

**CRASH COURSE ON
MEDITATION TECHNIQUES
HANDOUT 2/ 5**

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SIX RECOLLECTIONS

Mindfulness (*sati*) itself is recollection (*anussati*) because it arises again and again; or alternatively, the mindfulness (*sati*) that is proper (*anurúpa*) for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is “recollection” (*anussati*).

RECOLLECTION OF THE BUDDHA

The recollection arisen inspired by the Enlightened One is the *recollection of the Buddha*. This is a term for mindfulness with the Enlightened One’s special qualities as its object.

ACCOMPLISHED

Herein, what he recollects firstly is that the Blessed One is *accomplished* (*arahanta*) for the following reasons:

- (i) Because of remoteness (*árika*)
He stands utterly remote and far away from all defilements because he has expunged all trace of defilement by means of the path—because of such remoteness (*árika*) he is accomplished (*arahanta*).
- (ii) Because of his enemies (*ari*)
And these enemies (*ari*), these defilements, are destroyed (*hata*) by the path—because the enemies are thus destroyed he is accomplished (*arahanta*) also.
- (iii) The spokes (*ara*) having been destroyed (*hata*),
Now, this wheel of the round of rebirths with its hub made of ignorance and of craving for becoming, with its spokes consisting of formations of merit and the rest, with its rim of ageing and death, which is joined to the chariot of process becoming, the aggregates generated by the kamma are rebirth-process becoming, the generating of the aggregates is birth, their maturing is ageing, their dissolution is death.
- (iv) Because of his worthiness (*araha*) of requisites, etc.,
And he is worthy (*arahati*) of the requisites of robes, etc., and of the distinction of being accorded homage because it is he who is most worthy of offerings.
- (v) Because of absence of secret (*rahábháva*) evil-doing.
And he does not act like those fools in the world who vaunt their cleverness and yet do evil, but in secret for fear of getting a bad name. Because of absence of secret (*rahábháva*) evil-doing he is accomplished (*arahanta*) also.

FULLY ENLIGHTENED

He is fully enlightened (*sammásambuddha*) because he has discovered (*buddha*) all things rightly (*sammā*) and by himself (*sámañ*).

ENDOWED WITH CLEAR VISION AND VIRTUOUS CONDUCT

He is endowed with [clear] vision and [virtuous] conduct: *vijjácaraóasampanno* = *vijjáhi caraóena ca sampanno* (resolution of compound).

Herein, as to [clear] vision: there are three kinds of clear vision and eight kinds of clear vision. The three kinds should be understood as stated in the Bhayabherava Sutta (M I 22f.), and the eight kinds as stated in the Ambap̄pha Sutta (D I 100).

[Virtuous] conduct should be understood as fifteen things, that is to say: restraint by virtue, guarding of the sense faculties and knowledge of the right amount in eating, devotion to wakefulness, the seven good states, and the four jhānas of the fine-material sphere. For it is precisely by means of these fifteen things that a noble disciple conducts himself, that he goes towards the deathless. That is why it is called “[virtuous] conduct,”

SUBLIME

He is called *sublime* (*sugata*):

- (i) Because of a manner of going that is good (*sobhaóa-gamana*),
A manner of going (*gamana*) is called “gone” (*gata*), and that in the Blessed One is good (*sobhaóa*), purified, blameless. But what is that? It is the noble path; for by means of that manner of going he has “gone” without attachment in the direction of safety—thus he is sublime (*sugata*) because of a manner of going that is good.
- (ii) Because of being gone to an excellent place (*sundaraí bhánaí gatattá*),
And it is to the excellent (*sundara*) place that he has gone (*gata*), to the deathless Nibbána—thus he is sublime (*sugata*) also because of having gone to an excellent place.
- (iii) Because of having gone rightly (*sammágatattá*),
And he has rightly (*sammā*) gone (*gata*), without going back again to the defilements abandoned by each path. For this is said: “He does not again turn, return, go back, to the defilements abandoned by the stream entry path, thus he is sublime ... he does not again turn, return, go back, to the defilements abandoned by the Arahant path, thus he is sublime” (old commentary?). Or alternatively, he has rightly gone from the time of [making his resolution] at the feet of Dīpaòkara up till the Enlightenment Session, by working for the welfare and happiness of the whole world through the fulfilment of the thirty perfections and through following the right way without deviating towards either of the two extremes, that is to say, towards eternalism or annihilationism, towards indulgence in sense pleasures or self-mortification—thus he is sublime also because of having gone rightly.
- (iv) Because of enunciating rightly (*sammágadattá*).

And he enunciates¹¹ (*gadati*) rightly (*sammā*); he speaks only fitting speech in the fitting place—thus he is sublime also because of enunciating rightly.

KNOWER OF WORLDS

He is the *knower of worlds* because he has known the world in all ways. For the Blessed One has experienced, known and penetrated the world in all ways to its individual essence, its arising, its cessation, and the means to its cessation, according as it is said: “Friend, that there is a world’s end where one neither is born nor ages nor dies nor passes away nor reappears, which is to be known or seen or reached by travel—that I do not say. Yet I do not say that there is ending of suffering without reaching the world’s end. Rather, it is in this fathom-long carcass with its perceptions and its consciousness that I make known the world, the arising of the world, the cessation of the world, and the way leading to the cessation of the world.

INCOMPARABLE LEADER OF MEN TO BE TAMED

In the absence of anyone more distinguished for special qualities than himself, there is no one to compare with him, thus he is *incomparable*.

TEACHER OF GODS AND MEN

He teaches (*anusāsati*) by means of the here and now, of the life to come, and of the ultimate goal, according as befits the case, thus he is the Teacher (*satthar*).

ENLIGHTENED

He is *enlightened* (*buddha*) with the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered (*buddha*) by him.

BLESSED

Blessed (*bhagavant*) is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities.

Way of Contemplation

When the practitioner has thus suppressed the hindrances by preventing obsession by greed, etc., and his mind faces the meditation subject with rectitude, then his applied thought and sustained thought occur with a tendency toward the Enlightened One’s special qualities.

As he continues to exercise applied thought and sustained thought upon the Enlightened One’s special qualities, happiness arises in him. With his mind happy, with happiness as a proximate cause, his bodily and mental disturbances are tranquilized by tranquillity.

When the disturbances have been tranquilized, bodily and mental bliss arise in him. When he is blissful, his mind, with the Enlightened One’s special qualities for its object, becomes concentrated, and so the jhāna factors eventually arise in a single moment. But

owing to the profundity of the Enlightened One's special qualities, or else owing to his being occupied in recollecting special qualities of many sorts, the jhána is only access and does not reach absorption. And that access jhána itself is known as "recollection of the Buddha"

RECOLLECTION OF THE DHAMMA

One who wants to develop the recollection of the Dhamma (Law) should go into solitary retreat and recollect the special qualities of both the Dhamma (Law) of the scriptures and the ninefold supramundane Dhamma (state) as follows:

“The Dhamma is well proclaimed by the Blessed One, visible here and now, not delayed (timeless), inviting of inspection, onward-leading, and directly experience-able by the wise”

WELL PROCLAIMED

Well proclaimed: in this clause the Dhamma of the scriptures is included as well as the other; in the rest of the clauses only the supramundane Dhamma is included.

