenchanted with the high, let alone the low, and develops insight as explained here.
- ²⁶⁷ The Buddha uses the simile of the eleven fires in Vin.Mv.i.12 '*Uruvela-Pāṭihāriya-Kathā*' ('Discussion of the Uruvela Miracles'), and S.IV.I.iii.6 '*Āditta-Suttam*' ('The "Burning" Sutta'). And in S.V.XII.v.3 '*Mahā-Pariḷāha-Suttam*' ('The Great-Conflagration Sutta'), He explains that those ascetics and Brahmins who do not understand the Four Noble Truths delight in and accomplish kamma that leads to birth, ageing, death, etc. Having done so, they are then burned by those eleven conflagrations.
- ²⁶⁸ These three metaphors are referred to in VsM.ibid. The Buddha uses them in M.II.ii.4 '*Mahā-Mālukya-Suttam*' ('The Great Mālukya Sutta'), when He explains how the bhikkhus develop the fine-material-, and immaterial jhānas, and then practises vipassanā on the materiality and mentality associated with them. He then becomes disenchanted with them, and progresses as explained here. Also, throughout His Teachings, The Buddha speaks of the gratification, danger of, and escape from sensual pleasure, the elements, and the five aggregates. For example, in S.III.I.iii.5 '*Assāda-Suttam*' ('The Enjoyment Sutta'), He ex-

plains: 'Whatever happiness and pleasure arises dependent on materiality [etc.]: this is enjoyment of materiality [etc.]. Any materiality [etc.] is impermanent, suffering, a changing thing: this is the danger in materiality [etc.]. The abandonment of desire and lust, the removal of desire and lust for materiality: this is the escape from materiality.' And in the following sutta, He explains that so long as He did not directly know the enjoyment, danger and escape from the five aggregates, so long did He not claim to be enlightened. See also endnote 272, p.350.

²⁶⁹ The Buddha explains this in, for example, A.VI.x.8 '*Ukkhittāsika-Suttamī*' ('The Raised-Sword Sutta'): 'By having seen six advantages, bhikkhus, it is enough for a bhikkhu to establish the perception of suffering (*dukkha-saññā*) in all formations without restriction. What six? "[1] The disenchantment perception (*nibbida-saññā*) towards all formations will be established in me, in the same way as towards an executioner with raised sword, [2] and my mind will rise above the whole world, [3] and I shall become one who regards Nibbāna as Peace (*Santa*), [4] and my latencies will tend towards uprooting, [5] and I shall become one who has fulfilled his duty, [6] and I shall have attended to the Teacher (*Satthā*) with loving-kindness practice.'" See also quotation, endnote 272, p.350.

²⁷⁰ In A.III.I.v.7-8 '*Sarikhata [-A-Sarikhata]-Lakkhaṇa-Suttamī*' ('The Formed [-Unformed] Characteristic Sutta'), The Buddha explains: 'Three, bhikkhus, are the formed characteristics of the formed. What three? Arising is known, perishing is known, change in standing is known.' - '... the unformed characteristics of the Unformed ... Arising is not known, perishing is not known, change in standing is not known.' See also quotation endnote 34, p.24.

²⁷¹ The Buddha explains these four perversions in A.IV.I.v.9 '*Vipallāsa-Suttamī*' ('The Perversion Sutta'): 'Four, bhikkhus, are these perversions of perception... of consciousness ... of view. What four? [1] In the impermanent there is permanence....[2] In suffering there is happiness. [3] In non-self there is self.... [4] In the foul there is beauty.'

²⁷² In M.I.iii.6 '*Pāsa-Rāsi-Suttamī*' ('The Mass of Snares Sutta') (also called '*Ariya-Pariyesanā-Suttamī*' ('The Noble-Search Sutta')), The Buddha describes this as the ignoble search (*an-ariyā pariyesanā*): 'And what, bhikkhus, is the ignoble search? Here, one himself a born thing, seeks that which is also born; himself an ageing... ailing... mortal... sorrowing... defiled thing, seeks that which is also ageing... defiled thing.' And He explains the object of the ignoble search: 'wife and children, men and women slaves, goats and sheep, fowl and pigs, elephants and cattle, horses and mares, gold and silver.' The Noble Search, on the other hand, He explains as one who, having understood the danger (*ādinava*) in those things, seeks the Unborn, Unageing, Unailing, Deathless, Sorrowless, Unsurpassable safety from bondage, Nibbāna. See in this connection further 'The Danger of the Workings of Kamma', p.325.

²⁷³ This is one of the many ways The Buddha says one should regard the five aggregates in M.II.ii.4 '*Mahā-Mālukya-Suttamī*' ('The Great Mālukya Sutta'): see further endnote 268, p.349.

²⁷⁴ In S.II.I.ii.5 '*Kaccānagotta-Suttamī*' ('The Kaccānagotta Sutta'), The Buddha explains that all wrong views can be grouped into two: "'All exists", Kaccāna, this is one extreme. "All does not exist", this is the second extreme.' He then teaches the middle way, which is dependent origination.

²⁷⁵ The Buddha explains the existent and non-existent in, for example, S.III.I.x.2 '*Puppha-Suttamī*' ('The Flower Sutta'): 'Matter [etc.] that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist.... Matter [etc.] that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists.'

²⁷⁶ The Buddha explains the world in, e.g. S.IV.I.viii.9 '*Loka-Pañhā-Suttamī*' ('The World-Question Sutta'): 'The eye, bhikkhu, is crumbling, sights are crumbling, eye consciousness is crumbling, eye contact is crumbling, and whatever feeling (either painful or pleasant or neither-painful-nor-pleasant) arises with eye contact as cause, that too is crumbling... the ear... tongue... body... mind.... It is crumbling, bhikkhu, that is why it is called the world.'

²⁷⁷ The Buddha explains this in, A.VI.x.9 '*A-Tammaya-Suttamī*' ('The "Unconcerned" Sutta'): 'By having seen six advantages, bhikkhus, it is enough for a bhikkhu to establish the per-

ception of impermanence (*anicca-saññā*) in all formations without restriction. What six? "[1] I shall be unconcerned about the whole world, [2] and 'I'-makings will stop in me, [3] and 'Mine'-makings will stop in me, [4] and I shall become possessed of extraordinary knowledge, [5] the root (*hetu*) will be become clearly known to me, [6] and the things arisen with the root."²⁷⁸

²⁷⁸ He was a pupil of King Pasenadi's chaplain Bāvārī. Bāvārī was too old to go and see The Buddha, and sent sixteen of his students to see the Buddha and ask questions, including Mogharāja.

²⁷⁹ In DhP.xiii.4 *Loka-Vagga* ('Chapter on the World'), The Buddha says this in connection with two of the similes just mentioned: 'As a bubble seen, as a mirage seen, one who regards the world in this way, the king of death does not see.'

²⁸⁰ Describing the Arahant in M.I.iii.2 *'Alagadd-Ūpama-Suttam'* ('The Snake Simile Sutta'), The Buddha explains: 'The bhikkhu with thus liberated mind, bhikkhus, the devas with Indā, with Brahmā, and with Pajāpati, seeking, do not find: "Dependent on this is the *tathāgata*'s [Arahant's] consciousness." What is the reason? Right then, bhikkhus, the *tathāgata* is unknowable, I declare.' The commentary explains that the devas are unable to discover the object of his insight consciousness, and Path&Fruition consciousnesses.

²⁸¹ In A.VII.v.6 *'Dutiya-Saññā-Suttam'* ('The Second Perception Sutta'), The Buddha explains how proper development of the perception of foulness (*asubha-saññā*) counters thoughts of sexual intercourse (*methuna-dhamma*); that of death (*maraṇa-saññā*) counters attachment to life (*jīvita-nikanti*); that of the repulsiveness of food (*āhāre paṭikūla-saññā*) counters craving for taste (*rasa-taṇhā*); that of discontent with the whole world (*sabba-loke anabhirata-saññā*) (AA.ibid.: sensual-/fine-material-/immaterial world) counters thoughts of the 'wonderful' world (*loka-citresu*); and that of impermanence (*anicca-saññā*) counters thoughts of gain, honour, and fame (*lābha-sakkāra-siloka*). In each case, He explains that when the perception is properly developed, then, just as a bird's feather or a piece of sinew thrown on a fire retreats, retracts, and recoils, so too one's mind retreats, retracts, and recoils from the object, giving rise either to equanimity (*upekkhā*) or disgust (*pāṭikulyatā*). And for each He adds that it is of great fruit and benefit, is related to the Deathless (*Amata-ogadha*), and terminates in the Deathless (*Amata-pariyosāna*). This passage is partly quoted in VsM.ibid.766/PP.xxi.63. For an example of this practice, see 'Māra Dūsi', p.198.

²⁸² In A.IV.V.iv.2 *'Vithhāra-Suttam'* ('The Detailed Sutta'), The Buddha speaks of four types of kamma, using the metaphor of black/white: 1) one accomplishes harmful kamma, is reborn in a harmful world, and experiences harmful contacts and feelings, as beings do in hell = black kamma with a black result; 2) one accomplishes harmless kamma, is reborn in a harmless world, and experiences harmless contacts and feelings, as beings do in the Brahma world = white kamma with a white result; 3) one accomplishes harmful&harmless kamma, is reborn in a harmful&harmless world, and experiences harmful &harmless contacts and feelings, as beings do in the human world, some deva worlds, and some lower beings = black&white kamma with a black&white result; 4) one accomplishes the volition (AA = Path Volition (*magga-cetanā*)) to abandon black, white and black&white kamma and its result, which leads to the destruction of kamma (*kamma-kkhaya*) = non-black & non-white kamma with non-black & non-white results. See also the Buddha's explanations endnotes 300, p.354, 315, p.356, and His simile of the seeds planted in a field, endnote 237, p.252.

²⁸³ In M.III.iii.2 *'Mahā-Suññata-Suttam'* ('The Great Voidness Sutta'), The Buddha explains that a bhikkhu who enjoys company with other bhikkhus is neither capable of ever entering into the mind-liberation that is temporary (*sāmāyika*) nor the one that is not temporary (*ā-sāmāyika*).

²⁸⁴ The Venerable Ānanda explains it in M.II.i.3 *'Sekha-Suttam'* ('The Trainee Sutta'): 'Here, Mahānāma, a Noble Disciple is moral, by the Pātimokkha restraint restrained he lives, possessed of conduct and resort, in the slightest fault seeing danger, undertaking to train in the training precepts. That is how, Mahānāma, a Noble Disciple is possessed of morality.' And in A.VIII.ii.9 *'Pahārāda-Suttam'* ('The Pahārāda Sutta'), The Buddha explains how the Noble Disciple never transgresses any precept He has laid down: 'Whatever precept has by

Me been made known to my disciples, that they do not transgress even for life's sake.' Further, in A.VIII.iv.9 *'Abhisanda-Suttam'* ('The Flow Sutta'), The Buddha explains: 'Here, bhikkhus, a Noble Disciple abandons killing, abstains from killing... theft ... sexual misconduct... lies... he abstains from beer&wine liquor, which is a foundation for carelessness, [as he does so] he gives to countless beings safety ... friendliness ... benevolence.'

²⁸⁵ In M.I.iii.9 *'Mahā-Sār-Opama-Suttam'* ('The Great Heartwood-Simile Sutta'), The Buddha explains: 'So this holy life, bhikkhus, does not have gain, honour, and renown for its benefit, nor the attainment of virtue for its benefit, nor the attainment of concentration (*samādhi*) for its benefit, nor knowledge and vision for its benefit. But it is this unshakeable liberation of mind that is the goal, bhikkhus, of this holy life, its heartwood, its end.'

²⁸⁶ In S.III.I.xii.10 *'Sīlavanta-Suttam'* ('The "Virtuous" Sutta'), the Venerable Sāriputta explains that the virtuous bhikkhu must attend carefully to the five aggregates as impermanent, suffering, a disease, etc. Doing so, he may attain Stream Entry. And the Stream Enterer, Once Returner, and Non-Returner must each do the same to attain their next Path. Even the Arahant, he says, should do so, although there is nothing he needs to do, for it leads to a pleasant dwelling in this life (the fruition-/cessation attainment, both which require preceding vipassanā practice).

²⁸⁶ In S.V.IV.iii.4 *'Eka-Bījī-Suttam'* ('The One-Seeder Sutta'), The Buddha explains three types of Stream Enterer: 1) one attains Arahantship at the end of seven rebirths in the human and heavenly worlds; 2) one does so at the end of two to six rebirths in a good family; 3) one does so after only one rebirth in the human or heavenly worlds (explained also in, e.g. A.III.II.iv.7 *'Dutiya-Sikkhā-Suttam'* ('The Second Training Sutta')).

