

# THE WAY OF BUDDHIST MEDITATION

(Serenity and Insight according to the Pali Canon)

*by*

KHEMINDA THERA

"Does the road wind uphill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend."

CHRISTINA ROSSETTI

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as a dhammadana

*by*

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To  
the memory of  
the venerable Paḍāṇḍī Siri Vajirañāṇa  
Mahā Nāyaka Thera  
Colombo, Sri Lankā  
and to  
the venerable Pāṇḍava Mahā Thera  
Myin Mu Myo Sayadaw  
Satipaṭṭhāna Monastery  
Moulmein, Burma

“These are the four ways of luxurious living, Cunda, which conduce absolutely (*ekanta*) to weariness, dispassion, cessation, calm, super-knowledge, enlightenment (*sambodha*), extinction (*nibbāna*). What four? Here, a monk, separate from sense-desire, separate from evil states of mind enters into, and abides in, the first *jhāna* ... the second *jhāna* ... the third *jhāna* ... the fourth *jhāna*”.

(And the Buddha instructs the venerable Cunda to answer adherents of other sects who may question him regarding the fruits and benefits accruing from these *jhānas*, thus:)

“Friends, those who live given to these four ways of luxurious living could expect four fruits, four benefits. What four? Here, friends, a monk, by the destruction of three fetters, is a stream-entrant, not liable to sink into unlucky existences and is assured of going through to enlightenment. This is the first fruit, the first benefit. Again, friends, a monk, by the destruction of three fetters and the reduction of lust, hate and ignorance, is a once-returner, who returns only once to this world and accomplishes the destruction of ill. This is the second fruit, the second benefit. Again, friends, a monk, by the destruction of the five lower fetters, will be reborn spontaneously (in the pure abodes), not liable to return, attaining *parinibbāna* there. This is the third fruit, the third benefit. Again, friends, a monk, by the destruction of the cankers, cankerless, mind-freed (*cetovimutti*), wisdom-freed (*paññāvimutti*), himself realizing it here and now, attains to and abides therein. This is the fourth fruit, the fourth benefit”.

Pāsādika Sutta (D. III, 131 f.)

## ABBREVIATIONS

A.	Aṅguttara Nikāya
D.	Dīgha Nikāya
Dh. a.	Dhammapada Aṭṭhakathā (Commentary)
M.	Majjhima Nikāya
Mp.	Manorathapūraṇī — Aṅguttara Nikāya Commentary
Pm.	Paramatthamañjūsā — Visuddhimagga Commentary
Ps.	Papañcasūdanī — Majjhima Nikāya Commentary
Pts.	Paṭisambhidāmagga
Pts. a.	Paṭisambhidāmagga Aṭṭhakathā (Commentary)
S.	Saṃyutta Nikāya
Spk.	Sāratthappakāsinī — Saṃyutta Nikāya Commentary
Sv.	Sumaṅgala-Vilāsinī — Dīgha Nikāya Commentary
Ssc.	Saṃyutta Nikāya Sub-commentary
Ud.	Udāna
Ud. a.	Udāna Aṭṭhakathā (Commentary)
Vis. Mag.	Visuddhimagga.
Th. a.	Theragāthā Aṭṭhakathā (Commentary)

Unless otherwise indicated all references are to The Pali Text Society editions.



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## PREFACE

The source of this volume goes back to a series of articles I happened to write to *World Buddhism*, the well-known monthly, edited by the late Mr. Austin de Silva from its inception in 1951. These articles appeared in this journal beginning in July 1966 and ending in December 1970. The first two were entitled *Momentary Concentration and Purification of Mind* and though my intention was to confine myself to these two articles only, much against my will, circumstances forced me to continue writing till 1970. Owing to prolonged illness it was with much difficulty that I was able to complete the series and enter hospital for treatment.

However at the request of readers of these articles both here and abroad an attempt was made sometime ago to compile a publication on *Bhāvanā* based on the material contained in them. Unfortunately this had to be abandoned as my health did not permit it. This made me give up all hope of finishing the work when quite unexpectedly a previously unknown young, able and enthusiastic helper visited me in hospital in August 1973 and offered to arrange the material suitably which he did, I am glad to state, in about three months. I am grateful for this timely help. But he made one request: he wished to remain anonymous.

Even though this volume was ready for publication by 1974, it had to wait for want of a publisher due to the difficult times the country was passing through then. And so once more it was forced to retreat into the realm of forgotten things when, in early December last year, Mr. and Mrs. Nissanka Wijewardane very kindly offered to publish it. Since then Mrs. Oliver Weerasinghe, Mrs. Menakka Weerasinghe Bailley and Mr. A. G. Ratnapala Samaraweera have joined them in this *puñṇakamma*.

Shortly before his *parinibbāna* the Blessed One addressing the venerable Cunda Thera said: "I am now grown old and many are the nights I have known, long is it since I went forth, I have reached my full age, I have come to my journey's end". But of his liberating *Dhamma* he said: It is "in every way successful, in every respect complete, neither defective nor redundant, well set forth in its full extent (*sabbākāra-sampannam sabbākāra-paripūram anūnam anadhikam svākkhātam kevala-paripūram*—*Dialogues of the Buddha* III, 118)".

In helping to propagate this saving *Dhamma* the publishers have acquired much merit which they offer as a *pattidāna* to their dear departed ones. May this *puñṇakamma* be to them a source of happiness "in the journey from here to the goal"!

A word of thanks is also due to a number of others who were keenly interested and helped in various ways, especially Mr. Mohan Ariyaratnam who, though unacquainted with the Pali, had the manuscript accurately typed for me which greatly facilitated my work. For him it was a labour of love.

I wish to thank Mr. Lakshman de Mel for enriching this volume with the much needed English and Pali index.

Lastly I wish to thank the printers for a work well done.

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## I. INTRODUCTION

The Teaching of the Buddha is in essence the showing forth of the true nature of sentient existence and the proclamation of the path to deliverance from the suffering inherent therein. The full range of that teaching is contained in concentrated form in the Four Noble Truths awakened to by the Buddha on the night of his enlightenment, and returned to again and again in the course of his ministry as "the sublime teaching of the Buddhas", the knowledge and vision of which can alone ensure entrance upon the stream leading to final emancipation. These four truths are, in sequence, the fact of suffering or ill (*dukkha*); its origination (*samudaya*) through the force of craving; its cessation (*nirodha*) by the abandonment of that craving; and the path (*maggā*) that leads to the cessation of suffering. The first three truths pertain particularly to the domain of doctrine: they give the disciple just enough information to make him aware of the tangle of suffering in which his existence is entangled and the possibility of disentangling it; the rest, comprised in the fourth truth, lies within the domain of practice. In so far as it is a practical discipline, then, the Buddha's Teaching can be described as a system of training directed to the cessation of suffering. It is this cessation of suffering that is indicated by the word "nibbāna" and the practice efficacious for this end is the Noble Eightfold Path, to wit: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These eight path-factors, as we will see, themselves represent an expansion of three basic categories of training: Morality or Virtue (*sīla*), Concentration (*samādhi*) and Wisdom (*paññā*). If the eightfold path is the core of the Buddhist doctrine, then contemplation is the core of the eightfold path, for it is only through the practice of contemplation, securely supported by virtue, that wisdom can arise, dispelling the darkness of unknowing, consuming the defilements, and bringing about the realization of nibbāna which is the ultimate goal of the Teaching.

The word for contemplation in Pali, the language of the Buddhist canonical texts, is *bhāvanā*, a term which literally means development. There are two things that are to be developed in the course of Buddhist contemplation: serenity (*samatha*) and insight (*vipassanā*). *Samatha-bhāvanā*, the development of calm or serenity, consists in the progressive unification of the mind by fixing it upon a single object of salutary nature suppressing therewith unwholesome states obstructing its arising. The fruition of *samatha-bhāvanā* is the attainment of *samādhi*, concentration, a state of unification of mind characterized by the absence of mental wandering and agitation and permeated by a sense of clarity and inward tranquility. Since the development of serenity thus comes to fulfilment in *jhāna-samādhi*, the course of practice itself is sometimes referred to as the

*samādhi*-system of contemplation. The second thing to be developed is insight. *Vipassanā-bhāvanā*, the development of insight, leads to the acquisition of a penetrating vision of phenomena in their essential nature by contemplating all the components of mental and material existence as impermanent (*anicca*), ill (*dukkha*) and not-self (*anattā*). Such insight, when achieved is known as *paññā* or wisdom, and this wisdom come to maturity, brings about the attainment of the various stages of sanctity, culminating in the realization, even in this present life, of complete emancipation from all fetters, both human and divine.

Since the Buddha taught a great many disciples in accordance with their individual temperaments and stages of progress, it is not surprising to find that Buddhist contemplation is a subject of vast complexity. Not only is the general practice of contemplation divided into two systems, *samatha* and *vipassanā*, but each system in turn is an intricate whole comprising a variety of approaches, objects and applications. Nevertheless, the subject of Buddhist contemplation, though certainly complex, is not haphazard, but involves those elements of structure, order and pattern necessary to constitute it into just what it purports to be; an exact and unwavering path to the extinction of ill. It is the aim of the present work to uncover the pattern that underlies the progressive development of contemplation as that discipline was originally taught by the Buddha himself. In particular, our presentation is directed to determining the precise relationship between its two systems *samatha-bhāvanā*, the development of serenity, and *vipassanā-bhāvanā*, the development of insight. The outcome, to state our conclusion in advance, will be an insistence upon the importance, indeed the necessity, of *sammāsamādhi*, Right Concentration, in the form in which it is defined in the *suttas*—as the four *jhānas* for the successful completion of the contemplative process in the correct and orthodox manner. Such an insistence is especially imperative at the present time when a proliferation of Buddhist schools of contemplation have appeared disclaiming the necessity for *jhāna*, some even going so far as to deride the practice of *jhāna* as an infiltration from outside systems. The general motive behind this disregard for the *jhānas*, so typical of this age of speed and restlessness, is an eagerness to get to the practice of *vipassanā* without being detained by the slower and seemingly more difficult task of developing *samatha*. In their recognition of the importance of *vipassanā* and of its unique place in the Buddha's dispensation, such schools of contemplation are perfectly correct; for it is only *vipassanā*—in the sense of direct insight into the transient, unsatisfactory, and 'not-self' nature of sentient existence—that leads to the permanent eradication of the defilements. *Vipassanā*, however, does not arise in a void, but upon secure foundations in the absence of which there can be no genuine insight but only imaginary attainments set upon the throne of truth. And the indispensable foundation for the development

of insight, its proximate cause we will see, is *sammāsamādhi* as the attainment of at least the lowest of the four *jhānas*.

The basic source for our position will be the Word of the Buddha itself as laid down in the *Sutta Piṭaka* of the Pali Canon, together with those commentaries and sub-commentaries which are in accord with the *suttas*. As the following passage clearly states, it is upon the *suttas* that the Buddha, shortly before his *parinibbāna*, conferred supreme authority in respect of the *Dhamma*:

"Here, monks, a monk may say thus: 'Face to face with the Blessed One, friend, have I heard, face to face with him have I received this. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher.

"Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the *Sutta* and compared with the *Vinaya*. When placed beside the *Sutta* and compared with the *Vinaya*, should they not fit in with the *Sutta*, nor accord with the *Vinaya*, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks you should reject it. If they fit in with the *Sutta* and accord with the *Vinaya* then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that monk'. Monks, understand this as the first Great Appeal to Authority.

"Again, monks, a monk may say: 'In such a and such residence lives a community of monks with an elder, a leader. Face to face with that community of monks have I heard, face to face with it have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled ... Monks, understand this as the Second Great Appeal to Authority.

"Again, monks, a monk may say: 'In such a and such residence live many elder monks, of great knowledge who have mastered the tradition (*āgama*), *Dhamma*-bearers, *Vinaya*-bearers, tabulated summary-bearers. Face to face with these elders have I heard, face to face with them have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled ... Monks, understand this as the Third Great Appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a monk, an elder, of great knowledge, who has mastered the tradition, a *Dhamma*-bearer, a *Vinaya*-bearer, a tabulated summary bearer. Face to face with this elder have I heard, face to face with him have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the

speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the *Sutta* and compared with the *Vinaya*. When placed beside the *Sutta* and compared with the *Vinaya*, should they not fit in with the *Sutta*, nor accord with the *Vinaya*, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that elder'. Thus, monks, you should reject it. If they fit in with the *Sutta* and accord with the *Vinaya*, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that elder'. Monks, understand this as the Fourth Great Appeal to Authority".<sup>1</sup>

Since the *suttas* are thus invested by the Buddha himself with ultimate authority on matters of *Dhamma*, before deciding on any system of contemplation, ancient or modern, that claims to lead the doer of it to the destruction of ill, let us consider what the *suttas* themselves teach on this subject. It is with the aim of arriving at a conclusion in conformity with the Buddha's instructions that the present work, consisting mostly of appropriate *sutta* passages along with their commentarial explanations, has been undertaken. The text itself is divided into two parts. In the first part we will analyze the various formulations for the progressive development of contemplation to show the proper relation of its components. In the second part we will investigate a number of passages which seem on the surface to allow the dispensability of *jhāna*, but upon a more probing scrutiny are found to confirm its necessity. At times the need for precision in handling such a delicate subject has forced us to use terminology the general reader may find rather technical, but we have sought to remedy any difficulty this might create by sufficient repetition and presentation of the same material from a number of perspectives.

**A Note on Terminology:** Given the precise demarcation of the Pali words used in connection with contemplation and the inevitably different and more variable range of meaning attached to their English renderings, it is doubtful whether any exact equivalent system could be devised that would prove completely satisfactory. For the sake of clarity we have tried to handle the terminology of contemplation consistently in the following fashion. The term *jhāna*, which we have previously translated as meditation, is here left untranslated throughout. *Samādhi*, *Samatha*, and *vipassanā* have either been left untranslated or rendered by concentration, serenity, and insight, respectively. *Bhāvanā* has been rendered most often as development, sometimes as contemplation. Other technical terms will be either explained as they occur, or provided with their Pali originals in parenthesis.

1. A. II, 168-170; D. II, 124-26.

## II. THE GRADUAL PROGRESS

### (a) The Three Aggregates

A fundamental principle in the Buddha's Teaching is the doctrine that things arise only in dependence upon causes and conditions. When the appropriate causes and conditions for the arising of a particular phenomenon are present, that phenomenon will arise; when these causes and conditions are absent it will not arise. This principle applies no less to the process of training in the Buddha's dispensation than to the origination and cessation of suffering or ill covered by the more usual formulation of the doctrine of "dependent arising" (*paṭicca-samuppāda*). The Buddha's training is a sequential training. Final deliverance from suffering cannot be achieved by the mere wish. Deliverance rests upon the completion of the necessary course of practice, and this course of practice itself unfolds as a graded series of stages standing to each other in the relation of essential support. Thus progress in the *Dhamma*, the Buddha explains, is gradual: "Just as, *Pahārāda*, the great ocean deepens gradually, shelves gradually, slopes gradually, with no abrupt precipice, even so, *Pahārāda*, in this Doctrine and Discipline it is through gradual training, gradual work and gradual practice that true penetration of knowledge occurs, not abruptly".<sup>2</sup>\*

The gradual progress in the *Dhamma* follows a certain order, each step of which is necessary for the attainment of the succeeding step, and the total series of which is necessary for the attainment of the proper goal. Though this sequence of stages is one, the *suttas* present us with a number of formulations of that sequence, differing not in essence but only in the degree of detail into which they dissect it. The most comprehensive, because the least particularized, formulation is that of the Three Aggregates (*ayo khandhā*), also known as the Threefold Training (*tividha sikkhā*): the aggregate of Virtue (*sīlakkhandha*), the aggregate of Concentration (*samādhikkhandha*), and the aggregate of Wisdom (*paññākkhandha*). All the more specific formulations of the path to deliverance—the Noble Eightfold Path, the Seven Purifications, the Invariable Sequence—are, we shall see, included in these three groups. In fact, the commentary to the *sutta* cited above explains the gradual progress itself in terms of the threefold discipline:

"True penetration of knowledge occurs not abruptly": step by step, and not in the manner of a jumping frog, does a person progress on the noble path. Having fulfilled Virtue first, then

2. A. IV, 200-1: Seyyathā pi *Pahārāda* mahāsamuddo anupubbaninno anupubbapono anupubbapabbhāro na āyataken' eva papāto, evam eva kho *Pahārāda* imasmim dhammavinaye anupubbasiikkhā anupubbakiriya anupubbapadā na āyataken' eva aññā paṭivedho.

\* Ven. Soma Thera's translation.

Concentration, and after that Wisdom, does one attain full sanctitude (*arahatta*) in the Buddha's Doctrine".<sup>3\*</sup>

Since the formulation of the Three Aggregates occupies so basic a position in the Buddha's scheme of liberation, an examination of each training group and of the reason for their arrangement makes first claim upon our attention.

The Three Aggregates form the nucleus out of which evolve the eight factors that make up the Noble Eightfold Path. Therefore the more specialized division is incorporated in the more general. "It is not, friend Visākha, the Three Aggregates that are comprised within the Noble Eightfold Path, but rather it is the Noble Eightfold Path that is comprised within the Three Aggregates".<sup>4</sup> This being so, the key to understanding the three aggregates lies in the Path-factors that constitute each group. The first aggregate, that of Virtue (*sīla*), comprises the three factors of Right Speech, Right Action and Right Livelihood. To fulfil the required Virtue, the disciple must abstain from wrong ways of speech—from falsehood, slander, harsh language, and idle chatter—and must speak only what is true, conducive to harmony, gentle and significant. He must abstain from intentional destruction of life, stealing and sensual misconduct, and act instead in ways that are harmless, honest and pure. And again he must follow a livelihood that does not entail harm and suffering for others. Other formulations of Virtue include the Five Precepts (*pañcasīla*) regularly undertaken by Buddhist lay devotees as a minimal standard of proper Buddhist conduct, the stricter Eight Precepts (*aṭṭhaṅga-sīla*) observed on the Buddhist holy days and occasions of voluntary self-discipline and the Ten Precepts (*dasa-sīla*) of novices and the full set of obligations binding on a bhikkhu, a fully ordained monk. The bhikkhu seeking completeness in his moral purification is expected to conform to the purified fourfold Virtue codified on the basis of the *suttas*: (1) purity in observance of the rules and regulations of the *Pātimokkha*, the ethical code that governs the monastic way of life; (2) restraint of the senses, preventing them from pursuing external stimuli that may excite the mind in ways harmful to the spiritual life; (3) purity of livelihood, interpreted to mean that the monk should not support himself in ways incompatible with his vocation; (4) purity in the use of the requisites of robes, almsfood, lodgings and medicine.

While the practice of Virtue is thus formulated in terms of various codes of conduct, it is not intended that Virtue consists in the mere

3. Mp. (Ven. Dharmārāma Nāyakathera's Sinh. ed.), p. 762: Na āyatakena aññāpāpavedho ti maṇḍūkassa uppativā gamanaṃ viya āditova silapūraṇādiṃ akatvā arahattapaṭivedho nāma natthi paṭipāṭiyā pana silasamādhīpaññāyo pūretvā va sakkā arahattariṃ pattun ti attho. \*Ven. Soma Thera's translation.

4. M. I, 301: Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅghahitā tihi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅghahito.

mechanical observance of rules. The rules are set forth as guides to conduct and the right course of outward conduct is insisted upon essentially as a means of purifying the mind from which one's actions flow. The primary purpose of Virtue in the Buddha's Dispensation is as a support for Concentration, the second aggregate. Concentration is concerned with the task of purifying the mind of the manifest defilements, thereby elevating it to higher, more serene, blissful, and radiant states of consciousness. Such purification is not possible unless the coarser expressions of defiled mental states through the channels of action, speech, and thought are restrained. The means of this restraint is Virtue, the practice of moral purity. When a strong foundation of Virtue is established the mind is purged of its lower tendencies and comes to be endowed with self-confidence, absence of remorse, fearlessness, and inward purity and serenity. So endowed the mind is a fit instrument of transformation to higher levels of consciousness and the subsequent illumination of Wisdom. Therefore the Buddha urges his disciples to cultivate Virtue as their basis:

"Monks, should a monk desire to attain the four *jhānas* which constitute the higher consciousness, those blissful dwellings in this present state, he must fulfil the moral Virtues ... Should he desire those peaceful emancipations which transcend form ... the various psychic powers ... the stages of sanctity culminating in the destruction of the cankers (*āsava*) he must fulfil the moral Virtues (*sīlesu' ev' assa paripūrakārī*)".<sup>5</sup> When a strong foundation in Virtue is secured the gradual training passes on to its next phase, that of Concentration. The aggregate of Concentration (*samādhikkhandha*), so named after its chief component, is constituted by the three path-factors of Right Effort, Right Mindfulness and Right Concentration. Right Effort is the fourfold exertion to abandon unwholesome states of mind already arisen, to prevent the arising of unwholesome states not yet arisen, to arouse wholesome states not yet arisen, and to maintain and develop wholesome states already arisen. Right Mindfulness involves the application of mindfulness (*sati*) and full awareness (*sampajañña*) to the totality of phenomena comprised within the four groups of body (*kāya*), feelings (*vedanā*), mental states (*citta*), and ideas (*dhammā*). Within the Concentration group Right Effort and Right Mindfulness fulfil an essentially supportive role, the former by exerting the mind, the latter by balancing it. What they support is the third factor of the group, which thereby marks its end and culmination, Right Concentration (*sammāsamādhi*). Right Concentration is defined quite precisely by the Buddha in terms of the attainment of four states of sublime consciousness called the *jhānas*:

"What, monks, is Right Concentration? Herein, monks, a monk separate from sense desires, separate from evil states of mind, attains

5. M. Sutta No. 6 condensed.

to, and abides in, the first *jhāna*, which is accompanied by applied and sustained thought with joy and bliss born of detachment. Stilling applied and sustained thought, he attains to, and abides in, the second *jhāna*, having internal tranquillity and singleness of mind, without applied and sustained thought, full of joy and bliss born of concentration. With the fading away of joy, he attains to, and abides in, the third *jhāna*, in equanimity, mindful and fully aware, experiencing bliss with his body, and of whom the Noble Ones say: "He abides in happiness who has equanimity and is mindful". Abandoning ease and pain, and with the disappearance of previous happiness and unhappiness, he attains to, and abides in, the fourth *jhāna*, which is neither pleasant nor painful, and is the utter purity of mindfulness due to equanimity. This, monks, is called Right Concentration".<sup>6</sup>

The commentary to this definition given by the Buddha in the *Mahāsatipatthāna Sutta* adds: " 'Monks, this is called Right Concentration' means in the former portion mundane, in the later portion supramundane".<sup>7</sup> This comment refers to the fundamental distinction between the mundane (*lokiya*) Concentration that occurs during the stage of practice leading up to the noble attainments and the supramundane (*lokuttara*) Concentration that occurs as a factor of the noble supramundane path. In addition to the four *jhānas*, the *suttas* also speak of four other states of sublime consciousness pertaining to Concentration which arise by transcending even the subtle perception of form that remains in the fourth *jhāna*. These four *arūpa* or "formless" states, named after the object which serves as their basis, are: the "sphere of infinite space", the "sphere of infinite consciousness", the "sphere of nothingness", and the "sphere of neither perception nor non-perception". Together with the four *jhānas* previously defined, these make up the "eight attainments" (*aṭṭhasamāpattiyo*) frequently referred to in the commentaries as the components of Concentration.

Concentration, the product of serenity-development, is not, in the Buddha's dispensation, an end in itself. The bright luminous mind that emerges from the states of *jhānic* attainment is an instrument to be used for a further end. That end is Wisdom (*paññā*), the

third and culminating stage in the threefold training. Wisdom comprises the first and second factors of the Eightfold Path, Right View and Right Thought. Like Concentration, Wisdom is twofold, mundane and supramundane. Mundane Wisdom is the insight (*vipassanā*) that is developed during the earlier portion of practice by contemplating mental and material phenomena as impermanent (*anicca*), suffering or ill (*dukkha*), and not-self (*anattā*). Supramundane Wisdom is the wisdom that constitutes a factor of the supramundane path which brings about the realization of the stages of sanctity. In brief this wisdom consists in the knowledge of the Four Noble Truths and the establishment of thoughts of renunciation, harmlessness, and non-injury.

We thus see that the Three Aggregates are presented in a particular order. The reason for this order is that each aggregate is the necessary condition for the one that follows it. To call one thing the necessary condition for something else is to say that in the absence of the former the latter cannot occur. Thus Virtue is the necessary condition for Concentration because without Virtue it is impossible to achieve the Right Concentration of the Noble Eightfold Path. And Concentration is the necessary condition for wisdom because without this Right Concentration it is impossible to achieve wisdom. This order has been established by the Buddha. Therefore it must not be interfered with either by altering the sequence prescribed by the Master or by skipping any item.

Nevertheless, some teachers of contemplation in the present day deny that concentration is essential and hold that the training can proceed directly from Virtue to insight development; other teachers, without going so far as to delete the requisite of Concentration altogether, attempt to modify its definition in such a way that the attainment of *jhāna* is rendered superfluous. In doing so they contravene the course of training laid down by the Buddha and set forth time and again in the *suttas* and commentaries. But that our position may come to rest on more than appeals to ancient and perhaps antiquated authority, let us try to see the reasons behind the training course laid down by the Buddha. For the teaching of the Buddha is *apanayika*, it is designed to lead one onward to a specific end, the extinction of suffering or ill. There is a reason, therefore, behind every phase of the training, a reason for every inclusion and every exclusion. When these are brought to light it will be seen why Concentration cannot be dropped from the training, and why that Concentration must involve the first *jhāna* as a minimum.