VISIBLE HERE AND NOW

Visible here and now: firstly, the noble path is “visible here and now” since it can be seen by a noble person himself when he has done away with greed, etc., in his own continuity, according as it is said: “When a man is dyed with greed, brahman, and is overwhelmed and his mind is obsessed by greed, then he thinks for his own affliction, he thinks for others’ affliction, he thinks for the affliction of both, and he experiences mental suffering and grief. When greed has been abandoned, he neither thinks for his own affliction, nor thinks for others’ affliction, nor thinks for the affliction of both, and he does not experience mental suffering and grief. This, brahman, is how the Dhamma is visible here and now”

NOT DELAYED

It has no delay (lit. “takes no time”—*kāla*) in the matter of giving its own fruit, thus it is “without delay” (*akāla*). “Without delay” is the same as “not delayed” (*akālika*). What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence

INVITING OF INSPECTION

It is worthy of an invitation to inspect (*ehipassa-vidhi*) given thus: “Come and see this Dhamma” (*ehi passa imaṃ dhammaṃ*), thus it is “inviting of inspection” (*ehipassika*). But why is it worthy of this invitation? Because it is found and because of its purity.

ONWARD-LEADING

The word *opanayika* (“onward-leading”) is [equivalent to the gerund] *upanetabba* (“ought to—can—be induced”). Here is an exposition. An inducing (*upanayana*) is an inducement (*upanaya*). [As the four paths and four fruitions] this [Dhamma] is worth inducing (*upanayanaṃ arahati*) [that is, arousing] *in* one’s own mind [subjectively] by means of development, without any question of whether or not one’s clothing or one’s head is on fire (see A IV 320), thus it is “onward-leading” (*opanayika*). This applies to the [above-mentioned eight] formed supramundane states (dhammas). But the unformed [dhamma] is worth inducing *by* one’s own mind [to become the mind’s object], thus it is “onward-leading,” too; the meaning is that it is worth treating as one’s shelter by realizing it.

IS DIRECTLY EXPERIENCEABLE BY THE WISE

Is directly experienceable by the wise: it can be experienced by all the kinds of wise men beginning with the “acutely wise” (see A II 135) each in himself thus: “The path has been developed, fruition attained, and cessation realized, by me.” For it does not happen that when a preceptor has developed the path his coresident abandons his defilements, nor does a co-resident dwell in comfort owing to the preceptor’s attainment of fruition, nor does he realize the Nibbána realized by the preceptor. So this is not visible in the way that an ornament on another’s head is, but rather it is visible only in one’s own mind. What is meant is that it can be undergone by wise men, but it is not the province of fools.

RECOLLECTION OF THE SANGHA

One who wants to develop the recollection of the Community should go into solitary retreat and recollect the special qualities of the community of Noble Ones as follows: “The community of the Blessed One’s disciples has entered on the good way, the community of the Blessed One’s disciples has entered on the straight way, the community of the Blessed One’s disciples has entered on the true way, the community of the Blessed One’s disciples has entered on the proper way, that is to say, the four pairs of men, the eight persons; this community of the Blessed One’s disciples is fit for gifts, fit for hospitality, fit for offerings, fit for reverential salutation, as an incomparable field of merit for the world”

ENTERED ON THE GOOD, STRAIGHT, TRUE, PROPER WAY

Herein, *entered on the good way* (*supaḥipanna*) is thoroughly entered on the way (*subḥu paḥipanna*). What is meant is that it has entered on a way (*paḥipanna*) that is the right way (*sammā-paḥipadā*), the way that is irreversible, the way that is in conformity [with truth], the way that has no opposition, the way that is regulated by the Dhamma.

FIT FOR GIFTS

As to *fit for gifts*, etc.: what should be brought (*ānetvā*) and given (*hunitabba*) is a gift (*āhuna*—lit. “Sacrifice”); the meaning is, what is to be brought even from far away and donated to the virtuous. It is a term for the four requisites. The Community is fit to receive that gift (sacrifice) because it makes it bear great fruit, thus it is “fit for gifts” (*āhuneyya*).

FIT FOR HOSPITALITY

Fit for hospitality (*pāhuneyya*): “hospitality” (*pāhuna*) is what a donation to visitors is called, prepared with all honours for the sake of dear and beloved relatives and friends who have come from all quarters. But even more than to such objects of hospitality, it is fitting that it should be given also to the Community; for there is no object of hospitality so fit to receive hospitality as the Community since it is encountered after an interval between Buddhas and possesses wholly endearing and lovable qualities.

FIT FOR OFFERING

“Offering” (*dakkhiṃ*) is what a gift is called that is to be given out of faith in the world to come. The Community is worthy of that offering, or it is helpful to that offering because it purifies it by making it of great fruit, thus it is *fit for offerings* (*dakkhiṃeyya*).

FIT FOR SALUTATION

It is worthy of being accorded by the whole world the reverential salutation (*añjali-kamma*) consisting in placing both hands [palms together] above the head, thus it is *fit for reverential salutation* (*añjalikaraṃ*).

AS AN INCOMPARABLE FIELD OF MERIT FOR THE WORLD

As an incomparable field of merit for the world: as a place without equal in the world for growing merit; just as the place for growing the king's or minister's rice or corn is the king's rice-field or the king's corn-field, so the Community is the place for growing the whole world's merit. For the world's various kinds of merit leading to welfare and happiness grow with the Community as their support.

RECOLLECTION OF VIRTUE

One who wants to develop the recollection of virtue should go into solitary retreat and recollect his own different kinds of virtue in their special qualities of being untorn, etc., as follows: Indeed, my various kinds of virtue are “untorn, unrent, unblotched, unmottled, liberating, praised by the wise, not adhered to, and conducive to concentration” (A III 286). And a layman should recollect them in the form of laymen’s virtue while one gone forth into homelessness should recollect them in the form of the virtue of those gone forth.

As long as he recollects his own virtues in their special qualities of being untorn, etc., in this way, then: “On that occasion his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion, his mind has rectitude on that occasion, being inspired by virtue” (A III 286). So when he has suppressed the hindrances in the way already described (§66), the jhāna factors arise in a single conscious moment. But owing to the profundity of the virtues’ special qualities, or owing to his being occupied in recollecting special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as “recollection of virtue” too because it arises with the virtues’ special qualities as the means. 106. And when a bhikkhu is devoted to this recollection of virtue, he has respect for the training. He lives in communion [with his fellows in the life of purity]. He is sedulous in welcoming. He is devoid of the fear of self-reproach and so on. He sees fear in the slightest fault. He attains fullness of faith, and so on. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

RECOLLECTION OF GENEROSITY

One who wants to develop the recollection of generosity should be naturally devoted to generosity and the constant practice of giving and sharing. Or alternatively, if he is one who is starting the development of it, he should make the resolution: “From now on, when there is anyone present to receive, I shall not eat even a single mouthful without having given a gift.” And that very day he should give a gift by sharing according to his means and his ability with those who have distinguished qualities. When he has apprehended the sign in that, he should go into solitary retreat and recollect his own generosity in its special qualities of being free from the stain of avarice, etc., as follows: “It is gain for me, it is great gain for me, that in a generation obsessed by the stain of avarice I abide with my heart free from stain by avarice, and am freely generous and open-handed, that I delight in relinquishing, expect to be asked, and rejoice in giving and sharing” (A III 287).