VbhA.xviii.1028 *'Āyu-Ppamāṇam'* ('Lifespan Reckoning') DD.xviii.2594-2596 further explains that the Stream Enterer/Once Returner reborn in the fine-material or immaterial sphere does not return to the sensual sphere, and is called a Jhāna Non-Returner (*Jhāna-An-Āgamino*). The jhāna plane attained depends on the jhāna most familiar (*paṇṇa*), one's aspiration (*patthanā*), or any other jhāna attained at the time of death (*maraṇa-samaye*).

²⁸⁸ Once Returner: there are five types: 1) a human being attains the Once-Return Path& Fruition, and attains Arahantship in the next life as a human being; 2) a human being attains the Path&Fruition, and attains Arahantship in the next life as a heavenly being; 3) a heavenly being attains the Path&Fruition, and attains Arahantship in the next life as a heavenly being; 4) a heavenly being attains the Path&Fruition, and attains Arahantship in the next life as a human being; 5) a human being attains the Path&Fruition, passes the next life as a heavenly being, and attains Arahantship only in the subsequent life as a human being. (PuPA.ii.34 *'Ekaka-Niddesa-Vaṇṇanā'* ('Description of the First Exposition') & VsMṬ.xxii.814 *'Tatiya-Magga-Ñāṇa-Kathā-Vaṇṇanā'* ('Description of the Discussion of the Third Path Knowledge')). But when The Buddha speaks of a Once Returner, usually He means one who returns to human existence: No. 5 above. See also explanation from VbhA in previous endnote.

²⁸⁹ Non-Returner: all are reborn in the fine-material sphere (the Brahma world). There are five types: 1) one attains Arahantship halfway through that Brahma life; 2) one attains Arahantship in the second half of that Brahma life, even on the point of death; 3) one attains Arahantship without exertion; 4) one attains Arahantship with exertion; 5) one passes from one Brahma world to another, living out the whole life span (from a third of an aeon up to 16,000 aeons: each time, it is a jhāna kamma in the one life that functions as subsequently-effective productive kamma to give him his next Brahma rebirth), and reaching the highest of the five pure abodes, the *Akaniṭṭha* world. There he attains Arahantship (S.V.IV.iii.4 etc., as endnote 287, p.352).

VbhA.xviii.1028 *'Āyu-Ppamāṇam'* ('Lifespan Reckoning') DD.xviii.2593 further explains that one who attains Non-Return in the sensual deva world does not remain, but takes a fine-material existence: because there is no other suitable place for one without sensual desire. See also endnote 295, p.353.

In D.ii.1 *'Mahā-Padāna-Suttam'* ('The Great-Lineage Sutta'), The Buddha speaks of visiting the pure abodes, and being told by many thousand Non-Returners still abiding there of the past Buddha's dispensation during which they attained their Path&Fruition.

²⁹⁰ In D.iii.6 *'Pāsādika Sutta'* ('Delightful Sutta'), The Buddha explains nine things that the Arahant is incapable of doing: 1) killing, 2) stealing, 3) incelibacy, 4) lying, 5) storing up things for sensual pleasure like a householder, 6) doing something out of desire, 7) out of hatred, 8) out of delusion, 9) out of fear.

²⁹¹ Thus, The Buddha explains that kamma with the three wholesome roots leads to the ending of kamma: see quotation, endnote 88, p.234. In A.IV.IV.i.9 *'Bhikkhunī-Suttam'* ('The Bhikkhunī Sutta'), the Venerable Ānanda explains how craving (*taṇhā*) to attain Arahantship overcomes craving. And in S.V.VII.ii.5 *'Uṇṇābha-Brāhmaṇa-Suttam'* ('The Uṇṇābha Sutta'), he explains how desire (*chanda*) to attain Arahantship overcomes desire. (For details in this regard, see footnote 595, p.203.)

²⁹² In M.III.v.7 *'Mahā-Saḷ-Āyatanika-Suttam'* ('The Great Sixfold-Base Sutta'), The Buddha explains that when the Noble Eightfold Path arises, 'These two things occur concurrently yoked: samatha [Right Concentration] and vipassanā [Right View].' The commentary explains that they arise at the same time.

²⁹³ The Buddha explains it in, for example, M.I.iv.5 *'Cūḷa-Saccaka-Suttam'* ('The Small Saccaka Sutta'): 'Attained to Nibbāna is the Blessed One: He teaches the Dhamma for attaining to Nibbāna.'

²⁹⁴ The Buddha explains it in, for example, D.ii.3 *'Mahā-Parinibbāna-Suttam'* ('The Great-Parinibbāna Sutta') 'In whatever Dhamma and Vinaya the Noble Eightfold Path is not found, there no [one] ascetic is found. There no second ascetic is found. There no third ascetic is found. There no fourth ascetic is found.' See also quotation, endnote 39, p.24.

²⁹⁵ In M.II.iii.1 *'Te-Vijja-Vacchagotta-Suttam'* ('The Triple-Science Vacchagotta Sutta'), The Buddha explains that a lay-arahant must either ordain or attain Parinibbāna: 'Vaccha, there is no householder who, without abandoning the fetter of householdership, on the breakup of the body has made an end of suffering.' VbhA.xviii.1028 *'Āyu-Ppamāṇam'* ('Lifespan-Reckoning') DD.xviii.2593 also explains that since the sensual-sphere deva world is unsuitable for an Arahant (and since a deva cannot become a bhikkhuni/bhikkhu), the sensual-sphere deva who attains Arahantship attains Parinibbāna at the same time.

²⁹⁶ The Buddha explains this in D.ii.3 *'Mahā-Parinibbāna-Suttam'* ('The Great-Parinibbāna Sutta'): 'The Four Foundations of Mindfulness, the Four Right Efforts, the Four Bases of Success, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment, the Noble Eightfold Path. These, bhikkhus, are the things of which I have direct knowledge and have taught, which you should learn well, cultivate, develop, practise much, so that this holy life (*brahma-cariya*) is established, and long endures, for the many's welfare, for the many's happiness, out of compassion for the world, for the benefit, well being, and happiness of devas and human beings.' These things are also called the Thirty-Seven Requisites of Enlightenment (*Satta-Tiṁsa-Bodhi-Pakkhiya-Dhamma*).

²⁹⁷ In D.ii.3 *'Mahā-Parinibbāna-Suttam'* ('The Great-Parinibbāna Sutta'), The Buddha explains to a wanderer: 'And if, Subhadda, bhikkhus were to rightly to dwell (*sammā vihareyyum*), the world would not be void of Arahants.' The commentary explains that 'rightly to dwell' means the Stream-Enterer teaches others how to attain the Stream-Entry Path&Fruition, the Once-Returner teaches others to how to attain the Once-Return Path&Fruition, etc. And the one who is as yet only practising samatha and vipassanā for the attainment of a Path&Fruition should teach that. Also in Vin.Mv.I.8 *'Māra Kathā'* ('Māra Discussion'), The Buddha says to His first sixty Arahant Disciples: 'Freed am I, bhikkhus, from all snares, both divine and human. And you too, bhikkhus, are freed from all snares, both divine and human. Wander, bhikkhus, for the many's welfare, for the many's happiness, out of compassion for the world, for the benefit, well being, and happiness of devas and men. Let not any of you go together. Teach, bhikkhus, the Dhamma, which in the beginning is lovely, in the middle is lovely, and in the end is lovely.'

²⁹⁸ The Venerable Sāriputta explains this in TG.xvii.2 (1002) *'Sāriputta-Thera-Gāthā'* ('The Sāriputta-Elder Verses'): 'I do not delight in life, I do not delight in death; I await the time [of Parinibbāna], like a government servant [waits for] his wages.'

²⁹⁹ The Buddha explains the two types of Nibbāna element in Iti.ii.8 *'Nibbāna-Dhātu-Suttam'* ('The Nibbāna-Element Sutta'), : '[1] Here, bhikkhus, a bhikkhu is an Arahant... In him, still established are the five faculties [eye/ear/nose/tongue/body] through which... he experiences sensations pleasant and unpleasant, undergoes pleasure and pain. In him, the end of lust, hatred, and delusion, bhikkhus, is called "Nibbāna with clung [aggregates] remainder...'" [2] Here, a bhikkhu is an Arahant.... In him, in this very life, all things that are sensed [sights/sounds/odours/flavours/touches/other things] have no delight for him: they have become cool. This is called "Nibbāna without clung [aggregates] remainder."

³⁰⁰ In A.X.IV.ii.8 *'Kamma-Nidāna-Suttam'* ('The Kamma-Causation Sutta'), The Buddha explains: 'With greed-... hatred-... delusion destruction, there is kamma-causation destruction (*kamma-nidāna-saṅkhayo*).' See also endnote 282, p.351.

³⁰¹ In M.I.iv.9 *'Mahā-Assapura-Suttam'* ('The Great Assapura Sutta'), The Buddha explains that a bhikkhu is an ascetic (*samaṇa*) when evil, unwholesome things that defile, produce renewed existence, are harmful, result in suffering, lead to future birth, ageing&death are appeased.

³⁰² In S.III.I.i.1 *'Nakulapitā-Suttam'* ('The Nakulapitā Sutta') The Buddha explains this to one Nakulapitā: 'Even though my body be afflicted, my mind will not be.' Afterwards, the Venerable Sāriputta explains to him that this is achieved by not identifying with the five aggregates, and being rid of the defilements: only then does bodily pain not give rise to mental pain.

³⁰³ In S.II.I.vi.1 *'Pari-Vīmaṁsana-Suttam'* ('The Thorough Investigation Sutta'), The Buddha explains that 'mere bodily remains are seen.'

³⁰⁴ There are cases, however, of one attaining both types of Parinibbāna at the same time. The Buddha explains such a case in A.VII.ii.6, 7, 8 *'Aniccā... Dukkhā ... Anatt-Ānupassī-Suttam'* ('The Impermanence... Suffering... Non-Self Contemplation Sutta').

³⁰⁵ The Buddha explains birth in, for example, D.ii.9 *'Mahā-Sati-Paṭṭhāna-Suttam'* ('The Great Mindfulness-Foundation Sutta'): 'And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent, production, the appearance of the aggregates, the acquisition of the sense bases: this is called birth.'

³⁰⁶ The Buddha explains it in, for example, D.ii.2 *'Mahā-Nidāna-Suttam'* ('The Great Causation Sutta'): 'I have said: "Because of consciousness, there is mentality-materiality (*viññāna-paccayā nāma-rūpaṃ*)," and this is the way it should be understood. If consciousness, Ānanda, were not to descend into the mother's womb, would mentality-materiality develop there?'

³⁰⁷ The Venerable Sāriputta explains this in M.I.v.3 *'Mahā-Vedalla-Suttam'* ('The Great Catechism Sutta'): 'Feeling, perception, and consciousness, friend: these things are conjoined, not disjoined, and it is impossible to separate each of these things from the others in order to describe the difference between them. For what one senses, that one perceives, and what one perceives that one is conscious of.' See also next endnote.

³⁰⁸ The Buddha explains this in *'Upaya-Suttam'* ('The Assumption Sutta'): 'Whoever, bhikkhus, were to say thus: "As separate from materiality... feelings... perception... separate from formations, I shall make known consciousness's coming or going, or decease, or re-aring, or growth, or increase, or completion," that is not possible.' See also previous endnote.

³⁰⁹ The Buddha explains it in, for example, D.ii.2 *'Mahā-Nidāna-Suttam'* ('The Great Causation Sutta'): 'I have said: "Because of mentality-materiality, there is consciousness (*nāma-rūpa-paccayā viññānaṃ*)," and this is the way it should be understood. If consciousness, Ānanda, did not obtain establishment in mentality-materiality (*nāma-rūpe-patitṭham na labhissatha*), would there then be an arising and existence of birth, ageing, death and suffering?' The Buddha is here referring to the cause of mentality-materiality within one life (see quotation footnote † under table '3e: Dependent Origination from Life to Life', p.345): if one goes beyond

the one life, the cause of consciousness is formation, which is the kammic potency of a kamma formed in a past life.