The basic reason why Concentration is necessary as a foundation for Wisdom is because it cleanses the mind of the unwholesome states that impede the functioning of insight. These unwholesome states are designated the Five Hindrances (*pañca-nivaraṇa*). In

6. D. II, 313: Katamo ca bhikkhave sammā-samādhi? Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ pathamajjhānaṃ upasampajja viharati. Vitakka-vicārānaṃ vūpasamā ejjhattaṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti; 'upekkhako satimā sukha-vihāri' ti tatiyajjhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva-somanassa-domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave sammā-samādhi.

7. Sv. III, 804: Ayaṃ vuccati bhikkhave sammāsamādhi ti ayaṃ pubba-bhāge lokiyo apara-bhāge lokuttaro sammāsamādhi ti vuccati.

the following *sutta* the Buddha declares what these hindrances are and why they should be abandoned.

“Sense-desire, monks, is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); ill-will is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); rigidity-and-torpor is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); agitation-and-anxiety is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); and uncertainty is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*).

“Monks, these are the five obstructions and hindrances which grow in and up over the mind (*cetaso ajjhārūhā*) and weaken wisdom.

... “Surely, monks, that a monk without abandoning these five obstructions and hindrances which grow in and up over the mind and weaken wisdom would, (thus) enfeebled (*abalāya*) and weakened (*dubbālāya*) in wisdom, know his own welfare, another’s welfare, or the welfare of both, and realise the excellence of knowledge and vision befitting the noble ones, transcending the human state, is not possible.

... “Surely, monks, that a monk after abandoning these five obstructions and hindrances which grow in and up over the mind and weaken wisdom would, (thus) strong with wisdom, know his own welfare, another’s welfare, or the welfare of both and realise the excellence of knowledge and vision befitting the noble ones, transcending the human state, is possible”.<sup>8</sup>

The commentary explains: “‘Grow in and up over the mind (*cetaso ajjhārūhā*)’ means grow in and up over the mind (as a parasite plant splitting and choking a tree) (*cetaso ajjhārūhā*); ‘weaken wisdom’ means in the sense of preventing the arising of insight-wisdom (*vipassanāpaññā*) and path-wisdom (*maggapaññā*) they weaken wisdom; what wisdom arises mixed together with these (hindrances), —that they weaken means ‘weaken wisdom’.

8. A. III. 63-64: Pañc’ ime bhikkhave āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalikaraṇā. Katame pañca?

Kāmacchando bhikkhave āvaraṇo nīvaraṇo cetaso ajjhārūho paññāya dubbalikaraṇo, vyāpādo bhikkhave āvaraṇo nīvaraṇo cetaso ajjhārūho paññāya dubbalikaraṇo, thīnamiddham bhikkhave āvaraṇam nīvaraṇam cetaso ajjhārūham paññāya dubbalikaraṇam, uddhaccakukkuccam bhikkhave āvaraṇam nīvaraṇam cetaso ajjhārūham paññāya dubbalikaraṇam, vicikicchā bhikkhave āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalikaraṇā.

Ime kho bhikkhave pañca āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalikaraṇā.

So vata bhikkhave bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhārūhe paññāya dubbalikaraṇe appahāya abalāya paññāya dubbalāya attattham vā ñassati parattham vā ñassati ubhayattham vā ñassati uttarim vā manussadhammā alamariyañāḍassanavisesam sacchikarissati ti n’etaṃ thānam vijjati.

... So vata bhikkhave bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhārūhe paññāya dubbalikaraṇe pahāya balavatiyā paññāya attattham vā ñassati parattham vā ñassati ubhayattham vā ñassati uttarim vā manussadhammā alamariyañāḍassanavisesam sacchikarissati ti thānam etaṃ vijjati.

“‘Enfeebled’ means the state of being wrapped up in the five hindrances (*pañcanivaraṇapariyonaddhattā*), with strength departed (*apagatabalāya*).

“‘Excellence of knowledge and vision befitting the noble ones transcending the human state’ means excellence of knowledge and vision able to realise the state of the noble ones transcending the human state called the ten good ways of action (*dasa kusala-kamma-patha*)”.<sup>9</sup>

To state it in other words, the five obstructions and hindrances grow in and up over the mind, and enfeeble and weaken it in the way a parasite plant splits and chokes a tree: they prevent the arising of (i) mundane insight-wisdom (*vipassanāpaññā*) and (ii) supramundane path-wisdom (*maggapaññā*). Further they weaken any wisdom left by wrapping themselves round, and smothering it. Thus, “with strength departed”, one is incapable of knowing “his own welfare, another’s welfare, or the welfare of both” and, unable to rise higher than “the human state called the ten good ways of action (*dasa kusala-kamma-patha*)”, fails to realise “the excellence of knowledge and vision befitting the noble ones”. And according to the *Saṅgīti Sutta*, “The ten good ways of action are (1) abstention from killing, (2) abstention from taking what is not given, (3) abstention from sexual misconduct, (4) abstention from lying (5) abstention from slander, (6) abstention from harsh speech, (7) abstention from gossip, (8) non-covetousness, (9) non-ill-will and (10) right view”.<sup>10</sup>

In short, until one abandons these five hindrances no progress beyond these ten good ways of action is possible for him: no insight (*vipassanā*) attainment, and consequently, no path (*maggā*) attainment. But the opposite is possible: With the five hindrances abandoned and hence “strong with wisdom”, one is able to “know his own welfare, another’s welfare, or the welfare of both and realise the excellence of knowledge and vision befitting the noble ones” by “transcending the human state called the ten good ways of action” with the attainment of insight-wisdom and path-wisdom.

Thus the abandoning of the five hindrances is necessary for wisdom to arise. This raises the question where, or by what means, the

9. Mp. III, 256: Cetaso ajjhārūhā ti cetaso ajjhārūhā. Vipassanāpaññāya ca maggapaññāya ca uppatinivāraṇatthena dubbalam karonti ti paññāya dubbalikaraṇā; ye vā etehi saddhim vokiṇṇapaññā upajjati tam dubbalam karonti ti paññāya dubbalikaraṇā.

Abalāya ti pañcanivaraṇapariyonaddhattā apagatabalāya.

Uttarim vā manussadhammā alamariyañāḍassanavisesam ti dasakusala-kammamāthasaṅkhātā manussānam dhammā uttarim ariyabhāvaṃ kām samattham nāḍassanavisesam.

10. D. III, 269: Dasa kusala-kamma-pathā. Pānātipatā veramaṇi, adinnādānā veramaṇi, kāmesu micchācārā veramaṇi, musāvādā veramaṇi, piṇḍāya vācāya veramaṇi, pharusāya vācāya veramaṇi, samphappalāpā veramaṇi, anabhijñhā, avyāpādo, sammā-diṭṭhi.

hindrances are abandoned. The answer is made clear in a number of texts: "The first *jhāna*, friend, is the abandonment of five factors and the possession of five factors. Here, friend, in the monk who has attained the first *jhāna* sense-desire is abandoned, ill-will is abandoned, rigidity and torpor are abandoned, agitation and anxiety are abandoned, and doubt is abandoned. And there are present applied thought, sustained thought, joy, bliss, and unification of mind".<sup>11</sup>

Again, the Bodhisatta initiated contemplation in the Dhamma under the Bodhi tree in just this way. After six years of the most austere forms of ascetic practice he was no nearer the goal than when he began; and he had not realised "the excellence of knowledge and vision befitting the noble ones, transcending the human state". At this point, remembering his childhood experience of attaining the first *jhāna* under the cool shade of the purple berry tree while his royal father was engaged in the ploughing festival, he asked himself, "Could this be the way to enlightenment?". And he came to the conclusion, "This indeed is the way to enlightenment". Thereafter he sat under the Bodhi tree and attained the first *jhāna*; and in due course attained the second, the third and the fourth *jhānas*. And in the first watch of the night he attained to the knowledge of remembering his past lives, in the middle watch to the knowledge of the passing away and the arising of beings, and in the last watch to the knowledge of the destruction of the cankers.<sup>12</sup>

But the most interesting confirmation of the necessity for the first *jhāna* is found in the following simile related by the Buddha and expanded upon in the commentary:

11. M. I, 294-95: Paṭhamam kho āvuso jhānam pañcāṅgavippahīnam pañcāṅgasamannāgataṃ: Idh' āvuso paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnaṃ hoti, uddhaccakukkuccam pahīnaṃ hoti, vicikicchā pahīnā hoti. Vitakko ca vattati vicāro ca pīti ca sukhaṃ ca cittekkaggatā ca.

12. M. I, 246-49: Na kho pañāham imāya kaṭukāya dukkarakārikāya adhi-gacchāmi uttarim manussadhammā alamariyāñāḍassanavisesam, siyā nu kho añño maggo bodhāyāti. Tassa mayham Aggivessana etad ahoṣi: Abhi-jānāmi kho pañāham pitu Sakkassa kammante sītāya jambucchāyāya nisinno vivicc' eva kāmehi ... paṭhamam jhānam upasampajja viharitā, siyā nu kho eso maggo bodhāyāti. Tassa mayham Aggivessana oḷārikam āhāram āhāretvā balaṃ gaheṭvā vivicc' eva kāmehi ... paṭhamam jhānam upasampajja vihasim ... dutiyam jhānam ... tatiyam jhānam ... catuttham jhānam upasampajja vihasim ... So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpak-kilese mudubhūte kammariye tūte ānejjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmesim ... rattiyaṃ paṭhamam yāme paṭhamā vijjā adhi-gatā, ... sattānam cutūpāṭāñāyā cittaṃ abhininnāmesim ... rattiyaṃ majjhimam yāme dutiyaṃ vijjā adhi-gatā ... So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpak-kilese mudubhūte kammariye tūte ānejjappatte āsavāraṃ khayāñāyā cittaṃ abhininnāmesim ... rattiyaṃ pacchimam yāme tatiyaṃ vijjā adhi-gatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno ...

"Suppose, monk, there is a king who has a border city with gates ... A pair of swift messengers coming from the eastern quarter questions that sentinel thus: 'Where, friend, is the lord of this city?'. And he replies: 'There, sirs, is he sitting in the middle at the cross roads'. Then that pair of swift messengers, having presented to the lord of the city the warrant of truth, went along the way they came. In like manner there come a pair of swift messengers each from the western, northern, and southern quarters and present to the lord of the city the warrant of truth, and return along the way they came. Monk, this is a simile made by me for clarifying the sense; this is the meaning. Monk, 'the city' is a name for this body consisting of the four great primaries, born of mother and father, grown on gruel and sour milk, subject to impermanence, abrasion and rubbing off, dissolution, and annihilation. Monk, 'six gates' is a name for the six internal sense-bases. Monk, 'sentinel' is a name for mindfulness. 'Pair of swift messengers' is a name for serenity and insight. 'Lord of the city' is a name for consciousness. 'In the middle at the cross roads' is a name for the four great primaries: extension, cohesion, heat, and motion. 'Warrant of truth' is a name for *nibbāna*. 'The way they came' is a name for the Noble Eightfold Path: Right View, ... Right Concentration".<sup>13</sup>

The commentary expands this simile and applies it as follows:- "... 'Six entrances' means city entrances—one, or two, or a hundred, or a thousand; here the Teacher said this for showing the six sense-doors. 'Wise' means endowed with wisdom. 'Experienced' means endowed with distinction. 'Intelligent' means endowed with what is called spontaneous wisdom. 'Eastern quarter'—the meaning should be understood taking into consideration what was said at the beginning.

"Now, in the magnificent city, the universal king possessed of the seven jewels, rules the kingdom. He had a certain border city

13. S. IV, 194-195: Seyyathāpi bhikkhu rañño paccantimam nagaram dajhuddāpaṃ dajhapākātoranāṃ chadvāraṃ tatrasa dovāriko paṇḍito vyatto medhāvī aññātānam nivāretā nātānam pavesetā. Puratthimāya disāya āgantvā sigham dūṭayugam tam dovārikam evam vadeyya. Kaham bho purisa imassa nagarassa nagarasāmiti, so evam vadeyya. Eso bhante majjhe siṅghātake nisinnō ti. Atha kho tam sigham dūṭayugam nagarasāmissa yathābhūtaṃ vacanam niyyādetvā yathāgatamaggaṃ paṭipajjeyya, pacchimāya disāya ..., uttarāya disāya ..., dakkhiṇāya disāya ..., yathāgatamaggaṃ paṭipajjeyya.

Upanā kho myāyam bhikkhu katā atthassa viññāpanāya ayañocvettha attho. Nagaram ti kho bhikkhu imassetam cātummahābhūtīkassa kāyassa adbhivacanam mātāpettikasambhavasā odanakummāsūpacayassa aniccucchādāna-parimaddana-bhedana-viddhaṃsanadhammassa.

Chadvārā ti kho bhikkhu channetaṃ ajjhattikānam āyatanānam adbhivacanam. Dovāriko ti kho bhikkhu satiyā etaṃ adbhivacanam. Sigham dūṭayugam ti kho bhikkhu samathaviṇassanānetam adbhivacanam. Nagara sāmiti kho bhikkhu viññānassetam adbhivacanam. Majjhe siṅghātake ti kho bhikkhu catunnetam mahābhūtānam adbhivacanam, paṭhaviḍḍatūyā ... vāyodhātūyā. Yathābhūtaṃ vacanam ti kho bhikkhu nibbānassetam adbhivacanam. Yathāgatamaggo ti kho bhikkhu ariyassetam atthāṅgikassa maggassa adbhivacanam. Seyyathidam sammādiṭṭhiyā ... pe ... sammāsamādhissā ti.



without a royal agent. And people coming said: 'In our city, O king, there is no official. Give us some official'. The king, having given a son, said: 'Go take him with you, anoint him there, establish courts of law and so on, and dwell'. They did accordingly. The prince, by associating with evil friends, became a drunkard, ravaged all the courts of law and so on, and spent his time in the middle of the city surrounded by evil-minded persons, delighting in drinking, dancing, and singing. And they came to the king and told him of it. The king commanded a wise minister: 'Go and advise the prince, have the courts of law erected and so on, anoint him and come'. 'It is not possible to advise the prince, O king. The fierce prince would even slay me', he said. Then he commanded a powerful warrior: 'You go with him; and if he (the prince) does not abide by the advice, cut off his head'. Then that minister and that warrior, who are the pair of swift messengers, went there and questioned the sentinel thus: 'Where, friend, is the lord-prince?'. 'This who is sitting in the middle at the cross roads drinking, surrounded by evil-minded persons, and enjoying sensual pleasure', he said. Now that pair of swift messengers went there, and the minister said: 'Lord, establish the courts of law and so on at once, and rule well'. The prince sat as not hearing. Then that warrior seized him by the head saying: 'If you are executing the king's order, do so; if not, just in this place I shall cut off your head', and drew the sword. Instantly the evil-minded retinue fled in various directions. Terrified, the prince accepted the message. Then they anointed him right there, raised the white canopy saying: 'Govern the kingdom rightly', presented the warrant of truth as told by the king and went along the way they came. To clarify the meaning the Blessed One said 'the eastern quarter', and so forth.

"Now, here is the application of the simile. Like the magnificent great city is the city of *nibbāna* to be regarded. Like the universal king endowed with the seven jewels is he who is endowed with the seven factors of enlightenment; the king of righteousness, the Supremely Enlightened One. Like the border city is the city of individuality. Like the evil prince in this border city is the evil intention of this monk. Like the time when the evil prince is surrounded by evil-minded persons is when this monk is possessed of the five hindrances. Like the two swift messengers are serenity subject of contemplation and insight subject of contemplation. Like the time of the seizure of the head by the great warrior is when the mind is held back, having quietened it, with the arisen first *jhāna* concentration. Like the distance of the evil-minded persons, who fled in various directions the moment the head was seized by the warrior, is the distance of the five hindrances upon the mere arising of the first *jhāna*. Like the time of the acceptance of advice saying: "I will abide by the king's command", is the time of rising from *jhāna*. Like the raising of the white canopy of him who is anointed right there by them should be known the raising of the

white canopy of freedom of the attainer of the consummate state dependent upon serenity and insight.

"In the words "Monk, 'the city' is a name for this body consisting of the four great primaries" and so on was told in full before: just the dwelling place of the consciousness-prince; in this case the body is called the city. They being (gates or) doors, the six sense-bases are doors. The state of being constantly established in mindfulness at these doors is called sentinel. The serenity-insight subject of contemplation ordered by the King of Righteousness is the pair of swift messengers. Here it should be understood that like the great warrior is serenity (*samatha*), and like the wise minister is insight (*vipassanā*) ... Like that prince in the middle of the city is serenity-insight sitting in the middle of the body at the heart material cross roads, and anointed by the messengers with the consummate state, the insight consciousness prince should be known".<sup>14</sup>

14. Spk. III, 60-62: Chadvāraṇa ti, nagaradvāraṇa nāma ekam pi hoti dve pi satam pi sahaṣṣam pi; idha pana Satthā cha-dvārika-nagaraṇa dassento evam āha. Paṇḍito ti, paṇḍiccena samannāgato. Vyatto ti, veyyattiyena samannāgato. Medhāvi ti, tñāṇ' uppatika-sankhātāya paññāya samannāgato. Puratthimāya disāyā ti ādimhi bhūtaṃ atthaṃ katvā evam attho vedittabbo.

Samiddhe kira mahānagare satta-ratana-sampanno rājā-cakkavattī rajjaṃ anusāsati. Tass' ekaṃ paccanta-nagaraṇa rājāyutta-virahitaṃ. Atha purisā āgantvā 'amhākaṃ, deva, nagare āyuttako n'atthi. Dehi no kiñci āyuttakaṃ'ti āhaṃsu. Rājā ekaṃ puttaṃ datvā 'gacchatha, etaṃ ādāya tattha abhiśiñcivā vinicchaya-tñānādini katvā vāsathā' ti. Te tathā akāmsu. Rājaputto pāpamittena-samsaggena katipāhena surā-sonḍo hutvā, sabhāni vinicchaya-tñānādini hāretvā, nagara-majjhe dhutthehi parivārito suraṃ pivanto nacca-gītābhīratīyā vitināmeti. Atha rañño āgantvā ārocayimsu.

Rājā ekaṃ paṇḍitaṃ amaccaṃ āpāpesi: 'Gaccha, kumāraṃ ovaditvā, vinicchaya-tñānādini karetvā, puna abhisekaṃ katvā, ehi' ti. 'Na sakkā, deva, kumāraṃ ovadituṃ. Caṇḍo kumāro, ghāteyyāpi man' ti. Ath' ekaṃ balasampannaṃ yodhaṃ āpāpesi: 'tvaṃ iminā saddhiṃ gantvā, sace so ovāde na tiṭṭhati, sisam assa chindā' ti. Iti so amacca-yodhā, tahiṃ idam sīghaṃ dūṭayugaṇaṃ, tattha gantvā dovārikaṃ pucchi: 'Kahaṃ, bho, nagaraṃ sāmikumaṇo?' ti.

'Esa majjhe sīghātake suraṃ pivanto dhutta-parivārito gantvā ratiṃ anubhonto nisīno' ti. Atha taṃ dūṭa-yugaṇaṃ gatiṃ, amacco 'tāva-d-eva, sāmi, vinicchaya-tñānādini thiraṃ karitvā sādhuṃ rajjaṃ anusāsāhi' ti āha. Kumāro asupanto viya nisīdi. Atha naṃ yodho sise gahetvā, 'sace rañño ānaṃ karoṃsi, karoṃsi; no ce, etth' eva te sisam pātesāmi' ti khaggaṃ abbāhi. Parivārakā dhuttā tāva-d-eva disāsu palāyimsu. Kumāro bhūto sāsanaṃ sampatteccchi. Ath' assa te tath' eva abhisekaṃ katvā seta-cchattaṃ ussāpetvā 'sammā rajjaṃ anusāsati' ti raññā vuttaṃ yathābhūtaṃ vacanaṃ niyyādetvā, yathāgata-maggaṃ eva paṭipajjimsu. Imam atthaṃ āvikaronto Bhagavā puratthimāya disāyā ti ādim āha.

Tatr' idam opamma-samsandanaṃ: Samiddhaṃ mahānagaraṃ viya hi nibbāna-nagaraṃ daṭṭhabbaṃ. Satta-ratana-sampanno rājā-cakka-vattī viya satta-bojjhaṅga-ratana-samannāgato. Dhamma-rājā Sammāsambuddho. Paccantima-nagaraṇa viya sakkāya-nagaraṇa. Tasmīṃ nagare kuḍḍa-rāja-putto viya imassa bhikkhuṇo kuḍḍa-citt' uppādo. Kuḍḍa-rāja-puttassa dhutthehi parivārita-kālo viya imassa bhikkhuṇo pañcahi nivaranehi samangi-kālo. Dve sīgha-dūṭā viya samatha-kammaṭṭhānaṃ ca vipassanā-kammaṭṭhānaṃ ca. Mahā-yodhena sisam-gahita-kālo viya uppanna-pāthama-jjhāna-samādhinā nicalaṃ katvā cittam-gahita-kālo. Yodhena sise gahita-matte dhuttānaṃ disāsu palāyitvā dūri-bhāvo viya pāthama-jjhānamhi uppanna-matte nivaranaṇaṃ dūri-bhāvo. 'Karissāmi rañño sāsanaṃ' ti sampattecchita-kālo viya jhānato vutṭhita-kālo. Tatth'ev' assa tehi katābhisekassa seta-cchatta-ussāpanaṃ viya samatha-

As long as one is possessed of the five hindrances, being in an unfit and unreceptive state of mind, one is unable to develop insight. Therefore in the simile, when the king asked the wise minister to advise the evil-minded prince, he declined to do so saying that he feared that the fierce prince would even slay him. In other words insight has no chance at all so long as the five hindrances are not checked. It is only when the warrior of the first *jhāna* scatters the evil-minded retinue of the five hindrances that the consciousness-prince is in a fit or sober state of mind to undertake the development of insight. Therefore in the *Sāmaññaphala Sutta* the Buddha says: "So long as these five hindrances are not abandoned one considers himself as indebted, sick, in bonds, enslaved and lost in a desert track".<sup>15</sup>

The message of these texts is perfectly clear: the abandonment of the five hindrances is a pre-requisite for wisdom or insight to be developed, and this abandoning takes place by way of the first *jhāna* as a minimum. Thus concentration cannot be omitted from the threefold training, nor can full *jhāna* be omitted from the aggregate of concentration.

#### (b) The Seven Purifications

A second formulation for the gradual training is the progression called the Seven Purifications. This series, which provides the scaffolding for the *Visuddhimagga*, differs formally from the Three Aggregates only in its more minute analysis of the wisdom group: whereas the more basic formula treats the wisdom group as a unified whole, the more analytical breaks it up into five stages. However, in the sequence of the seven purifications the distinction between the mundane (*lokiya*) and supramundane (*lokuttara*) portions of the path is drawn with greater clarity. When this is taken into account the necessity for *jhāna* in the mundane portion of the gradual training comes to be seen with even greater cogency.

The canonical source for the seven purifications is the *Rathavināta Sutta*. Once when the Buddha was staying at Veluvana in Rājagaha

vipassanā-kammaṭṭhānaṃ nissāya arahatta-pp-ttassa vimutti seta-cchatt' ussāpanaṃ veditabbhaṃ.

Nagaran ti kho, bhikkhu, imass' etaṃ cātummahābhūtikassa kāyassa adhivācanan ti ādisu pana, cātummahābhūtikassā ti ādinaṃ padānaṃ attho heṭṭhā vitthārito va; Kevalaṃ pana viññāna-rāja-puttassa nivāsa-tṭhānattā; ettha kāyo nagaran ti vutto. Tass' eva dvāra-bhūtattā cha āyatanāni dvārāni ti. Tesu dvāresu niccaṃ pariṭṭhāta s' ti dovāriko ti. Kamma-tṭhānaṃ ācikkhantaṃ dhamma-rājena pesitattā samatha-vipassanāpi sīgha-dūta-yugan ti. Ettha mahāyodho viya samatho, paṇḍitāmacco viya vipassanā veditabbhā. Majjhe singhātako ti, nagara-majjhe singhātako. Mahābhūtānaṃ ti, hadaya-vatthussa nissaya-bhūtānaṃ. Vatthu-rūpassa hi paccaya dassan' attham ev' etaṃ catu-mahābhūta-ggahanaṃ kataṃ. Nagaramajjhe paṇḍitā so rāja-kumāro viya sarira-majjhe hadaya-rūpa-singhātako nisinno samatha-vipassanā, dūtehi arahattābhisekena abhisinātabbo vipassanā-viññāna-rāja-putto datṭhabbo.