Herein, *it is gain for me*: it is my gain, advantage. The intention is: I surely partake of those kinds of gain for a giver that have been commended by the Blessed One as follows: “A man who gives life [by giving food] shall have life either divine or human” (A III 42), and: “A giver is loved and frequented by many” (A III 40), and: “One who gives is ever loved, according to the wise man’s law” (A III 41), and so on.

It is great gain for me: it is great gain for me that this Dispensation, or the human state, has been gained by me. Why? Because of the fact that “I abide *with my mind free from stain by avarice ... and rejoice in giving and sharing.*”

Herein, *obsessed by the stain of avarice* is overwhelmed by the stain of avarice. *Generation*: beings, so called owing to the fact of their being generated. So the meaning here is this: among beings who are overwhelmed by the stain of avarice, which is one of the dark states that corrupt the [natural] transparency of consciousness (see A I 10) and which has the characteristic of inability to bear sharing one’s own good fortune with others.

Free from stain by avarice because of being both free from avarice and from the other stains, greed, hate, and the rest. *I abide with my heart*: I abide with my consciousness of the kind already stated, is the meaning. [224] But in the sutta, “I live the home life with my heart free” (A III 287; V 331), etc., is said because it was taught there as a [mental] abiding to depend on [constantly] to Mahánáma the Sakyan, who was a stream-enterer asking about an abiding to depend on. There the meaning is “I live overcoming ...”

Freely generous: liberally generous. *Open-handed*: with hands that are purified. What is meant is: with hands that are always washed in order to give gifts carefully with one’s own hands.

That I delight in relinquishing: the act of relinquishing (*vossajjana*) is relinquishing (*vossagga*); the meaning is, giving up. To delight in relinquishing is to delight in constant devotion to that relinquishing.

Expect to be asked (*yácayoga*): accustomed to being asked (*yácana-yogga*) because of giving whatever others ask for, is the meaning. *Yájayoga* is a reading, in which case the meaning is: devoted (*yutta*) to sacrifice (*yája*), in other words, to sacrificing (*yajana*). *And rejoice in sharing*: the meaning is, he recollects thus: “I give gifts and I share out what is to be used by myself, and I rejoice in both.”

As long as he recollects his own generosity in its special qualities of freedom from stain by avarice, etc., in this way, then: “On that occasion his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion; his mind has rectitude on that occasion, being inspired by generosity” (A III 287).

So when he has suppressed the hindrances in the way already described (§66), the jhāna factors arise in a single conscious moment. But owing to the profundity of the generosity’s special qualities, or owing to his being occupied in recollecting the generosity’s special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna is known as “recollection of generosity” too because it arises with the generosity’s special qualities as the means.

And when a bhikkhu is devoted to this recollection of generosity, he becomes ever more intent on generosity, his preference is for non-greed, he acts in conformity with loving-kindness, he is fearless. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

RECOLLECTION OF DEITIES

One who wants to develop the recollection of deities should possess the special qualities of faith, etc., evoked by means of the noble path, and he should go into solitary retreat and recollect his own special qualities of faith, etc., with deities standing as witnesses, For it is said definitely in the Commentary: “He recollects his own special qualities, making the deities stand as witnesses.”

So when he has suppressed the hindrances in the way already stated (§66), the jhāna factors arise in a single conscious moment. But owing to the profundity of the special qualities of faith, etc., or owing to his being occupied in recollecting special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as “recollection of deities” too because it arises with the deities special qualities as the means.

And when a bhikkhu is devoted to this recollection of deities, he becomes dearly loved by deities. He obtains even greater fullness of faith. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

These six recollections succeed only in noble disciples. For the special qualities of the Enlightened One, the Law, and the Community, are evident to them; and they possess the virtue with the special qualities of untornness, etc.,

MINDFULNESS OF DEATH

Now comes the description of the development of mindfulness of death,

Two kinds, that is to say, timely death and untimely death. Herein, *timely death* comes about with the exhaustion of merit or with the exhaustion of a life span or with both. *Untimely death* comes about through kamma that interrupts [other, life-producing] kamma.

CONTEMPLATION

One who wants to develop this should go into solitary retreat and exercise attention wisely in this way: “Death will take place; the life faculty will be interrupted,” or “Death, death.” If he exercises his attention unwisely in recollecting the [possible] death of an agreeable person, sorrow arises, as in a mother on recollecting the death of her beloved child she bore; and gladness arises in recollecting the death of a disagreeable person, as in enemies on recollecting the death of their enemies; and no sense of urgency arises on recollecting the death of neutral people, as happens in a corpse-burner on seeing a dead body; and anxiety arises on recollecting one’s own death, as happens in a timid person on seeing a murderer with a poised dagger. In all that there is neither mindfulness nor sense of urgency nor knowledge. So he should look here and there at beings that have been killed or have died, and advert to the death of beings already dead but formerly seen enjoying good things, doing so with mindfulness, with a sense of urgency and with knowledge, after which he can exercise his attention in the way beginning, “Death will take place.”

By so doing he exercises it wisely. He exercises it as a [right] means, is the meaning. When some exercise it merely in this way, their hindrances get suppressed, their mindfulness becomes established with death as its object, and the meditation subject reaches access.

Eight Ways of Recollecting Death

But one who finds that it does not get so far should do his recollecting of death in eight ways, that is to say:

1. As having the appearance of a murderer, he should do his recollecting thus, “Just as a murderer appears with a sword, thinking, ‘I shall cut this man’s head off,’ and applies it to his neck, so death appears.” Why? Because it comes with birth and it takes away life.
2. As the ruin of success, here success shines as long as failure does not overcome it. And the success does not exist that might endure out of reach of failure.
3. By comparison, death should be recollected by comparison in seven ways, that is to say: with those of great fame, with those of great merit, with those of great strength, with those of great supernormal power, with those of great understanding, with Paccakabuddhas, with fully enlightened Buddhas.

4. As to sharing the body with many,
this body is shared by many. Firstly, it is shared by the eighty families of worms. There too, creatures live in dependence on the outer skin, feeding on the outer skin; creatures live in dependence on the inner skin, feeding on the inner skin; creatures live in dependence on the flesh, feeding on the flesh; creatures live in dependence on the sinews, feeding on the sinews; creatures live in dependence on the bones, feeding on the bones; and creatures live in dependence on the marrow, feeding on the marrow. And there they are born, grow old and die, evacuate, and make water; and the body is their maternity home, their hospital, their charnel-ground, their privy and their urinal. The body can also be brought to death with the upsetting of these worms. And just as it is shared with the eighty families of worms, so too it is shared by the several hundred internal diseases, as well as by such external causes of death as snakes, scorpions, and what not.
5. As to the frailty of life,
this life is impotent and frail. For the life of beings is bound up with breathing, it is bound up with the postures, it is bound up with cold and heat, it is bound up with the primary elements, and it is bound up with nutriment.
6. As signless,
The meaning is that it is unpredictable. The span, the sickness, and the time, and where The body will be laid, the destiny: The living world can never know¹⁰ these things; There is no sign foretells when they will be.
7. As to the limitedness of the extent,
the extent of human life is short now. One who lives long lives a hundred years, more or less.
8. As to the shortness of the moment.
in the ultimate sense the life-moment of living beings is extremely short, being only as much as the occurrence of a single conscious moment.