³¹⁰ In D.i.1 '*Brahma-Jāla-Suttam*' ('The Supreme Net Sutta'), the Buddha explains that as soon as perception arises in such impercipient beings, they vanish. Someone may be reborn as human being after such an existence, and be unable to recall that past life. They may then teach that birth occurs by chance. And in A.IX.I.iii.4 '*Satt-Āvāsa-Suttam*' ('The Abode-of-Being Sutta'), The Buddha mentions impercipient beings as one of nine types of abode. Then in Vbh.XVIII.ii.3 '*Asañña-Sattā*' ('Impercipient Beings') BA.XVIII.ii.1017, He explains: 'At the impercipient-being devas' moment of rebirth, one aggregate manifests: the materiality aggregate. Two bases manifest: the sight base, the dhamma base. Two elements manifest: the sight element, the dhamma element. One truth manifests: the truth of suffering. One faculty manifests: the material life faculty. Impercipient-being devas manifest without root, without nutriment, without contact, without feeling, without perception, without volition, without consciousness.' And VbhA.xviii.1027 '*Āyu-Ppamāṇam*' ('Life Span') DD.xviii.2588 explains further: 'For some, after going forth in a sectarian sphere and seeing a fault in consciousness because lusting, hating and being deluded depend upon consciousness, imagine that: "The consciousnessless state is good, this is nibbāna in the present existence;" and they generate the fading away of greed for perception and developing the fifth attainment in conformity therewith, they are reborn there. At the moment of their rebirth, the materiality aggregate alone is reborn. If he is reborn standing, he stands only; if reborn sitting, he sits only; if reborn lying down, he lies only. They remain for five hundred aeons like painted statues. At their end the material body vanishes; sensual-sphere perception arises. Through the arising of that perception here [in this sensual sphere] those deities notice that they have passed away from that body.'

³¹¹ In D.iii.5 '*Sampasādaniya-Suttam*' ('The Faith-Inspiring Sutta'), the Venerable Sāriputta explains how The Buddha teaches the meditator to know both the uninterrupted (*abbocchinnam*) flow of consciousness (*viññāṇa-sota*) in this world established (*patitthita*), and in another world established. For details, see footnote 305, p.105, and table '5a: Death and Rebirth', p.50.

³¹² In, S.II.I.ii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta') The Buddha explains that because the fool does not destroy ignorance and craving, he is reborn: 'Because the fool has not lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the fool fares on to [another] body (*kāy-ūpago*). Faring on to [another] body, he is not released from birth, ageing, and death.' But destroying ignorance, the sage is no longer reborn: 'Because the sage has lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the sage does not fare on to [another] body. Not faring on to [another] body, he is released from birth, ageing, and death.' See also quotations endnote 191, p.248, and 315, p.356.

³¹³ The Buddha explains this in, for example, A.III.II.iii.6 '*Paṭhama-Bhava-Suttam*' ('The First Existence Sutta'): 'Sensual-element [sensual-sphere kamma-] result, and, Ānanda, kamma not existing, would any sensual existence be manifest?... Fine-material element [fine-material sphere kamma-] result... and kamma not existing, would any fine-material existence be manifest?... Immaterial element [immaterial-sphere kamma] result... and kamma not existing, would any immaterial existence be manifest?' ('Surely not, Venerable Sir.') 'In this way, Ānanda, kamma is the field, consciousness is the seed, craving the moisture. For ignorance-hindered beings fettered by craving in the inferior element [sensual] ... in the middle element [fine material]... in the superior element [immaterial], there is consciousness established (*viññāṇam patitthitam*). Thus, in the future, there is re-existence of rebirth.'

³¹⁴ In S.II.I.vii.4 '*Atthi-Rāga-Suttam*' ('The There-Is-Lust Sutta') and SA.ibid., The Buddha explains that with delight and craving for the nutriments edible food/contact/mental volition /consciousness, consciousness becomes established there by kamma that can produce rebirth. Wherever the resultant rebirth-consciousness then is established, there is descent of mentality-materiality, which means there is new production of kamma, which means there

is production of re-existence (*atthi āyatim puna-bbhav-ābhiniḅbatti*). The opposite holds true of the Arahant, whose consciousness does not become established in the four nutriments by kamma, which means there is no resultant rebirth-consciousness to become established anywhere, which means there is no descent of mentality-materiality, no new production of kamma, which means no production of re-existence (*natthi āyatim puna-bbhav-ābhiniḅbatti*).

³¹⁵ The Buddha explains it also in, for example, S.II.I.vi.1 '*Pari-Vimāṅsana-Suttaṃ*' ('The Thorough-Investigation Sutta'): 'But when a bhikkhu has abandoned ignorance and aroused true knowledge... he does not accomplish a meritorious formation (of kamma), or a demeritorious formation, or an imperturbable formation... When there are utterly no formations, with the cessation of formations, would [rebirth] consciousness be discerned?' ('No, Venerable Sir.') 'When there is utterly no consciousness... no mentality-materiality ... no six bases... no birth, with the cessation of birth, would ageing&death be discerned?' ('No, Venerable Sir.') See also quotation endnotes 191, p.248, 282, p.351. and 312, p.355.

³¹⁶ In U.viii.1 '*Paṭhama Nibbāna Paṭisamyutta-Suttaṃ*' ('First Nibbāna-Related Section Sutta'), The Buddha explains: 'Truly, there is a base, where there is neither earth, nor water, nor fire, nor air, nor the infinite-space base, nor the infinite-consciousness base, nor the nothingness base, nor the neither-perception nor non-perception base; where there is not this world, nor another world, not either moon or sun. This I call neither coming, nor going, nor staying, nor decrease, nor rebirth. It is quite without establishment, without continuity, and without object.'

³¹⁷ In D.i.i.11 '*Kevaṭṭa-Suttaṃ*' ('The Kevaṭṭa Sutta'), The Buddha describes Nibbāna as: 'Invisible cognition, infinite, everywhere a landing-place, here water, earth, fire, and wind gain no footing. Here long and short, small and large, fair and foul; here mentality and materiality, completely stops; with consciousness's cessation, here this stops.' DA explains: INVISIBLE COGNITION = Nibbāna in the sense that it is cognizable by the Noble Path Knowledges, not by eye consciousness; infinite = not limited by arising, perishing and standing, no North, South, East, and West; EVERYWHERE A LANDING-PLACE (the further shore (*pārima tīra*)) = can be reached anywhere, using any of the forty meditation-subjects; WITH CONSCIOUSNESS'S CESSATION: the cessation of kamma consciousness, and the cessation of the Arahant's final consciousness. In this connection, The Buddha explains in A.VIII.ii.9 '*Pahārāda-Suttaṃ*' ('The Pahārāda Sutta'): 'Even if many bhikkhus attain to the Nibbāna of the Nibbāna element without remainder, not by that is the Nibbāna element's emptiness or fullness known.'

³¹⁸ In S.I.II.iii.6 '*Rohitassa-Suttaṃ*' ('The Rohitassa Sutta'), The Buddha refers to the five aggregates as the world (*loka*), and to Arahantship as the cessation of the world. And in S.II.I.v.4 '*Loka-Sutta*' ('The World Sutta'), The Buddha explains the origin of the world: 'In dependence on the eye and sights, arises eye consciousness. The meeting of the three is contact [etc. through the factors of dependent origination]. This, bhikkhus, is the origin of the world.' And He says the same for the other six types of internal base, external base, and consciousness. Conversely, with the remainderless dispassion and cessation of craving, the subsequent factors cease, and, 'This, bhikkhus, is the disappearance of the world.' See also quotation endnote 50, p.27.

³¹⁹ The Buddha explains it in, for example, M.I.iv.8 '*Mahā-Taṅhā-Saṅkhaya-Suttaṃ*' ('The Great Craving-Destruction Sutta'): 'In many discourses have I stated consciousness to be dependently arisen, since without a cause there is no origination of consciousness.... Consciousness is reckoned by the particular cause dependent upon which it arises.' He then explains how eye consciousness depends on the eye and sights, etc. (see previous endnote). And: 'When consciousness arises dependent on the mind and other things (*dhamma*), it is reckoned as mind consciousness.' Nibbāna, being a thing other than the five material external bases (being a thing of the sixth external base), is cognized by mind consciousness.

³²⁰ In S.III.I.x.2 '*Puppha-Suttaṃ*' ('The Flower Sutta'), The Buddha explains: 'Consciousness that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist.' See also quotation endnote 143, p.241, and 270, p.350.

³²¹ The Buddha explains this throughout His Teaching, for example, in His first teaching, (S.V.XII.ii.1 '*Dhamma-Cakka-Ppavattana-Suttam*' ('The Dhamma-Wheel Setting-in-Motion Sutta'), He says: 'In short, the five clinging-aggregates are suffering (*dukkha*).'

³²² In S.V.IV.v.10 '*Āpaṇa-Suttam*' ('The Āpaṇa Sutta'), The Buddha discusses the Noble Disciple's development of the five faculties with the Venerable Sāriputta. And He says: 'Indeed, Sāriputta, of any Noble Disciple of faith, of firm energy, of established mindfulness, and of concentrated mind, it is to be expected that he will understand in this way: "Inconceivable is the beginning of the round of rebirth. A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about. But with ignorance's, the mass of darkness's, remainderless fading away and cessation, this is the peaceful place, this is the superior place, namely, the calming of all formations, the forsaking of all grounds [for rebirth], the destruction of craving, dispassion, cessation, Nibbāna. That wisdom of his, Sāriputta, that is his wisdom faculty.'" See also dependent origination in negative order, quoted p.108.

³²³ A wanderer called Vacchagotta also asks this question in M.II.iii.2 '*Aggi-Vacchagotta-Suttam*' ('The Fire&Vacchagotta Sutta'): 'When a bhikkhu's mind is liberated thus, Master Gotama, where is he reborn?... Then is he not reborn... both reborn and not reborn... neither reborn nor not reborn, Master Gotama?' In all cases, The Buddha says the question does not apply. That is because there is simply no re-arising of consciousness: to speak of an Arahant not being reborn is an instance of the annihilation view. Afterwards, The Buddha explains as the Most Venerable Sayadaw does here, with the fire simile. Also in S.IV.x.9 '*Kutūhala-Sālā-Suttam*' ('The Debating Hall Sutta'), The Buddha explains: 'Just as a fire burns with fuel but not without fuel, so, Vaccha, I declare rebirth for one with fuel, not for one without fuel [the fuel of rebirth is ignorance and craving].'

³²⁴ unestablished consciousness: The Buddha uses this term in, for example, S.I.IV.iii.3 '*Godhika-Suttam*' ('The Godhika Sutta'). It describes how, after the Venerable Godhika has attained Parinibbāna, The Buddha and some bhikkhus go to his dwelling. There is a dark cloud moving around nearby. And the Buddha says: 'That, bhikkhus, is Māra the Evil One looking for the consciousness of the clansman Godhika, wondering: "Where has clansman Godhika's consciousness been established?..." With unestablished consciousness, bhikkhus, the clansman Godhika has attained complete Nibbāna.' The same thing happens after the Parinibbāna of the Venerable Vakkali, mentioned p.7. For Māra's not knowing the coming and going of the Arahant, see 'Māra Dūsi', p.198.

³²⁵ Thus, in, for example, D.i.1 '*Brahma-Jāla-Suttam*' ('The Supreme Net Sutta'), The Buddha explains: 'Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, all the mangoes hanging on it go with it, just so the Tathāgata's link with existence has been cut. As long as the body subsists, devas and human beings will see Him. But at the break-up of the body, and the exhaustion of the life span, devas and human beings will see Him no more.'

³²⁶ In S.II.I.ii.5 '*Kaccānagotta-Suttam*', The Buddha explains that with knowledge of dependent origination one no longer doubts that what arises is only suffering, and what ceases is only suffering: see quotation endnote 166, p.245. And He says: 'His knowledge (*ñāṇa*) about this is not because of another (*a-para-paccayā*). It is in this way, Kaccāna, that there is Right View (*Sammā Ditṭhi hoti*).'

³²⁷ *Tathāgata*: The Buddha uses this to refer to Himself, although in some contexts, He uses it to refer to any Arahant, as here, and in quotation endnote 280, p.351. In, for example S.III.I.ix.4 '*Anurādha-Suttam*' ('The Anurādha Sutta'), the term is: '*tathāgato*, the supreme man (*uttama-puriso*), the ultimate man (*parama-puriso*), the one who has attained the ultimate (*parama-pattipatto*).'