15. D. I, 73: **Evam** eva kho mahā-rāja bhikkhu yathā iṇaṃ yathā rogāṃ yathā bandhanāgāraṃ yathā dāsavyaṃ yathā kantāraddhānamaggaṃ ime pañca nivarane appahine attani samanupassati...

some monks visited him. And the Buddha asked them whether they knew of any monk who, among other things, possessed the following qualities: "One who, endowed with Virtue, talks to others on the attainment of Virtue; one who, endowed with Concentration, talks to others on the attainment of Concentration; one who, endowed with Wisdom, talks to others on the attainment of Wisdom" and so on. They replied that the venerable Puṇṇa Mantāniputta Thera was one such.<sup>16</sup>

The commentary explains: "One endowed with Virtue and so on; (there) Virtue means the purified fourfold virtue; Concentration means the eight attainments which are the basis of insight; Wisdom means mundane and supramundane knowledge".<sup>17</sup>

Sometime later the Buddha visited Jetavana near Sāvattthi. Hearing of his arrival the venerable Puṇṇa Mantāniputta Thera, who was endowed with these qualities of Virtue, Concentration and Wisdom, visited the Buddha in Jetavana. On this occasion the venerable Sāriputta Thera asked him about the seven purifications. In explaining them the venerable Puṇṇa Thera used the following simile. He said: "Suppose Pasenadi, the king of Kosala, had to go from Sāvattthi to Sāketa on urgent business. And a relay of seven carriages was arranged for him to ride in. On his arrival at the palace in Sāketa, when asked by his ministers and relatives how he had travelled, he replied: 'I left the palace-gate in Sāvattthi, ascended the first carriage and, by means of the first carriage reached the second carriage; I discharged the first carriage, ascended the second carriage, and by means of the second carriage, reached the third carriage; I discharged the second carriage, ascended the third carriage and, by means of the third carriage, reached the fourth carriage; I discharged the third carriage, ascended the fourth carriage and, by means of the fourth carriage, reached the fifth carriage; I discharged the fourth carriage, ascended the fifth carriage and, by means of the fifth carriage, reached the sixth carriage; I discharged the fifth carriage, ascended the sixth carriage and, by means of the sixth carriage, reached the seventh carriage; I discharged the sixth carriage, ascended the seventh carriage and, by means of the seventh carriage, reached the palace-gate in Sāketa'.

"In just the same way, friend", said the venerable Puṇṇa Thera describing the progress of the yogi, "Purification of Virtue has for

16. M. I, 145-46: Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad avoca: Ko nu kho bhikkhave jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacāriṇaṃ evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ ca bhikkhūnaṃ kattā, attanā ca santuṭṭho ... pavivitto ... asamsaṭṭho ... āradhaviyāro ..., attanā ca silasampanno silasampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṃ ca bhikkhūnaṃ kattā, ... Puṇṇo nāma bhante āyasmā Mantāniputto ... evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ ca bhikkhūnaṃ kattā. ...

17. Ps. II, 147: Silasampanno ti ādisu silān ti catupārisuddhisilaṇaṃ. Samādhī ti vipassanāpādakā aṭṭhasamāpattiyo. Paññā ti lokiyalokuttarañānaṃ.

aim as far as Purification of Mind; Purification of Mind has for aim as far as Purification of View; Purification of View has for aim as far as Purification of Transcending Doubt; Purification of Transcending of Doubt has for aim as far as Purification of Knowledge and Vision of What is the Path and what is not the Path; Purification of Knowledge and Vision of what is the Path and what is not the Path has for aim as far as Purification of Knowledge and Vision of Practice; Purification of Knowledge and Vision of Practice has for aim as far as Purification of Knowledge and Vision".<sup>13</sup>

Here, by means of the simile of the seven carriages, the venerable Punṇa Mantāniputta Thera shows clearly that just as each carriage traverses the distance allotted to it and no further, so each purification has its own ground to cover and does not go beyond it. And just as each carriage carries the king to the next in the order in which they are arranged, so each purification carries the yogi to the next in the order they are given in the *sutta*. Therefore just as the first carriage, for instance, does not take the king direct to the third carriage to bring him back to the second and so on, so the development of the first purification, i.e. Purification of Virtue, does not entitle the yogi to develop the third purification, i.e. Purification of View, direct and then come back to the development of the second purification, i.e. Purification of Mind, after that.

The seven purifications are expanded upon at length in the *Visuddhimagga*. In the section on *Paññā*, wisdom or understanding, the relationship between the members of the sevenfold series is set forth in terms of the order of their development and the causal relation they bear to one another. After having defined the proximate cause of wisdom as concentration, because of the words, "One who is concentrated knows and sees correctly," the text goes

18. M. I, 149-50 : Tam enaṃ antepuradvāgataṃ samānaṃ mittāmaccā ñāṭisālohitā evaṃ puccheyyuhū : Iminā tvaṃ mahārāja rathavinītena Sāvattthiyā Sāketāṃ anuppatto antepuradvāraṃ ti. Kathaṃ byākaramāno nu kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyāti ... Idha me Sāvattthiyā paṭivasantassa Sākete kiñcid eva accāyikaṃ karaṇiyaṃ uppajji. Tassa me antarā ca Sāvattthiṃ antarā ca Sāketāṃ satta rathavinītaṃ upaṭṭhapesuṃ. Atha khvāhaṃ Sāvattthiyā nikkhamitvā antepuradvārā paṭhamāṃ rathavinītaṃ abhirūhiṃ, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇiṃ; paṭhamaṃ rathavinītaṃ nissajjāṃ dutiyaṃ rathavinītaṃ abhirūhiṃ, dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇiṃ; dutiyaṃ ... pāpuṇiṃ; tatiyaṃ ... pāpuṇiṃ; catutthaṃ ... pāpuṇiṃ; pañcamaṃ rathavinītaṃ nissajjāṃ chaṭṭhaṃ rathavinītaṃ abhirūhiṃ, chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇiṃ; chaṭṭhaṃ rathavinītaṃ nissajjāṃ sattamaṃ rathavinītaṃ abhirūhiṃ, sattamena rathavinītena Sāketāṃ anuppatto antepuradvāraṃ ti. Evaṃ byākaramāno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyāti. Evaṃ eva kho āvuso silavisuddhi yāvad eva citta-visuddhatthā, citta-visuddhi yāvad eva dīṭṭhivisuddhatthā, dīṭṭhivisuddhi yāvad eva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvad eva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvad eva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvad eva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvad eva anupādā parinibbānatthā. Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyaṃ vussatīti.

on to explain the development of wisdom thus : "How is it developed? Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the *soil* of this wisdom and the (first) two purifications, namely, Purification of Virtue and Purification of Mind are its *roots*, while the five purifications, namely, Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, Purification by Knowledge and Vision, are the *trunk*. Consequently one who is perfecting these should first fortify his knowledge by learning and questioning about those things that are the *soil* after he has perfected the two purifications that are the *roots*; then he can develop the five purifications that are the *trunk*. This is in brief. The details are as follows".<sup>19</sup>

After explaining in detail the five aggregates etc., the *Visuddhimagga* continues to explain Purification of View (*dīṭṭhivisuddhi*) thus : "Now it was said earlier (Ch. xiv, 32) that he 'should first fortify his knowledge by learning and questioning about those things that are the "soil" after he has perfected the two purifications—Purification of Virtue and Purification of Mind—that are the "roots"'. Now of these, Purification of Virtue is the quite purified fourfold virtue beginning with Patimokkha restraint; and that has already been dealt with in detail in the Description of Virtue (Chs. I and II); and the Purification of Mind, namely, the eight attainments, together with access concentration, has also been dealt with in detail in all its aspects in the Description of Concentration (Chs. III and XIII), stated under the heading of 'Consciousness' (in the introductory verse). So these two purifications should be understood in detail as given there.

"But it was said above (Ch. XIV, 32) that, 'The five purifications, Purification of View ..., and Purification by Knowledge and Vision', are the "trunk". Herein 'Purification of View' is the correct seeing of mentality-materiality".<sup>20</sup>

19. Vis. Mag. 443 : 5. Kathaṃ bhāvetabbā ti. Ettha pana yasmā imāya paññāya khandh' - āyatana-dhātu-indriya-sacca-paticcasamuppādābhedā dhammā bhūmi. Silavisuddhi ceva citta-visuddhi cā ti imā dve visuddhiyo mūlā. Dīṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhi ti imā pañca visuddhiyo sarīraṃ. Tasmā tesu bhūmisu tesu maggesu uggahapari-pucchāvasena ñāṇapari-cayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañcavisuddhiyo sampādentena bhāvetabbā. Ayaṃ ettha sankhepo. Ayaṃ pana vitthāro ...

For our translation of passages from the *Visuddhimagga* we have drawn from the Venerable Nāṇamoli Thera's translation *The Path of Purification*. But where the Ven. Nāṇamoli Thera has rendered *paññā* as understanding and *citta-visuddhi* as Purification of Consciousness, we have rendered them as wisdom and Purification of Mind, respectively.

20. Vis. Mag. 587 : Idāni yā imesu bhūmi-bhūtesu dhammesu uggahapari-pucchāvasena ñāṇapari-cayaṃ katvā : Silavisuddhi c'eva citta-visuddhi cā ti dve mūla-bhūtā visuddhiyo sampādetabbā ti vuttā, tattha silavisuddhi nāma supari-suddhaṃ pātimokkhasamvarādi catubbidhaṃ sīlaṃ, taṃ ca Silaniddese

Thus by wisdom is meant insight; the proximate cause of insight is concentration; the aggregates, etc. are the soil of wisdom; Purification of Virtue and Purification of Mind are its roots; and the five purifications beginning with Purification of View are the trunk. Of the two roots, the root called Purification of Mind is defined as "the eight attainments together with access concentration". According to this sequence, then, the *samatha* or serenity practice of Purification of Mind must precede the *vipassanā* or insight practice of Purification of View. Just as the trunk of a tree cannot grow without its roots, so insight cannot grow until it has sent down its roots of Purification of Virtue and Purification of Mind into the soil of understanding. Or, to revert to the simile of the relay of carriages, each carriage has its own place in the relay and cannot be omitted or transferred to another place if the king is to reach his destination. Therefore the *Paramatthamañjūsā*, the commentary to the *Visuddhimagga*, gives special emphasis to the necessity for developing the second purification. Taking up the phrase "So these two purifications should be understood" in the passage cited above, it explains: "Should be enjoyed by way of realization of attainment-happiness (*samāpattisukha*) is the meaning. By mere knowledge alone one is not established in Purification of Mind. Without being established therein it is not possible to accomplish the higher purification",<sup>21</sup> that is, Purification of View where insight begins.

This definition of the second purification as "the eight attainments together with access" (*sa-upacārā-aṭṭha-samāpattiyo*), may be thought to imply that full *jhāna* is not required to fulfil Purification of Mind but that access concentration is alone sufficient. However, there are strong grounds for rejecting this inference. Firstly, the term access concentration (*upacāra samādhi*) does not occur in the *suttas* but is of scholastic coinage, first appearing in the commentaries; thus the substitution of access for full concentration does not enjoy canonical corroboration. But further, the commentaries themselves take pains to indicate in a number of places that access concentration is not to be granted an independent status or to be regarded as a substitute for full *jhāna*. For example, whereas the *Visuddhimagga* defines the term "mind" (*citta*) in the *Samyutta Nikāya* verse that provides its basis as concentration, and then proceeds to treat this latter as the eight attainments together with access, the original comment on the verse in the *Sāratthappakāsinī* defines the term

vitthāritam eva, cittavisuddhi nāma sa upacārā aṭṭha samāpattiyo, tā pi cittasī-sena vutta-Samādhiniddese sabbākāreṇa vitthāritā eva. Tasmā tā tattha vitthāritanayen' eva veditabbā.

Yam pana vuttam : dīṭṭhivisuddhi ... nānadassana-visuddhi ti imā pañca visuddhiyo sariaṇ ti, tatta nāmarūpānaṃ yāthāvadassanaṃ dīṭṭhivisuddhi nāma.

21. Pm. (Burmese Chaṭṭha Saṅgāyanā ed. Vol. II, 353). Veditabbā ti vā samāpattisukhādigamavasena anubhavitabbā ti attho. Na hi kevalena jānana-mattena cittavisuddhiyaṃ patitthito nāma hoti. Na ca tattha apatitthāya uparivisuddhiṃ sampādetuṃ sakkā ti.

simply as "the eight attainments".<sup>22</sup> All that the *Visuddhimagga* has done is to broaden its scope to allow room for access concentration. But by placing it in association with the eight attainments it avoids ascribing to it an independent existence; thus consistency is maintained with the explanation of the *sutta* commentary. What is required by the *Visuddhimagga* is the eight attainments together with access, not the attainments or access. Again, the *Saddhammapakāsinī* and the *Sumaṅgala-vilāsinī* define the second purification thus: "Purification of Mind is the thoroughly mastered eight attainments, the proximate cause of insight".<sup>23</sup> Here we see two important points: (1) No mention at all is made of access concentration, but Purification of Mind is defined solely in terms of the eight attainments. (2) This Purification of Mind consisting just in the eight attainments is called the proximate cause of insight. Since an event depending upon a proximate cause can only occur when that proximate cause is present, and never when it is absent, the development of insight requires previous development of the eight attainments with first *jhāna* as a minimum. Without even this minimal requirement satisfied, Purification of Mind is not fulfilled and no true insight is possible.

The reason Purification of Mind thus defined must precede the cultivation of insight beginning with Purification of View is the same that compels the insertion of Concentration between Virtue and Wisdom in the three aggregates: because insight or wisdom cannot arise when the mind is obstructed by the five hindrances. These, we have seen, grow in and up over the mind and weaken wisdom. To remove these is a task that can be accomplished only by the development of serenity (*samatha*) to the level of the first *jhāna*. To be sure, in access concentration the hindrances are temporarily absent. But the power of suppressing the hindrances in access concentration is not sufficient to provide a proximate cause for insight.

The difference between the abandoning of the hindrances by way of access and *jhānic* concentration is described in the *Visuddhimagga* in the following manner:

"Herein, the mind becomes concentrated on the plane of access by the abandonment of the hindrances, and on the plane of attainment by the manifestation of the *jhāna* factors. The difference between the two kinds of concentration is this. The factors are not strong in access. It is because they are not strong that when access has arisen, the mind now makes the sign its object and now re-enters the life-continuum, just as when a young child is lifted up and stood on its feet, it repeatedly falls down on the ground.

22. Spk. I, 50 : Citta-sisena h'ettha aṭṭha-samāpattiyo kathitā.

23. Sv. III, 1062 : Cittavisuddhi ti vipassanāya padaṭṭhānabhūtā aṭṭha paṇa-samāpattiyo.

But the factors are strong in absorption. It is because they are strong that when absorption concentration has arisen, the mind, having once interrupted the flow of the life-continuum, carries on with a stream of profitable impulsion for a whole night and for a whole day, just as a healthy man, after rising from his seat, could stand a whole day".<sup>24</sup>

The weakness, and therefore the disadvantage, of access as a means of abandoning the hindrances is shown here. In other words, to whatever extent the *jhāna* factors in access are weak, to that extent, in the opposite direction, the hindrances are strong. And so the yogi is constantly threatened by sudden invasion of the hindrances before he could settle down to develop unhindered the foundations of mindfulness. On the other hand the strength, and therefore the advantage, of *jhāna* as a means of abandoning the hindrances is shown in the following statement of the *Visuddhimagga*. "For even before and after the *jhāna* as well hindrances do not invade consciousness suddenly".<sup>25</sup> Therefore according to the commentaries it is not the abandonment of the hindrances alone that constitutes Purification of Mind, but it is the abandonment of the hindrances together with the attainment of the *jhāna* factors at the second purification.

Thus we find that the development of the Noble Eightfold Path is described in two ways: by way of the three aggregates of Virtue, Concentration and Wisdom; and by way of the Seven Purifications. By way of the three aggregates one develops firstly Virtue, secondly Concentration, and thirdly Wisdom. By way of the Seven Purifications one develops firstly Purification of Virtue, secondly Purification of Mind, and thirdly the five purifications beginning with Purification of View. It is at this third stage in both methods that the development of insight begins for all. But in both methods the first two stages, Virtue and Concentration in the one and Purification of Virtue and Purification of Mind in the other, have already been developed, for they are the distant and proximate causes respectively of the third stage.

### (c) The Invariable Sequence

Further support for our contention that mundane (*lokiya*) *jhāna* is a pre-requisite to both insight development and the attainment

24. Vis. Mag. 126: Tattha upacārabhūmiyaṃ nīvaraṇappahāṇena cittaṃ samāhitaṃ hoti, paṭilābhabhūmiyaṃ āṅgapātubhāvena. Dvinnam pana samādhinaṃ idaṃ nānākaranaṃ:—upacāre āṅgaṇi na tāmajātāni honti, āṅgaṇaṃ athāmajātattā. Yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunam bhūmiyaṃ patati, evam eva upacāre uppanne cittaṃ kālena nimittaṃ ārammaṇaṃ karoti, kālena bhavaṅgaṃ otarati. Appanāya pana āṅgaṇi thāmajātāni honti, tesam thāmajātattā. Yathā nāma balavā purise āsanā vuṭṭhāya divasaṃ pi tiṭṭheyya, evam eva appanāsamādhimhi uppanne cittaṃ, sakim bhavaṅgavāraṃ chinditva, kevalam pi rattiṃ kevalam pi divasaṃ tiṭṭhati, kusalaṇḍavanapaṭipāṭivasen'eva pavattati ti.

25. Vis. Mag. 693: Nīvaraṇāni hi jhānassa pubbabhāge pi pacchābhāge pi na sahasā cittaṃ ajjhottharanti.

of the supramundane path can be found in the sequence of stages that lifts the yogi from the plane of the commoner (*puthujjana-bhūmi*) to the plane of the noble ones (*ariyabhūmi*). The following *sutta* shows that it is not possible to attain knowledge and vision of things as they really are without right concentration in the former, mundane, portion of practice:

"Monks, when mindfulness and clear comprehension are not there, in him who lacks mindfulness and clear comprehension, the sufficing condition of conscientiousness and fear of doing evil is destroyed; when conscientiousness and fear of doing evil are not there, in him who lacks conscientiousness and fear of doing evil, the sufficing condition of restraint of the senses is destroyed; when there is no restraint of the senses, in him who lacks restraint of the senses, the sufficing condition of virtue is destroyed; when there is no virtue, in him who lacks virtue, the sufficing condition of right concentration is destroyed; when there is no right concentration, in him who lacks right concentration, the sufficing condition of knowledge and vision of things as they really are is destroyed; when there is no knowledge and vision of things as they really are, in him who lacks knowledge and vision of things as they really are, the sufficing condition of disenchantment-dispassion is destroyed; when there is no disenchantment-dispassion, in him who lacks disenchantment-dispassion, the sufficing condition of knowledge and vision of freedom is destroyed. Just as, monks, twigs, bark, sapwood, and heartwood do not come to perfection in a tree lacking branches and leaves, so, monks, when no mindfulness and clear comprehension are there, the sufficing condition of conscientiousness and fear of doing evil is destroyed ...

"When there are present mindfulness and clear comprehension, he who is endowed with mindfulness and clear comprehension, he is endowed with the sufficing condition of conscientiousness and fear of doing evil; ... when there is right concentration, he who is endowed with right concentration, he is endowed with the sufficing condition of knowledge and vision of things as they really are; ... when there is disenchantment-dispassion, he who is endowed with disenchantment-dispassion, he is endowed with the sufficing condition of knowledge and vision of freedom. Just as, monks, twigs, bark, sapwood, and heartwood come to perfection in a tree possessing branches and leaves, so, monks, when mindfulness and clear comprehension are there, he who is endowed with mindfulness and clear comprehension, he is endowed with the sufficing condition of conscientiousness and fear of doing evil ...".<sup>26</sup>

26. A. IV, 336-47: Satisampajaññe bhikkhave asati satisampajaññavipannassa hatūpanisaṃ hoti hirottappaṃ, hirottappe asati hirotappavipannassa hatūpaniso hoti indriyasamvaro, indriyasamvare asati indriyasamvaravipannassa hatūpanisaṃ hoti silaṃ, sile asati silavipannassa hatūpaniso hoti sammāsamādhī, sammāsamādhimhi asati samnāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāḍassanaṃ, yathābhūtañāḍassane asati yathābhūtañāḍassana-

The commentary, referring to that of an earlier *sutta*,<sup>27</sup> says:

“‘Destroyed sufficing condition’ means support cut off; ‘knowledge and vision of things as they really are’ means tender insight; ‘disenchantment-dispassion’ means strong insight as well as the path; ‘knowledge and vision of freedom’ means freedom of the consummate state and reviewing.”<sup>28</sup>

Such a statement is not an isolated instance. The same basic theme is repeated with but minor variations of detail elsewhere in the *suttas*, particularly in the *Āṅguttara Nikāya*. The *sutta* cited above begins with the words: “When there is mindfulness and clear comprehension (*satisampajaññe sati*)”; a second omits this stage and begins with the next: “When there is shame and fear to do evil (*hirottappe sati*)”;<sup>29</sup> a third and a fourth with “virtuous man (*silavato*)” and goes on to “remorselessness (*avipphassāra*)”.<sup>30</sup> A fifth and a sixth, i.e. the two previous *suttas*, contain the supramundane dependent arising discussed below; they too begin with “virtuous man” and go on to “remorselessness”.<sup>31</sup> A seventh and an eighth begin with “virtuous man” and go on direct to “right concentration (*sammāsamādhi*)”;<sup>32</sup> and a ninth begins with “restraint of the controlling faculties (*indriyasamvara*)” and goes on to “virtue (*sīla*)”.<sup>33</sup> And every one of these ultimately arrives at Right Concentration (*sammāsamādhi*) which is mundane (*lokiya*) *jhāna*, and passes through the mundane stages of knowledge and vision of things as they really are (*yathābhūtanānadassana*) and disenchantment (*nibbidā*) before reaching the plane of the noble ones (*ariyabhūmi*) with the attainment of dispassion (*virāga*).

vipannassa hatūpaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavi-pannassa hatūpanisam hoti vimuttiñānadassanam. Seyyathā pi bhikkhave rukkhō sākhāpalāsavipanno tassa papaṭikā pi na pāripūrim gacchati, taso pi pheggu pi sāro pi na pāripūrim gacchati, evam eva kho bhikkhave staisampajaññe asati satisampajaññavipannassa hatūpanisam hoti hirottappam ... pe ... vimutti-ñānadassanam.

Satisampajaññe bhikkhave sati satisampajaññasampannassa upanissasam-pannam hoti hirottappam hirottappe sati hirottappasampannassa upanissasam-panno hoti indriyasamvaro, indriyasamvare sati indriyasamvarasampannassa upanissasampannam hoti silam, sile sati silasampannassa upanissasampannam hoti sammāsamādhi, samnāsamādhimhi sati sammāsamādhisampannassa upanissasam-pannam hoti yathābhūtanānadassanam, yathābhūtanānadassane sati yathābhūtanānadassanasampannassa upanissasampannam hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanissasampannam hoti vimuttiñānadassanam. Seyyathā pi bhikkhave rukkhō sākhāpalāsasampannam, tassa papaṭikā pi pāripūrim gacchati, taso pi pheggu pi sāro pi pāripūrim gacchati, evam eva kho bhikkhave staisampajaññe sati satisampajaññasampannassa upanissasam-pannam hoti hirottappam ...

27. A. IV, 99.

28. Mp. (Sinh. ed.) p. 732: Hatūpaniso ti chinna-paccayo; yathābhūtanāna-dassanam ti tarūnavipassanā; nibbidāvirāgo ti balavavipassanā ceva maggo ca; vimuttiñānadassanam ti arahattavimutti ca paccavekkhanā ca.

29. A. IV, 99.

30. A. V, 4; 314.

31. A. V, 3-6.

32. A. III, 20; 200.

33. A. III, 360.

In this context Right Concentration (*sammāsamādhi*), defined as we have seen as the four *jhānas*, is clearly mundane, for it precedes by way of sufficing condition, knowledge and vision of things as they really are, the earlier stage of mundane insight; and this latter in turn precedes by way of sufficing condition disenchantment-dispassion, strong insight of the mundane order together with the supramundane path. The telescopic term “disenchantment-dispassion” (*nibbidā-virāga*) describes with the utmost brevity the process of transition by which the yogi rises from the state of the commoner (*puthujjana*) to that of the noble one (*ariya*). From it, standing in the middle of the chain of sufficing conditions, can be seen (a) a series of stages in the mundane (*lokiya*) sphere receding backwards to the very beginning of the yogi’s training, and (b) another in the supramundane (*lokuttara*) sphere proceeding as far as the consummate state, the fruit, of Arahantship (*arahattaphala*). In terms of these two series, the Right Concentration of the sequence pertains to the former, mundane series; for it both precedes the attainment of the path and stands as a necessary condition for the attainment of the path.

Further light on the significance of concentration in this sequence is thrown by a parallel passage from the *Saṃyutta Nikāya*. In the *Upanisa Sutta* the Buddha asks: “What, monks, is the sufficing condition of knowledge and vision of things as they really are (*yathābhūtanānadassana*)?” (And he replies:) “It should be answered, ‘Concentration (*samādhi*)’. Concentration, I declare, monks, is causally associated (*sa-upanisa*), not causally unassociated (*no anupanisa*). What, monks, is the sufficing condition of concentration? It should be answered, ‘Happiness (*sukha*)’.”<sup>34</sup> The commentary explains: “Knowledge and vision of things as they really are (*yathā-bhūta-nāna-dassana*) means the vision called the knowledge according to individual essence (*yathā-sabhāva-jānana-saṅkhātāṃ dassanam*). By this, tender (or early) insight (*tarūṇa vipassanā*) is shown. Tender insight is a synonym for the four knowledges: (i) Knowledge of determining formations (*saṅk-hāra-paricchede nāna*); (ii) Knowledge of transcending doubt (*kaṅkha-vitarāṇe nāna*); (iii) comprehension knowledge (*sammasane nāna*); and (iv) knowledge of what is and what is not the path (*maggāmagga-nāna*). Concentration (*samādhi*) means basis-*jhāna* concentration (*pāḍaka-jjhāna-samādhi*). That is the cause (*paccaya*) of tender insight (*tarūṇa vipassanā*). Happiness (*sukha*) means happiness of the earlier portion of full concentration (*appanāya pubba-bhāga-sukha*). That is the cause of basis-*jhāna*.”<sup>35</sup> The term

34. S. II, 30: Kā ca bhikkhave yathābhūtanānadassanasamāpatti-ssa vacaniyam. Samādhi pāham bhikkhave sa-upanisaṃ vadāmi no anupanisaṃ. Kā ca bhikkhave samādhissa upanisa? Sukhan ti-ssa vacaniyam.