So while he does his recollecting by means of one or other of these eight ways, his consciousness acquires [the support of] repetition owing to the reiterated attention, mindfulness settles down with death as its object, the hindrances are suppressed, and the jhána factors make their appearance. But since the object is stated with individual essences, and since it awakens a sense of urgency, the jhána does not reach absorption and is only access.

A bhikkhu devoted to mindfulness of death is constantly diligent. He acquires perception of disenchantment with all kinds of becoming (existence). He conquers attachment to life. He condemns evil. He avoids much storing. He has no stain of avarice about requisites. Perception of impermanence grows in him, following upon which there appear the perceptions of pain and not-self. But while beings who have not developed [mindfulness of] death fall victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, spirits, snakes, robbers, or murderers, he dies undeluded and fearless without falling into any such state. And if he does not attain the deathless here and now, he is at least headed for a happy destiny on the breakup of the body.

MINDFULNESS OCCUPIED WITH THE BODY

Now comes the description of the development of mindfulness occupied with the body as a meditation subject, which is never promulgated except after an Enlightened One's arising, and is outside the province of any sectarians. It has been commended by the Blessed One in various ways in different suttas.

This body: this filthy body constructed out of the four primary elements. *Up from the soles of the feet*: from the soles of the feet upwards. *Down from the top of the hair*: from the highest part of the hair downwards. *Contained in the skin*: terminated all round by the skin. *Reviews ... as full of many kinds of filth*: [241] he sees that this body is packed with the filth of various kinds beginning with head hairs. How? "In this body there are head hairs ... urine."

Herein, the sevenfold skill in learning should be told thus:

- (1) As verbal recitation,
The meditation subject only becomes evident to some through recitation.
- (2) As mental recitation,
Should be done just as it is done verbally.
- (3) As to colour,
The colour of the head hairs, etc., should be defined.
- (4) As to shape,
Their shape should be defined too.
- (5) As to direction,
In this body, upwards from the navel is the upward direction, and downwards from it is the downward direction. So the direction should be defined thus: "This part is in this direction."
- (6) As to location,
The location of this or that part should be defined thus: "This part is established in this location."
- (7) As to delimitation.
There are two kinds of delimitation, that is, delimitation of the similar and delimitation of the dissimilar. Herein, delimitation of the similar should be understood in this way: "This part is delimited above and below and around by this." Delimitation of the dissimilar should be understood as non-intermixed-ness in this way: "Head hairs are not body hairs, and body hairs are not head hairs."

Starting the Practice

If it is convenient for him to live in the same monastery as the teacher, then he need not get it explained in detail, but as he applies himself to the meditation subject after he has made quite sure about it he can have each successive stage explained as he reaches each distinction.

One who wants to live elsewhere, however, must get it explained to him in detail in the way already given, and he must turn it over and over, getting all the difficulties solved. He should leave an abode of an unsuitable kind, and go to live in a suitable one. Then he

should sever the minor impediments and set about the preliminary work for giving attention to repulsiveness.

When he sets about it, he should first apprehend the [learning] sign in-head hairs. How? The *colour* should be defined first by plucking out one or two head hairs and placing them on the palm of the hand. He can also look at them in the hair-cutting place, or in a bowl of water or rice gruel.

If the ones he sees are black when he sees them, they should be brought to mind as “black;” if white, as “white;” if mixed, they should be brought to mind in accordance with those most prevalent. And as in the case of head hairs, so too the sign should be apprehended visually with the whole of the “skin pentad.”

Having apprehended the sign thus and defined all the other *parts of the body* by colour, shape, direction, location, and delimitation, he should then define *repulsiveness* in five ways, that is, by colour, shape, odour, habitat, and location.

Head Hairs

The head hairs are black in their normal *colour*, the colour of fresh *aribbhaka* seeds. As to *shape*, they are the shape of long round measuring rods. As to *direction*, they lie in the upper direction. As to *location*, their location is the wet inner skin that envelops the skull; it is bounded on both sides by the roots of the ears, in front by the forehead, and behind by the nape of the neck. As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed by entering to the amount of the tip of a rice grain into the inner skin that envelops the head. They are bounded above by space, and all round by each other. There are no two hairs together. This is their delimitation by the similar. Head hairs are not body hairs, and body hairs are not head hairs; being likewise not intermixed with the remaining thirty-one parts, the head hairs are a separate part. This is their delimitation by the dissimilar. Such is the definition of head hairs as to colour and so on.

Their definition *as to repulsiveness* in the five ways that is, by colour, etc., is as follows. Head hairs are repulsive in colour as well as in shape, odour, habitat, and location.

For on seeing the colour of a head hair in a bowl of inviting rice gruel or cooked rice, people are disgusted and say, “This has got hairs in it. Take it away.” So they are repulsive in *colour*. Also when people are eating at night, they are likewise disgusted by the mere sensation of a hair-shaped *akka*-bark or *makac*-bark fibre. So they are repulsive in *shape*.

And the *odour* of head hairs, unless dressed with a smearing of oil, scented with flowers, etc., is most offensive. And it is still worse when they are put in the fire. Even if head hairs are not directly repulsive in colour and shape, still their odour is directly repulsive. Just as a baby’s excrement, as to its colour, is the colour of turmeric and, as to its shape, is the shape of a piece of turmeric root, and just as the bloated carcass of a black dog thrown on a rubbish heap, as to its colour, is the colour of a ripe palmyra fruit and, as to its shape, is the shape of a [mandolin-shaped] drum left face down, and its fangs are like jasmine buds, and so even if both these are not directly repulsive in colour and shape, still their odour is directly repulsive, so too, even if head hairs are not directly repulsive in colour and shape, still their odour is directly repulsive.

But just as pot herbs that grow on village sewage in a filthy place are disgusting to civilized people and unusable, so also head hairs are disgusting since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, and the like. This is the repulsive aspect of the *habitat*.

And these head hairs grow on the heap of the [other] thirty-one parts as fungi do on a dung-hill. And owing to the filthy place they grow in they are quite as unappetizing as vegetables growing on a charnel-ground. As lotuses or water lilies growing in drains, and so on. This is the repulsive aspect of their *location*.

And as in the case of head hairs, so also the repulsiveness of all the parts should be defined in the same five ways by colour, shape, odour, habitat, and location. All, however, must be defined individually by colour, shape, direction, location, and delimitation, as follows.

Body Hairs

As to natural *colour*, body, hairs are not pure black like head hairs but blackish brown. As to *shape*, they are the shape of palm roots with the tips bent down. As to *direction*, they lie in the two directions. As to *location*, except for the locations where the head hairs are established, and for the palms of the hands and soles of the feet, they grow in most of the rest of the inner skin that envelops the body. As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed by entering to the extent of a *likhá into the inner skin that envelops the body, above by space, and all round by each other*. There are no two body hairs together. This is the delimitation by the similar. But their delimitation by the dissimilar is like that for the head hairs.