APPENDIX 1: THE FORTY MEDITATION SUBJECTS

The forty meditation subjects taught by The Buddha,⁹⁵⁰ for the development of samatha meditation, with some sutta references.⁹⁵¹

Kasiṇa	+	Foulness	+	Recollection	+	Divine Abiding	+	Immaterial	+	Perception	+	Defining	=	Total
10	+	10	+	10	+	4	+	4	+	1	+	1	=	40

Ten Kasiṇas

D.ii.2 *'Mahā-Nidāna-Suttam'* ('The Great Causation Sutta')

M.II.iii.7 *'Mahā-Sakuludāyi-Suttam'* ('The Great Sakuludāyi Sutta')

Ten Foulnesses

D.ii.9 *'Mahā-Sati-Paṭṭhāna-Suttam'* ('The Great Mindfulness-Foundation Sutta')

M.III.ii.9 *'Kāya-Gatā-Sati-Suttam'* ('The Body-Related Mindfulness Sutta')

Ten Recollections:

Buddha, Dhamma, Sangha

D.ii.3 *'Mahā-Parinibbāna-Suttam'* ('The Great-Parinibbāna Sutta')

S.I.XI.i.3 *'Dhajagga Suttam'* ('The Standard Sutta')

Virtue

D.ii.3 *'Mahā-Parinibbāna-Suttam'* ('The Great-Parinibbāna Sutta')

A.III.II.ii.10 *'Uposatha-Suttam'* ('The Uposatha Sutta')

Generosity

A.VI.i.10 *'Mahānāma-Suttam'* ('The Mahānāma Sutta')

Devas

A.III.II.ii.10 *'Uposatha-Suttam'* ('The Uposatha Sutta')

A.VI.i.10 *'Mahānāma-Suttam'* ('The Mahānāma Sutta')

Death

A.VI.ii.9 *'Paṭhama-Maraṇa-Ssati-Suttam'* ('The First Death-Recollection Sutta')

A.VI.ii.10 *'Dutiya-Maraṇa-Ssati-Suttam'* ('The Second Death-Recollection Sutta')

Body-Related Mindfulness⁹⁵²

D.ii.9 *'Mahā-Sati-Paṭṭhāna-Suttam'* ('The Great Mindfulness-Foundation Sutta')

M.III.ii.9 *'Kāya-Gatā-Sati-Suttam'* ('The Body-Related Mindfulness Sutta')

Mindfulness-of-Breathing

D.ii.9 *'Mahā-Sati-Paṭṭhāna-Suttam'* ('The Great Mindfulness-Foundation Sutta')

M.III.ii.9 *'Kāya-Gatā-Sati-Suttam'* ('The Body-Related Mindfulness Sutta')

Peace⁹⁵³

M.II.ii.4 *'Mahā-Mālukyāputta-Suttam'* ('The Great Mālukyāputta Sutta')

A.X.I.i.6 *'Samādhi-Suttam'* ('The Concentration Sutta')

⁹⁵⁰ VsM.iii.47 *'Kamma-Ṭṭhāna-Ggaḥaṇa-Niddeso'* ('Exposition of the Meditation-Subject Obtainment') PP.iii.104-105.

⁹⁵¹ The sutta references given are only examples: there are more suttas that mention these meditation subjects.

⁹⁵² In the *Visuddhi-Magga's* listing, body-related mindfulness refers specifically to meditation on the thirty-two parts of the body. The term body-related mindfulness, however, is used by the Buddha in many ways. Thus, in M.III.ii.9 *'Kāya-Gatā-Sati-Suttam'* ('The Body-Related Mindfulness Sutta'), for example, The Buddha explains it as the exact same fourteen body-contemplations (incl. meditation on the thirty-two parts of the body) that He explains in D.ii.9 *'Mahā-Sati-Paṭṭhāna-Suttam'* ('The Great Mindfulness-Foundation Sutta'), as well as the four material jhānas: at each explanation He says: 'That too is how a bhikkhu develops body-related mindfulness.'

⁹⁵³ This is recollecting the qualities of Nibbāna.

Four Divine Abidings**Loving-Kindness**

M.I.iii.1 '*Kakac-Ūpama-Suttaṃ*' ('The Saw-Simile Sutta')

A.IV.II.ii.7 '*Ahi-Rāja-Suttaṃ*' ('The Snake-King Sutta')

Loving-Kindness, Compassion, Sympathetic Joy, Equanimity

D.ii.13 '*Te-Vijja-Suttaṃ*' ('The Three-Sciences Sutta')

M.II.iv.3 '*Maghadeva-Suttaṃ*' ('The Maghadeva Sutta')

A.III.II.ii.5 '*Kesamutti-Suttaṃ*' ('The Kesamutti Sutta')⁹⁵⁴

Four Immaterials**The Boundless-Space Base, The Boundless-Consciousness Base, the Nothingness Base, the Neither-Perception nor Non-Perception Base**

D.ii.2 '*Mahā-Nidāna-Suttaṃ*' ('The Great Causation-Sutta')

M.I.iii.6 '*Ariya-Pariyesanā-Suttaṃ*' ('The Noble-Search Sutta')⁹⁵⁵

M.III.i.6 '*Āneñjasappāya-Suttaṃ*' ('The Imperturbable-Wards Sutta')

A.IX.I.iv.5 '*Jhāna-Suttaṃ*' ('The Jhāna Sutta')

One Perception**Nutriment**

S.V.II.viii.3 '*Āhāre-Paṭikūla-Suttaṃ*' ('The Nutriment-Repulsiveness Sutta')

A.X.II.i.6 '*Paṭhama-Saññā-Suttaṃ*' ('The First Perception Sutta')

A.X.II.i.7 '*Dutiya-Saññā-Suttaṃ*' ('The Second Perception Sutta')

One Defining**Four Elements**

D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta')

M.III.ii.9 '*Kāya-Gatā-Sati-Suttaṃ*' ('The Body-Related Mindfulness Sutta')

⁹⁵⁴ Also known as 'The Kālāma Sutta'.

⁹⁵⁵ Also called '*Pāsa-Rāsi-Suttaṃ*' ('The Mass of Snares Sutta').

APPENDIX 2: THE LINEAGE OF BUDDHAS

Four incalculables and one-hundred thousand aeons ago, a hermit Sumedha resolved to become a Buddha. He did this in the presence of The Buddha Dīpaṅkara. The Buddha Dīpaṅkara prophesied that he would eventually become The Buddha Gotama. From then till his attainment of Buddhahood as The Buddha Gotama, the Bodhisatta developed his pāramī. That included training under twenty-four different Buddhas: sometimes as a hermit, sometimes as a bhikkhu, or a Brahmin, a king, a lord, a superior animal, a deva, or yakkha.

The twenty-four Buddhas are explained in *The Buddha-Lineage Text (Buddha-Varṁsa-Pāli)*. It explains their birth, life span, status, the name of their parents, the name of their wives and children, their life span, way of renunciation, the duration of their efforts to attain Buddhahood, their teaching of the '*Dhamma-Cakka-Ppavattana-Suttamī*' ('The Dhamma-Wheel Setting-in-Motion Sutta'),⁹⁵⁶ and the name of their Chief Disciples and chief lay-disciples. Each account explains also where they went into Parinibbāna, and how their relics were distributed.

Included in *The Buddha-Lineage Text* is The Buddha's prophecy of the next Buddha, The Buddha Metteya:⁹⁵⁷

24) The Buddha Dīpaṅkara	11) The Buddha Atthadassī
23) The Buddha Koṅḍañña	10) The Buddha Dhammadassī
22) The Buddha Maṅgala	9) The Buddha Siddhattha
21) The Buddha Sumana	8) The Buddha Tissa
20) The Buddha Revata	7) The Buddha Phussa
19) The Buddha Sobhita	6) The Buddha Vipassī
18) The Buddha Anomadassī	5) The Buddha Sikhī
17) The Buddha Paduma	4) The Buddha Vessabhū
16) The Buddha Nārada	3) The Buddha Kakusandha
15) The Buddha Padumuttara	2) The Buddha Koṅāgamana
14) The Buddha Sumedha	1) The Buddha Kassapa
13) The Buddha Sujāta	The Buddha Gotama
12) The Buddha Piyadassī	The Buddha Metteya

The six Buddhas before The Buddha Gotama are explained by our Buddha also in '*Mah-Āpadāna-Suttamī*' ('The Great-Lineage Sutta'). He explains, for example:⁹⁵⁸

⁹⁵⁶ The Buddha Gotama's version of this sutta is found in S.V.XII.ii.1.

⁹⁵⁷ The Buddha Gotama mentions the coming of The Buddha Metteya also in D.iii.3 '*Cakka-Vatti-Sīha-Nāda-Suttamī*' ('The Wheel-Turning Lion's-Roar Sutta').

⁹⁵⁸ (D.ii.1) The Buddha knows this by His own knowledge, and also because Non-Returners in the pure abodes describe to him the past dispensation during which they attained their Path&Fruition.

Name	Appearance	Status	Human Life span (years)
6) The Buddha Vipassī	91 aeons ago	Noble	80,000
5) The Buddha Sikhī	31 aeons ago	Noble	70,000
4) The Buddha Vessabhū		Noble	60,000
3) The Buddha Kakusandha	present aeon	Brahmin	40,000
2) The Buddha Koṇāgamana		Brahmin	30,000
1) The Buddha Kassapa		Brahmin	20,000
The Buddha Gotama		Noble	100

EDITOR'S NOTE
(Second Revised Edition)

The Workings of Kamma was over several years prepared by the Most Venerable Pa-Auk Tawya Sayadaw and various of his bhikkhu disciples at Pa-Auk Tawya Forest Monastery, Myanmar: as a *Dhamma-dāna*, for the many's welfare and happiness. The Sayadaw checked whatever his editors had prepared, including the final manuscript. But owing to continuous visitors, the Sayadaw could never find sufficient peace to check the final manuscript well and thoroughly.

During a meditation retreat abroad, however, the Sayadaw found sufficient peace properly to check the entire book, and he made some amendments. The most notable ones were:

- The **Arahant's consciousness** may be knowledge dissociated (*ñāṇa-vippayutta*): see p.55 <1st ed., p.57>.
- The **wholesome resultant consciousness** that is unrooted may function not only as a process-separate consciousness (already discussed), but also as a process consciousness (added to the discussion): see notes under table, p.61.
- The factor of **great learning** (*bāhu-sacca*) under 'Conduct (*carāṇa*)', includes the first two insight knowledges: knowing and seeing ultimate mentality/materiality/their origin. See, for example, p.136 <1st ed., p.133>.
- In the first edition's explanation of the five-door process, it said the '**knowing**' of an object taken by a five-door process 'takes place at the fifth subsequent mental processes' <p.143>, which was not only ungrammatical, but also disagreed with the subsequent explanation of visual cognition <p.145>. Thus, it should say that the knowing of a five-door object 'takes place at the **fourth** and subsequent mental processes.' See in this edition p.145.
- In the first edition, it said that of the many thousand million **first-impulsion volitions** arising during one particular kamma, only one is able to produce its result in this life: but there is no such restriction. That restriction exists only for subsequently-effective kamma. See under 'Presently-Effective Kamma' and 'Subsequently-Effective Kamma', p.149 <1st ed., p.146>, and at every other mention of presently-effective kamma, especially under 'The Workings of Kamma Past/Present/Future', p.160f <1st ed., p.158>.
- The **table describing the attainment of jhāna** covers both fine-material and immaterial jhāna. In the first edition, 'the counterpart sign' was given as object, which does not apply to the immaterial jhānas. Hence, the object is now described as 'Jhāna Object', and the table is now called 'The Jhāna-Attainment Process': see p.176 <1st ed., 'The Absorption Process', p.174>.
- Under **The Kaṇṇamuṇḍa Devi** (p.186) <1st ed., p.183>, it said a 'wholesome kamma' gave her rebirth as a beautiful mansion-ghost: this was meant to refer only to her beauty. It could, however, be misconstrued to refer to her having become a ghost. Thus, it is now: 'Her unwholesome kamma of lying about her adultery gave her rebirth as a mansion-ghost (*vimāna-peti*). But because of wholesome kamma, she was beautiful....'
- **King Ajātasattu** will in the distant future become a Paccekabuddha called Vijitāvī, not Vijita: see, for example, p.189 <1st ed., p.187>.
- Regarding **the five hundred bhikkhus** who were killed either by themselves or another, the Most Venerable Sayadaw (and the commentary) emphasizes that those who were Noble Ones did not kill themselves or kill another: this emphasis has been added: see p.196ff <1st ed., p.194ff>.

Having become aware that there are those who disbelieve the workings of

kamma in this story, the Sayadaw has also elaborated upon it, so as to help such readers overcome their scepticism.

- The name of the first human being to attain Stream Entry in this Dispensation is in the *'Dhamma-Cakka-Ppavattana'* sutta given as **Aññāsikondañña**, although he is in the Texts referred to also as Aññākondaññā (the name given in the first edition): see p.213 <1st ed., p.211>.
- Resolution of **the Venerable Bākula's** name should be: *bā* = two/both; *kula* = families: see p.265ff<1st ed., p.268>.
- The discussion of **Nanda's** kamma while honouring The Buddha said: 'And of the seven impulses, the middle five impulses are the most powerful: kammās to be experienced in some subsequent life, subsequent to the next life.' The middle five are, however, indefinitely-effective kammās, to be experienced in a life after the subsequent life: see p.271ff<1st ed., p.272>.
- The **Stream Enterer/Once Returner** who is reborn in the fine-material or immaterial sphere does not return to the sensual sphere, and is called a Jhāna Non-Returner (*Jhāna-An-Āgamino*): see explanation in endnote 287, p.352 <1st ed., endnote 34, p.357>.