35. Spk. Hewavitarne (Sinh.) ed. II, 40: Yathā-bhūta-nāna-dassanam ti, yathā-sabhāvajānana-saṅkhātāṃ dassanam. Etena tarūṇa-vipassanam dasseti. Tarūṇa-vipassanā hi balava-vipassanāya paccayo hoti. Tarūṇa-vipassanā ti saṅkhāra paricchede nānam kaṅkha-vitarāṇe nānam sammasane nānam maggāmagge-nānam ti, catunnam nāpānam adhi-vacanam.

“earlier portion” is here used in reference to mundane *jhāna* rather than to the supramundane path, as the sub-commentary makes clear: “Happiness of the earlier portion (*pubba-bhāga-sukha*) means the happiness accompanying access *jhāna* (*upacāra-jjhāna-sahita sukha*)”.<sup>36</sup>

The commentaries to both these *suttas*, A. IV, 336-47 and S. II, 30 above, explain knowledge and vision of things as they really are (*yathā bhūta-nāṇa-dassana*) as tender insight (*taruṇa vipassanā*). In the *Anguttara sutta* happiness (*sukha*) does not occur, though Right Concentration (*sammāsamādhi*), the sufficing condition of knowledge and vision of things as they really are, does. But it is unexplained in the commentary. The *Saṃyutta sutta*, its commentary and its sub-commentary, however, make up for these omissions: (i) by showing that access *jhāna* (*upacāra-jjhāna*) arises in combination with happiness of the earlier portion of full concentration (*appanāya pubba-bhāga-sukha*); (ii) this happiness accompanying access *jhāna* (*upacāra-jjhāna-sahita-sukha*) is the cause (*paccaya*) of basis-*jhāna* (*pāḍaka-jjhāna*) and; (iii) the concentration of this basis-*jhāna* (*pāḍaka-jjhāna-samādhi*) is the cause (*paccaya*) of tender insight (*taruṇa vipassanā*) which is knowledge and vision of things as they really are (*yathā-bhūta-nāṇa-dassana*). Thus access (*upacāra*) is connected with happiness (*sukha*) which is the sufficing condition of concentration (*samādhi*). This concentration being basis-*jhāna* (*pāḍaka-jjhāna*) is a step removed from access (*upacāra*) since access (*upacāra*) is its cause (*paccaya*). Therefore, the sufficing condition of tender insight (*taruṇa vipassanā*) is nothing less than *jhāna*. When the *samādhi* which is the sufficing condition of *yathā-bhūta-nāṇa-dassana* is *pāḍaka-jjhāna*, whose sufficing condition is in turn *upacāra*-accompanying *sukha*, how can *sammāsamādhi* be anything less than *jhāna*?

The absence of the above set of sufficing conditions perpetuates the round of birth and death while their presence ensures the hastening out of this cycle. While this is the clear statement of these *suttas*, it derives further significance from the fact that the portion now under discussion is included in the *sutta* of the “invariable sequence” which, the Buddha declares, transports the practiser from this to the other shore.

“Monks, a virtuous man, one who is possessed of virtue, need not think, ‘Let there be absence of remorse in me’. Monks, invariably there is absence of remorse in a virtuous man, in one who is possessed of virtue.

Samādhi ti pāḍaka-jjhāna-samādhi. So hi taruṇa vipassanāya paccayo hoti. Sukhan ti, appanāya pubba-bhāga-sukham. Tam hi pāḍaka-jjhānassa paccayo hoti.

36. Tikā, Burmese (Chaṭṭha Saṅgāyanā) ed. Vol. II, p. 65: Pubba-bhāga-sukhan ti upacārajjhāna-sahita-sukham.

“Monks, one who is free from remorse need not think, ‘Let there be gladness in me’. Monks, invariably there is gladness in one who is free from remorse.

“Monks, one who is glad need not think, ‘Let there be joy in me’. Monks, invariably there is joy in one who is glad.

“Monks, one who is joyous need not think, ‘Let my body be tranquil’. Monks, invariably the body of one who is joyous is tranquil.

“Monks, one with a tranquil body need not think, ‘Let me feel happiness’. Monks, invariably one with a tranquil body feels happiness.

“Monks, one who feels happiness need not think, ‘Let my mind become concentrated’. Monks, invariably the mind of one who feels happiness is concentrated.

“Monks, one with a concentrated mind need not think, ‘Let me know and see things as they really are’. Monks, invariably one with a concentrated mind knows and sees things as they really are.

“Monks, one who knows and sees things as they really are need not think, ‘Let me be disenchanted with things’. Monks, invariably one who knows and sees things as they really are, becomes disenchanted with things.

“Monks, one who becomes disenchanted with things need not think, ‘Let me become dispassionate towards things’. Monks, invariably one who becomes disenchanted with things becomes dispassionate towards things.

“Monks, one who becomes dispassionate towards things need not think, ‘Let me realise the knowledge of emancipation’. Monks, invariably one who becomes dispassionate towards things realises the knowledge of emancipation.

“Thus, monks, dispassion has knowledge of emancipation for aim and profit, disenchantment has dispassion for aim and profit, knowledge and vision of things as they really are has disenchantment for aim and profit, concentration has knowledge and vision of things as they really are for aim and profit, happiness has concentration for aim and profit, tranquillity has happiness for aim and profit, joy has tranquillity for aim and profit, gladness has joy for aim and profit, absence of remorse has gladness for aim and profit, virtue has absence of remorse for aim and profit. Thus, monks, phenomena flow on to phenomena (*dharmā*), and phenomena fulfil phenomena, in the journey from here to the goal”.<sup>37\*</sup>

37. A. V, 312-13: Silavato bhikkhave silasampannassa na cetanāya karaṇiyam ‘avipattiāro me uppajjati’ ti. Dhammatā esā bhikkhave, yaṁ silavato silasampannassa avipattiāro uppajjati. Avipattiārisa bhikkhave na cetanāya karaṇiyam ‘pāmujaṁ me uppajjati’ ti. Dhammatā esā bhikkhave, yaṁ avipattiārisa pāmujaṁ uppajjati. Pamuditassa bhikkhave na cetanāya karaṇiyam



When the *Nettipakarana* calls this invariable sequence “Supramundane dependent arising (*lokuttarapaṭiccasamuppāda*)”,<sup>38</sup> it heightens one’s appreciation of the value of this and similar *suttas*.

Supramundane *jhāna* occurs on the occasion of path-entrance. The individuals who have immediately entered upon the noble path without as yet having realised the fruit are of two kinds, called in the *suttas* the faith-striver (*saddhānūsārī*) and the dhamma-striver (*dhammānūsārī*). The Buddha explains these two individuals in the following passage :

“Monks, the eye, ear, nose, tongue, body, and mind are impermanent (*aniccam*) changeable (*viparināmiṃ*), and fickle (*aññathābhāvī*). One who has faith in this teaching and is firmly resolved in it, is called faith-striver (*saddhānūsārī*). He has entered the right path (*sammattaniyāmaṃ*), entered the plane of the worthy (*sappurisabhūmi*), having transcended the plane of the commoner (*vītivatto puthujjanabhūmiṃ*); he is incapable of doing any action having done which he would be reborn in hell (*niraya*) or in the animal world (*tiracchānayoṇi*) or in the realm of the ghosts (*pettivisaya*); and he is incapable of passing away without realising the fruit of stream-entrance (*sotāpattiphala*).

“One who with wisdom finds pleasure to an extent in these teachings is called dhamma-striver (*dhammānūsārī*). He (too) has entered the right path, entered the plane of the worthy, having transcended the plane of the commoner; he is incapable of doing

‘pīti me uppajjatu’ ti. Dhammatā esā bhikkhave, yaṃ pamuditassa pīti uppajjati Pitimanassa bhikkhave na cetanāya karaṇīyaṃ ‘kāyo me passambhatu’ ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇīyaṃ ‘sukhaṃ vediyāmi’ ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati. Sukhīno bhikkhave na cetanāya karaṇīyaṃ ‘cittaṃ me samādhīyatu’ ti. Dhammatā esā bhikkhave, yaṃ sukhīno cittaṃ samādhīyati. Samāhitassa bhikkhave na cetanāya karaṇīyaṃ ‘yathābhūtaṃ pajānāmi passāmi’ ti. Dhammatā esā bhikkhave, yaṃ samāhito yathābhūtaṃ pajānāti passati. Yathābhūtaṃ bhikkhave jānato passato na cetanāya karaṇīyaṃ ‘nibbindāmi’ ti. Dhammatā esā bhikkhave, yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati. Nibbindassa bhikkhave na cetanāya karaṇīyaṃ ‘virajjāmi’ ti. Dhammatā esā bhikkhave, yaṃ nibbindo virajjati. Virattassa bhikkhave na cetanāya karaṇīyaṃ ‘vimuttiñānadassanaṃ sacchikaromi’ ti. Dhammatā esā bhikkhave, yaṃ viratto vimuttiñānadassanaṃ sacchikaroti.

Iti kho bhikkhave virāgo vimuttiñānadassanaṃ vimuttiñānadassanaṇisaṃso, nibbidā virāgaṭṭhā virāgaṇisaṃsā, yathābhūtañānadassanaṃ nibbidatthaṃ nibbidānisaṃsaṃ, samādhī yathābhūtañānadassanaṃ yathābhūtañānadassanaṇisaṃso, sukhaṃ samādhātthaṃ samādhānisaṃsaṃ, passaddhī sukhātṭhā sukhānisaṃsā, pīti passaddhatṭhā passaddhānisaṃsā, pāmujjāṃ pītātthaṃ pītānisaṃsaṃ, avipattisāro pāmujjatthaṃ pāmujjānisaṃso, kusalāni silāni avipattisārattāni avipattisārānisaṃsāni. Iti kho bhikkhave dhammā ca dhamme abhisandenti dhammā ca dhamme paripurenti apārā paraṅgamaṇāyā ti.

\* Ven. Soma Thera’s translation, with modifications.

38. *Nettipakarana*, p. 67: ‘Es’ev’ anto dukkhassā ti paṭiccasamuppādo. So duvidho: lokiko ca lokuttaro ca. Tattha lokiko ‘avijjāpaccayā saṃkhārā yāva jarāmaranā, lokuttaro: silavato avipattisāro jāyati yāva nāparaṃ itthattāyā ti pajānāti.

any action having done which he would be reborn in hell or in the animal world or in the realm of the ghosts; and is incapable of passing away without realising the fruit of stream-entrance”.<sup>39</sup>

The commentary explains: “‘Right path (*sammattaniyāma*)’ means the noble path (*ariyamagga*)”.<sup>40</sup>

These two persons are further described in the *Papañcasūdanī*, the commentary to the *Majjhima Nikāya*: “There the dhamma-striver and the faith-striver are the two who are established in the path of stream-entrance (*sotāpattimaggaṭṭha*). As it is said (in the *Puggala-Paññatti* 15): ‘Which person is dhamma-striver? The controlling faculty of wisdom (*paññindriya*) of the person practising for the realization of the fruit of stream-entrance (*sotāpattiphalasacchikiriya*) is very great (*adhimatta*); wisdom-carried (*paññāvāhī*), preceded by wisdom (*paññāpubbaṅgama*), he develops (*bhāveti*) the noble path (*ariyamagga*); this person is called dhamma-striver. The person practising for the realisation of the fruit of stream-entrance is dhamma-striver: when established in the fruit this person is called won to view (*diṭṭhippatta*). Which person is faith-striver? The controlling faculty of faith (*saddhindriya*) of the person practising for the realisation of the fruit of stream-entrance is very great (*adhimatta*); faith-carried (*saddhāvāhī*), preceded by faith (*saddhāpubbaṅgama*), he develops (*bhāveti*) the noble path (*ariyamagga*); this person is called faith-striver. The person practising for the realisation of the fruit of stream-entrance is faith-striver; when established in the fruit this person is called faith-freed (*saddhāvimutta*)”.<sup>41</sup>

They are described further in another *sutta* thus: “Here, Mahānāma, a certain person, though he is not possessed of even

39. S. III, 225: Cakkhuṃ bhikkhave aniccam viparināmiṃ aññathābhāvī sotaṃ ... ghānaṃ ... jivhā ... kāyo ... mano anicco viparināmi aññathābhāvī. Yo bhikkhave ime dhamme evaṃ saddahatī adhimuccati ayaṃ vuccati saddhānūsārī okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vītivatto puthujjanabhūmiṃ abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā uppajjeyya abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

Yassa kho bhikkhave ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti ayaṃ vuccati dhammānūsārī okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vītivatto puthujjanabhūmiṃ abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā uppajjeyya abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

40. Spk. II, 346: Okkanto sammattaniyāmaṃ ti, pavatṭho ariyamaggaṃ.

41. Ps. II, 120: Tattha dhammānūsārīno, saddhānūsārīno ti ime dve sotāpattimaggaṭṭhā honti. Yati’ āha: “Katamo ca puggalo dhammānūsārī? Yassa puggalassa sotāpattiphalasacchikiriyaṃ paṭipannaṃ paññindriyaṃ adhimattaṃ hoti paññāvāhī, paññāpubbaṅgamaṃ ariyamaggaṃ bhāveti, ayaṃ vuccati puggalo dhammānūsārī. Sotāpattiphalasacchikiriyaṃ paṭipanno puggalo dhammānūsārī; phale tṭho diṭṭhippato. Katamo ca puggalo saddhānūsārī? Yassa puggalassa sotāpattiphalasacchikiriyaṃ paṭipannaṃ saddhindriyaṃ adhimattaṃ hoti saddhāvāhī, saddhāpubbaṅgamaṃ ariyamaggaṃ bhāveti ayaṃ vuccati puggalo saddhānūsārī. Sotāpattiphalasacchikiriyaṃ paṭipanno puggalo saddhānūsārī, phale tṭho saddhāvimutto” ti (Pug. 15).



intelligent faith in the Buddha, the Dhamma, and the Saṅgha (*na heva kho Buddhhe aveccappasādena samannāgato hoti, na dhamme, na saṅghe*), nor is possessed of joyous wisdom (*na hāsapañño*), nor quick wisdom (*na javanapañño*), nor freedom (*na ca vimuttiyā*); yet has the controlling faculties of faith (*saddhindriya*), energy (*viriyindriya*), mindfulness (*satindriya*), concentration (*samādhindriya*), and wisdom (*paññindriya*); he is one who with wisdom is moderately pleased with the teachings proclaimed by the Tathāgata. Even he shall not go (*agantā*) to hell (*niraya*), the animal world (*tiracchānayoṇi*), the realm of the ghosts (*pittivisaya*), and the states of regress (*apāya-duggativinipāta*). Here, Mahānāma, a certain person, though he is not possessed of even intelligent faith in the Buddha, the Dhamma, and the Saṅgha, and is neither possessed of joyous wisdom, nor quick wisdom, nor freedom, yet has the controlling faculties of faith, energy, mindfulness, concentration, and wisdom; and he has mere faith in (*saddhāmattam*) and mere affection (*pemamattam*) for the Tathāgata. Even he, too, shall not go (*agantā*) to hell, the animal world, the realm of the ghosts, and the states of regress".<sup>42</sup>

The commentary explains: "Moderately pleased with (*mattaso nijjhānam khamati*)' means viewing with approval to an extent only (*pamāṇena va olokanam khamati*). By this the dhamma-striver, the person standing upon the path (*magga-ttha puggala*) is shown...". "He has mere faith (*saddhāmattam*) and mere affection (*pemamattam*)"—by this the faith-striver, the person standing upon the path (*magga-ttha puggala*), is shown".<sup>43</sup>

In this explanation it is shown that the attainment of the first path, either as dhamma-striver or as faith-striver, includes the five controlling faculties (*pañcindriya*) one of which is the controlling faculty of concentration (*samādhindriya*). This latter is also reckoned as the power of concentration (*samādhibala*). Since this controlling faculty arises with the entrance upon the path it is necessarily supramundane. The following *sutta* explains how the supramundane faculty of concentration arises when insight is developed by

42. S. V, 377: Idha pana Mahānāma ekacco puggalo na heva kho Buddhhe aveccappasādena samannāgato hoti na Dhamme na Saṅghe na hāsapañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ, tathāgata-veditā cassa dhammā paññāya mattaso nijjhānam khamanti. Ayaṃ pi kho Mahānāma puggalo agantā nirayaṃ agantā tiracchānayoṇiṃ agantā pittivisayaṃ agantā apāyaduggativinipātaṃ.

Idha pana Mahānāma ekacco puggalo na heva kho Buddhhe aveccappasādena samannāgato hoti na Dhamme na Saṅghe na hāsapañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ ... paññindriyaṃ. Tathāgate cassa saddhāmattam hoti pemamattam. Ayaṃ pi kho puggalo agantā nirayaṃ agantā tiracchānayoṇiṃ agantā pittivisayaṃ agantā apāyaduggativinipātaṃ.

43. Spk. III, 288: Mattaso nijjhānam khamati ti, pamāṇena va olokanam khamati. Iminā dhammānusāriṃ magga-ttha-puggalaṃ dasseti ...

Saddhā-mattam hoti pema-mattan ti, iminā saddhānusāriṃ magga-ttha-puggalaṃ dasseti.

making giving up of the compounded the object, and defines the concentration as the four *jhānas*:

"Monks, the noble disciple, having made 'giving up' the object acquires concentration, acquires unification of mind. Separate from sense desires, separate from evil states of mind, he enters, and abides in, the first *jhāna* which is accompanied by initial and sustained application of thought with joy and bliss born of detachment ... Abandoning ease and pain ... he enters, and abides in, the fourth *jhāna*. Monks, this is called the controlling faculty of concentration".<sup>44</sup>

The commentary explains: "Having made 'giving up' the object' means having made nibbāna the object ... In this *sutta* the controlling faculties of faith, mindfulness, and wisdom are the former portion (*pubba-bhāgāni*); that of energy mixed; that of the concentration produced is said of the supramundane only".<sup>45</sup>

Since the supramundane faculty of concentration, here defined as the four *jhānas*, arises as a consequence of insight, and the latter depends upon the Right Concentration of the mundane portion of the path, mundane *jhāna* must necessarily precede the supramundane.

We are now in a position to take an overall view of the entire process of development. In the mundane sphere the yogi develops *jhāna* as (a) Right Concentration (*sammāsamādhi*), (b) Purification of Mind (*cittavisuddhi*), "the thoroughly mastered eight attainments, the proximate cause of insight," and (c) the concentration which is the second member of the three aggregates, consisting in the four *jhānas*. When he develops mundane concentration, the yogi joins the mundane portion of the way of the "invariable sequence", also called supramundane dependent arising because it emerges from the mundane only to plunge into the supramundane, thus transporting the yogi from the state of the commoner (*puthujjana*) through the seven stages of the learner (*sekha*) to the final stage of the adept (*asekha*) or Arahāt. With *jhānic* concentration as his sufficing condition, the yogi applies himself to the cultivation of insight which is twofold: "tender insight (*taruṇavipassanā*)" consisting in knowledge and vision of things as they really are (*yathābhūta-nāna-dassana*); and "strong insight (*balavavipassanā*)", which is disenchantment (*nibbidā*). These are the two highest attainments in the mundane sphere. When he is endowed with the summit of

44. S. V, 198: Idha bhikkhave ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhim labhati cittassa ekaggataṃ. So vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamajjhānaṃ upasampajja viharati ... Sukhassa ca pahānā dukkhassa ca pahānā ... catutthajjhānaṃ upasampajja viharati. Idam vuccati bhikkhave samādhindriyaṃ.

45. Spk. III, 234: Vossaggārammaṇaṃ karitvā ti, nibbānārammaṇaṃ katvā ... Imasmim sutte saddhā-sati-paṇṇ' indriyaṇi pubba-bhāgāni, viriy' indriya-missakam, samādh' indriyaṃ nibbattitaṃ lokuttaram eva kathitaṃ.

attainment in strong insight, with immediate condition for the path of stream-entrance attainment, the yogi is called a *gotrabhū*, a changer-of-lineage, and though still a commoner is said by the Buddha to be worthy of the salutations proper to the noble ones.<sup>46</sup> Now, transcending the mundane, the yogi develops at the next stage dispassion (*virāga*), which is the path (*magga*). Here *jhāna* occurs again, but now in its supramundane dimension, as: (a) the controlling faculty of concentration (*samādhindriya*), (b) the power of concentration (*samādhibala*); and (c) right concentration (*sammā-samādhi*) of the supramundane Noble Eightfold Path.

Thus according to the *suttas* and commentaries mundane (*lokiya*) *jhāna* always precedes supramundane (*lokuttara*) *jhāna*.

### III. The Case for Pure Vipassana

#### (a) *Samathayānika-Vipassanāyānika*

At the beginning of its discussion of Purification of View the *Visuddhimagga* introduces a distinction between two types of yogis, differentiated by their paths of contemplative development. These two types are called the *samathayānika*, "he whose vehicle (*yāna*) is serenity (*samatha*)", and the *vipassanāyānika*, "he whose vehicle is insight (*vipassanā*)". It is sometimes assumed that this distinction (which is found explicitly only in the commentaries and not in the *suttas*) opens the possibility for a method of practice which proceeds directly to insight without previous development of concentration by way of the *jhānas*. A close examination of the relevant texts will show that this assumption is without warrant.

Let us first turn to the passage from the *Visuddhimagga* itself. The passage follows immediately after the review of wisdom in terms of its soil, roots, and trunk. In this analogy, it will be recalled, the soil of wisdom are the aggregates, bases, elements, faculties, truths, dependent origination, etc., its roots Purification of Virtue consisting in the purified fourfold virtue and Purification of Mind consisting in the eight attainments together with access concentration, and its trunk the upper five purifications from Purification of View to Purification of Knowledge and Vision. Now the text continues:

"Herein, Purification of View is the correct seeing of mentality-materiality. One who wants to accomplish this, if, firstly, his vehicle is serenity, should emerge from any fine-material or immaterial *jhāna*, except the base consisting of neither perception nor non-perception, and he should discern, according to character-

46. A. IV, 373: Arahā, arahattāya paṭipanno, ... sotāpanno, sotāpannaphal-asacchikiriya paṭipanno, gotrabhū.

Ime kho bhikkhave nava puggalā āhuneyyā ... pe ... anuttarāṃ puññakkhettaṃ lokassā ti. (=Gotrabhū ti sotāpattimagga anantarapaccayena sikkhāpattabalavavipassanācittena samannāgato—Mp. Sinh. ed. pp. 791-2).

istic, function, etc., the *jhāna* factors consisting of applied thought, etc., and the states associated with them (that is, feeling, perception, and so on.) ...

"But one whose vehicle is pure insight, or that same aforesaid one whose vehicle is serenity, discerns the four elements in brief or in detail in one of the various ways given in the chapter on the Definition of the Four Elements (Ch. XI, 27ff.)."<sup>47\*</sup>

Taken in isolation the passage appears to offer a choice between the attainment or exclusion of *jhāna* as a vehicle of practice, and thus to confirm the accessibility of insight to an individual bereft of *jhāna*. But to be correctly understood this statement must be interpreted in its actual context. It will be noted that Purification of View, where the distinction between the two vehicles is drawn, is the third purification. As such it is preceded by the first and second purifications, Purification of Virtue and Purification of Mind respectively. Before they reached the stage of insight development at Purification of View, both these yogis—the *samathayānika* and the *vipassanāyānika*—had attained Purification of Mind. For as the *paramatthamañjūsā* says: "By mere knowledge alone one is not established in Purification of Mind. Without being established therein it is not possible to accomplish the higher purification."<sup>48</sup> This second purification is defined, as we have seen, as the eight attainments together with access, and the role of access in this conjunct is preliminary, it is not an alternative. The eight attainments are the four *jhānas* and the four formless contemplations. Since the *vipassanāyānika* has completed Purification of Mind he must therefore have previously gained *jhāna*, too.

The *samathayānika* and the *vipassanāyānika* are not two kinds of yogis who just arrive from nowhere ready to develop insight. They are those who have qualified themselves to develop insight with care and preparation, the ingredients of which are: mindfulness and clear comprehension, shame and fear to do evil, restraint of the senses, virtue, and *Right Concentration*, each one of these being the basis of the next. *Right Concentration* is defined as the four *jhānas*, which the commentary explains as mundane in the former portion and supramundane in the later portion. And it is this mundane *jhāna* of the former portion which is the final qualifying

47. Vis. Mag. 587-88. Yam pana vuttam: Diṭṭhi-visuddhi ... nāpadassana-visuddhi ti imā pañca-visuddhiyo sarīraṇ ti, tattha nāmarūpanaṃ yāthāvadassanaṃ diṭṭhivisuddhi nāma.

Tam sampādetukāmena samathayānikena tāva, thapetvā nevasaṇṇānāsaṇṇāyatanam, avasesarūpā rūpāvacarajjhānānaṃ aññatarato vuttāhaya vitakkādīni jhānaṅgāni tam-sampayuttā ca dhammā lakkaṇarasādivasena pariggahetabbā...

Suddhavipassanāyāniko pana ayam eva vā samathayāniko Catudhātuvavatthāne vuttānaṃ tesam tesam dhātuparigabhamukhānaṃ aññataramukhavasena sankhe, ato vā vitthārato vā catasso dhātuyo parigaṇhāti.

\* *The Path of Purification*, pp. 679-80.

48. See note 21 above.

attainment a yogi has to have before he could undertake the development of insight. With this qualification he is free to decide to be either a *samathayānika* or a *vipassanāyānika*. At this stage, considered by way of the three aggregates (*khandha*) he has fulfilled the aggregate of concentration; and considered by way of the purifications, he has fulfilled the second purification.