Nails

“Nails” is the name for the twenty nail plates. They are all white as to *colour*. As to *shape*, they are the shape of fish scales. As to *direction*: the toenails are in the lower direction; the fingernails are in the upper direction. So they grow in the two directions. As to *location*, they are fixed on the tips of the backs of the fingers and toes. As to *delimitation*, they are bounded in the two directions by the flesh of the ends of the fingers and toes, and inside by the flesh of the backs of the fingers and toes, and externally and at the end by space, and all round by each other. There are no two nails together.

Teeth

There are thirty-two tooth bones in one whose teeth are complete. They are white in *colour*. As to *shape*, they are of various shapes; for firstly in the lower row, the four middle teeth are the shape of pumpkin seeds set in a row in a lump of clay; that on each side of them has one root and one point and is the shape of a jasmine bud; each one after that has two roots and two points and is the shape of a wagon prop; then two each side with three roots and three points, then two each side four-rooted and four-pointed. Likewise in the upper row. As to *direction*, they lie in the upper direction. As to *location*, they are fixed in the jawbones. As to *delimitation*, they are bounded by the surface of their own roots which are fixed in the jawbones; they are bounded above by space, and all round by each other. There are no two teeth together.

Skin

The inner skin envelops the whole body. Outside it is what is called the outer cuticle, which is black, brown or yellow in colour, and when that from the whole of the body is compressed together, it amounts to only as much as a jujube-fruit kernel.

But as to *colour*, the skin itself is white; and its whiteness becomes evident when the outer cuticle is destroyed by contact with the flame of a fire or the impact of a blow and so on.

As to *shape*, it is the shape of the body in brief. But in detail, the skin of the toes is the shape of silkworms' cocoons; the skin of the back of the foot is the shape of shoes with uppers; the skin of the calf is the shape of a palm leaf wrapping cooked rice; the skin of the thighs is the shape of a long sack full of paddy; the skin of the buttocks is the shape of a cloth strainer full of water; the skin of the back is the shape of hide stretched over a plank; the skin of the belly is the shape of the hide stretched over the body of a lute; the skin of the chest is more or less square; the skin of both arms is the shape of the hide stretched over a quiver; the skin of the backs of the hands is the shape of a razor box, or the shape of a comb case; the skin of the fingers is the shape of a key box; the skin of the neck is the shape of a collar for the throat; the skin of the face is the shape of an insects' nest full of holes; the skin of the head is the shape of a bowl bag.

The meditator who is discerning the skin should first define the inner skin that covers the face, working his knowledge over the face beginning with the upper lip. Next, the inner skin of the frontal bone. Next, he should define the inner skin of the head, separating, as it were, the inner skin's connection with the bone by inserting his knowledge in between the cranium bone and the inner skin of the head, as he might his hand in between the bag and the bowl put in the bag. Next, the inner skin of the shoulders. Next, the inner skin of the right arm forwards and backwards; and then in the same way the inner skin of the left arm. Next, after defining the inner skin of the back, he should define the inner skin of the right leg forwards and backwards; then the inner skin of the left leg in the same way. Next, the inner skin of the groin, the paunch, the bosom and the neck should be successively defined. Then, after defining the inner skin of the lower jaw next after that of the neck, he should finish on arriving at the lower lip. When he discerns it in the gross in this way, it becomes evident to him more subtly too.

As to *direction*, it lies in both directions. As to *location*, it covers the whole body. As to *delimitation*, it is bounded below by its fixed surface, and above by space.

Flesh

There are nine hundred pieces of flesh. As to *colour*, it is all red, like *kiisuka* flowers. As to *shape*, the flesh of the calves is the shape of cooked rice in a palmleaf bag. The flesh of the thighs is the shape of a rolling pin. The flesh of the buttocks is the shape of the end of an oven. The flesh of the back is the shape of a slab of palm sugar. The flesh between each two ribs is the shape of clay mortar squeezed thin in a flattened opening. The flesh of the breast is the shape of a lump of clay made into a ball and flung down. The flesh of the two upper arms is the shape of a large skinned rat and twice the size. When he discerns it grossly in this way, it becomes evident to him subtly too.

As to *direction*, it lies in both directions. As to *location*, it is plastered over the three hundred and odd bones. As to *delimitation*, it is bounded below by its surface, which is fixed on to the collection of bones, and above by the skin, and all round each by each other piece.

Bones

Excepting the thirty-two teeth bones, these consist of the remaining sixty four hand bones, sixty-four foot bones, sixty-four soft bones dependent on the flesh, two heel bones; then in each leg two ankle bones, two shin bones, one knee bone and one thigh bone; then two hip bones, eighteen spine bones, twenty four rib bones, fourteen breast bones, one heart bone (sternum), two collar bones, two shoulder blade bones, 24 two upper-arm bones, two pairs of forearm bones, two neck bones, two jaw bones, one nose bone, two eye bones, two ear bones, one frontal bone, one occipital bone, nine sincipital bones. So there are exactly three hundred bones. As to *colour*, they are all white. As to *shape*, they are of various shapes.

Herein, the end bones of the toes are the shape of *kataka* seeds. Those next to them in the middle sections are the shape of jackfruit seeds. The bones of the base sections are the shape of small drums. The bones of the back of the foot are the shape of a bunch of bruised yarns. The heel bone is the shape of the seed of a single-stone Palmyra fruit.

The ankle bones are the shape of [two] play balls bound together. The shin bones, in the place where they rest on the ankle bones, are the shape of a *sindi* shoot without the skin removed. The small shin bone is the shape of a [toy] bow stick. The large one is the shape of a shrivelled snake's back. The knee bone is the shape of a lump of froth melted on one side. Herein, the place where the shin bone rests on it is the shape of a blunt cow's horn. The thigh bone is the shape of a badly-pared handle for an axe or hatchet. The place where it fits into the hip bone is the shape of a play ball. The place in the hip bone where it is set is the shape of a big *punnāga* fruit with the end cut off.

The two hip bones, when fastened together, are the shape of the ring fastening of a smith's hammer. The buttock bone on the end [of them] is the shape of an inverted snake's hood. It is perforated in seven or eight places. The spine bones are internally the shape of lead-sheet pipes put one on top of the other; externally they are the shape of a string of beads. They have two or three rows of projections next to each other like the teeth of a saw.

Of the twenty-four rib bones, the incomplete ones are the shape of incomplete sabres, and the complete ones are the shape of complete sabres; all together they are like the outspread wings of a white cock. The fourteen breast bones are the shape of an old chariot frame. The heart bone (sternum) is the shape of the bowl of a spoon. The collar bones are the shape of small metal knife handles. The shoulder blade bones are the shape of a Sinhalese hoe worn down on one side.

The upper-arm bones are the shape of looking glass handles. The forearm bones are the shape of a twin palm's trunks. The wrist bones are the shape of lead-sheet pipes stuck together. The bones of the back of the hand are the shape of a bundle of bruised yarns. As to the fingers, the bones of the base sections are the shape of small drums; those of the middle sections are the shape of immature jackfruit seeds; those of the end sections are the shape of *kataka* seeds.