Other amendments were elaborations for the sake of greater accuracy (see, for example, the two factors for **wrong view** now elaborated, p.127<1st ed., p.124>; the distinction between **conclusive volition and preceding&ucceeding volitions**, under for example 'Function of Effect', p.184 <1st ed., p.181>; and the new description of how the **body is maintained by nutriment**, under 'Nutriment-Born Materiality', p.100 <1st ed., p.100>), and some more examples.

The editor has also improved some of the tables (further improved by the Sayadaw, and also finally approved by him), and has added a few more example stories (see, for example, The Parsimonious Millionaire, p.34). Owing to many difficulties with the proof of the first edition (owing to an unstable computer program), the footnotes and endnotes have now been made to run on from page to page, and are both referred to by numbers: regular and italicized respectively.

The Sayadaw has reported that 'many foreigners' have 'criticized' him because his editor refers to him as **the Most Venerable Sayadaw**. The Sayadaw has thus been questioned: 'Are you the most venerable person in the whole world?' Such a reading of 'Most Venerable', however, has no basis in Standard English.⁹⁵⁹ Since such an expression of reverence and respect for the most venerable author

⁹⁵⁹ MOST: PHR (*Longman's Dictionary of the English Language*): 'adv. 2 very <shall ~ certainly come> <her argument was ~ persuasive> NOTE 1 As an intensifier meaning "very", *most* is generally used only with adjectives and adverbs conveying a judgment of feeling or opinion <a most handsome gift> <he argued most persuasively>'. MW: 'adv. ... 2 to a very great degree <was ~ persuasive>. POD: 'adv. To a great or the greatest degree or extent or amount (esp. with adj. & adv. To emphasize or, with *the*, to form superlative...).' PHR (*Usage and Abusage* Eric Partridge) 'MOST AND VERY *Most* can properly (though rather formally) mean "very", as well as meaning "more than all the others".' *Fowler's Modern English Usage* Revised Third Edition by R.W. Burchfield, Oxford University Press, Oxford, 2004: '*Most* governing an adj. frequently has an intensive rather than a superlative function.' Thus the term is used in, for example, *On the Path to Freedom* (Buddhist Wisdom Centre, Selangor, Malaysia) p.441: 'The Most Venerable *Ovadacariya Sayadaw Bhaddanta Panditabhivamsa* [sic]'; and on p.442: 'The Most Venerable Aggamahapandita Mahasi Sayadaw'; and on the cover of their *The Great Chronicle of Buddhas*: 'The Most Venerable Mingun Sayadaw Bhaddanta Vicitta Sārābhivamsa.' In the same way, 'Most Reverend' is used in the Christian church to refer respectfully to and address an archbishop or cardinal.

of *The Workings of Kamma* is fully in line with the Teachings of The Buddha, many readers have approved of it as only natural, only proper, and even wonderful. For that reason, and in order to avoid causing offence to those many readers, this most venerable term of reference has been left untouched.⁹⁶⁰

From a retreat in the USA came a most valuable contribution from successful yogis. They pointed out that '**translucent**' is in fact more accurate than 'transparent', to describe the counterpart sign in, for example, mindfulness of breathing; to describe the 'ice-block' appearance of the body during successful four-elements meditation; and to describe *pasāda-rūpa* (now translated 'translucent materiality').⁹⁶¹ This is confirmed by the *Visuddhi-Magga's* comparing the counterpart sign to a mirror, to mother of pearl, and to the full moon, and its comparing transparent materiality to a pellucid mirror: they are all translucent things rather than transparent ones.⁹⁶²

For the first edition, there was no one at Pa-Auk to proof-read the manuscript. For this new edition, however, there were several, which has meant the great number of small mis-typings, copy-paste oversights, other oversights, etc. of the first edition has been vastly reduced.

The Most Venerable Sayadaw found it most difficult to read the first edition unless it was enlarged, and also reported that he had received complaints from 'many' readers that the script was too small, even though it was in fact noticeably larger than standard script. Therefore, the font was changed to *Tahoma*, and the Sayadaw has arranged with the most generous donors from Singapore (who together with a group in Malaysia will publish the second edition) that a special edition enlarged to A4 be published. Anyone wishing to acquire a copy may contact the Singapore group: see p.iv.

the editor

⁹⁶⁰ See The Buddha's words under 'One Is Not Stubborn, Not Proud' <p.290>, and 'One Does Not Harbour Envy' <p.280>, as well as footnote 663 <p.229>, and 'Reference to The Buddha, Etc.' <in this edition, p.367>.

⁹⁶¹ TRANSLUCENT (translucency/translucence): PHR 'permitting the passage of light: e.g. A clear, transparent <glass and other ~ materials> B transmitting and diffusing light so that objects beyond cannot be seen clearly <a ~ window of frosted glass> <~ porcelain> [L *translucent-*, *translucens*, prp of *translucre* to shine through, fr *trans-* + *lucēre* to shine ...]' TRANSPARENT: PHR 'having the property of transmitting light without appreciable scattering, so that bodies lying beyond are entirely visible [ME, fr ML *transparent-*, *transparentis*, prp of *transparere* to show through, fr L *trans-* + *parere* to show oneself - more at APPEAR.]'

⁹⁶² VsM.iv.57 '*Bhāvanā-Vidhānam*' ('Meditation Directions') PP.iv.31 describes the kasiṇa counterpart sign: 'The counterpart sign appears as if breaking out from the learning sign, and a hundred times, a thousand times more purified, like a looking-glass disk drawn from its case, like a mother-of-pearl disk well polished, like the moon's disk coming out from behind a cloud, like cranes against a thunder cloud.' And VsM.xiv.447 '*Rūpa-Kkhandha-Kathā*' ('Discussion of the Materiality-Aggregate') PP.xiv.73 explains that the five types of translucent materiality (*pasāda-rūpaṃ*) are so-called because they are like a pellucid mirror-surface (*vippasannattā ādāsa-talaṃ*).

EDITOR'S NOTE
(First Edition)

When the Most Venerable Pa-Auk Tawya Sayadaw teaches the Dhamma, the Pali is his authority. Hence, the explanations and examples given in this book can in their full version be found in the Pali Texts, for which source references are given in footnotes. Hence also, the editing of this book has been governed by faith in, respect for, and deference towards the Pali, in the unsceptical spirit of the author.

In preparing the book for publication, one editor has inserted endnotes (located at the end of each chapter, indicated by a reference number in italics) with sutta references and quotations, etc. Also various charts have been inserted to make the text clearer: they are all the independent work of one editor, based on data in the Pali Texts.

Certain orthographical and stylistic points need to be mentioned.

PALI SPELLING

The spelling of some Pali words is in Myanmarese³²⁸ not the same as in the Sinhalese (used in Romanized Pali): here, the Myanmarese version has been adopted. Hence:

MYANMARERESE	SINHALESE	ENGLISH TRANSLATION
<i>ānāpāna·ssati</i>	<i>ānāpāna·sati</i>	mindfulness-of-breathing
<i>thīna</i>	<i>thīna</i>	sloth
<i>vīriyaṃ</i>	<i>vīriyaṃ</i>	energy

DIACRITICS AND INFLECTION

In accordance with Standard English, Pali words (being foreign) are written in italics: excepting such words that have become 'naturalized', such as 'Buddha', 'Arahant', 'Pali', 'Sangha', and 'vipassanā'. But Sanskrit loanwords such as *dharma* or *karma* have nowhere been resorted to.

Pali words are also written with all diacritics: for example, *mettā* rather than *metta*, *ñāṇa* rather than *nana*, or *ñāna*. And usually the uninflected stem is given: for example, *saṃsāra* rather than, for example, *saṃsāro*; *ñāṇa* rather than, for example, *ñāṇaṃ*.

PALI COMPOUNDS

Translation of the Pali has (in so far as it accords with Standard English) been kept as close to the Pali as possible: to maintain the same semantic emphasis. For clarity and brevity's sake (as well as to familiarize the reader with the Pali original) Pali compounds have been kept as compounds, with dots to indicate the compound's individual elements: e.g. *Kamma·Ssakata·Ñāṇaṃ*, which is translated 'Kamma-Ownership Knowledge' instead of 'Knowledge of the Ownership of Kamma'; *upādāna·kkhandha*, which is translated 'clinging aggregate' instead of 'aggregate of clinging'; *Saṅkhār·Upekkhā·Ñāṇaṃ*, which is translated 'the Formations-Equanimity Knowledge' instead of 'the Knowledge of Equanimity towards

Formations'; and *avijjā-nīvaraṇānaṃ sattānaṃ*, which is translated 'ignorance-hindered beings' instead of 'beings hindered by ignorance'.

REFERENCE TO THE BUDDHA, ETC.

In accordance with the Most Venerable Sayadaw's overriding reverence, respect and veneration for The Buddha, Dhamma and Sangha,⁹⁶³ and in accordance with The Buddha's teachings on kamma,⁹⁶⁴ The Buddha and anything related to Him is written with a honorific initial capital letter: **The Buddha**; **He** said; **His Teaching**, etc. For the same wholesome reasons, all Noble Ones or anything related to their attainments, are also written with an initial capital letter: **Noble Disciple**, **Stream Entry**, **Once-Returner Path**, **Arahant Fruition Consciousness**, etc. Likewise, reference to elders of the past, or an editorial reference to the author of this book, is preceded by the honorific title in standard usage: the Venerable, or the Most Venerable.

TRANSLATIONS³²⁹

INDIVIDUAL WORDS AND PHRASES

Readers of the manuscript voiced the necessity for a discussion about translation of certain Pali words and phrases.^{965/330}

Beer&Wine Liquor (*surā-meraya-majja*)

According to the ingredients and manufacturing processes given in the Pali,⁹⁶⁶ *surā* is equivalent to the English 'malt liquor',³³¹ and *meraya* equivalent to the English 'vinous liquor':³³² both fermented, and distillable.³³³

Surā is milled-grain malt (*pitṭha-surā*), bread malt (*pūva-surā*), rice malt (*odana-surā*),³³⁴ with yeast added (*kiṇṇa-pakkhittā*), or with ingredients blended (*sambhāra-samyuttā*). *Meraya* is flower liquor (*pupph-āsava*) (sap/oil/honey (*madhu*) from the honey tree (*madhuka*), palmyra (*tāla*), coconut palm (*nālikera*), etc.), fruit liquor (*phal-āsava*) (jack-/bread fruit (*panasa*), grape (*muddika*), etc.), sugar liquor (*gul-āsava*) (sugar-cane juice (*ucchurasa*), etc.), honey liquor (*madhv-āsava*),^{967/335} or with ingredients blended (*sambhāra-samyutta*).³³⁶ *Majja* is a generic term for liquor, spirituous-, intoxicating drink. That makes: *surā-meraya-majja* = malt and vinous liquor, which is all kinds of liquor. Unfortunately, these two English terms are not in common usage, which is why the translation here is 'beer&wine liquor':³³⁷ also covering all kinds of liquor.

⁹⁶³ Every evening, at Pa-Auk Forest Monastery, the bhikkhus chant a twenty-six verse long Pali Text that honours The Buddha: '*Nama-Kkāra-Pāḷi*' ('Homage-Paying Text').

⁹⁶⁴ See quotation at 'One Is Not Stubborn, Not Proud', p.290, and quotation on superiority/equality-/inferiority conceit, endnote 81, p.233.

⁹⁶⁵ The endnotes refer to definitions given in standard English dictionaries, etc.

⁹⁶⁶ E.g. Vin.Pāc.V.vi.2 '*Surā-Pāna-Sikkhā-Padam*' ('Malt-Drink Training-Precept') and commentary, DṬ.iii.8 '*Siṅgāla-Suttam*' ('The Siṅgāla Sutta'), and VbhA.xiv.703 (DD.xiv.-1905) '*Sikkhā-Pada-Vibhāriga*' ('Training Precept Analysis').

⁹⁶⁷ This is also explained as liquor from grape juice (*muddikā-raso*).

Conscience (*hiri*)

The Pali analyses conscience (*hiri*) and shame (*ottappa*) together:⁹⁶⁸ 'It has conscientious scruples about bodily misconduct, etc., thus it is conscience. This is a term for modesty. It is ashamed of those same things, thus it is shame. This is a term for anxiety about evil. Herein, conscience has the characteristic of disgust at evil, while shame has the characteristic of dread of it. Conscience has the function of not doing evil and that in the mode of modesty, while shame has the function of not doing it and that in the mode of dread. They are manifested as shrinking from evil in the way already stated. Their proximate causes are self-respect and respect of others. A man rejects evil through conscience out of respect for himself, as the daughter of a good family does; he rejects evil through shame out of respect for another, as a courtesan does. But these two states should be regarded as the Guardians of the World.'⁹⁶⁹

Hiri is thus modest and disgusted at evil because of self-respect. That makes it equivalent to the English 'conscience'³³⁸ or 'conscientiousness'.³³⁹ A popular translation is 'shame', which is better suited for *ottappa*.⁹⁷⁰

Dependent Origination/'Because of Ignorance', etc.