The difference between the two yogis who develop *vipassanā* at Purification of View is this: while the *samathayānika* enters and emerges from *jhāna* to develop *vipassanā*, the *suddhavipassanāyānika* without entering or emerging from *jhāna*, develops *vipassanā* direct. Otherwise stated (i) because at Purification of View *jhāna* does not come into the *vipassanā* of one of them, he is called *suddhavipassanāyānika*; and (ii) because at Purification of View *jhāna* comes into the *vipassanā* of the other, he is called *samathayānika*. But it should not be forgotten that both of them, in qualifying to develop *vipassanā* at this purification, namely, Purification of View, fulfilled earlier the second purification, namely, Purification of Mind, "the thoroughly mastered eight attainments, the proximate cause of insight". The two yogis were engaged only in *samatha* at Purification of Mind. Later, at the next higher purification, i.e. Purification of View, there occurs a variation for the first time in their practice. Had the future *suddhavipassanāyānika* to adopt a different procedure from that of the future *samathayānika* earlier in the development of Purification of Mind, too, it would certainly have been so stated by the authorities we have discussed here, just as they have shown the different procedure that the *suddhavipassanāyānika* follows at Purification of View. These authorities, however, have not provided or even hinted in any way at an alternate method of procedure for the *suddhavipassanāyānika* for developing Purification of Mind.

When this is taken into account we can see on what grounds the *Paramatthamañjūsā* can describe the *suddhavipassanāyānika*, the yogi who has made bare (*suddha*) insight his vehicle, as a non-*jhāna* attainer, "one who has no *jhāna* (*ajjhāna-lābhī*)".<sup>49</sup> Why the sub-commentary does so is merely because the *suddhavipassanāyānika*, unlike the *samathayānika*, does not enter into, and emerge from, *jhāna* to develop insight at the third purification. But this does not deny his attainment of *jhāna* at the previous purification which, as proximate cause for insight, is certainly a necessity. However, whilst the *samathayānika* repeats this *jhāna* before undertaking *vipassanā* at the third purification, the *suddhavipassanāyānika* does not, and hence in the context of insight development is rightly called a non-*jhāna* attainer.

The same consideration enables us to understand properly the following passage from the commentary to the *Dhammāyāda Sutta* :

49. Pm. Burmese ed. vol. II, p. 474.

"‘Contemplation method’ means some develop insight preceded by serenity. How? Here one first produces access concentration or fixed concentration. This is serenity. He develops insight on that (serenity) and on the states associated with it by way of impermanence and so on. This is insight. Thus first is serenity and later insight; on that account it is called ‘insight preceded by serenity’. In thus developing insight preceded by serenity the path is born. He pursues that path, develops, and practises it. In him thus pursuing, developing, and practising that path, the fetters are put away, and the latencies cease. Thus he develops insight preceded by serenity. Here, on the other hand, just without producing the said serenity one develops insight and so forth on the five grasping groups by Way of impermanence and so on. This is insight. To him by way of the fulfilment of insight by giving up of the states born there arises unification of mind. This is serenity. Thus first is insight and later serenity; on that account it is called ‘serenity preceded by insight’. In thus developing serenity preceded by insight the path is born ... Thus one develops serenity preceded by insight. To both, the one who develops insight preceded by serenity and the one who develops serenity preceded by insight, at the moment of the supramundane path it is only serenity and insight combined. Thus should contemplation method be known".<sup>50</sup>

This commentary should not be taken to imply that the second yogi had not produced serenity at any stage previous to his development of insight. Every yogi develops serenity at Purification of Mind. The commentary describes only that area of development of the yogi's practice which begins with insight. The serenity that follows insight is called (i) "concentration associated with insight (*vipassanā-sampayutta samādhi*)", (ii) "concentration partaking of penetration ( *nibbedhabhāgiya samādhi*)"<sup>51</sup> and, (iii) since this con-

50 Ps. I, 108-9 : Bhāvanānayo ti, koci samathapubbaṅgamam vipassanam bhāveti, koci vipassanāpubbaṅgamam samatham. Katham? Idh' ekacco paṭhamam upacārasamādhim vā appanāsamādhim vā uppādeti. Ayaṁ samatho. So taṁ ca taṁsampayutte ca dhamme aniccādihi vipassati. Ayaṁ vipassanā. Iti paṭhamam samatho, pacchā vipassanā, tena vuccati samathapubbaṅgamam vipassanam bhāveti ti. Tassa samathapubbaṅgamam vipassanam bhāvayato maggo sañjāyati. So taṁ maggam āsevati, bhāveti, bahulikaroti. Tassa taṁ maggam āsevato bhāvayato bahulikaroto saṁyojanāni pahīyanti, anusayā vyantihonti, evaṁ samathapubbaṅgamam vipassanam bhāveti. Idha pan' ekacco vuttappakāram samatham anuppādetvā va pañcupādānakkhandhe aniccādihi vipassati. Ayaṁ vipassanā. Tassa vipassanāpāripūriyā tattha jātānaṁ dhammānaṁ vavassaggārammaṇatā uppajjati cittassa ekaggatā. Ayaṁ samatho. Iti paṭhamam vipassanā pacchā samatho, tena vuccati vipassanāpubbaṅgamam samatham bhāveti ti. Tassa vipassanāpubbaṅgamam samatham bhāvayato maggo sañjāyati. So taṁ maggam āsevati ... pe ... bahulikaroti. Tassa taṁ maggam āsevato ... pe ... anusayā vyantihonti. Evaṁ vipassanāpubbaṅgamam samatham bhāveti. Samathapubbaṅgamam pana vipassanam bhāvayato pi, vipassanāpubbaṅgamam samatham bhāvayato pi lokuttaramaggakkhaṇe samathavipassanā yuganandha va honti ti evam ettha bhāvanānayo veditabbo ti.

51. Pts. a. III, 690: Nibbedhabhāgiyam samādhin ti vipassanāsampayuttasamādhim.

centration partaking of penetration has "put away all stain and transcends the remaining forms of concentration, it is called higher thought (*adhicitta*)".<sup>52</sup> But the serenity that comes after insight is never called Purification of Mind, for this latter is the concentration consisting of *jhāna* together with access which arises before insight at the second purification. And this concentration consisting of *jhāna* together with access, because it is the "proximate cause of insight," is the common heritage of all yogis who, proceeding along the path in proper sequence, arrive at Purification of View.

In recent times attempts have been made to give the *jhāna*-dispensing approach to contemplation a foundation of orthodoxy by seizing upon the commentarial conception of "momentary concentration (*khaṇika samādhi*)" and incorporating that into the range of Purification of Mind as a substitute for full *jhāna*. However, an examination of the context in which momentary concentration occurs is sufficient to dispel any appearance of legitimacy such a move may have. Momentary concentration is defined in the *Paramatthamañjūsā* as "concentration lasting only for a moment. For that too, when it occurs uninterruptedly on its object in a single mode and is not overcome by opposition, fixes the mind immovably as if in absorption",<sup>53\*</sup> In itself this definition is neutral with regard to the place of momentary concentration, but the passage from the *Visuddhimagga* it is intended to explicate prevents any misunderstanding: "... When, having entered upon those *jhānas* and emerged from them, he comprehends with insight the consciousness associated with the *jhāna* as liable to destruction and fall, then at the actual time of insight momentary unification of the mind arises through the penetration of the characteristics (of impermanence, and so on)".<sup>54\*</sup>

Momentary concentration is here shown definitely and clearly to emerge specifically for the *jhāna* attainer during the actual time of insight. Hence to attempt to make momentary concentration a substitute for full *jhāna* in fulfilling Purification of Mind is inappropriate, and that for two reasons: firstly, because it occurs only after the insight of the third purification, Purification of View, which already pre-supposes completion of the second purification as its proximate cause; and secondly because even then it is the

52. Pts. a. I, 228: So sabbamalavirahito nibbedhabhāgiyo samādhi sesasamādhitto adhiṇṇādhicittā 'ti vuccati.

53. Pm. 278: Khaṇikacittakaggatā ti khaṇamattatthitiko samādhi, so pi hi ārammaṇe nīrantarā ekākāreṇa pavattamāno paṭipakkhena anabhibhūto appito viya cittaṃ niccalaṃ thapeti. \* *The Path of Purification*, first ed. pp. 311-12, n. 23.

54. Vis. Mag. 289. Tāni vā pana jhānāni samāpajjitvā vuṭṭhāya, jhānaṃ payuttaṃ cittaṃ khayato vayo sampassato vipassanākkhāne lakkhanapaṭi-vedhena uppajjati khaṇikacitt'ekaggatā. Evaṃ uppannāya khaṇikacitt'ekaggatāya vasena pi ārammaṇe cittaṃ samāni ādahanto, samāni thapento. \* *The Path of Purification*, first ed. pp. 311-12.

prerogative solely of the *jhāna* attainer and thus cannot serve as a substitute for *jhāna*.

To be sure, the *Paramatthamañjūsā* mentions another type of momentary concentration called "basic concentration," but that, too, is no substitute for full *jhāna*, though for a different reason. This momentary concentration is the first unification of the mind that precedes the descent into the deeper states of concentration. It is called "mere unification of the mind" because it is "the kind of concentrating (*samādhāna*) that is undeveloped and just obtained by one in pursuit of development," and "basic concentration" because "it is the basic reason for the kinds of more distinguished concentration", to result from it, i.e. access and *jhāna*.<sup>55\*</sup>

This momentary concentration, in contrast to the other, is too weak and undeveloped to fix the mind in *jhāna*, and therefore cannot satisfy the required Purification of Mind. Thus it can no more replace full *jhāna* than the other. Moreover, both these kinds of momentary concentration are concerned with *jhāna*: the one, basic concentration, being the basic reason for the development of the *jhānas*; the other, the concentration which flows from the experienced yogi's skill "when having entered upon those *jhānas* and emerged from them, he comprehends with insight the consciousness associated with the *jhāna* as liable to destruction and fall," the consequence to *jhāna*. Hence neither can have any place in a system of contemplation which would altogether dispense with the *jhānas*.

#### (b) *Jhāna and Satipatthana*

The Buddha teaches the practice of the four *satipatṭhānas* or foundations of mindfulness as a unique system of contemplation leading directly to the extinction of suffering and the realization of nibbāna. The practice of *satipatṭhāna* consists in the four contemplations of the body (*kāyānupassanā*), feelings (*vedānānupassanā*), consciousness (*cittānupassanā*), and mental objects (*dharmānupassanā*) in the light of mindfulness (*sati*) and full awareness (*sampajañña*). Though it embraces both the *samatha* and *vipassanā* phases of contemplation, its main stress is upon the latter. However, the practice of *satipatṭhāna* in the mode of insight-development presupposes the previous development of serenity by way of the *jhānas*, as is made clear by the preamble to the *Satipatṭhāna Sutta*, to be examined below, as well as by the following two *sutta* passages:

The venerable Ānanda Thera, answering the wanderer Uttiya's question, "Will the whole world, or a half of it, or a third of it realise nibbāna?", says that just as the wise sentinel is not concerned with the question of how many enter the city, but knows that any one entering it does so through its single entrance, so the

55. Pm. 314. \* *The Path of Purification* first ed. p. 349, n. 17.

Tathāgata is concerned only with how nibbāna is realised, and not with the question of how many realise it. And the venerable Ānanda Thera proceeds: "Whosoever have gone out, are going out, or will go out from this world (to nibbāna), all of them have done so (are doing so, or will do so) by giving up the five hindrances (*pañca nivarane pahāya*), those impurities of the heart that weaken wisdom (*cetaso upakkilese paññāya dubbalikarane*), having their thoughts well established in the four foundations of mindfulness (*catūsu satipaṭṭhānesu sapaṭiṭṭhacittā*) and having developed in their real essence the seven factors of wisdom".<sup>56</sup>

Emphasising, as it were, this statement of the venerable Ānanda Thera, the venerable Sāriputta Thera tells the Buddha, through the knowledge that is in conformity with the Dhamma, that "all the Supremely Enlightened Ones of the past, future, and present, all of them realise supreme enlightenment by getting rid of the five hindrances, those impurities of the heart that weaken wisdom, having their thoughts well established in the four foundations of mindfulness and having developed in their real essence the seven factors of wisdom".<sup>57</sup> And he repeats this statement on two other occasions, namely, in the *Satipaṭṭhāna Sāriyutta* and in the *Mahāpari-nibbāna Sutta*.<sup>58</sup>

On the first two occasions the Buddha, discerning the importance of these words of the *Dhammasenāpati*, commended and exhorted him saying: "Well said, Sāriputta! Well said, Sāriputta! Wherefore, Sāriputta, you should repeat this Norm-teaching again and again to monks and nuns, to disciples, both men and women; and whatsoever silly fellows have any doubt or perplexity about the Tathāgata, when they hear my method of Norm-teaching, all such doubt and perplexity shall be abandoned."<sup>59\*</sup>

56. A. V, 194-95: Yaṃ paṇ' etaṃ bhavaṃ Gotamo abhiññāya sāvakanāṃ dhammaṃ desesi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya nāyassa adhiḡamāya nibbānassa sacchikiriya, sabbo ca tena loko niyyissati upaḍḍho vā tibhāgo vā ti? Evaṃ vutte Bhagavā tuṃhī ahosi ...

Atha kho āyasmā Ānando Uttiyaṃ paribbājakaṃ etad avoca :

"Tena h'āvuso Uttiya upamaṇ te karissāmi ... Tat' assa dovāriko paṇḍito vyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃāno na passeyya pākārasandhiraṃ vā pākāravivaraṃ vā antamaso bilāranissakkanamattam pi, no ca khvāssa evaṃ ñānaṃ hoti 'etthakā paṇā imaṃ nagaraṃ pavisaṃti vā nikkhamanti vā' ti. Atha khvāssa evaṃ ettha hoti 'ye kho keci olārikā paṇā imaṃ nagaraṃ pavisaṃti vā nikkhamanti vā, sabbe te iminā dvārena pavisaṃti vā nikkhamanti vā' ti. Evaṃ eva kho āvuso Uttiya na Tathāgatassa evaṃ ussukkatam hoti 'sabbo ca tena loko niyyissati upaḍḍho vā tibhāgo vā' ti. Atha kho, evaṃ ettha Tathāgatassa hoti 'ye kho keci lokanāhā niyyiṃsu vā niyyanti vā niyyissanti vā, sabbe te pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu sapaṭiṭṭhacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā evaṃ ete lok mha niyyiṃsu vā niyyanti vā niyyissanti vā ti.

57. D. III, 101.

58. S. V, 160-61; D. II, 83.

59. S. V, 161: Sādhū sādhū Sāriputta tasmā ti ha tvaṃ Sāriputta imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunaṃ

And the respective commentaries explain: (i) " 'Defilements of the mind' means the five hindrances defile, make impure, vex, and plague the mind. Therefore they are called defilements of the mind. 'Weakening of wisdom' means the hindrances that arise do not allow the unarisen wisdom to arise. Therefore they are called weakeners of wisdom".<sup>60</sup> (ii) " 'Defilements of the mind' means the five hindrances-(obstructed) mind defiles, renders impure, vexes and plagues. Therefore they are called 'defilements of the mind'. 'Weakening of wisdom' means the hindrances that arise do not allow the unarisen wisdom to arise, and do not allow the increase of the arisen wisdom. Therefore they are called 'weakeners of wisdom'".<sup>61</sup> These two commentaries detail to a certain extent the nature of the harm the presence of the five hindrances entails.

A fuller statement is made in the commentary to the *Cūlahatthi-padopama Sutta*, which says: " 'Weakening of wisdom' means these five hindrances that arise do not allow the arising of mundane and supramundane wisdom; they cut up and destroy the arisen eight attainments or the five kinds of supernormal knowledge. Therefore they are called 'weakeners of wisdom'".<sup>62</sup> And the second of these commentaries, moved by the spirit of the declarations of the venerable Sāriputta Thera and the Blessed One's approval of them, further elucidates: " 'You should constantly declare' means you should say again and again. Saying: 'It was said by me in the morning', do not refrain from saying it at noon and so on. Saying: 'It was said by me today', do not refrain from saying it the following day and so on, is the meaning".<sup>63</sup>

It will be noted that there is no exception to this requirement; even the *Sammasambodhisattas* comply with it by abandoning the five hindrances before developing the four foundations of mindfulness and the seven factors of enlightenment. This is because

upāsakānaṃ upāsikānaṃ yesaṃ pi hi Sāriputta moghapurisānaṃ bhavissati Tathāgate kaṅkhā vā vimati vā tesam pi maṃ dhammapariyāyaṃ sutvā yā tesam Tathāgate kaṅkhā vā vimati vā sā pahiyissati ti.

\* *Kindred Sayings* V, 140.

60. Spk. III, 211: Cetaso upakkilese ti, pañca nivarana cittaṃ upakkilissanti, kilīṭṭhaṃ karonti, upatāpenti, vihetṭenti. Tasmā cetaso upakkilesā ti vuccanti. Paññāya dubbalikarane ti, nivarana upajjamānā anuppannāya paññāya uppajjituṃ na denti, tasmā paññāya dubbalikarāṇā ti vuccanti.

61. Sv. III, 880-81: Cetaso upakkilese ti pañca-nivarana-cittaṃ upakkilesan ti kilīṭṭhaṃ karonti upatāpenti vihetṭenti. Tasmā cetaso upakkilesā ti vuccanti. Paññāya dubbalikarane ti nivarana upajjamānā anuppannāya paññāya uppajjituṃ na denti, uppannāya paññāya vadḍhituṃ na denti, tasmā paññāya dubbalikarāṇā ti vuccanti.

62. Ps. II, 217: Paññāya dubbalikarane ti ime pañca nivarana upajjamānā anuppannāya lokiya-lokuttarāya paññāya uppajjituṃ na denti; uppannā pi attha samāpattiyo, pañca vā abhiññā ucchinditvā pāṭenti; tasmā paññāya dubbalikarāṇā ti vuccanti.

63. Spk. III, 212: Abhikkhaṇaṃ bhāseyyāsi ti, punappunaṃ bhāseyyāsi. 'Pubbaṅhe me kathitaṇ' ti mā majjhantikādisu na kathayittha. 'Aja vā me kathitaṇ' ti mā aparajju-divasādisu na kathayittha ti attho.

the five hindrances, as we have just seen, defile, vex, and plague the mind; they prevent the arising of mundane and supramundane wisdom; and they cut up and destroy everything of worth to the yogi striving for the highest. Therefore, unless they are checked, at least temporarily, no insight can be developed.

And the abandonment of the hindrances occurs in the first *jhāna*, according to the *sutta* thus: "The first *jhāna*, friend, is the abandonment of five factors and the possession of five factors. Here, friend, in the monk who has attained the first *jhāna*, sense-desire is abandoned, ill will is abandoned, rigidity and torpor are abandoned, agitation and anxiety are abandoned, and doubt is abandoned. And there are present initial application of thought, sustained application of thought, joy, bliss and unification of mind".<sup>64</sup>

The Blessed One begins the *Satipatthāna Sutta* with these words: "Monks, the sole way of purity for beings, of overcoming sorrow and misery, of destroying pain and grief, of finding the right path, and of reaching extinction, is this road, that is to say, the four foundations of mindfulness.

"What four?"

"Monks, here a monk practising body-contemplation on the body, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; practising feeling-contemplation on feelings, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; practising mind-contemplation on the mind, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; or practising phenomena-contemplation on phenomena, dwells ardent, fully aware and mindful, having got rid of covetousness and grief concerning the world".<sup>65</sup>

It will be noted here that one has to practise each foundation of mindfulness "having got rid of covetousness and grief". And this is how the commentary explains these words: "Covetousness stands for sense desire, and grief, for anger. As sense desire and anger are

64. M. I, 294-95: Paṭhamam kho āvuso jhānam pañcaṅgavippahīnam pañcaṅgasamānāgataṃ: Idh' āvuso paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddham pahīnam hoti, uddhaccakukkuccam pahīnam hoti, vicikicchā pahīnā hoti, vitakko ca vattati vicāro ca pīti ca sukhaṃ ca cittekaḅḅatā ca.

65. M. I, 55-56: Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā soka-pariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhiḅamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipatthānā, katame cattāro: Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam, vedanāsu vedānānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam, citte cittānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam, dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam. \* Ven. Soma Thera's translation in *Foundations of Mindfulness*. Free Publications Society, Colombo 1955.

the principal hindrances, the abandoning of the hindrances is stated by the overcoming of covetousness and grief".<sup>66</sup>

Thus in the *Satipatthāna Sutta*, too, provision is made for the abandonment of the five hindrances before the development of the four foundations of mindfulness. However, in explaining phenomena-contemplation (also rendered contemplation of mental things), the commentary says that the five hindrances are "cast out" and are "incapable of arising in the future" with the attainment of the four paths. This is attained gradually thus: (i) "The sense desire cast out by these six things becomes incapable of arising in the future, through the attainment of the path of saintship".<sup>67</sup> (ii) "The anger cast out by these six things, however, is finally destroyed by the attainment of the (path) stage of the Anāgāmi, the non-returner".<sup>68</sup> (iii) "The sloth (also rendered rigidity) and torpor cast out by these six things are stopped from arising for ever in the future by the attainment of the path of saintship".<sup>69</sup> (iv) "The flurry (also rendered agitation) cast out by these (six) things finally ceases to arise in the future through the attainment of the path of saintship and the worry (also rendered anxiety) cast out by these (six) things finally ceases to arise in the future through the attainment of the path of the Non-returner".<sup>70</sup> (v) "The scepticism (also rendered doubt or uncertainty) cast out by these six things does not ever arise in the future only when it is destroyed by the attainment of the first stage of the saint".<sup>71</sup>

This occurrence is stated in other words in the following *sutta* thus: "Monks, a monk who has abandoned five factors and is endowed with five factors is called in this doctrine and discipline one who is fully accomplished (*kevali*), perfected (*vusitavā*), the highest of persons (*uttamapuriso*).

"How, monks, is a monk one who has abandoned five factors?"

66. Ps. I, 244: Yasmā pan' ettha abhijjhāgahaṇena kāmacchando, domanassagahaṇena vyāpādo saṅghaṃ gacchati, tasmā nīvaraṇapariyāpanna-balava-dhammadvayadassanena nīvaraṇappahānam vuttam hoti ti vedittabbari.

\* Ven. Soma Thera's translation in *The Way of Mindfulness*, p. 36, third edition, published by *The Buddhist Publication Society*, Kandy, 1967.

67. Ps. I, 282: Imehi pāna chahi dhammehi pahīnassa kāmacchandassa arahattamaggena āyatim anuppādo hoti ti pajānāti.

68. Ps. I, 283: Imehi pana chahi dhammehi pahīnassa byāpādassa ānāgāmi-maggena āyatim anuppādo hoti ti pajānāti.

69. Ps. I, 284: Imehi pana chahi dhammehi pahīnassa thinamiddhassa arahattamaggena āyatim anuppādo hoti ti pajānāti.

70. Ps. I, 285: Imehi pana chahi dhammehi pahīne uddhaccakukkuce uddhaccassa arahattamaggena, kukkuccassa anāgāmi-maggena āyatim anuppādo hoti ti pajānāti.

71. Ps. I, 286: Imehi pana chahi dhammehi pahīnāya vicikicchāya sotāpatti-maggena āyatim anuppādo hoti ti pajānāti.

\* Ven. Soma Thera's translation in *The Way of Mindfulness* pp. 156, 159f., 163, 165, 167, fourth edition, published by *The Buddhist Publication Society*, Kandy, 1975.

"Here, monks, a monk has abandoned sense desire, ill will, rigidity and torpor, agitation and anxiety, and doubt. Thus, monks, has a monk abandoned five factors.

"How, monks, is a monk endowed with five factors?

"Here, monks, a monk is endowed with the aggregates of virtue, concentration, wisdom, freedom, and knowledge and vision of freedom".<sup>72</sup>

The final and definitive abandonment of the five hindrances takes place here at the highest level.

Since that abandonment which precedes the four foundations of mindfulness is temporary, the hindrances are liable to arise again when the opposing factors are absent. Therefore when they happen to arise again they are considered by way of presence (*santam*), and when absent by way of absence (*asantam*), in the contemplation of mental things (also rendered phenomenon-contemplation).

The *Nettipakaraṇa* explains the passage "Ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world" thus: "'Ardent' means the controlling faculty of energy. 'Fully aware' means the controlling faculty of wisdom. 'Mindful' means the controlling faculty of mindfulness. 'Having got rid of covetousness and grief concerning the world' means the controlling faculty of concentration".<sup>73</sup> And we know that the controlling faculty of concentration is composed of the four *jhānas*. Now, the words "Having got rid of covetousness and grief" placed immediately before the four foundations of mindfulness are explained (a) negatively, representing the abandonment aspect, and (b) positively, the possession aspect. The abandonment is that of the five hindrances; and the possession, that of the factors of the four *jhānas* which constitute the controlling faculty of concentration. And since "the abandonment of the hindrances by

72. A. V, 16: Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmim dhammavinaye 'kevali vusitavā uttamapuriso' ti vuccati.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thinamiddham pahīnam hoti, uddhaccakukkuccam pahīnam hoti, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

Idha bhikkhave bhikkhu asekkena silakkhandhena samannāgato hoti, asekkena samādhikkhandhena samannāgato hoti, asekkena paññākkhandhena samannāgato hoti, asekkena vimuttikkhandhena samannāgato hoti, asekkena vimuttiñāna-dassanakkhandhena samannāgato hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

73. Nettipakaraṇa 31: Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi ātāpi sampajāno satimā vineyya loke abhijjhādomanassam.