The seven neck bones are the shape of rings of bamboo stem threaded one after the other on a stick. The lower jawbone is the shape of a smith's iron hammer ring-fastening. The upper one is the shape of a knife for scraping [the rind off sugarcane]. The bones of the eye sockets and nostril sockets are the shape of young Palmyra seeds with the kernels removed. The frontal bone is the shape of an inverted bowl made of a shell. The bones of the ear-holes are the shape of barbers' razor boxes.

The bone in the place where a cloth is tied [round the head] above the frontal bone and the ear holes is the shape of a piece of curled-up toffee flake. The occipital bone is the shape of a lopsided coconut with a hole cut in the end. The sincipital bones are the shape of a dish made of an old gourd held together with stitches.

As to *direction*, they lie in both directions. As to *location*, they are to be found indiscriminately throughout the whole body. But in particular here, the head bones rest on the neck bones, the neck bones on the spine bones, the spine bones on the hip bones, the hip bones on the thigh bones, the thigh bones on the knee bones, the knee bones on the shin bones, the shin bones on the ankle bones, the ankle bones on the bones of the back of the foot. As to *delimitation*, they are bounded inside by the bone marrow, above by the flesh, at the ends and at the roots by each other.

Bone Marrow

This is the marrow inside the various bones. As to *colour*, it is white. As to *shape*, that inside each large bone is the shape of a large cane shoot moistened and inserted into a bamboo tube. That inside each small bone is the shape of a slender cane shoot moistened and inserted in a section of bamboo twig. As to *direction*, it lies in both directions. As to *location*, it is set inside the bones. As to *delimitation*, it is delimited by the inner surface of the bones.

Kidney

This is two pieces of flesh with a single ligature. As to *colour*, it is dull red, the colour of *pálibhaddaka* (coral tree) seeds. As to *shape*, it is the shape of a pair of child's play balls; or it is the shape of a pair of mango fruits attached to a single stalk. As to *direction*, it lies in the upper direction. As to *location*, it is to be found on either side of the heart flesh, being fastened by a stout sinew that starts out with one root from the base of the neck and divides into two after going a short way. As to *delimitation*, the kidney is bounded by what appertains to kidney.

Heart

This is the heart flesh. As to *colour*, it is the colour of the back of a red-lotus petal. As to *shape*, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a *kosátaki* (loofah gourd). In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of a *punnága* seed's bed where half a *pasata* measure of blood is kept, with which as their support the mind element and mind-consciousness element occur.

That in one of greedy temperament is red; that in one of hating temperament is black; that in one of deluded temperament is like water that meat has been washed in; that in one of speculative temperament is like lentil soup in colour; that in one of faithful temperament is the colour of [yellow] *kanikára* flowers; that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water, and it seems to shine.

As to *direction*, it lies in the upper direction. As to *location*, it is to be found in the middle between the two breasts, inside the body. As to *delimitation*, it is bounded by what appertains to heart.

Liver

This is a twin slab of flesh. As to *colour*, it is a brownish shade of red, the colour of the not-too-red backs of white water-lily petals. As to *shape*, with its single root and twin ends, it is the shape of a *koviḷāra* leaf. In sluggish people it is single and large; in those possessed of understanding there are two or three small ones. As to *direction*, it lies in the upper direction. As to *location*, it is to be found on the right side, inside from the two breasts. As to *delimitation*, it is bounded by what appertains to liver.

Midriff

This is the covering of the flesh, which is of two kinds, namely, the concealed and the unconcealed. As to *colour*, both kinds are white, the colour of *dukūla* (muslin) rags. As to *shape*, it is the shape of its location. As to *direction*, the concealed midriff lies in the upper direction, the other in both directions. As to *location*, the concealed midriff is to be found concealing the heart and kidney; the unconcealed is to be found covering the flesh under the inner skin throughout the whole body. As to *delimitation*, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to midriff.

Spleen

This is the flesh of the belly's "tongue." As to *colour*, it is blue, the colour of *nigguóḍi* flowers. As to *shape*, it is seven fingers in size, without attachments, and the shape of a black calf's tongue. As to *direction*, it lies in the upper direction. As to *location*, it is to be found near the upper side of the belly to the left of the heart. When it comes out through a wound a being's life is terminated. As to *delimitation*, it is bounded by what appertains to spleen.

Lungs

The flesh of the lungs is divided up into two or three pieces of flesh. As to *colour*, it is red, the colour of not very ripe *udumbara* fig fruits. As to *shape*, it is the shape of an unevenly cut thick slice of cake. Inside, it is insipid and lacks nutritive essence, like a lump of chewed straw, because it is affected by the heat of the kamma-born fire [element] that springs up when there is need of something to eat and drink. As to *direction*, it lies in the upper direction. As to *location*, it is to be found inside the body between the two breasts, hanging above the heart and liver and concealing them. As to *delimitation*, it is bounded by what appertains to lungs.

Bowel

This is the bowel tube; it is looped in twenty-one places, and in a man it is thirty-two hands long, and in a woman, twenty-eight hands. As to *colour*, it is white, the colour of lime [mixed] with sand. As to *shape*, it is the shape of a beheaded snake coiled up and put in a trough of blood. As to *direction*, it lies in the two directions. As to *location*, it is fastened above at the gullet and below to the excrement passage (rectum), so it is to be found inside the body between the limits of the gullet and the excrement passage. As to *delimitation*, it is bounded by what pertains to bowel.

Entrails (Mesentery)

This is the fastening in the places where the bowel is coiled. As to *colour*, it is white, the colour of *dakasitalika* (*white edible water lily*) roots. As to *shape*, it is the shape of those roots too. As to *direction*, it lies in the two directions. As to *location*, it is to be found inside the twenty-one coils of the bowel, like the strings to be found inside rope-rings for wiping the feet on, sewing them together, and it fastens the bowel's coils together so that they do not slip down in those working with hoes, axes, etc., as the marionette-

strings do the marionette's wooden [limbs] at the time of the marionette's being pulled along. As to *delimitation*, it is bounded by what appertains to entrails.

Gorge

This is what has been eaten, drunk, chewed and tasted, and is present in the stomach. As to *colour*, it is the colour of swallowed food. As to *shape*, it is the shape of rice loosely tied in a cloth strainer. As to *direction*, it is in the upper direction. As to *location*, it is in the stomach.

What is called the "stomach" is [a part of] the bowel-membrane, which is like the swelling [of air] produced in the middle of a length of wet cloth when it is being [twisted and] wrung out from the two ends. It is smooth outside. Inside, it is like a balloon of cloth soiled by wrapping up meat refuse; or it can be said to be like the inside of the skin of a rotten jack fruit. It is the place where worms dwell seething in tangles: the thirty-two families of worms, such as round worms, boil-producing worms, "palm-splinter" worms, needle-mouthed worms, tapeworms, thread worms, and the rest.