Dependent origination (*paṭicca-samuppāda*) is analysed at length in the *Visuddhi-Magga*.⁹⁷¹ What is emphasized throughout is that it is not simple arising, one after the other. Hence, it should in English really be 'dependent co-arising' (*sam* = co- + *uppāda* = arising). The factors arise in association: some sequentially and some concurrently, etc., although no factor can be left out. Nonetheless, this translation has not been chosen, but the less perfect 'dependent origination': the meaning is perfectly in accord with *paṭicca-samuppāda* although the equivalence is not.

Furthermore, the Most Venerable Pa-Auk Tawya Sayadaw emphasizes that ignorance causes volitional formations, volitional formations cause consciousness. The workings of the factors of dependent origination are to be seen at work, not to be inferred as working. That is, when the yogi discerns dependent origination, she or he discerns the dynamic working of one thing causing another thing: she or he does not merely infer the condition for a thing's arising. Hence, rather than the popular translation, 'with ignorance as condition, formations arise,', etc., the Sayadaw's preferred translation of *avijjā paccayā, saṅkhāra* is the straightforward 'because of ignorance, formations arise,' etc.³⁴⁰

⁹⁶⁸ VsM.xiv.466 '*Saṅkhāra-Kkhandha-Kathā*' ('Discussion of the Formations-Aggregate')

PP.xiv.142

⁹⁶⁹ A.II.I.i.9 (9) '*Cariya-Suttam*' ('The Conduct Sutta')

⁹⁷⁰ See 'Shame', p.371.

⁹⁷¹ VsM.xvii.574-580 '*Paṭicca-Samuppāda-Kathā*' ('Discussion of Dependent Origination')

PP.xvii.7-24

Faith (*saddhā*)

There are four kinds of *saddhā*.⁹⁷²

- 1) Religious faith (*āgamana-saddhā*),³⁴¹ which is comprehensive faith in the Teachings of The Buddha, possessed by Bodhisattas and Noble Disciples.
- 2) Acquired faith (*adhigama-saddhā*), which is acquired by realization of a Path&Fruition (*Magga-Phala*).
- 3) Determined faith (*okappana-saddhā*),⁹⁷³ which is unreserved/absolute conviction by which one relies and depends on The Buddha, Dhamma, and Sangha. It is unshakeable (*acala*) faith in the qualities of The Buddha, Dhamma, and Sangha, with an attitude described as: 'It is so (*evam-etarī*).' Such faith is essential for full commitment to the threefold training (morality, concentration, and wisdom).
- 4) Inspired faith (*pasāda-saddhā*), which is non-committal liking and respect for the Teachings of The Buddha. It is insufficiently strong not to alternate with scepticism, and liking/respect for also teachings of other teachers. It cannot support full commitment to the threefold training, although it can support great offerings, and even ordination.⁹⁷⁴

The only word faithful to *saddhā* is thus 'faith'.³⁴² In certain quarters, however, the English word 'faith' has become restricted to mean a weak and unwholesome state of mind, akin to superstition, blind credulity, or restricted solely to mean theistic faith. *Saddhā* is then translated as 'confidence'. Since such a restricted meaning of 'faith' finds no corroboration in Standard English, that translation has here not been considered: it is (as just seen) too narrow and shallow. *Saddhā* reaches from existential surrender to the tenets of a certain religion, which govern one's conduct and thought (and cannot be translated as mere 'confidence'), to reserved regard for such tenets, some of which one may bow to more or less, given the circumstances (which can be translated as mere 'confidence'). Thus *saddhā* may manifest as belief, blind credulity, conviction, confidence, devotion, knowledge, superstition, and trust, etc.: in English the word is 'faith'. Hence, one can have confidence in many teachers, but faith in only one.

The only real difference between the English 'faith' and the Pali '*saddhā*' is that 'faith' can refer to belief in religions that are based on wrong view, whereas '*saddhā*' refers only to faith in the religion based on the view of a Fully Enlightened Buddha. The objects of such faith are eight: The Buddha, Dhamma, Sangha, the

⁹⁷² When asked by one Prince Bodhi how long it takes for a bhikkhu under training to realize Nibbāna, The Buddha gives five striving factors necessary for success. The first is faith, which is also the first of the five faculties. The other four striving factors are: 2) good health/digestion; 3) honesty/sincerity towards teacher and companions; 4) energy in abandoning unwholesome things and undertaking wholesome things, with firm perseverance; 5) superior knowledge regarding the arising&perishing of formations (see under 'The Sixteen Insight Knowledges', p.109). Each factor is explained by MA.II.iv.5 '*Bodhi-Rāja-Kumāra-Suttarī*' ('The Royal-Son Bodhi Sutta').

⁹⁷³ The subcommentary to D.ii.3 '*Mahā-Parinibbāna-Suttarī*' ('The Great-Parinibbāna Sutta') describes determined faith as having plunged into (*ogāhetvā*) and entered upon (*anupavisitvā*) the bases of faith (*saddheyya-vatthurī*) <Buddha/Dhamma/Sangha>, and occurring with the attitude of, 'It is so' (*evam-etan'ti*).

⁹⁷⁴ DhSA.12 '*Kām-Āvacara-Kusalārī Niddesa-Vāra-Kathā*' ('Discussion of Sensual-Sphere Wholesome Exposition Part') E.IV.ii.191-192

threefold training, past lives, future lives, past&future lives, and dependent origination.⁹⁷⁵

Kammic Potency (*kamma-satti*)

To explain this term, the Most Venerable Pa-Auk Tawya Sayadaw always uses the simile of a mango tree. There may be a mango tree in a garden. At present it bears no fruits. But when the conditions are right, it will bear fruits: it has the power or potency to bear mango fruits. But if we examine the mango tree, we cannot identify that potency. It is neither to be found in the leaves, nor the twigs, the branches, the trunk or the roots.⁹⁷⁶ Yet it cannot be denied that it exists.³⁴³

In the same way, when unwholesome or wholesome kamma has been accomplished, there remains in that same mentality-materiality continuity the power or potency for that kamma to produce a result. It is neither mentality nor materiality, but it produces resultant mentality and kamma-born materiality.

In translating *satti*, 'force' has been avoided, since that refers to strength or energy, an active thing that brings to bear, and exerts change, rather than a capacity or potency which may or may not produce a result (may or may not become a force).³⁴⁴ 'Force' could (and does) therefore give rise to (or reinforce) the very common misunderstanding that kamma is somehow 'stored', and 'underlies' the mentality-materiality continuity.⁹⁷⁷ Better translations are 'ability', 'capacity', 'potential', although they are all rather weak, being too abstract. 'Power' is an apt translation,³⁴⁵ but is used to translate *bala*.⁹⁷⁸ Equally apt, although perhaps not as commonly used, is 'potency', which has been preferred over 'potential', as it is stronger.³⁴⁶

Materiality (*rūpa*)

As the first of the five clinging-aggregates, The Buddha is referring to ultimate materiality: the four essentials and derived materiality.⁹⁷⁹ The Most Venerable Pa-Auk Tawya Sayadaw (having taken it from Bhikkhu Ñāṇamoli's *Path of Purification*), almost only uses 'materiality'.³⁴⁷ Other popular translations are 'matter' or 'form'. Whereas 'materiality' and 'matter' may be said to be equivalent, 'form',³⁴⁸ has not been considered: it suggests the delusions of material compactness,⁹⁸⁰ even Platonic/Aristotelian wrong view. Furthermore, *rūpa* includes the fire element (temperature), and the wind element, as well as odour, flavour, nutritive essence, and life faculty, neither of which can be said to possess, constitute or even suggest form.

Mentality (*nāma*)

As the four immaterial clinging-aggregates, The Buddha is here referring to ultimate mentality (*paramattha-nāma*). The Most Venerable Pa-Auk Tawya Sayadaw

⁹⁷⁵ eight objects of *saddhā*: see quotations regarding the uneducated ordinary person's objects of scepticism, endnote 18, p.22.

⁹⁷⁶ The meditator who has penetrated to ultimate materiality can, however, see that when the fruit appears and grows, it is temperature-born materiality that initially arises from temperature-born materiality of the tree.

⁹⁷⁷ See footnote 56, p.15.

⁹⁷⁸ See quotation at 'The Buddha's Knowledge of Kamma&Result', p.37.

⁹⁷⁹ four essentials/derived materiality: see 'The Twenty-Eight Types of Materiality', p.103.

⁹⁸⁰ See 'The Three Types of Material Compactness', p.93.

(having taken it from Bhikkhu Ñāṇamoli's *Path of Purification*) uses almost only 'mentality'.³⁴⁹ Other popular translations are 'mind' or 'name'. 'Mentality' and 'mind' may be said to be equivalent, although in common usage 'mind' can imply the delusions of mental compactness,⁹⁸¹ which 'mentality' does not do. 'Name' has not been considered, as it belongs to the realm of concepts (*paññati*), rather than the ultimate realities of consciousness and mental factors that The Buddha is referring to.³⁵⁰

Possessiveness (*macchariya*)

The Pali defines *macchariya* as follows:⁹⁸² 'Concealment of obtained or obtainable personal gain is the characteristic. Not tolerating that others share one's property is the function. Shrinking or contraction is the manifestation. One's own gain is the proximate cause. It is to be regarded as mental warping.' It is thus equivalent to the English 'possessiveness'.³⁵¹ It may also be translated as 'stinginess', which has not been chosen, because stinginess means also that one is averse to spending one's property.

The Buddha gives five kinds of possessiveness:⁹⁸³

- 1) dwelling possessiveness (*āvāsa-macchariya*)
- 2) family possessiveness (*kula-macchariya*)
- 3) gains possessiveness (*lābha-macchariya*)
- 4) beauty possessiveness (*vaṇṇa-macchariya*)⁹⁸⁴
- 5) Dhamma possessiveness (*Dhamma-macchariya*).

They are all about something one already possesses or is about to possess, which one does not want to share with others. Hence, the popular translation 'avarice' has not been considered, not least because avarice is greed-rooted, while *macchariya* (possessiveness) is hatred-rooted.³⁵²

Shame (*ottappa*)

Ottappa is anxious about evil, and dreads evil, because of respect for others.⁹⁸⁵ It is thus equivalent to the English 'shame' (although there can be some overlap with 'conscience').³⁵³ Other translations are 'fear of shame', 'fear of blame', and 'fear of wrongdoing' (which misses the respect for others). These fears are already inherent in the single word 'shame', which is why those translations have not been chosen.

Sympathetic Joy (*muditā*)

Muditā is rejoicing in another's success, being unenvious. It is a happy equivalent to the English 'commiseration':³⁵⁴ the opposite of the German loanword *schadenfreude*.³⁵⁵ German has also the exact equivalent, *mitfreude* ('con-felicity'/'con-gratulation'),³⁵⁶ which word has not become a loanword in English.

⁹⁸¹ See 'The Four Types of Mental Compactness', p.105.

⁹⁸² VsM.xiv.487 '*Saṅkhāra-Kkhandha-Kathā*' ('Discussion of the Formations Aggregate') PP.xiv.173

⁹⁸³ A.V.V.vi.4 '*Pañca-Macchariya-Suttaṃ*' ('The Five [Kinds of] Possessiveness Sutta')

⁹⁸⁴ The commentary explains that *vaṇṇa-macchariya* refers to two things: bodily beauty (*sarīra-vaṇṇa*) (one is physically beautiful, and wants no one else to be so); quality beauty (*guṇa-vaṇṇa*) (one possesses such qualities as make one famous, and wants no one else to possess such qualities).

⁹⁸⁵ See quoted analysis at 'conscience', p.368.

Since no true equivalent exists in English, one needs to contrive a paraphrase. Popular translations are: 'altruistic joy', 'appreciative joy', and 'empathetic joy'.³⁵⁷ Rare translations are 'gladness', and 'congratulation'.³⁵⁸ The least flawed paraphrase would seem to be another popular translation: 'sympathetic joy'. Even though 'sympathy' is commonly used to mean participation in the other's feelings, empathy, and feeling sorry or pity for the other, it also refers to the ability to respond to something good or bad that has happened to another:³⁵⁹ although not perfect, this translation is unlikely to be misunderstood.

For any errors, oversights, inconsistencies, incoherences, ambiguities, etc., the various editors beg forgiveness.

The last of a series of editors
Pa-Auk Forest Monastery

ENDNOTES EDITOR'S NOTE

³²⁸ According to the *Longman Dictionary of Contemporary English*, Pearson, Longman, 2005, and *New Oxford Spelling Dictionary: the Writer's and Editor's Guide to Spelling and Word Division*, Oxford University Press, 2005, 'Myanmaese' is now standard English.