Ātāpi ti viriyendriyam. Sampajāno ti paññendriyam. Satimā ti satindriyam. Vineyya loke abhijjhādomanassam ti samādhindriyam.

suppression occurs in him who develops the first *jhāna*",<sup>74</sup> the first *jhāna* is indicated by the words: "Having got rid of covetousness and grief". Further, as access cannot be described as the controlling faculty of concentration, these words refer not to the abandonment of the hindrances that occurs in access, but to that which occurs in *jhāna*; and the first *jhāna* is the lowest attainment that can be described both as an abandonment of the five hindrances and as a possession of *jhāna* factors.

The following *sutta*, unlike the other *suttas* dealing with the four foundations of mindfulness hitherto discussed, (a) describes the event, i.e. the acquirement of this prerequisite of the four foundations of mindfulness, not negatively as an abandonment, but positively as an attainment, thus confirming the explanation given in the *Nettipakaraṇa*; (b) classifies those who develop the foundations of mindfulness into three groups; and (c) states precisely why they develop them.

"Monks, those monks recently gone forth, new comers to this doctrine and discipline, should be spurred on to, advised, and made firm, in the development of the four foundations of mindfulness. Which four and how? (Thus): 'Come brothers, (a) ardent, fully aware, singleminded (*ekodi-bhūtā*), with thought quite purified (*vippasannacittā*), concentrated (*samāhūtā*), and unified of mind (*ekaggacittā*), dwell practising body-contemplation on the body (for the purpose of attaining to) the knowledge of the body as it really is; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising feeling-contemplation on feelings for (the purpose of attaining to) the knowledge of feelings as they really are; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) the knowledge of the mind as it really is; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) the knowledge of phenomena as they really are.

"Monks, those who are learners (*sekha*), who with non-negligent minds dwell aspiring for the peerless freedom from all bonds, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body for (the purpose of attaining to) full knowledge of the body; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind, dwell practising feeling-contemplation on feelings for (the purpose of attaining to) full knowledge of feelings; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified

74. Pts. I, 27: Vikkhambhanappahānaṃ ca nīvaraṇānaṃ paṭhamajjhānaṃ bhāvayato.



of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) full knowledge of the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) full knowledge of phenomena.

“Monks, those who are consummate ones, (arahanto), who have destroyed the cankers, who are perfected, who have done what had to be done, who have laid down the burden, who have won to the goal, who have destroyed the fetters of the states of existence, and are freed by uttermost knowledge, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body detached from the world as regards the body: (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising feeling-contemplation on feelings detached from the world as regards feelings; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind detached from the world as regards the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena detached from the world as regards phenomena”.<sup>75</sup>

The commentary explains: “‘Singleminded’ means collected with momentary concentration, concentrated; ‘unified of mind’ means well-established unified mind by way of access and full

75. S. V, 144-45: Ye te bhikkhave bhikkhū navā acirapabbajitā adhunāgatā imāṃ dhammavinayaṃ te ve bhikkhave bhikkhū catunnaṃ satipaṭṭhānaṃ bhāvanāya samādapetabbā nivesetabbā paṭiṭṭhāpetabbā katamesaṃ catunnaṃ. Etha tumhe āvuso kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṃ nānāya. Vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedanānaṃ yathābhūtaṃ nānāya. Cित्ते cittānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittassa yathābhūtaṃ nānāya. Dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṃ yathābhūtaṃ nānāya.

Ye te bhikkhave bhikkhū sekhā appattamānāsā anuttaraṃ yogakkhemaṃ patthayamānā viharanti te pi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa pariññāya. Vedanāsu vedanānupassino viharanti ti ... pe ... vedanānaṃ pariññāya. Cित्ते cittānupassino viharanti ( ... pe ... ) cittassa pariññāya. Dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṃ pariññāya.

Ye pi te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇiṃ ohiṭabhārā anuppattasaddatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā te pi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyena viśamīyuttā. Vedanāsu vedanānupassino viharanti ( ... pe ... ) vedanāhi viśamīyuttā. Cित्ते ( ... pe ... ) cittena viśamīyuttā. Dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammehi viśamīyuttā.

concentration. In this *sutta* the foundations of mindfulness developed by the younger monks (*navaka-bhikkhūhi*) as well as by the destroyers of the cankers (*khīṇāsavehi*) are those of the earlier portion (*pubba-bhāga*). Those developed by the seven learners (*sattahi sekhehi*) are mixed”, i.e. composed of the earlier portion (*pubba-bhāga*) and the later portion (*apara-bhāga*).<sup>76</sup>

In common with the *Satipaṭṭhāna* and other *suttas* thus far discussed this *sutta* contains the terms “ardent, fully aware”. But instead of “mindful, having got rid of covetousness and grief concerning the world” it has “singleminded, with thought quite purified, concentrated, and unified of mind”. Where the other *suttas* formulate the approach to the four foundations of mindfulness as an abandonment, i.e. that of the hindrances, this *sutta* does so as an attainment, i.e. that of concentration.

Now, since the younger monks mentioned in this *sutta* are commoners (*puthujjana*), and therefore the foundations of mindfulness they develop are those of the earlier portion, the faculty of concentration (*samādhindriya*) equated with the getting rid of the covetousness and grief in the *Nettipakaraṇa* is also mundane (*lokiya*). Thus the mundane controlling faculty of concentration (*lokiya-samādhindriya*) of the former portion (*pubba-bhāga*) precedes the supramundane controlling faculty of concentration (*lokuttara-samādhindriya*) of the later portion (*apara-bhāga*).

The following *sutta* shows that there are two other groups of persons who develop the four foundations of mindfulness. “Thus, monks, here a certain, foolish, inexperienced, unskilful monk dwells practising body-contemplation on the body, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising body-contemplation on the body, his mind is not concentrated (*cittam na samādhīyati*), the impurities are not abandoned (*upakkilesā na pahīyyanti*), and he does not acquire the sign (*so tam nimittam na uggaṇhāti*). Thus with feelings ... mind. He dwells practising phenomenon-contemplation on phenomena, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising phenomenon-contemplation on phenomena, his mind is not concentrated, the impurities are not abandoned, and he does not acquire the sign.

“In this manner, monks, this foolish, inexperienced, unskilful monk is neither an obtainer of the abidings in happiness here and now, nor an obtainer of mindfulness and full awareness. What is the reason for that? Because, monks, this foolish, inexperienced, unskilful monk does not acquire his own mental sign (*sakassa cittassa nimittam na uggaṇhāti*) ...

76. Spk. III, 200: Ekodibhūtā ti, khanika-samādhinā ekagga-bhūtā samāhitā Ekagga-cittā ti, upacār’ appanā-vasena sammā ṭhapitacittā ca ekaggacittā ca. Imasmīṃ sutte navaka-bhikkhūhi c’ eva khīṇāsavehi ca bhāvita-satipaṭṭhānaṃ pubba-bhāga, sattahi sekhehi bhāvitā missakā.



"Thus, monks, here a certain wise, experienced, skilful monk dwells practising body-contemplation on the body, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising body-contemplation on the body his mind is concentrated (*cittam samādhīyati*), the impurities are abandoned (*upakkilesā pahīyanti*), and he acquires the sign (*so tam nimittam uggaṇhāti*). Thus with feelings ... mind. He dwells practising phenomenon-contemplation on phenomena, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells contemplating phenomenon-contemplation on phenomena, his mind is concentrated, the impurities are abandoned, and he acquires the sign.

"In this manner, monks, the wise, experienced, skilful monk abides in happiness here and now, and is mindful and fully aware as well. What is the reason for that? Because, monks, this wise, experienced, skilful monk acquires his own mental sign (*sakassa cittassa nimittam uggaṇhāti*)."<sup>77</sup>

The commentary explains: "The impurities' means the five hindrances. 'Does not acquire the sign' means he does not know 'For me this subject of contemplation stands knocking at "conformity (consciousness)" or at "change-of-lineage"; he is unable to acquire his own mental sign. In this *sutta* is given insight of the former portion of the foundations of mindfulness".<sup>78</sup>

Since this is the description of the foolish, inexperienced, unskilful monk, the opposite is true of the wise, experienced, skilful monk. He acquires the sign and knows when he stands knocking

77. S. V, 150-52: Evam eva kho bhikkhave idhekacco bālo avyatto, akusalo bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, tassa kāye kāyānupassino viharato cittaṃ na samādhīyati upakkilesā na pahīyanti, so tam nimittam na uggaṇhāti, Vedanāsu ..., Citte ..., Dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, tassa dhammesu dhammānupassino viharato cittaṃ na samādhīyati upakkilesā na pahīyanti, so tam nimittam na uggaṇhāti ...

Sa kho so bhikkhave bālo avyatto akusalo bhikkhu na ceva lābhi dittheva dhamme sukhavihārānaṃ, na lābhi satisampajaññaṃ, tam kissa hetu? Tathā hi so bhikkhave bālo avyatto akusalo bhikkhu sakassa cittassa nimittam na uggaṇhāti ...

Evam eva kho bhikkhave idhekacco paṇḍito vyatto kusalo bhikkhu kāye kāyānupassī viharati, ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, tassa kāye kāyānupassino viharato cittaṃ samādhīyati upakkilesā pahīyanti, so tam nimittam uggaṇhāti. Vedanāsu (... pe ...), Citte (... pe ...), Dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati upakkilesā pahīyanti, so tam nimittam uggaṇhāti.

Sa kho so bhikkhave paṇḍito vyatto kusalo bhikkhu lābhi ceva hoti dittheva dhamme sukhavihārānaṃ lābhi hoti satisampajaññaṃ, tam kissa hetu? Tathā hi so bhikkhave paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittam uggaṇhāti ti.

78. Spk. III, 201: Upakkilesā ti, pañca nīvaraṇā. Nimittam na uggaṇhāti ti imam me kammaṭṭhānaṃ anulomaṃ vā gotrabhūṃ vā āhacca ṭhitan ti na jānāti; attano cittassa nimittam gaṇhitum na sakkoti. Imasmim sutte pubba-bhāga-vipassanā sati-paṭṭhānā va kathitā.

either at 'conformity (consciousness)' or at 'change-of-lineage'. Further, there is the statement of the *sutta*: that he attains the abidings in happiness here and now (*lābhi hoti dittheva dhamme sukhavihārānaṃ*); and this the foolish, inexperienced, unskilful monk does not attain.

Though the commentary is silent here, we know from other *sutta* passages and their commentaries that the expression "Abidings in happiness here and now", is one of the descriptions in the four *jhānas*. For instance, the passage: "The four *jhānas* which are of the clearest consciousness, and which are the abidings in happiness here and now", is explained in the commentary thus: "Abidings in happiness here and now' means abidings in happiness in this world. 'This world' means (or) is called the living being perceptible to the senses. Here being 'abidings in happiness' is the meaning. It is an "approximate synonym" for the form plane *jhānas*. The contemplators who sit having attained those (*jhānas*) experience the untarnished happiness of renunciation in this very life. Therefore they are called 'abidings in happiness here and now'".<sup>79</sup>

The foregoing shows that when the former portion of the four foundations of mindfulness is developed the four *jhānas* arise, and for these reasons: (i) the mind is concentrated (*cittam samādhīyati*); (ii) the impurities, which are the five hindrances, are abandoned (*upakkilesā (= pañca nīvaraṇā) pahīyanti*); (iii) the sign is acquired (*nimittam uggaṇhāti*). The sign is either "conformity (consciousness) (*anuloma*)" or "change-of-lineage (*gotrabhū*)"; and (iv) the "abidings in happiness here and now" are attained (*lābhi hoti dittheva dhamme sukhavihārānaṃ*), which is an "approximate synonym" for the form plane *jhānas* (*rūpāvacarajjhānaṃ etaṃ adhiṇaṇaṃ*).

What is stated in these *suttas* regarding the arising of the four *jhānas* as the four foundations of mindfulness are being developed is partially stated in the commentary to the *Satipatthāna Sutta* thus: "Indeed, to that yogin training in respiration-mindfulness according to the method taught thus: "He thinking 'I breathe in long', understands when he is breathing in long ... Calming the activity of the body ... I breathe out, thinking thus, he trains himself, the four absorptions (*cattāri jhānāni*) arise in the respiration sign".<sup>80\*</sup>

79. M. I, 33; A. II, 23: Catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhamma-sukhavihārānaṃ (=Ps. I, 161; Mp. III, 29: Diṭṭhadhammasukhavihārānaṃ ti diṭṭhadhamme sukhavihārānaṃ. Diṭṭhadhammo ti paccakkho attabhāvo vuccati; tattha sukhavihārābhūtaṇaṃ ti attho. Rūpāvacarajjhānaṇaṃ etaṃ adhiṇaṇaṃ; tāni hi appētvā nisinnā jhāyino imasmim yeva attabhāve asamkiliṭṭha-nekkhammasukhaṃ vīdanti, tasmā diṭṭhadhammasukhavihārāni ti vuccanti).

80. Ps. I, 248-49: Tassa pana imesaṃ, dighaṃ vā assasanto dighaṃ assasāmi ti pajānāti ... pe ... passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati ti evaṃ vuttānaṃ assāsapassānaṃ vasena sikkhato assāsapassāsa-nimitte cattāri jhānāni uppajjanti. \*Ven. Soma Thera's translation, *The way of Mindfulness*, fourth edition, 71, B.P.S., Kandy 1975.

It was said earlier that the abandonment of the five hindrances precedes the development of the foundations of mindfulness. This we have seen is not the mere abandonment which occurs in access, but that which occurs with the arising of the *jhāna* factors.

### (c) The "Dear Track" Method

So far we have seen that the attainment of *jhāna* is a necessary factor in the path to deliverance grounded in virtue, thrusting its way through concentration to wisdom, and culminating in the emancipation of the mind and the realization of nibbāna. Nevertheless, a number of *sutta* passages remain which omit any mention of *jhāna* but deal only with virtue and insight together or with the latter exclusively. Such passages are not to be understood, however, as a confirmation of the view that *jhāna* can be totally eliminated. They present not a difference in the path itself, but only in the exposition of the path, according to which the *samādhi* section is either presupposed or understood to be incorporated within one of the other categories of training.

Let us take several of these texts for analysis. (i) Bāhiya Dārucīriya was briefly instructed by the Buddha thus :

"Then, Bāhiya, thus must you train yourself: In the seen there will be just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized. Thus you will have no 'thereby'. That is how you must train yourself. Now, Bāhiya, when in the seen there will be to you just the seen ... in the cognized just the cognized, then, Bāhiya, as you will have no 'thereby', you will have no 'therein'. As you, Bāhiya, will have no 'therein', it follows that you will have no 'here' or 'beyond' or 'midway between'. That is just the end of ill".

"Thereupon Bāhiya of the Bark Garment, due to this concise dhamma-teaching of the Exalted One, by not clinging, thenceforth released his mind from the cankers".<sup>81\*</sup>

The commentary explains: (a) "Must you train yourself" means training by way of the three trainings, namely, the training of the higher virtue and so on (*adhi-sīla-sikkhādinam*)",<sup>82</sup> i. e. the training of the higher thought (*adhicitta*) and of the higher wisdom (*adhipaññā*) as well; (b) "That is how you must train yourself" means

81. Ud. 8: Tasmāt iha te Bāhiya evaṃ sikkhitabbaṃ: diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. Evaṃ hi te Bāhiya sikkhitabbaṃ: yato kho te Bāhiya diṭṭhe diṭṭhamattaṃ bhavissati ... viññāte viññātamattaṃ bhavissati, tato tvaṃ Bāhiya na tattha, yato tvaṃ Bāhiya nev' attha, tato tvaṃ Bāhiya nev' idha na huraṃ na ubhayamantarena, es' ev' anto dukkhassā 'ti. Atha kho Bāhiyassa Dārucīriyassa bhagavato imāya saṃkhiṭṭāyā dhammadesanāyā tāvad eva anupādāya āsavehi cittaṃ vimucci.

\* The Minor Anthologies of the Pali Canon; Part II (S.B.B. 1948): *Verses of Uplift*, 10 f.

82. Ud. a. 90: Sikkhitabbaṃ ti, adhi-sīla-sikkhādinam tissannam pi sikkhānam vasena sikkhanam kātabbaṃ ti.

You should train yourself in conformity with the three trainings (*tissamam sikkhānam*)".<sup>83</sup> Now the three trainings (*tisso sikkhā*) are given in the *Saṅgīti Sutta* thus: "The three trainings, namely, the training of the higher virtue, the training of the higher thought, and the training of the higher wisdom".<sup>84</sup> And its commentary explains: "... There it should be understood that this consists of virtue and the higher virtue; thought and the higher thought; and wisdom and the higher wisdom. 'Virtue' means the five and the ten precepts of virtue; the restraint of the *pātimokkha* is the 'higher virtue'. 'Thought' is the eight *samāpattis*; *jhāna* as basis for *vipassanā* (*vipassanā-pādaka-jjhānam*) is the 'higher thought' (*adhicitta*). The knowledge that one is possessed of one's own *kamma* is 'wisdom'; insight (*vipassanā*) is the 'higher wisdom' ...".<sup>85</sup> Thus it will be seen that the Buddha instructed the venerable Bāhiya Dārucīriya Thera to train himself in the three trainings, the second of which is the training of the higher thought, explained in the *Sumaṅgala-vilāsini* as "*jhāna* as basis for *vipassanā*". Finally, after the venerable Bāhiya Dārucīriya Thera passed away, the Blessed One made this declaration: "A sage, monks, was Bāhiya of the Bark Garment. He went in accordance with dhamma (*dhammas' ānuddhammam*), and vexed me not in the matter of dhamma-teaching. Bāhiya of the Bark Garment, monks, has won utter freedom".<sup>86\*</sup> The commentary explains this statement: "'Of the dhamma (*dhammassa*)' means of the supramundane dhamma. 'In accordance with the dhamma (*anuddhamma*)' means the mode of progress (*paṭipadā*) of Purification of Virtue, and so on (*sīla-visuddhi-ādi*)",<sup>87</sup> namely, Purification of Mind (consisting of the thoroughly mastered eight attainments, the proximate cause of insight—*Sumaṅgala-vilāsini*, 1062), Purification of View ... Purification by Knowledge and Vision. Thus, in this account of the venerable Bāhiya Dārucīriya Thera, it is shown: (i) that he was instructed by the Blessed One to train himself in (a) the training of thought consisting of the eight *samāpattis*, and (b) the training of the higher thought consisting of "*jhāna* as basis for *vipassanā*"; and (ii) that in eager compliance with that instruction of the Blessed One, he developed

83. Ud. a. 91: Evaṃ hi te Bāhiya sikkhitabbaṃ ti, evaṃ imāya paṭipadāyā tāya, Bāhiya, tissamam sikkhānam anuvattana-vasena sikkhitabbaṃ.

84. D. III, 219: Tisso sikkhā. Adhisīla-sikkhā, adhicittha-sikkhā, adhi-paññā-sikkhā.

85. Sv. III, 1003: Adhisīla-sikkhādisu adhisīlaṃ ca taṃ sikkhitabbato sikkhā cā ti adhisīla-sikkhā. Itarasmim dvaye pi es' eva nayo. Tattha: sīlaṃ adhisīlaṃ, cittaṃ adhicitthaṃ, paññā adhipaññā ti, yaṃ pabbhedo veditabbo. Sīlaṃ nāma pañca pi dasa pi silāni; Pātimokkha-saṃvaro adhisīlaṃ nāma. Aṭṭha-samāpattiyo cittaṃ: vipassanā-pādaka-jjhānam adhicitthaṃ. Kamma-ssakata-nānam paññā: vipassanā adhipaññā.

86. Ud. 8-9: Paṇḍito bhikkhave Bāhiyo Dārucīriyo paccapādi dhammass' ānuddhammam na ca maṃ dhammādhikaranam viheseti, parinibbuto bhikkhave Bāhiyo Dārucīriyo 'ti. \* The Minor Anthologies of the Pali Canon Part II (S.B.B. 1948) *Verses of Uplift*, 11.

87. Ud. a. 97: Dhammassā ti, lokuttara-dhammassa. Anu-dhamman ti, silavisuddhi-ādi paṭipadā-dhammam.

Purification of Virtue, Purification of Mind (which is the thoroughly mastered eight attainments, the proximate cause of insight, or “*jhāna* as basis for *vipassanā*” in this case), Purification of View ... and Purification by Knowledge and Vision.

Again, further on in the commentary it is said: “Hearing the Master’s teaching, and thus having purified his virtue (*silāni sodhetvā*), and after establishing insight with the support of the concentration of mind thus acquired (*yathā-laddham cittasamādhim nissāya vipassanam paṭṭhapetvā*), attaining instantly direct-knowledge, and destroying all cankers, he attained Arahatsip together with the (four) discriminations (*paṭisambhidā*)”.<sup>88</sup> It will be noted that the insight (*vipassanā*) he developed was dependent on concentration of mind (*citta-samādhī*).

(ii) The case of the venerable Mālun̄kyaputta Thera is similar to that just discussed. The Buddha asked the venerable Mālun̄kyaputta Thera whether he had any desire (*chanda*), or lust (*rāga*), or affection (*pema*) for objects cognizable by the eye which he did not now see or wished to see, and so forth. When he replied that he had not, the Buddha instructed him in the very same teaching he gave to the venerable Bāhiya Dārucīriya Thera. And after dwelling alone, heedful and ardent, he attained Arahatsip.<sup>89</sup> Though the commentary to this *sutta* is silent on the details of his attainment, it is clear that they are the same as those of the venerable Bāhiya Dārucīriya Thera, except that where the latter attained Arahatsip instantly, the former took some time to do so.

(iii) The version given in the commentary to the *Dhammapada* of the venerable Cūlapanthaka Thera’s attainment of Arahatsip says that the thera, rejected by his brother, the venerable Mahāpanthaka Thera, was contemplating leaving the Order. Seeing this the Buddha gave him a clean piece of cloth on which to contemplate. Following this instruction he noted that this piece of very clean cloth, losing its original condition owing to contact with his body, became soiled. Then, witnessing the fact of decay, he developed insight, and after hearing the *obhāsa* verses, attained Arahatsip together with the (four) discriminations.<sup>90</sup>

88. Ud. a. 95: So hi Satthu dhammam suṇanto, evaṃ silāni sodhetvā, yathā-laddham citta-samādhim nissāya vipassanam paṭṭhapetvā, khipp’ ābhīṇṇo tāva-d-eva sabbāsave khetvā, saha paṭisambhidāhi arahattam pāpuṇi.

89. S. IV, 72-76.

90. Dh. a. I, 245-47: So puna divase pāto va vibbhamitum pāyāsi. Satthā paccūsakāle yeva lokam volokento imam kāraṇam disvā paṭhamataram gantvā Cūlapanthakassa gamanamagge dvārakotṭhake caṅkamanto aṭṭhāsi. Cūlapanthako gacchanto Satthāram disvā upasaṅkamitvā vandi. Atha nam Satthā ‘kham pana tvaṃ Cūlapanthaka imāya velāya gacchasi’ ti āha. ‘Bhātā maṃ bhante nikkaḍḍheti, tenāhaṃ vibbhamitum gacchāmi’ ti. ‘Cūlapanthaka tava pabbajjā nāma mamasantakā, ...’. ‘Cūlapanthaka puratthābhimukho hutvā imam pilotikam “rajoharanam rajoharanam” ti parimajjanto idh’ eva hohi’ ti iddhiyā abhisāṅkhatam parisuddham pilotikam datvā, kāle ārocite bhikkhusaṅgha-parivuto Jivakassa geham gantvā paññattāsane nisidi. Cūlapanthako pi suriyam olokento tam pilotikam “rajoharanam rajoharanam” ti parimajjanto nisidi;

The version given in the *Manorathapūraṇī* states: “While the venerable Cūlapanthaka Thera was stroking, as instructed, the piece of clean cloth given by the Buddha, it became thoroughly soiled. Then owing to the maturity of his knowledge, after seeing decay, he thought: ‘This piece of cloth is white and clean by nature but because of the body that is clung to, it becomes unclean’. And thinking: ‘This mind, too, has this destiny’, developing concentration (*samādhim bhāvetvā*), and after making the four form plane *jhānas* the basis (*cattāri rūpāvacarajjhānāni pādakāni katvā*), he attained Arahatsip together with the (four) discriminations”.<sup>91</sup>

Here, the *Dhammapada* Commentary states that he developed insight (*vipassanā*) and attained Arahatsip together with the (four) discriminations, while the *Manorathapūraṇī* states that he attained the four *jhānas*, and after making them the basis (*pādakāni katvā*), attained Arahatsip together with the (four) discriminations. Thus the same event is differently described in the two commentaries. This is an instance in which, though both *samatha* and *vipassanā* had been developed, each commentary gives prominence to the one factor to the exclusion of the other. Thus in the *Dhammapada* Commentary, where *vipassanā*-attainment is expressed, the unexpressed *samatha*-attainment, namely, the four *jhānas*, has to be understood; and in the *Manorathapūraṇī*, where the *jhāna*-attainment is expressed, the unexpressed *vipassanā*-attainment has to be understood. Further, virtue (*śīla*), omitted in both accounts, has to be understood.