When there is no food and drink, etc., present, they leap up shrieking and pounce upon the heart's flesh; and when food and drink, etc., are swallowed, they wait with uplifted mouths and scramble to snatch the first two or three lumps swallowed. It is these worms' maternity home, privy, hospital and charnel ground. Just as when it has rained heavily in a time of drought and what has been carried by the water into the cesspit at the gate of an outcaste village—the various kinds of ordure such as urine, excrement, bits of hide and bones and sinews, as well as spittle, snot, blood, etc.—gets mixed up with the mud and water already collected there; and after two or three days the families of worms appear, and it ferments, warmed by the energy of the sun's heat, frothing and bubbling on the top, quite black in colour, and so utterly stinking and loathsome that one can scarcely go near it or look at it, much less smell or taste it, so too, [the stomach is where] the assortment of food, drink, etc., falls after being pounded up by the tongue and stuck together with spittle and saliva, losing at that moment its virtues of colour, smell, taste, etc., and taking on the appearance of weavers' paste and dogs' vomit, then to get soused in the bile and phlegm and wind that have collected there, where it ferments with the energy of the stomach-fire's heat, seethes with the families of worms, frothing and bubbling on the top, till it turns into utterly stinking nauseating muck, even to hear about which takes away any appetite for food, drink, etc., let alone to see it with the eye of understanding. And when the food, drink, etc., fall into it, they get divided into five parts: the worms eat one part, the stomach-fire bums up another part, another part becomes urine, another part becomes excrement, and one part is turned into nourishment and sustains the blood, flesh and so on.

As to *delimitation*, it is bounded by the stomach lining and by what appertains to gorge.

Dung

This is excrement. As to *colour*, it is mostly the colour of eaten food. As to *shape*, it is the shape of its location. As to *direction*, it is in the lower direction. As to *location*, it is to be found in the receptacle for digested food (rectum).

The receptacle for digested food is the lowest part at the end of the bowel, between the navel and the root of the spine. It measures eight finger breadths in height and resembles a bamboo tube. Just as when rain water falls on a higher level it runs down to fill a lower level and stays there, so too, the receptacle for digested food is where any food, drink, etc., that have fallen into the receptacle for undigested food, have been

continuously cooked and simmered by the stomach-fire, and have got as soft as though ground up on a stone, run down to through the cavities of the bowels, and it is pressed down there till it becomes impacted like brown clay pushed into a bamboo joint, and there it stays.

As to *delimitation*, it is bounded by the receptacle for digested food and by what appertains to dung.

Brain

This is the lumps of marrow to be found inside the skull. As to *colour*, it is white, the colour of the flesh of a toadstool; it can also be said that it is the colour of turned milk that has not yet become curd. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found inside the skull, like four lumps of dough put together to correspond with the [skull's] four sutured sections. As to *delimitation*, it is bounded by the skull's inner surface and by what appertains to brain.

Bile

There are two kinds of bile: local bile and free bile. Herein as to *colour*, the local bile is the colour of thick *madhuka* oil; the free bile is the colour of faded *ákuli* flowers. As to *shape*, both are the shape of their location. As to *direction*, the local bile belongs to the upper direction; the other belongs to both directions. As to *location*, the free bile spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin. When it is disturbed, the eyes become yellow and twitch, and there is shivering and itching of the body. The local bile is situated near the flesh of the liver between the heart and the lungs. It is to be found in the bile container (gall bladder), which is like a large *kosátaki* (loofah) gourd pip. When it is disturbed, beings go crazy and become demented, they throw off conscience and shame and do the undoable, speak the unspeakable, and think the unthinkable. As to *delimitation*, it is bounded by what appertains to bile.

Phlegm

The phlegm is inside the body and it measures a bowlful. As to *colour*, it is white, the colour of the juice of *nágabalá* leaves. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the stomach's surface. Just as duckweed and green scum on the surface of water divide when a stick or a potsherd is dropped into the water and then spread together again, so too, at the time of eating and drinking, etc., when the food, drink, etc., fall into the stomach, the phlegm divides and then spreads together again. And if it gets weak the stomach becomes utterly disgusting with a smell of ordure, like a ripe boil or a rotten hen's egg, and then the belching's and the mouth reek with a stench like rotting ordure rising from the stomach, so that the man has to be told, "Go away, your breath smells." But when it grows plentiful it holds the stench of ordure beneath the surface of the stomach, acting like the wooden lid of a privy. As to *delimitation*, it is bounded by what appertains to phlegm.

Pus

Pus is produced by decaying blood. As to *colour*, it is the colour of bleached leaves; but in a dead body it is the colour of stale thickened gruel. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, however, there is no fixed location for pus where it could be found stored up. Wherever blood stagnates and goes bad in some part of the body damaged by wounds with stumps and thorns, by burns

with fire, etc., or where boils, carbuncles, etc., appear, it can be found there. As to *delimitation*, it is bounded by what appertains to pus.

Blood

There are two kinds of blood: stored blood and mobile blood. Herein, as to *colour*, stored blood is the colour of cooked and thickened lac solution; mobile blood is the colour of clear lac solution. As to *shape*, both are the shape of their locations. As to *direction*, the stored blood belongs to the upper direction; the other belongs to both directions. As to *location*, except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin, the mobile blood permeates the whole of the clung-to (kammically-acquired) body by following the network of veins. The stored blood fills the lower part of the liver's site

To the extent of a bowlful, and by its splashing little by little over the heart, kidney and lungs, it keeps the kidney, heart, liver and lungs moist. For it is when it fails to moisten the kidney, heart, etc., that beings become thirsty. As to *delimitation*, it is bounded by what appertains to blood ...

Sweat

This is the water element that trickles from the pores of the body hairs, and so on. As to *colour*, it is the colour of clear sesame oil. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, there is no fixed location for sweat where it could always be found like blood. But if the body is heated by the heat of a fire, by the sun's heat, by a change of temperature, etc., then it trickles from all the pore openings of the head hairs and body hairs, as water does from a bunch of unevenly cut lily-bud stems and lotus stalks pulled up from the water. So its shape should also be understood to correspond to the pore-openings of the head hairs and body hairs. And the meditator who discerns sweat should only give his attention to it as it is to be found filling the pore-openings of the head hairs and body hairs. As to *delimitation*, it is bounded by what appertains to sweat.

Fat

This is a thick unguent. As to colour, it is the colour of sliced turmeric. As to shape, firstly in the body of a stout man it is the shape of turmeric-coloured *dukúla* (muslin) rags placed between the inner skin and the flesh. In the body of a lean man it is the shape of turmeric-coloured *dukúla* (muslin) rags placed in two or three thicknesses on the shank flesh, thigh flesh, back flesh near the spine, and belly-covering flesh. As to direction, it belongs to both directions. As to location, it permeates the whole of a stout man's body; it is to be found on a lean man's shank flesh, and so on. And though it was described as "unguent" above, still it is neither used as oil on the head nor as oil for the nose, etc., because of its utter disgustingness. As to delimitation, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to fat.

Tears

These are the water element that trickles from the eye. As to *colour*, they are the colour of clear sesame oil. As to *shape*, they are the shape of their location. As to *direction*, they belong to the upper direction. As to *location*, they are to be found in the eye sockets. But they are not stored in the eye sockets all the while as the bile is in the bile container. But when beings feel joy and laugh uproariously, or feel grief and weep and lament, or eat particular kinds of wrong food, or when their eyes are affected by smoke, dust, dirt, etc., then being originated by the joy, grief, wrong food, or temperature, they fill up the eye sockets or trickle out.