³²⁹ In translating, the editor has referred to the following translations of the following texts: *Vinaya-Piṭaka* ~ *Book of the Discipline*, I.B. Horner, M.A., PTS (Pali Text Society, Oxford/London); *Dīgha-Nikāya* ~ *Dialogues of The Buddha*, Rhys Davids, PTS, and *The Long Discourses of the Buddha*, Maurice Walshe, WP (Wisdom Publications, Boston)); '*Brahma-Jāla-Suttaṃ*' and commentary ~ *The Discourse on the All-Embracing Net of Views*, Bhikkhu Bodhi, BPS (Buddhist Publication Society, Kandy); '*Samañña-Phala-Suttaṃ*' and commentary ~ *The Discourse on the Fruits of Recluseship*, Bhikkhu Bodhi, BPS; *Majjhima-Nikāya* ~ *Middle Length Sayings*, I.B. Horner, PTS, and *The Middle Length Discourses of the Buddha*, Bhikkhu Nāṇamoli/Bodhi, WP; '*Mūla-Pariyāya-Suttaṃ*' and commentary ~ *The Discourse on the Root of Existence*, Bhikkhu Bodhi, BPS); *Samyutta-Nikāya* ~ *Kindred Sayings*, various translators, PTS, and *The Connected Discourses of The Buddha*, Bhikkhu Bodhi, WP; *Aṅguttara-Nikāya* ~ *Gradual Sayings*, various translators, PTS, and *Numerical Discourses of the Buddha*, Nyanaponika Thera/Bhikkhu Bodhi, Vistaar Publications, New Delhi; *Dhamma-Pada-Attha-Kathā* ~ *Buddhist Legends*, Eugene Watson Burlingame, PTS; *Udāna* and *Itivuttaka* ~ *The Udāna & The Itivuttaka*, John D. Ireland, BPS; *Milinda-Pañhā* ~ *The Questions of King Milinda*, I.B. Horner M.A., PTS; *Thera-Gāthā* and *Theri-Gāthā* ~ *Psalms of the Early Buddhists*, Mrs Rhys Davids M.A., PTS; *Peta-Vatthu-Atṭha-Kathā* ~ *Elucidation of the Intrinsic Meaning*, U Ba Kyaw, PTS; *Vibhaṅga* ~ *The Book of Analysis*, Paṭhamakyaw Ashin Thitṭhila (Setṭhila) Aggamahāpaṇḍita, PTS (misspelled 'Thitṭhila'). Referred to has also been *Buddhist Dictionary* by Nyanatiloka Mahathera, BPS, and the *Dictionary of Pāli Proper Names* by G.P. Malasekera, D.Litt., Ph.D., M.A. (Lond.), O.B.E. The translations mainly referred to, however, have been translations by Bhikkhu Nāṇamoli (quotations from which have been taken directly with only rare changes), published by PTS, as well as his translations of certain suttas in the following publications by BPS: *The Buddha's Words on Karma*, and *The Lion's Roar*. See also 'Bibliographical Abbreviations etc.', p.377.

³³⁰ The standard English dictionaries referred to are: CTCD: *Chambers Twentieth Century Dictionary*, Editor A.M. Macdonald OBE BA(Oxon): W&R Chambers Ltd.: 1972 (British); MW: *Merriam-Webster's Collegiate Dictionary*, 10 Ed., Merriam-Webster, Incorporated, 2001 (American); PHR: *Penguin Hutchinson Reference Library*, Helicon Publishing and Penguin Books Ltd, 1996 (British); POD: *The Pocket Oxford Dictionary*, H.W. Fowler: Clarendon Press: 1924 (British); RHU: *Random House Unabridged Dictionary* (American); WNW: *Webster's New World Dictionary: Third College Edition*, Eds. Victoria Neufeldt, David Guralnik, Cleveland & New York, 1988 (American). Also referred to is EB: *Encyclopaedia Britannica 2002 Deluxe Edition CD-ROM*, britannica.co.uk 2002 (American Ed.), and two dictionaries by Aggamahāpaṇḍita A.P. Buddhaddatta Mahāthera, BEP: *Concise English-Pāli Dictionary*, Motilal Banarsidass Publishers Private Limited, Delhi, 1997, and BPE: *Concise Pāli-English Dictionary*, The Colombo Apothecaries' Co., Ltd., Colombo, 1968.

³³¹ MALT: POD 'Barley or other grain prepared by steeping & germination or otherwise for brewing & distilling... *m. liquor*, made from malt by fermentation', 'malt liquor: '*malt... liquor... beer* &c.' RHU '2. any alcoholic beverage as beer, ale, or malt liquor, fermented from malt.' In Pali malt is referred to by several other terms: BEP: "'malt" *arīkurita-yava* [sprouted barley], *surā-kiṇṇa* [malt ferment/yeast], *yava-surā* [barley/corn-malt, also under 'beer' and 'ale']'.

³³² VINOUS: CTCD 'pertaining to wine: like wine: caused by or indicative of wine.' POD 'Of or like or due to wine.', '*vinous... liquor... wine*.' RHU 'resembling, or containing wine.'

³³³ DISTILLED LIQUOR: (EB) brandy, whisky, rum, or arrack are obtained by distillation from wine or other fermented fruit juice (e.g. grapes, apples, peaches) or plant juice (e.g. sug-

arcane/beets/potatoes) or from various grains (barley, corn, rice, rye) that have first been brewed into beer. The process has existed since ancient times.

³³⁴ (EB) In Russia, beer is made from rye bread, and in China, Japan, and Korea, it is made from rice. In Africa, it is made from many different kinds of grain.

³³⁵ (EB) Honey liquor is in English called 'mead', a liquor fermented from honey and water, sometimes with yeast added, very similar to table wine: it was once widespread in Europe: PHR '[ME *mede*, fr OE *medu*, akin to OHG *metu* mead, Gk *methy* wine].' BPE "'mead" *madhu-pāna* [honey drink].'

³³⁶ BPE: "'vine/grape" *muddikā*, and "vinous/grape wine" *muddik-āsava* [vinous liquor].'

³³⁷ BEER: CTCD 'an alcoholic beverage made by fermentation, in which the yeast settles to the bottom ... the generic name of malt liquor, including ale and porter.' RHU '1. an alcoholic beverage made by brewing and fermentation from cereals, usually malted barley, and flavored with hops and the like... 2. any of various beverages, whether alcoholic or not, made from roots, molasses or sugar, yeast, etc.' BPE "beer" *yava-surā* [barley/ corn malt']. WINE: MW '2: the usu. fermented juice of a plant product (as a fruit) used as a beverage.' RHU '1. the fermented juice of grapes, made in many varieties... 3. the juice, fermented or unfermented, of various other fruits or plants, used as beverage.' BPE: see endnote 336, p.374.

³³⁸ CONSCIENCE: CTCD '[L. *cōscientia*, knowledge—*cōnscire*, to know well, in one's own mind—*con-*, inten., *scīre*, to know.]' MW: '1a: the sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character together with a feeling or obligation to do right or be good b: a faculty, power or principle enjoining good acts... 3: conformity to the dictates of conscience: conscientiousness.' WNW: '1 a knowledge or sense of right and wrong, with an urge to do right: moral judgement that opposes the violation of a previously recognized ethical principle and that leads to feelings of guilt if one violates such a principle.' Bhikkhu Ñāṇamoli, in his *Dispeller of Delusion, The Guide, Path of Discrimination, Path of Purification*, and *Pali-English Glossary of Buddhist Technical Terms*, also translates *hiri* as 'conscience', and *ottappa* as 'shame'.

³³⁹ Used by Professor Pe Maung Tin M.A. in *The Expositor* (E)

³⁴⁰ Used by the Most Venerable Paṭhamakyaw Ashin Thitthila (Setthila) in his translation of the second book of the Abhidhamma, *The Book of Analysis (Vibhaṅga)*, PTS (Luzac & Company, Limited, London) 1969.

³⁴¹ RELIGION/RELIGIOUS: although in English, 'religion' refers to an attitude of faith/devotion towards a god or something supernatural, and the teachings of a church, the term may legitimately be used to describe the attitude of faith/devotion that arises with regard to the Teachings of The Buddha. Thus: PHR '[religion] 1 of or showing faithful devotion to an acknowledged ultimate reality or deity [here, to the Teachings of The Buddha]... 2 of, being, or concerned with (the beliefs or observances of a) religion 3 committed or dedicated to the service of a deity or deities <the ~ life> [here, the threefold training]' POD '[religion] system of faith and worship; human recognition of superhuman controlling power [here recognition of truth of the Dhamma]... effect of this on conduct...[religious] imbued with religion... devout; of or concerned with religion.'

³⁴² FAITH: CTCD 'belief in the truth of revealed religion: confidence and trust in God: the living reception of religious belief.... [M.E. feith, feyth—O.Fr. feid—L. *fidēs*—*fidēre* to trust]' PHR '2a(1) belief and trust in and loyalty to God 2a(2) belief in the traditional doctrines of a religion 3a something that is believed with strong conviction; esp a system of religious beliefs <the ~ of our fathers>' POD 'belief in religious doctrines esp. as affecting character.'

³⁴³ The Most Venerable Sayadaw has had it suggested that modern science's identification of the mango tree's genetic code constitutes such a potency: it has, however, been considered untenable to put an equation between code and potency.

³⁴⁴ FORCE: CTCD '[Fr., —L.L. *fortia*—L. *fortis*, strong.]' MW '1a(1): strength or energy exerted or brought to bear... active power <the ~s of nature>.'

³⁴⁵ POWER: CTCD: 'ability to do anything—physical, mental, spiritual, legal, etc.: capacity for producing an effect... potentiality... [O.Fr. *poer* (Fr. *pouvoir*)—L.L. *potēre* (for L. *posse*) to be able.] MW '1a (1): 'ability to act or produce an effect... (3)... possession of ability to wield force'

³⁴⁶ POTENCY: 'CTCD 'power: potentiality... [L. *potēs*, *-entis*, pr.p. of *posse*, to be able — *potis*, able, *esse*, to be.] MW '1a: force, power ... c: the ability or capacity to achieve or bring about a particular result 2: potentiality 1.'

³⁴⁷ MATERIALITY: CTCD 'L. *māteriālis*—*māteria*, matter.' POD 'adj. Composed of or connected with matter, not spirit (*the m. universe*; *m. phenomena*... *the m. theory of heat*; that it is a substance)... materiality n.' MW '1: the quality or state of being material 2: something that is material.' RHU '1. material nature or quality. 2. something material.'

³⁴⁸ FORM: RHU '*Philos.* a. the structure, pattern, organization, or essential nature of anything b. structure or pattern as distinguished from matter.' PHR 'form 1a the shape and structure of something as distinguished from its material, colour, texture, etc... 2 *philosophy* the essential nature of a thing as distinguished from the matter in which it is embodied: e.g. 2a often cap IDEA [Platonic Idea], [ME *forme*, fr OF, fr L *forma*, perh modif of Gk *morphē* form, shape]'

³⁴⁹ MENTALITY: CTCD 'mind.' RHU 'that which is of the nature of the mind or of mental action.' WNW: 'mental capacity, power or activity; mind.'

³⁵⁰ NAME: CTCD 'that by which a person or a thing is known or called: a designation. [O.E. *nama*; Ger. *name*; L. *nōmen*.]' POD 'Word by which individual person, animal, place, or thing, is spoken of or to... word denoting any object of thought.' PHR '1a a word or phrase whose function is to designate an individual person or thing.'

³⁵¹ POSSESSIVENESS: CTCD 'extreme attachment to one's possessions.' RHU '[possessive] 'desirous of possessing, esp. excessively so: *Young children are so possessive they will not allow others to play with their toys*.' This is the very example given by the Most Venerable Pa-Auk Tawya Sayadaw, when explaining *macchariya*. 'Stingy/mean/niggardly/parsimonious/tightfisted/miserly' can also have this as a general rather than specific meaning (PHR). Thus, possessive children is one example given in RHU's entry for 'stingy': 'unwilling to share, give, or spend possessions or money: *children who are stingy with their toys*.'

³⁵² AVARICE: CTCD 'eager desire for wealth: covetousness. [L. *avāritia*—*avārus*, greedy—*avēre*, to pant after.]' POD 'Greed of gain, cupidity' RHU 'insatiable greed for riches; inordinate, miserly desire to gain and hoard wealth.'