(iv) Once the venerable Puṇṇa Thera visited the Buddha and requested him to teach the Dhamma in brief so that he could live apart, energetic, in the Sunāparanta country. After the Buddha’s instruction the venerable thera, taking leave of him, went and dwelt in the sea-port town of Suppāraka. And after eagerly practising serenity-insight (*samatha-vipassanam ussukāpetvā*), he realised the three knowledges (*tiṣṇa vijjā*): the knowledge of one’s past lives, knowledge of the passing away and the rebirth of beings, and the knowledge of the destruction of the cankers. And just before he passed away he declared his attainment in the following verse.

tassa tam pilotikakhaṇam parimajjantassa kiliṭṭham ahoṣi; tato cintesi; ‘idam pilotikakhaṇam ativiya parisuddham imam pana attabhāvaṃ nissāya purimapakatirū jहितvā evam kiliṭṭham jātam, “Aniccā vata saṅkhārā” ti khayavayam paṭṭhapento vipassanam vaḍḍhesi. Satthā ‘Cūlapanthakassa cittaṃ vipassanam abhirūḷhan’ ti nātvā, ‘Cūlapanthaka, pilotikakhaṇam eva saṅkiliṭṭham rajam raḥjitan’ ti mā saṅgam kari; abbhantare pana te rāgarajādayo atthi, te harāhi’ ti vatvā, obhāsam viṣajjetvā purato nisinnō viya paññāyamāna rūpo hutvā imā gāthā abhāsi: ... Gāthāpariyosāne Cūlapanthako saha paṭisambhidāhi arahattam pāpuṇi.

91. Mp. I, 216: So satthārā dinnam colakhaṇam ‘rajoharanam rajoharanam’ ti hatthena parimajjanto nisidi. Tassa parimajjantassa parimajjantassa lomāni kiliṭṭhadhātukāni jātāni, puna parimajjantassa ukkhaliparipuṇjanasadisam jātam. So ānāparipākam āgama tattha khayavayam paṭṭhapetvā cintesi; idam colakhaṇam pakatiyā paḍḍaram parisuddham upādinnakasārīram nissāyā kiliṭṭham jātam, cittampi evam gatikam evā ti. Samādhim bhāvetvā cattāri rūpāvacarajjhānāni pādakāni katvā saha paṭisambhidāhi arahattam pāpuṇi.

“Only virtue here is highest, but the wise man is supreme.

He, who wisdom hath and virtue,

He 'mong men and gods is victor”.<sup>92</sup>

The commentary explains: “There ‘virtue (*śīla*)—the meaning is in the sense of composing (*śīlan’ atthēna*), in the sense of foundation (*paṭiṭṭhān’ atthēna*), and in the sense of co-ordination (*samādhān’ atthēna*), for virtue (*śīla*) is the support of all good qualities; hence he said, “When a wise man, established well in virtue” (S. I, 165); the meaning is co-ordinates that bodily and verbal action, makes it nonscattered. Therefore virtue only is the highest, being the root and foremost because of the fact of being root and chief of all good qualities; according as it is said, “Therefore, monk, you should cleanse the starting-point (of good states). What is the starting-point of good states? Stainless virtue” (S. V, 143; 165). ... Now, the topmost, best state of virtue and wisdom is shown according to reason,

“He, who wisdom hath and virtue,  
He 'mong men and gods is victor”;

victory over the enemy due to virtue and wisdom is victory over sense desire and lust”.<sup>93</sup>

Now we have already seen in the commentary passage just discussed: (i) that the venerable Puṇṇa Thera “eagerly practised serenity-insight (*samatha-vipassanāṃ ussukkāpetvā*)”; and (ii) that he realized the three knowledges (*tiṣso vijjā*) which presuppose the attainment of the fourth *jhāna*. Yet in declaring his attainment of the consummate state (*aññā*) before he passed away, he mentioned only virtue (*śīla*) and wisdom (*paññā*) omitting concentration (*samādhi*). This is because the venerable therā wanted to stress “the topmost best state of virtue and wisdom”, and not because concentration (*samādhi*) was not necessary or because he had not attained it.

92. *Psalm of the Brethren*, p. 71.

93. Th. a. I, 168-69: So ekadivasaṃ Sattthāraṃ upasankamitvā ‘Sādhu maṃ, bhante, Bhagavā sankhittena ovādena ovadatu, yam ahaṃ (Bhagavato dhammaṃ sutvā eko vūpakattho appamatto ātāpi pahitatto) Sunāparanta-janapade vihar-eyyan’ ti āha. Tassa Bhagavā, ‘Santi kho, Puṇṇa, cakkhu-vineyya rūpā’ ti ādinā ovādaṃ datvā siha-nādaṃ nadāpetvā vissajjesi. So Bhagavantaṃ vanditvā, Sunāparanta-janapadaṃ gantvā, Suppāraka-paṭṭane viharanto samatha-vipassanāṃ ussukkāpetvā, tiṣso vijjā sacchākāsi ...

Arahattaṃ pana patvā therō bahu-manusse sāsane abhippasādesi, ... Thero aparabhāge parinibbāna-samaye aññaṃ byākaronto,

Śīlam eva idha aggaṃ, paññavā pana uttamo;

Manussesu ca deveṣu śīla-paññānato jayan ti

gātham abhāsi. Tattha śīlan ti, śīlan’ atthēna śīlaṃ, paṭiṭṭhān’ atthēna samādhān’ atthēna cā ti attho; śīlaṃ sabba-guṇānaṃ paṭiṭṭhā; ten’ āha, ‘Sīle paṭiṭṭhāya naro sapañño’ ti (S. I, 13, 165); samādahati ca taṃ kāya-vācā avippakinnāṃ karoti ti attho. Tayidaṃ śīlam eva aggaṃ sabba-guṇānaṃ mūla-bhāvato ca pamukhā-bhāvato ca; yathāha, “Tasmātiha tvaṃ, bhikkhu, ādim eva visodhehi (kusalesu dhammesu). Ko cādi kusalanāṃ dhammānaṃ? Śīlaṃ ca suvisuddhan’ ti (S. v, 143, 165) ... Idāni taṃ śīla-paññānaṃ agga-seṭṭha-bhāvaṃ kāraṇato dasseti, manussesu ca deveṣu śīlapaññānato jayan ti, śīla-paññāna-hetu paṭi-pakkha-jayo kāma-kilesa-jayo hoti ti attho.

According to the *Theragāthā* Commentary, the venerable Silava Thera after hearing the instruction of the Buddha and thereafter working on insight (*vipassanāya kammaṃ karonto*), and having attained in no long time the consummate state (*na ciras’eva arahattaṃ patvā*), dwelt in the Kosala country. It will be noted that the venerable therā attained the consummate state doing insight (*vipassanā*) only; and the record in the commentary does not contain any inkling of the necessity of developing virtue (*śīla*). Yet the venerable Silava Thera in the 12 verses attributed to him extols only virtue (*śīla*). And the last verse is identical with that of the venerable Puṇṇa Thera discussed above. But the explanation is fuller here and revealing, as the following will show.

The comment (a) on the line *Ādi śīlaṃ paṭiṭṭhā ca kalyāṇaṃ ca mātukaṃ* in verse 612 is as follows: “‘Starting point (*ādi*)’—virtue is the beginning of good states. According as it is said: ‘Therefore, monk, cleanse the starting-point of good states. What is the starting-point of good states? Stainless virtue (S. V, 143)’. ‘Support (*paṭiṭṭhā*)’—basis; virtue is the support of all states that transcend the human. Hence he said: ‘Established well in virtue’ and so on (S. I, 13). ‘Matrix of things of spiritual worth (*kalyāṇaṃ ca mātukaṃ*)’—the meaning is: having being the mother, producing things of spiritual worth such as serenity-insight and so forth (*samatha vipassanādināṃ*); and (b) the words ‘among men and gods (*maussesu ca deveṣu*)’—showing here the distinction as to their abode. These are the distinctions there. Here concentration (*samādhi*) is associated with virtue (*śīlapakkhiko*), being the principal base of wisdom (*paññāya adhiṭṭhānabhāvato*). Or it should be associated with wisdom (*paññāpakkhiko*) since it should be developed abiding in virtue (*śīlādhiṭṭhānato*)”.<sup>94</sup>

At (a) above the commentary says that virtue (*śīla*) which is the starting-point (*ādi*) of all good states, produces things of spiritual worth such as serenity-insight and so on (*samatha-vipassanādināṃ*). And at (b) it says that the unmentioned concentration has to be understood as associated either with virtue (*śīla*) or with wisdom (*paññā*). In other words, just because it is not expressed it can in no way be eliminated, but has to be included in either category.

94. Th. a. II, 258, 259, 261: So dhammaṃ sutvā paṭiladdha-saddho pabbajitvā vipassanāya kammaṃ karonto na ciras’eva arahattaṃ patvā, Kosalaratthe vasati.

(612) Ādi śīlaṃ paṭiṭṭhā ca kalyāṇaṃ ca mātukaṃ ... Ādi ti, śīlaṃ hi kusala dhammānaṃ ādi. Yathāha: ‘Tasmā ti ha tvaṃ, bhikkhu, ādim eva visodhehi kusalesu dhammesu. Ko cādi kusalanāṃ dhammānaṃ? Śīlaṃ ca suvisuddhan’ ti (S. v, 143). Paṭiṭṭhā ti adhiṭṭhānaṃ; śīlaṃ hi sabbesaṃ uttari-manussadhammānaṃ paṭiṭṭhā. Tenāha, ‘Sīle paṭiṭṭhāya’ ti ādim (S. I, 13). Kalyāṇaṃ ca mātukan ti, samatha-vipassanādināṃ kalyāṇa-dhammānaṃ mātubhūtaṃ janakan ti attho.

(619) Manussesu ca deveṣu śīla-paññānato jayan ti ... Manussesu ca deveṣu ti, idaṃ tesāṃ thāna-visesa-dassanaṃ. Tattha hi tāni savisesāni vattanti. Samādhi pan’ ettha śīla-pakkhiko, paññāya adhiṭṭhānabhāvato; paññā-pakkhiko vā bhāve-tabbato śīlādhiṭṭhānato.

This procedure finds confirmation in the following *sutta* passage. The Buddha asks Sonadaṇḍa, the brahmin: "What then, brahmin, is virtue (*sīla*), and what wisdom (*paññā*)?" and answers the question himself. He says: "Here, brahmin, the Tathāgata, the consummate, the Supremely Enlightened One arises in the world... (should be expanded as in paragraphs 40-63, inclusive, of the *Sāmañña-Phala Sutta*). Thus, brahmin, is a monk endowed with virtue. This, brahmin, is that virtue (*sīla*).

"... He attains to, and abides in, the first *jhāna*... the second *jhāna*, ... the third *jhāna*, and the fourth *jhāna* ... directs and bends his mind to the attainment of knowledge and vision ... and knows that after this life there will be nothing of this in the future. This is his wisdom. This, brahmin, is that wisdom (*paññā*)".<sup>95</sup>

Here only two groups are mentioned, viz., those of virtue (*sīla*) and wisdom (*paññā*); and the four *jhānas*, which belong to the group of concentration (*samādhi*), are included under the group of wisdom (*paññā*).

In the *Ambattha Sutta* while virtue (*sīla*) remains unchanged, concentration (*samādhi*) and wisdom (*paññā*) are called conduct (*caraṇa*) [which end in the four *jhānas*] and knowledge (*viñjā*) respectively.

In all these instances the sequence followed is the same, i. e. first comes virtue, which is next followed by concentration of the four *jhānas*, and afterwards wisdom in which insight (*vipassanā*) is included. This is because in the development of the Noble Eightfold Path the aggregate of virtue (*sīlakkhandha*) is the beginning, that of concentration (*samādhikkhandha*) is the middle, and that of wisdom (*paññākkhandha*) is the end.<sup>96</sup> 'And when one or two of these three are given, those versed in the Dhamma and with no theories to uphold, are not confused or misled thereby, but are able to fill in any unstated factor or factors, as the case may be. This simple and straight-forward principle has been followed by the *suttas* and commentaries we have been discussing so far.

And the *Saṃyutta Nikāya* commentary, too, adheres to this principle and explains the passage:

"Established in virtue, dependent on virtue, one should develop the four foundations of mindfulness", accordingly. But this ex-

95. D. I, 124: ... 'Katamaṃ pana taṃ brāhmaṇa sīlaṃ, katamā sā paññā ti? ... Bhagavā etad avoca: 'Idha brāhmaṇa Tathāgato loke uppajjati araham sammā-sambuddho ... (yathā Sāmaññaphale evaṃ vitthāretabbham) ... Evaṃ kho brāhmaṇa bhikkhu sīla-sampanno hoti. Idam pi kho taṃ brāhmaṇa sīlaṃ. '... pe ... paṭhamajjhānam upasampajja viharati ... pe ... dutiyajjhānam ... pe ... tatiyajjhānam ... pe ... catutthajjhānam upasampajja viharati ... pe ... nāna-dassanāya cittaṃ abhinīharati abhininnāmeti ... pe ... idam pi ssa hoti paññāya ... pe ... nāparam itthattāyati pajānāti. Idam pi ssa hoti paññāya. Ayaṃ kho brāhmaṇa paññā ti'.

96. Mp. II, 201: Sāsanassa pana sīlaṃ ādi, samādhi majjham, vipassanā pariyoṣaṇam.

planation is found, not where one would normally have expected it to be, but in an earlier section of the commentary. The commentary further says: "Thus a clever painter, having got an unprepared wall, does not begin to paint a figure on it at once; but having first prepared the wall with a great clay plastering, he paints the figure on the wall. When, however, he gets a prepared wall, without preparing it (*afresh*), he mixes the colours and paints the figure with a twisted piece of cloth or brush.

"In like manner the Blessed One, having got a beginner of good family, but not trained in interpretation (*akatābhinivesa*), does not point out to him at first the proximate cause of the consummate state (*aratatta-pada-tthānam*), the delicately subtle (*saṇha-sukhumam*) void insight-characteristic (*suññatam vipassanā-lakkhaṇam*). But applying the accomplishments (*sampadā*) of virtue (*sīla*), concentration (*samādhi*), and the view that one is possessed of one's own *kamma*, he points out to him as far as the practice of the earlier portion (*pubba-bhāga-paṭipadam*), with reference to which it is said: 'Therefore, monk, cleanse the starting-point of good states. What is the starting-point of good states? Thoroughly cleansed virtue and straight view. Now, monk when your virtue shall be cleansed and view straight, then, monk dependent on virtue, established in virtue, you should develop the four foundations of mindfulness in a threefold way'".<sup>97</sup>

The sub-commentary explains further: "'Untrained in interpretation'—not devoted to the development of insight. 'The accomplishments of virtue'—from virtue that is not undertaken (*asamādinna-sīlaṃ*) to the accomplishment of virtue (*sīlasampadāya*): from the thoroughly purified virtue (*supariuddha sīlaṃ*) to the accomplishment of concentration (*samādhisampadāya*); and from action that straightens the unstraightened view (*anujukata diṭṭhujukammaṃ*) to the accomplishment of view (*diṭṭhisampadāya*)".<sup>98</sup>

Here, too, in accordance with all the texts discussed above, the commentary and the sub-commentary have supplied the unexpressed

97. Spk. II, 5: Yathā hi cheko citta-kāro aparikamma-kata-bhittim labhivā na ādito va rūpaṃ samutthāpeti, mahāmattika-lepādīhi pana bhitti-parikammaṃ tāva katvā, kata-parikammāya bhittiyā rūpaṃ samutthāpeti, kata-parikammaṃ pana bhittim labhivā bhitti-parikamma-byāpāraṃ akatvā, rangajātāni yojetvā, vaṭṭikam vā tūlikam vā ādāya, rūpaṃ eva samutthāpeti, evam eva Bhagavā akatābhinivesaṃ ādikammika-kulaputtaṃ labhivā, nāssa ādito va arahatta-pada-tthānaṃ saṇha-sukhumam suññatam vipassana-lakkhaṇam ācikkhati, sīla-samādhi-kammassakata-diṭṭhi-sampadāya pana yojento pubbabhāga-paṭipadam tāva ācikkhati. Yaṃ sandhāya vuttaṃ: 'Tasmā ti ha tvaṃ, bhikkhu, ādim eva visodhehi kusalesu dhammesu. Ko c' ādikusalānaṃ dhammānaṃ? Sīlaṃ ca suvisuddham diṭṭhi ca ujukā. Yato kho te, bhikkhu, sīlaṃ ca suvisuddham bhavissati diṭṭhi ca ujukā, tato tvaṃ, bhikkhu, sīlaṃ nissāya, sīle patiṭṭhāya cattāro satipaṭṭhāne tividhena bhāveyyāsi.

98. SSC. II, 9 (Burmese ed.): Akatābhinivesan ti vipassanā bhāvanāya akatānuyogaṃ. Sīla ... pe ... sampadāya ti asamādinna-sīlaṃ sīla-sampadāya; supariuddhasīlaṃ samādhi-sampadāya, anujukata diṭṭhujukammaṃ diṭṭhi-sampadāya.

accomplishment of concentration (*samādhisampadā*), and placed it just after the accomplishment of virtue (*śīlasampadā*), for as the sub-commentary states: "The thoroughly purified virtue (*supari-suddhasīla*)" leads to "the accomplishment of concentration (*samādhisampadā*)".

And the following simile is given to illustrate this principle: "Just as the track of the deer that walked across a flat rock is seen at the point it ascended the rock and at the point it left it, but is not seen on the rock itself, just so showing both the beginning and the end, but not showing the middle, is called the deer-track method (*miga-pada-valaṅḡa naya*), thus: "Having shown only the beginning and the end, and not showing the middle should be understood by the wise, possessing a thorough knowledge of the Dhamma, as the deer-track method".<sup>99</sup>

(v) In a number of *suttas* we find that many persons newly acquainted with the doctrine of the Buddha, without previous experience in contemplation or mental development, attain to the Paths and Fruits almost instantaneously merely by listening to a discourse of the Buddha. For example, in the *Upāli Sutta* it is stated: "The Blessed One discoursed to him (Upāli) a graduated sermon—that is to say, He spoke on the subjects of liberality, virtue, the heavens; on the evil consequences, the vanity and depravity of sensual pleasures; and on the advantages of renunciation. When the Blessed One perceived that the mind of Upāli, the householder, was prepared, pliant, free from obstacles, elevated and lucid—then He revealed to him that exalted doctrine of the Buddhas, viz:—Suffering, its Cause, its Ceasing, and the Path".<sup>100</sup>\*

This identical passage occurs elsewhere, too, for instance, in the *Udāna* (49). Its commentary gives a fuller explanation: "(A) There, 'evil consequences' means blemish. 'Depravity' means bad, wretched disposition: (which says one) should associate with the unchaste, should not associate with the chaste. Vile disposition is the meaning. 'Impurity' means that by which beings in *samsāra* become impure. Hence he said: Beings certainly become impure, friend' (S. III, 69). Thus having admonished (him) against the evil consequences of lust, he declared the advantage in renunciation. He explained and praised the goodness in

99. Saddasāratthajālīnī by Nāgita Mahā Thera (Khaṇḍakakhipa) of Sagu, Sinhala Ed. (Colombo 1900) 14, gāthā 25:

Adyantameva dipetvā majjhe pana adīpanaṃ,  
miga-pada-valaṅḡoti veditabbo sudhīmatā.

100. M. I, 379-80: Atha kho Bhagavā Upāliṃ gahapatissa ānupubbikathāṃ kathesi, seyyathidāṃ dānakathāṃ silakathāṃ saggakathāṃ, kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Upāliṃ gahapatim kallacittāṃ muducittāṃ vinivaraṇacittāṃ udaggacittāṃ pasannacittāṃ atha yā buddhānaṃ sāmukhaṃsikkā dhammadesanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. \*Translated in *The Blessing*, 84.

the homeless life, *jhāna* and so on (*pabbajjāya jhānādisu ca guṇaṃ dīpesi vaṇṇesi*) ..."<sup>101</sup>

(B) "... Or (i) 'ready mind' means healthy mind with the disappearance of sense desire; (ii) 'tender-hearted' means non-hard-heartedness, with the disappearance of ill will, by way of loving-kindness; (iii) 'unbiased mind' means the protected mind, being non-distracted, with the disappearance of agitation and anxiety; (iv) 'elated mind' means non-faint-heartedness by way of support with the disappearance of sloth and torpor; and (v) 'believing heart' means conviction due to right mental disposition, with the disappearance of doubt".<sup>101a</sup>

(C) The sub-commentary to the *Mahāpadāna Sutta* of the *Dīgha Nikāya* explains this passage further: "The advantage of renunciation" means to whatever extent there be evil consequences of lust, to that extent, in opposition to them, are the advantages of renunciation. Moreover, renunciation is the freedom from obstruction, the freedom from tarnish; by giving up lust, by giving up the perception of lust; by giving up the fever of lust, and by giving up ill will and similar ways, he declared the advantage in renunciation. He explained and praised the goodness in homelessness, *ihāna* and so on".<sup>102</sup>

Here it will be noted: (i) the Blessed One praised the advantage of renunciation (*nekkhamme ānisaṃsaṃ*), etc., homelessness, and the attainment of *jhāna*; and (ii) in consequence of this numbers of persons whom he addressed were able to keep away the hindrances sufficiently long to develop *vipassanā* and attain at least the *sotāpattimagga*. From the description of access concentration given in the *Visuddhimagga*, the *jhāna* factors in it are very feeble and are at the mercy of the hindrances which take charge immediately, just as a young child falls to the ground every time it is raised up and placed on its feet. Thus the description of the disappearance of the five hindrances given in the passages quoted above does not fit in with the description of access concentration given in the *Visuddhimagga*.

101. Ud. a. 282: Tattha ādinavaṃ ti, dosaṃ. Okāraṃ ti, lāma-sabbhāvaṃ, aṣeṭṭhehi sevitaṃ, seṭṭhehi na sevitaṃ. Nihīna-sabbhāvaṃ ti attho. Saṅkilesaṃ ti, tehi sattānaṃ saṃsāre saṅkilissaṃ. Ten' ev'āha: "Saṅkilissanti vata bho sattā" ti (S. III, 69). Evaṃ kām' ādinavaṃ tajjetvā nekkhamme c'ānisaṃsaṃ pakāsesi. Pabbajjāya jhānādisu ca guṇaṃ dīpesi vaṇṇesi.

101a. Ud. a. 283: Athavā kalla-cittanti, kāmaccanda-vigamena aroga-cittam. Mudu-cittam ti, byāpāda-vigamena mettā-vasena akāṭhina-cittam. Vinivaraṇa-cittam ti, uddhacca-kukkucca-vigamena avikkhipanato pihita-cittam. Udagga-cittam ti, thīna-middha-vigamena sampaggāha-vasena alina-cittam. Pasanna-cittam ti, vicikicchā-vigamena sammā-pañipattiyā adhimutta-cittam.

102. Dīgha Sub-commentary, (Sinh. ed.), 337: Nekkhamme ānisaṃsaṃ ti ettha yattakā kāmesu ādinavā; tappaṭipakkhato tattakā nekkhamme ānisaṃsā. Api ca "nekkhammaṃ nāmetaṃ asambādhaṃ asankilittāṃ; nikkhantaṃ kāmehi; nikkhantaṃ kāmāsaññāya nikkhantaṃ kāmavitakkehi; nikkhantaṃ kāmāparilāhehi; nikkhantaṃ byāpādato" ti ādinā nayena nekkhamme ānisaṃse pakāsesi; pabbajjāya, jhānādisu ca guṇe vibhāvesi vaṇṇesi.

We saw earlier that a two-way process takes place in *jhāna* namely, the waning of the hindrances and the waxing of the *jhāna* factors. In the passages now discussed, it is this negative description of *jhāna* that is given. If the waning or the disappearance of the hindrances is prolonged, it means that the *jhāna* factors have taken charge and are waxing, or are at least persisting. Thus *jhāna* may be described negatively as the waning or the disappearance of the hindrances; or positively, as the waxing or the presence of the *jhāna* factors. Here it will be noted that the Buddha has "explained and praised" *jhāna* as stated in the passages (A), (B), and (C) above. Further, "he spoke on the advantage of renunciation". Here it should be noted that though access (*upacāra*) (which is unknown to the *suttas*) has not been described as renunciation, *jhāna* (the term used in the *suttas*) has been so described, thus: (i) "The abandonment of the hindrances by suppression occurs in him who develops the first *jhāna*" and (ii) "This escape from lusts which is renunciation".<sup>102a</sup> \* The commentary explains: "Renunciation" means the first *jhāna*.<sup>103</sup> (iii) "But whose heart at the thought of giving up all leaps up".<sup>104</sup> \*\* Again the commentary explains: "Here 'giving up' is the first *jhāna* in the foulness (*asubha*) (subject of contemplation)".<sup>105</sup>

Again, it was stated above that the Buddha revealed to Upāl: the path (*magga*), the last of the eight factors of which is Right Concentration (*sammāsamādhi*). It should not be thought that *jhāna* factors are not present in access. They are present both in access (*upacāra*) and in fixed concentration (*appanā*). In the former they are weak, while in the latter they are strong. According to the *Visuddhimagga* (126): "The factors are not strong in access... But the factors are strong in absorption". In this sense access and fixed concentration are two terms used in the commentaries to describe *jhāna* at two different levels: the former to describe the earliest stage, and the latter, the later and more developed stage.

#### (d) The Sikkhavi-passaka ('bare insight worker') Arahāt

The view that the Noble Paths and Fruits can be reached by bare insight bereft of *jhāna* leans for support upon the occurrence in the *suttas* and commentaries of certain terms that appear to confirm the attainment even of Arahātship without previous experience in the *jhānas*. Most striking is the use of the cognate terms *suddhavi-passanāyānika* ("one who makes pure insight his vehicle"), *sikkhavi-passaka* ("bare insight worker"), and *paññāvimutta* ("freed by wisdom") as designations for a certain kind of

102a. Iti. 61: Kāmānam-etam nissaranam yad-idam nekkhammam.

\* The Minor Anthologies of the Pali Canon; *As It Was Said*, 161.

103. Iti. a. II, 41: Nekkhammam ti paṭhamajjhānam.

104. A. III, 245: Nekkhammam kho pan' assa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. \*\* Gradual Sayings III, 179.