³⁵³ SHAME: CTCD 'the humiliating feeling of having appeared unfavourably in one's own eyes, or those of others, as by shortcoming, offence, or unseemly exposure, or a similar feeling on behalf of anything one associates with oneself... susceptibility to such feeling; fear or scorn of incurring disgrace or dishonour; modesty; bashfulness.' POD 'feeling of humiliation excited by consciousness of guilt or shortcoming or being ridiculous or having offended against propriety or modesty or decency, restraint imposed by or desire to avoid this.' WNW: '1a painful feeling of having lost the respect of others because of the improper behaviour, incompetence, etc. of oneself or another 2 a tendency to have feelings of this kind, or a capacity for such feeling.'

³⁵⁴ COMMISERATE: CTCD 'to feel or express compassion for: to pity... commiserative, feeling or expressing sympathetic sorrow. [L. *com-*, with, *miserāri*, to deplore — *miser*, wretched.]'

³⁵⁵ SCHADENFREUDE: CTCD 'pleasure in others' misfortunes.'

³⁵⁶ See '*muditā*' in *Buddhistisches Wörterbuch (Buddhist Dictionary)*, by the Venerable Ñāṇatiloka, Verlag Beyerlein & Steinschulte, Stambach-Herrnschrot, 1999.

³⁵⁷ ALTRUISTIC JOY: altruism is action governed by regard for others. Hence, this would mean one rejoices out of regard for the other, which is not equivalent to *muditā*; appreciative joy: this fails to mention that the joyous appreciation is of another's success; empathetic joy: this means one enters into the other's feelings, which is alien to *muditā*.

³⁵⁸ GLADNESS: this fails to mention that it is gladness over another's success; congratulation: this is in standard usage restricted to expression of joy at the other's success: MW

'[L. *congratulus*, pp. of *congratulari* to wish joy, fr. *com-* <with> + *gratulari* to wish joy, fr. *gratus* pleasing] 1 *archaic*: to express sympathetic pleasure at (an event) 2: to express vicarious pleasure to (a person) on the occasion of success or good fortune....'

³⁵⁹ SYMPATHETIC JOY: CTCD 'sympathy... affinity or correlation whereby one thing responds to the action of another... sympathetic... induced by sympathy.... [Gr. *sympatheia*—*syn*, with, *pathos*, suffering]' POD '(of pain [joy] &c.) caused by pain [joy, etc.] to some one else....'

Bibliographical Abbreviations etc.
(Used in Source References)⁹⁸⁶

A.	<i>Āṅuttara-Nikāya (Numerical Collection)</i>
AA.	<i>Āṅuttara-Nikāya-Āṭṭhakathā</i> ⁹⁸⁷ (— Commentary)
AbS.	<i>Abhidhammattha-Saṅgaho (Abhidhamma Compendium)</i>
Ap.	<i>Apadāna-Pāḷi (Narrative Text)</i>
ApA.	<i>Apadāna-Āṭṭhakathā</i> (— Commentary)
AṬ.	<i>Āṅuttara-Nikāya Tikā (Numerical Collection Subcommentary)</i>
CMA.	<i>A Comprehensive Manual of Abhidhamma</i> ⁹⁸⁸
D.	<i>Dīgha-Nikāya (Long Collection)</i>
DA.	<i>Dīgha-Nikāya-Āṭṭhakathā</i> (— Commentary)
DD.	<i>The Dispeller of Delusion</i> ⁹⁸⁹
DhP.	<i>Dhamma-Pada (Dhamma Word)</i>
DhPA.	<i>Dhamma-Pada-Āṭṭhakathā</i> (— Commentary)
DhS.	<i>Dhamma-Saṅgaṇī (Dhamma Compendium)</i>
DhSA.	<i>Dhamma-Saṅgaṇī-Āṭṭhakathā</i> (— Commentary)
DhSṬ.	<i>Dhamma-Saṅgaṇī-Mūla-Tikā</i> (— Root Sub-commentary)
E.	<i>The Expositor</i> ⁹⁹⁰
Iti.	<i>Iti-Vuttaka-Pāḷi (Thus It Was Said Text)</i>
J.	<i>Jātaka-Pāḷi (Jātaka Text)</i>
JA.	<i>Jātaka-Āṭṭhakathā</i> (— Commentary)
KhP.	<i>Khuddaka-Pāṭha-Pāḷi (Minor Reading)</i>
KhPA.	<i>Khuddaka-Pāṭha-Āṭṭhakathā</i> (— Commentary)
M.	<i>Majjhima-Nikāya (Middle Collection)</i>
MA.	<i>Majjhima-Nikāya-Āṭṭhakathā</i> (— Commentary)
MiP.	<i>Milinda-Pañha-Pāḷi (Milinda Question Text)</i>
MR.	<i>The Minor Readings</i> ⁹⁹¹
MṬ.	<i>Majjhima-Nikāya-Tikā</i> (— Sub-commentary)
P.	<i>Paṭṭhāna-Pāḷi (Causal Relations)</i>
PaD.	<i>Param-Attha-Dīpanī</i> ⁹⁹² (Manuals of Ultimate Reality)
PD.	<i>Path of Discrimination</i> ⁹⁹³
PED.	<i>The Pali Text Society's Pali-English Dictionary</i> ⁹⁹⁴

⁹⁸⁶ For details on the source references, and examples, see next section.

⁹⁸⁷ The Pali titles for the commentaries are: AA = *Manoratha-Pūraṇi*; DA = *Su-Marigala-Vilāsini*; DhSA = *Āṭṭha-Sālini*; MA = *Papañca-Sūdani*; SA = *Sārattha-Ppakāsini*; VbhA = *Sa-Mmoḥa-Vinodani*

⁹⁸⁸ CMA: English translation of *Abhidhammattha-Saṅgaha* edited and with notes by Bhikkhu Bodhi, Buddhist Publication Society, Kandy, Sri Lanka.

⁹⁸⁹ DD: English translation of *Vibhaṅga-Āṭṭhakathā* by Bhikkhu Ñāṇamoli, Pali Text Society, Oxford, England.

⁹⁹⁰ Exp: English translation of *Dhamma-Saṅgaṇī-Āṭṭhakathā* by Professor Pe Maung Tin M.A., Pali Text Society, London, England.

⁹⁹¹ MR: English translation of *Khuddaka-Pāṭha-Āṭṭhakathā* by Bhikkhu Ñāṇamoli, Pali Text Society, Oxford, England.

⁹⁹² PaD: 'manual' by the Most Venerable Ledi Sayadaw (1846-1923). References are to paragraph number in the edition on the *Chaṭṭha Saṅgāyana CD-ROM*: see footnote 997, p.379.

⁹⁹³ PD: English translation of *Paṭisambhidā-Magga* by Bhikkhu Ñāṇamoli, Pali Text Society, Oxford, England.

PP.	<i>Path of Purification</i> ⁹⁹⁵
PsM.	<i>Paṭisambhidā-Magga (Discrimination Path)</i>
S.	<i>Samyutta-Nikāya (Connected Collection)</i>
SA.	<i>Samyutta-Nikāya-Atthakathā (— Commentary)</i>
SuN.	<i>Sutta-Nipāta (Sutta Book)</i>
TG.	<i>Thera-Gāthā-Pāḷi (Elder's Verses Text)</i>
TGA.	<i>Thera-Gāthā-Atthakathā (— Commentary)</i>
TiG.	<i>Therī-Gāthā-Pāḷi (Elderess's Verses Text)</i>
U.	<i>Udāna (Inspiration)</i>
Vbh.	<i>Vibhaṅga (Analysis)</i>
VbhA.	<i>Vibhaṅga-Atthakathā (— Commentary)</i>
VbhṬ.	<i>Vibhaṅga-Ṭikā</i> ⁹⁹⁶ (— Sub-commentary)
Vin.Cv.	<i>Vinaya Cūḷa-Vagga (Monastic Rule: Small Chapter)</i>
Vin.Mv.	<i>Vinaya Mahā-Vagga (Monastic Rule: Great Chapter)</i>
Vin.Pāc.	<i>Vinaya Pācittiya-Pāḷi (—: Expiable Text)</i>
Vin.Pār.	<i>Vinaya Pārājika-Pāḷi (—: Defeat Text)</i>
VsM.	<i>Visuddhi-Magga (Purification Path: Commentary)</i>
VsMṬ.	<i>Visuddhi-Magga-Mahā-Ṭikā (— Great Sub-commentary)</i>

⁹⁹⁴ PED: by T.W.Rhys Davids, F.B.A., D.Sc., Ph.D., LL.D. D.Litt., and William Stede Ph.D., Pali Text Society, Oxford, England.

⁹⁹⁵ PP: English translation of *Visuddhi-Magga* by Bhikkhu Ñāṇamoli, Buddhist Publication Society, Kandy, Sri Lanka.

⁹⁹⁶ The Pali titles for the sub-commentaries are: VbhṬi = *Mūla-Ṭikā*; VsMṬ = *Param-Attha Mañjūsā*

Source References

The Source references are according to the standard divisions in the Pali.⁹⁹⁷

Nikāya • Vagga • Saṃyutta • Vagga • Sutta

(Collection • Book • Section • Chapter • Sutta)

For example:⁹⁹⁸

S.III.I.x.7				
S.	III.	I.	x.	7
<i>Saṃyutta-Nikāya</i> (<i>Connected Collection</i>)	<i>'Khandha-Vagga-Pāḷi'</i> (<i>'Aggregate Book'</i>)	<i>'Khandha-Saṃyutta'</i> (<i>'Aggregate Section'</i>)	<i>'Puppha-Vaggo'</i> (<i>'Flower Chapter'</i>)	<i>'Gaddula-Baddha-Suttaṃ'</i> (<i>'The Clog-Bound Sutta'</i>)

M.III.iv.5			
M.	III.	iv.	5
<i>Majjhima-Nikāya</i> (<i>Middle Collection</i>)	<i>'Upari-Paṇṇāsa-Pāḷi'</i> (<i>'Further Fifty Book'</i>)	<i>'Vibhaṅga-Vagga'</i> (<i>'Analysis Chapter'</i>)	<i>'Cūḷa-Kamma-Vibhaṅga-Suttaṃ'</i> (<i>'The Small Kamma-Analysis Sutta'</i>)

DhP.ii.1		
DhP.	ii.	1
<i>Dhamma-Pada</i> (<i>Dhamma Path</i>)	<i>'A-Ppamāda-Vagga'</i> (<i>'Non-Negligence Chapter'</i>)	First Verse

VsM.xvii.587 (PP.xvii.43)		
VsM.	xvii.	587
<i>Visuddhi-Magga</i> (<i>Purification Path</i>)	<i>'Paññā-Bhūmi Niddesa'</i> (<i>'Wisdom-Ground Description'</i>)	Section 587
(PP.	xvii.	43)
<i>Path of Purification</i>	'Description of the Soil in Which Understanding Grows'	Section 43

⁹⁹⁷ All source references are according to the *Chaṭṭha Saṅgāyana CD-ROM*, Version 3.0, Vipassana Research Institute, Dhamma Giri, Igatpuri-422 403, India.

⁹⁹⁸ Please note also references to section numbers in VsM (*Visuddhi-Magga*), and DhSA (*Dhammasaṅgaṇī-Āṭṭhakathā*), the last examples.

DhSA.I.i.1 (E.135)			
DhSA.	i.	iii	1
<i>Dhamma·Saṅgaṇī</i> <i>Atṭha·Kathā</i> <i>(Dhamma·Compendium</i> <i>Meaning·Discussion)</i>	<i>'Citt·</i> <i>Uppāda·</i> <i>Kaṇḍo'</i> (<i>'Consciousness-</i> <i>Arising</i> <i>Grouping')</i>	<i>'Kām·Āvacara·</i> <i>Kusala·Pada·</i> <i>Bhājanīyaṃ'</i> (<i>'Sensual-Sphere</i> <i>Wholesome-Factor</i> <i>Association')</i>	<i>'Akusala·</i> <i>Kamma·Patha·</i> <i>Kathā'</i> (<i>'Unwholesome</i> <i>Kamma-Course</i> <i>Discussion')</i>
(E.			135)
<i>The Expositor</i>			p.135

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The main headings are in bold script. For the main discussion of a subject, reference is made only to the first page: the discussion may there-fore continue onto the next page or more.

The many sutta references in the endnotes are not referred to in the index, as such endnotes may be found under the related subject. For example, the index entry 'abandonment(*pahāna*), -discipline, five types' refers to an analysis of abandonment as (1) substitution (with five examples), (2) suppression, (3) eradication, (4) subsiding, and (5) escape. It has been taken from DhSA.iii.1007 (E.451-456), and MA.I.i.1 '*Mūla-Pariyāya-Suttam*' ('The Root-Theme Sutta'). In-cluded in that listing are references to eight endnotes that quote pertinent sutta passages.

Abbreviations

- (fnote123) = footnote 123
- (enote231) = endnote 231
- tbl = table
- qtn = quotation

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