105. Mp. III, 321. Nekkhammam kho panā ti idha nekkhammam nāma asubhesu paṭhamajjhānam.

Arahāt. If these terms imply the complete absence of any previous attainment of *jhāna* in the Arahats to whom they are applied, then this indicates the consummate state itself is accessible to those without full absorption.

The term *paññāvimutti*, "deliverance by wisdom", often occurs conjointly in the *suttas* with *cetovimutti*, "deliverance by mind", as a synonym for the state of Arahātship. The commentaries explain *cetovimutti* as the concentration of the fruit of Arahātship (*arahatta-phalasamādhi*) and *paññāvimutti* as the knowledge of the fruit of Arahātship (*arahatta-phalañāṇa*). A fuller explanation is found in the following passage:

"Here *cetovimutti* *paññāvimutti* means: by the word *ceto* the concentration (*samādhi*) associated with *arahattaphala*, and by the word *paññā* the wisdom that is associated with *arahattaphala*, is stated. There it should be known that concentration, being freed from lust (*rāgato vimuttattā*), is *cetovimutti*; and wisdom (*paññā*), being freed from ignorance (*avijjāya vimuttattā*), is *paññāvimutti*. For this is declared by the Blessed One: "Monks, that which in him is concentration (*samādhi*), is the faculty of concentration (*samādhindriya*). Monks, that which in him is wisdom (*paññā*), is the faculty of wisdom (*paññindriya*). Thus, monks, the fading away of lust (*rāgavirāgā*) is the freedom of the mind (*cetovimutti*); the fading away of ignorance (*avijjāvirāgā*) is the freedom by wisdom (*paññāvimutti*). Here, moreover, it should be understood: the fruit of *samatha* is *cetovimutti* and the fruit of *vipassanā* is *paññāvimutti*".<sup>106</sup>

Thus the concentration belonging to the fruit of Arahātship is indicated by the word *ceto* in *cetovimutti*, and this deliverance by mind appears to be a universal property of all Arahats. Nevertheless, the expression *paññāvimutta*, freed by wisdom, is used in reference to certain Arahats in contrast to the term *ubhatobhāgavimutta*, freed in both ways, used in reference to other Arahats. Since this latter term signifies one who has reached the consummate state with possession of the eight attainments, does this imply that the wisdom-freed Arahats are devoid of any of the eight attainments? In other words, does this imply that there can be Arahats who are devoid of, or deficient in, the attainment of full *jhāna*?

"'Wisdom-freed, wisdom-freed' it is said, friend. In what respect has the wisdom-freed been declared by the Blessed One?"

"Here, friend, a monk, aloof from sense desire... enters and abides in the first *jhāna* and by wisdom understands it. To that extent,

106. Ps. I, 164-65: Cetovimuttiṃ paññāvimuttiṃ ti ettha cetovacanena arahattaphalasampayutto samādhi, paññāvacanena taṃ-sampayuttā paññā ca vuttā. Tattha ca samādhi rāgato vimuttattā cetovimutti, paññā avijjāya vimuttattā paññāvimutti ti veditabbā. Vuttaṃ c' etaṃ Bhagavatā: "Yo hi 'ssa, bhikkhave, samādhi, tad assa samādhindriyaṃ. Yā hi 'ssa, bhikkhave, paññā, tad assa paññindriyaṃ. Iti kho bhikkhave rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti" ti (A. I, 61). Api c' ettha, samathaphalaṃ cetovimutti, vipassanāphalaṃ paññāvimutti ti veditabbā.



friend, relatively, has the wisdom-freed been declared by the Blessed One ...

"Again, friend, a monk, transcending the sphere of neither perception nor non-perception, enters and abides in the cessation of perception and feeling, sees by wisdom that the cankers are completely destroyed, and by wisdom understands it. To that extent, absolutely, has the wisdom-freed been declared by the Blessed One".<sup>107</sup>

The commentary to the first *sutta* of this *vagga* explains: "'Relatively (*pariyāyena*)' means in one way; only because of the abeyance (*abhāva*) of sense-desire-obstruction, the first *jhāna* is called finding an opportunity; not in every way ... 'Absolutely (*nippariyāyena*)' means not in one way; moreover, the destruction of the cankers being the abandonment of all obstruction altogether, it is called finding the one opportunity".<sup>108</sup>

The commentary to the present *sutta* explains: "'Understands it by wisdom' means understands with wisdom the *vipassanā* done on the first *jhāna* (*paṭhamajjhāna-vipassanā paññāya pajānāti*)".<sup>109</sup>

According to this *sutta*, then *paññāvimutta* is a *jhāna*-attainer whether considered relatively or absolutely. Further, the *vipassanā-paññā* of the *paññāvimutta* is based on the first *jhāna* according to the commentary. Therefore the *sukkhavipassaka* is a *jhāna*-attainer.

Further evidence can be accumulated to substantiate the indispensability of *jhāna* to the consummate state. Every Arahāt at the time of his attainment is endowed with the faculty of concentration (*samādhindriya*), the power of concentration (*samādhibala*), and the Right Concentration of the Noble Eightfold Path (*sammāsamādhī*), all of which we have seen to be explained as nothing less than full *jhāna*. And a pre-condition for attaining the supramundane (*lokuttara*) *jhāna* of the Paths and Fruits is the achievement of mundane (*lokiya*) *jhāna* during the earlier portion of practice by way of Purification of Mind and the other categories of training. Therefore the Buddha says:

107. A. IV, 452-53: 'Paññāvimutto paññāvimutto' ti āvuso vuccati. Kittāvatā nu kho āvuso paññāvimutto vutto Bhagavatā ti? Idhāvuso bhikkhu vivicca 'eva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati, paññāya ca nam pajānāti. Ettāvatā pi kho āvuso paññāvimutto vutto Bhagavatā pariyāyena pe ... Puna ca param āvuso bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c'assa divā āsavā parikkhiṇā honti, paññāya ca nam pajānāti. Ettāvatā pi kho āvuso paññāvimutto vutto Bhagavatā nippariyāyena ti.

108. Mp. (Sinh. ed.) 808: Pariyāyena ti ekena kāraṇena; kāmasambādha hi abhāvamatteneva paṭhamajjhānam okāsādhigamo nāma na sabbathā sabbam; ... Nippariyāyena ti na ekena kāraṇena atha kho āsavakkhaya nāma sabbasambādhanam pahinattā sabbena sabbam eko okāsādhigamo nāmā ti.

109. Ibid.: Paññāya ca nam pajānāti ti paṭhamajjhānavipassanā paññāya pajānāti.

"Monks, there are these four kinds of persons existing in the world. Which four? Herein, monks, one person perfects neither virtue, nor concentration, nor wisdom; a second perfects virtue but not concentration or wisdom; a third perfects virtue and concentration but not wisdom. The fourth perfects virtue, concentration, and wisdom".<sup>110</sup> The commentary explains: "The first are people of the world. The second is the bare insight worker who is stream-entrant and once-returner. The third is the non-returner; since he, indeed, surely obtains the *jhāna* which is produced for the occasion momentarily, therefore the bare insight worker (*sukkhavipassaka*) is also one who is a perfecter of concentration (*samādhismim paripūrakārī*). The fourth is the destroyer of the cankers (the Arahāt) alone, for he is perfect in every way (*sabbattha paripūrakārī*) through the abandonment of all the obstructions to virtue and the rest".<sup>111\*</sup>

And in accordance with all these statements the *Visuddhimagga* says: "But there is no supramundane without *jhāna* (*lokuttaram pana yasmā ajjhānikam nāma natthi*)".<sup>112\*</sup>

The *paññāvimutta* Arahāt is further explained in the following *sutta* passage together with its commentary:

"If this, revered sir, is the way, this the course for getting rid of the five fetters binding to the lower (shore), then how is it that some monks here are those who have freedom of mind while others are those who have freedom through intuitive wisdom?"

"As to this, I, Ānanda, say that there is a difference in their faculties".<sup>113\*</sup>

The commentary explains: "To one who is going by way of serenity (*samatha*), the burden is unification of mind. He is called 'delivered by mind' (or 'mind-freed'). To one who goes by way of insight (*vipassanā*), wisdom is the burden. He is called 'delivered by wisdom' (or 'wisdom-freed'). Here, to the elder there is no

110. A. II, 136: Cattāro 'me bhikkhave puggalā santo saṁvijjamānā lokasmim. Katame cattāro? Idha bhikkhave ekacco puggalo silesu na paripūrakārī hoti samādhismim na paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo silesu paripūrakārī hoti samādhismim na paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo silesu paripūrakārī hoti samādhismim paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo silesu paripūrakārī hoti samādhismim paripūrakārī paññāya sabbattha paripūrakārī nāma. \*Ven. Soma Thera's translation.

111. Mp. III, 132: Chatṭhe paṭhamo lokiyamahājano; dutiyo sukkhavipassako sotāpanno ca sakadāgāmi ca; tatiyo anāgāmi; so hi yasmā tam khaṇikam pi uppattinibbattakam jhānam paṭilabhati yeva tasmā sukkhavipassako pi samādhismim paripūrakārī yeva; catuttho khaṇāsavo yeva, so hi sabbesam silātipaccanikānam pahinattā sabbattha paripūrakārī nāma. \*Ven. Soma Thera's translation.

112. Vis. Mag. 461. \* *The Path of Purification*, p. 519.

113. M. I, 437: Eso ce bhante maggo esā paṭipadā pañcannam orambhāgiyānam saṁyojanānam pahānāya, atha kin-carahi idh' ekacce bhikkhū cetovimuttino ekacce paññāvimuttino ti.—Ettha kho tesāham Ānanda indriyavematatam vadāmiti. \* *Middle Length Sayings* II, 107.



doubt. This is merely stated with function. But of those who go indeed, by way of serenity, one is called 'delivered by mind' (or 'mind-freed'), one is called 'delivered by wisdom' (or 'wisdom-freed'). And of those who go by way of wisdom, too, one is called 'delivered by wisdom' (or 'wisdom-freed') and the other is called 'delivered by mind' (or 'mind-freed'). Here, 'What is the reason?', he asks. 'Owing to the difference of faculties, I say, i. e. owing to manifold or various faculties'. That is to say: 'You, Ānanda, not having fulfilled the ten *pāramis*, have not understood all that. Therefore that is not clear. But I have understood. Therefore to me that is clear. For here the difference of faculties is the cause. Of those who go by way of serenity, to one bhikkhu unification of mind is the burden. He is called 'delivered by mind' (or 'mind-freed'). To one wisdom is the burden. He is called 'delivered by wisdom, (or 'wisdom-freed'). Of those going by way of insight, to one wisdom is the burden. He is called 'delivered by wisdom' (or 'wisdom-freed'). To one unification of mind is the burden. He is called 'delivered by mind' (or 'mind-freed'). The two chief disciples attained *arahatta* by the burden of serenity (*samatha*) and insight (*vipassanā*). Of these the Dhammasenāpati became 'delivered by wisdom' (or 'wisdom-freed'). Mahā Moggallāna Thera became 'delivered by mind' (or 'mind-freed'). Thus should it be understood. The difference of faculties here is the cause".<sup>114\*</sup>

Further, the following statement in the *Manorathapūraṇī* throws more light on the bare insight worker, the *sukkhavipassaka*:

"One bhikkhu, intent on the burden of insight (*paññādhura*), after producing the eight *samāpattis* attains the Path of stream-entrance (*sotāpattimagga*); at that moment he is called 'dhamma-striver' (*dhammānūsārī*); at the six stages of the fruit of stream-entrance and so on he is called 'body-witness' (*kāyasakkhī*); at the moment of the fruit of the consummate state (*arahatta*) he is called *ubhatobhāgavimutta*, 'freed in both ways'. With the *samāpattis*,

114. Ps. III, 147: Samathavasena gacchato cītekkaggatā dhuraṃ hoti. So cetovimutto nāma. Vipassanāvasena gacchato paññā dhuraṃ hoti. So paññāvimutto nāma ti. Ettha therassa kaṃkhā n'atthi ayaṃ sarasadhammo yeva. Samathavasen' eva ca pana gacchantesu eko cetovimutto nāma hoti eko paññāvimutto vipassanā vasen' eva gacchantesu pi eko paññāvimutto nāma hoti eko cetovimutto ti.

Ettha kiṃ kāraṇaṃ ti pucchati; Indriyavemattataṃ vadāmi ti indriyānānattataṃ vadāmi. Idaṃ vuttaṃ hoti. Na tvam Ānanda dasapāramiyo pūretvā sabbaṃ taṃ paṭivijjhi tena te etaṃ apākaṭaṃ. Ahaṃ pana paṭivijjhiṃ tena me etaṃ pākaṭaṃ ettha hi indriyānānattatā kāraṇaṃ samathavasen' eva hi gacchantesu ekassa bhikkhuno cītekkaggatā dhuraṃ hoti, so cetovimutto nāma hoti; ekassa paññā dhuraṃ nāma hoti, so paññāvimutto nāma hoti. Vipassanāvasen' eva gacchantesu ekassa paññā dhuraṃ hoti, so paññāvimutto nāma hoti; ekassa cītekkaggatā dhuraṃ hoti, so cetovimutto nāma hoti.

Dve aggasāvaka samathavipassanādhurena arahattaṃ pattā, tesu Dhammasenāpati paññāvimutto jāto Mahāmoggallānathero cetovimutto. Iti indriyavemattataṃ ettha kāraṇaṃ ti veditabbaṃ. Sesam sabbattha uttānattam evā ti.

\* Ven. Soma Thera's translation.

freedom by suppression (*vikkhambhanavimutti*), and with the path, freedom by extirpation (*samucchedavimutti*), are attained; the meaning is, freed twice or in two parts.

"Another, intent on the burden of insight (*paññādhura*), unable to produce the *samāpattis*, after becoming a bare insight worker (*sukkhavipassako va hutvā*), attains the path of stream-entrance (*sotāpattimagga*); at that moment he is called 'dhamma-striver' (*dhammānūsārī*); at the six stages of the fruit of stream-entrance and so on, he is called 'attained to view' (*ditthippatta*); at the moment of the fruit of the consummate state he is called *paññāvimutta*, 'freed by wisdom'. So with the two intent on the burden of faith (*saddhādhura*)".<sup>115</sup>

Here are shown two yogis who begin contemplation "intent on the burden of insight (*paññādhurena abhinivīṭho*)" and attain *arahatta*, one as *ubhatobhāgavimutta* (freed in both ways), and the other as *paññāvimutta* (freed by wisdom). Both of them attained *sotāpattimagga* as *dhammānūsārīs*. But the former did so after attaining the eight *samāpattis* while the latter, unable to attain these *samāpattis*, did so as *sukkhavipassaka*. Owing to this difference the former, at the last six *sekha* stages of *sotāpattiphala* and so on, is called *kāyasakkhī* (body witness), while the latter at these same six stages is called *ditthippatta* (attained to view). At *arahattaphala* the former is called *ubhatobhāgavimutta* (freed in both ways), and the latter *paññāvimutta* (freed by wisdom).

Each of these yogis passed through the seven stages of the learner (*sekha*) to attain the fruit of arahatship (*arahattaphala*). At the first stage, i. e. *sotāpattimagga*, both of them are called *dhammānūsārīs*. And earlier it was shown that one of the faculties the *dhammānūsārī* is endowed with is that of concentration (*samādhindriya*) consisting of the four *jhānas*. After that both of them pass through the remaining six stages of the *sekha* when the former is called *kāyasakkhī* and the latter is called *ditthippatta*. With the eight *samāpattis* the former attains freedom by suppression (*vikkhambhanavimutti*) and, with the *magga*, freedom by extirpation (*samucchedavimutti*). Thus he is freed twice. The same procedure obtains with regard to the two yogis who begin contemplation intent on *saddhā*.

It is, therefore, the ability on the part of the former, and the non-ability on the part of the latter, to attain the *samāpattis*, that bring about the difference of attainment between the two sets of

115. Mp. II, 148-49: Eko bhikkhu paññādhurena abhinivīṭho attha samāpattiyo nibbattetvā sotāpattimaggaṃ pāpuṇāti, so tasmīṃ khaṇe dhammānūsārī nāma hoti, sotāpattiphalaḍḍisu chasu thānesu kāyasakkhī nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Samāpattihi vikkhambhanavimuttiyā maggena samucchedavimuttiyā ti dvikkhattum vā dvīhi bhāgehi vimutto ti attho. Aparo paññādhurena abhinivīṭho samāpattiyo nibbatetum asakkonto sukkhavipassako va hutva sotāpattimaggaṃ pāpuṇāti, so tasmīṃ khaṇe dhammānūsārī nāma hoti, sotāpattiphalaḍḍisu chasu thānesu ditthippatto nāma, arahattaphalakkhaṇe paññāvimutto nāma...

yogis. The commentary does not say that the latter is unable to attain *jhāna*, but it does say that he is unable to attain the eight *samāpattis*, which the former is able to attain. It is this alone that makes the latter a *sukkhavipassaka*, a bare insight worker, who can attain *jhāna*.

In the *Susīma Sutta* a group of arahant theras whom the commentary calls *sukkhavipassakas* with understanding (*nijjhānaka*) and freed by wisdom (*paññāvimutta*), are questioned about their achievements. When asked, the arahant theras declared that they had (1) not attained supernormal power (*iddhividha*), (2) not attained the purified hearing of the *devas* (*dibbasota*), (3) not acquired the ability of knowing the mind of others (*cetopariyañāṇa*), (4) not acquired the ability of seeing the decease and the coming to be of beings (*cutūpapāte ñāṇa*), (5) not attained to those peaceful formless deliverances, or emancipations, that transcend form (*ye te santā vimokkhā atikamma rūpe āruppā*).

Since the venerable *Susīma Thera* did not raise the question of *jhāna* with either the arahant theras or with the Blessed One, it is not discussed in the *sutta*.<sup>116</sup>

What the arahants were questioned about was whether they had attained the *vimokkhas*, and this they denied. And the commentary stresses that 'peaceful emancipations' (*santā vimokkhā*) means the peaceful immaterial (or formless) emancipations (*santā āruppa-vimokkhā*).<sup>117</sup>

This passage is explained in the *Kitāgiri Sutta*: "Behold, monks, a certain individual abides, not having attained in the body to those peaceful, formless emancipations that transcend form, but he perceives by his wisdom that the corruptions are extinguished. This individual, monks, is said to be delivered by wisdom".<sup>118\*</sup> The same kind of person the *Putta Sutta* calls a "blue-lotus recluse":

"And how, monks, is a person a blue lotus-recluse? Herein a monk, by destroying the *āsavas*, has reached the heart's release, the release by wisdom that is free from the *āsavas*, and having realised it abides therein. Yet he does not abide experiencing with his own person the eight deliverances. Thus, monks, is a person a blue-lotus recluse".<sup>119\*\*</sup>

116. S. II, 121-23.

117. Spk. II, 126: *Santā vimokkhā ti, anga-santatāya c'eva ārammaṇasanta-tāya ca santā āruppa-vimokkhā.*

118. M. I, 477-78: *Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇa honti. Ayaṃ vuccati bhikkhave puggalo paññāvimutto. \* The Blessing, 294.*

119. A. II, 87: *Kathaṃ ca bhikkhave puggalo samaṇapūṇḍariko hoti? Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh'eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokhe kāyena phassitvā viharati. Evaṃ kho bhikkhave puggalo samaṇapūṇḍariko hoti. \*\* Gradual Sayings, 11, 97.*

The commentary to the *Kitāgiri Sutta* above explains: "Wisdom-delivered' (or 'wisdom-freed') means delivered by wisdom. It is five-fold by way of these—the bare insight worker (*sukkhavipassaka*) and the four who have attained arahatship having emerged from the four *jhānas*. In the Pāli these have come down as excluding the emancipations (*vimokkhā*). Accordingly it is said: In him who has seen with understanding the cankers (*āsavā*) are destroyed. This is called 'wisdom-delivered' (or 'wisdom-freed') (*paññāvimutta*)".<sup>120\*</sup>

Here are shown the *sukkhavipassaka* and the four *samathayānika* arahants. The former, we saw earlier, developed *jhāna* at Purification of Mind before becoming *sukkhavipassaka*, did not re-enter and emerge from *jhāna* to develop *vipassanā*, but at *sotāpanna* and *sakadāgāmi* stages was possessed of *jhāna* and at *arahattaphala*, as perfecter in every way (*sabbattha paripūrakārī*) of *śīla*, *samādhi*, and *paññā*, was possessed of more developed *jhāna*. The reader will remember that the *jhāna* the *sukkhavipassaka* attained earlier at Purification of Mind went into abeyance (*abhāva*) owing to its non-renewal, but it was present with the attainment of *sotāpattimagga* as *dhammānūsārī*. When it arose at this stage it was a "*jhāna* which is produced for the occasion momentarily" (*khaṇikam pi uppatinibbattakam jhānam*). Nevertheless it was *jhāna*. Thus he is *vipassanāyānika-paññāvimutta*, with *jhāna*, and not bereft of *jhāna*. And so once more *nijjhānaka* is shown to mean "understanding". And "the four who have attained arahatship having emerged from the four *jhānas*", are *vipassanāyānika cetovimuttas*.

Therefore, (i) the venerable *Sāriputta Thera* and the venerable *Mahā Moggallāna Thera* belong to the category of the eight-*samāpatti* attaining *samathayānikas*, the former as *samathayānika paññāvimutta*, while the latter as *samathayānika cetovimutta*; (ii) the *sukkhavipassaka* arahant belongs to the category of the non-eight-*samāpatti* attaining *vipassanāyānika paññāvimuttas*, while the four who "emerged from the four *jhānas*" and attained *arahatta* belong to the category of the non-eight-*samāpatti* attaining *vipassanāyānika cetovimuttas*.

Here it may be mentioned that *jhāna* is of three kinds, namely: (i) "What has only just been acquired is inferior (*hīna*). (ii) What is not very well developed is medium (*majjhima*). (iii) What is well developed and has reached mastery is superior (*paṇīta*)".<sup>121\*</sup>

The *sukkhavipassaka*, though a *jhāna*-attainer, obviously does not belong to the superior (*paṇīta*) category.

120. Ps. III, 188: "Paññāvimutto" ti "paññāya vimutto. So sukkhavipassako ca catuhi jhānāni vuṭṭhāya arahattaṃ pattā cattāro vā ti imesaṃ vasena pañcavidho va hoti." Pāli pa' ettha : aṭṭha vimokkhapaṭikkhepavasena' eva āgatā. \* Ven. Soma Thera's translation.

121. Vis. Mag. 86: *Paṭiladdhamatto hīno nātisubhāvito majjhimo, subhāvito vaṣippatto paṇīto. \* The Path of Purification, first ed. 87.*

It will be noted here that because the venerable Sāriputta Thera is called *paññāvimutta* it does not in any sense mean that he is "bereft of" *samatha*, because he has *samatha* of the eight *samāpattis* and *nirodhasamāpatti* as well. The term *paññāvimutta* here only stresses that he has reached pre-eminence, excellence, specialisation in the highest degree, in wisdom (*paññā*), for "he hath the topmost place for wisdom now".<sup>122\*</sup> Similarly because the *sukkhaviṇṇasa* is called *paññāvimutta*, in no sense does it mean that he is "bereft of" *samatha* either, since he has the *samatha* of *jhāna*, though not of the superior (*pañita*) kind. The term *paññāvimutta* here stresses that he has specialised in wisdom (*paññā*), though not in the highest degree. So in the case of the two kinds of *cetovimuttas*.

Just as in the case of the venerable Sāriputta Thera, when considering the expressed "*paññāvimutti*" the unexpressed "*cetovimutti*" has to be understood, so in the case of the *sukkhaviṇṇasa*, when considering the expressed "*paññāvimutti*" the unexpressed "*cetovimutti*" has to be understood.

Sufficient evidence has been adduced to point to the inevitable conclusion: *jhāna* cannot be discarded from the course of training laid down by the Buddha if the proper end of that training, deliverance from suffering, is to be achieved. For the attainment of *jhāna* is a necessary condition for the development of that insight which will blossom into the supramundane wisdom of the noble path. In the gradual training *jhāna* is found in the concentration aggregate (*samādhikkhandha*) of the three aggregates; in the Right Concentration (*sammāsamādhi*) of the Noble Eight-fold Path, defined by the Buddha specifically as the four *jhānas*; and in the faculty of concentration (*samādhindriya*) and power of concentration (*samādhibala*) with which every yogi who enters upon the plane of the ariyas is endowed. Again, in the Seven Purifications, Purification of Mind (*cittavisuddhi*)—which functions as one of the two roots for the trunk of wisdom beginning with Purification of View—is explained as the eight attainments, i. e. the four *jhānas* and the four immaterial contemplations. And in the invariable sequence, also called "supramundane dependent origination", among the chain of sufficing conditions leading to the noble path, concentration is prescribed as the sufficing condition for tender insight or knowledge-and-vision of things as they really are, which in turn is the sufficing condition for strong insight or disenchantment (*nibbidā*) and dispassion (*virāga*), which is the path itself. When these facts are taken into account we find that every attempt to skip the necessity for *jhāna*—whether by way of the *vipassanāyānika*, the *satipaṭṭhānas*, or the bare insight Arahāt—upon examination only reveals the indispensability of *jhāna* for all these modes of practice and attainment.

<sup>122.</sup> Th. 1015. Paññāpāramitāṃ patto mahābuddhi mahāmuni.

\* *Psalm of the Brethren.*

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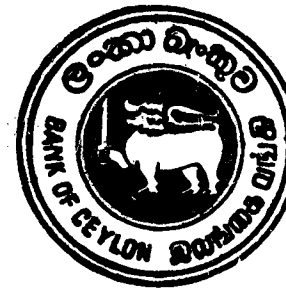
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# *The Way of Buddhist Meditation*

[Serenity and insight according to the Pali Canon]



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