And the meditator who discerns tears should discern them only as they are to be found filling the eye sockets. As to *delimitation*, they are bounded by what appertains to tears.

Grease

This is a melted unguent. As to *colour*, it is the colour of coconut oil. Also it can be said to be the colour of oil sprinkled on gruel. As to *shape*, it is a film the shape of a drop of unguent spread out over still water at the time of bathing. As to *direction*, it belongs to both directions. As to *location*, it is to be found mostly on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and points of the shoulders. And it is not always to be found in the melted state in these locations, but when these parts get hot with the heat of a fire, the sun's heat, upset of temperature or upset of elements, then it spreads here and there in those places like the film from the drop of unguent on the still water at the time of bathing. As to *delimitation*, it is bounded by what appertains to grease.

Spittle

This is water element mixed with froth inside the mouth. As to *colour*, it is white, the colour of the froth. As to *shape*, it is the shape of its location, or it can be called "the shape of froth." As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the tongue after it has descended from the cheeks on both sides. And it is not always to be found stored there; but when beings see particular kinds of food, or remember them, or put something hot or bitter or sharp or salty or sour into their mouths, or when their hearts are faint, or nausea arises on some account, then spittle appears and runs down from the cheeks on both sides to settle on the tongue. It is thin at the tip of the tongue, and thick at the root of the tongue. It is capable, without getting used up, of wetting unhusked rice or husked rice or anything else chewable that is put into the mouth, like the water in a pit scooped out in a river sand bank. As to *delimitation*, it is bounded by what appertains to spittle.

Snot

This is impurity that trickles out from the brain. As to *colour*, it is the colour of a young Palmyra kernel. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found filling the nostril cavities. And it is not always to be found stored there; but rather, just as though a man tied up curd in a lotus leaf, which he then pricked with a thorn underneath, and whey oozed out and dripped, so too, when beings weep or suffer a disturbance of elements produced by wrong food or temperature, then the brain inside the head turns into stale phlegm, and it oozes out and comes down by an opening in the palate, and it fills the nostrils and stays there or trickles out. And the meditator who discerns snot should discern it only as it is to be found filling the nostril cavities. As to *delimitation*, it is bounded by what appertains to snot.

Oil of the Joints

This is the slimy ordure inside the joints in the body. As to *colour*, it is the colour of *kaóikára* gum. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, it is to be found inside the hundred and eighty joints, serving the function of lubricating the bones' joints. If it is weak, when a man gets up or sits down, moves forward or backward, bends or stretches, then his bones creak, and he goes about making a noise like the snapping of fingers, and when he has walked only one or two leagues' distance, his air element gets upset and his limbs pain him. But if a man has plenty of it, his bones do not creak when he gets up, sits down, etc., and even

when he has walked a long distance, his air element does not get upset and his limbs do not pain him. As to *delimitation*, it is bounded by what appertains to oil of the joints.

Urine

This is the urine solution. As to *colour*, it is the colour of bean brine. As to *shape*, it is the shape of water inside a water pot placed upside down. As to *direction*, it belongs to the lower direction. As to *location*, it is to be found inside the bladder. For the bladder sack is called the bladder. Just as when a porous pot with no mouth is put into a cesspool, then the solution from the cesspool gets into the porous pot with no mouth even though no way of entry is evident, so too, while the urinary secretion from the body enters the bladder its way of entry is not evident. Its way of exit, however, is evident. And when the bladder is full of urine, beings feel the need to make water. As to *delimitation*, it is delimited by the inside of the bladder and by what is similar to urine. This is the delimitation by the similar. But its delimitation by the dissimilar is like that for the head hairs.

The development of Absorption

When the meditator has defined the parts beginning with the head hairs in this way by colour, shape, direction, location and delimitation, and he gives his attention in the ways beginning with “following the order, not too quickly” to their repulsiveness in the five aspects of colour, shape, smell, habitat, and location, then at last he surmounts the concept. Then just as when a man with good sight is observing a garland of flowers of thirty-two colours knotted on a single string and all the flowers become evident to him simultaneously, so too, when the meditator observes this body thus, “There are in this body head hairs,” then all these things become evident to him, as it were, simultaneously. Hence it was said above in the explanation of skill in giving attention: “For when a beginner gives his attention to head hairs, his attention carries on till it arrives at the last part, that is, urine, and stops there”.

If he applies his attention externally as well when all the parts have become evident in this way, then human beings, animals, etc., as they go about are divested of their aspect of beings and appear as just assemblages of parts. And when drink, food, etc., is being swallowed by them, it appears as though it were being put in among the assemblage of parts.

Then, as he gives his attention to them again and again as “Repulsive, repulsive,” employing the process of “successive leaving,” etc., eventually absorption arises in him. Herein, the appearance of the head hairs, etc., as to colour, shape, direction, location, and delimitation is the learning sign; their appearance as repulsive in all aspects is the counterpart sign. As he cultivates and develops that counterpart sign, absorption arises in him, but only of the first *jhána*, in the same way as described under foulness as a meditation subject. And it arises singly in one to whom only one part has become evident, or who has reached absorption in one part and makes no further effort about another.

And the bhikkhu who is devoted to this mindfulness occupied with the body “is a conqueror of boredom and delight, and boredom does not conquer him; he dwells transcending boredom as it arises. He is a conqueror of fear and dread, and fear and dread do not conquer him; he dwells transcending fear and dread as they arise. He is one who bears cold and heat ... who endures ... arisen bodily feelings that are ... menacing to life” (M III 97); he becomes an obtainer of the four *jhānas* based on the

colour aspect of the head hairs, etc.; and he comes to penetrate the six kinds of direct-knowledge.

MINDFULNESS OF BREATHING

Now comes the description of the development of mindfulness of breathing as a meditation subject. It has been recommended by the Blessed One thus: “And, bhikkhus, this concentration through mindfulness of breathing, when developed and practiced much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise”.

“Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, [267] ever mindful he breathes in, mindful he breathes out.

“(i) Breathing in long, he knows: ‘I breathe in long;’ or breathing out long, he knows: ‘I breathe out long.’

(ii) Breathing in short, he knows: ‘I breathe in short;’ or breathing out short, he knows: ‘I breathe out short.’

(iii) He trains thus: ‘I shall breathe in experiencing the whole body;’ he trains thus: ‘I shall breathe out experiencing the whole body.’

(iv) He trains thus: ‘I shall breathe in tranquilizing the bodily formation;’ he trains thus: ‘I shall breathe out tranquilizing the bodily formation.’

(v) He trains thus: ‘I shall breathe in experiencing happiness;’ he trains thus: ‘I shall breathe out experiencing happiness.’

(vi) He trains thus: ‘I shall breathe in experiencing bliss;’ he trains thus: ‘I shall breathe out experiencing bliss.’

(vii) He trains thus: ‘I shall breathe in experiencing the mental formation;’ he trains thus: ‘I shall breathe out experiencing the mental formation.’

(viii) He trains thus: ‘I shall breathe in tranquilizing the mental formation;’ he trains thus: ‘I shall breathe out tranquilizing the mental formation.’

“(ix) He trains thus: ‘I shall breathe in experiencing the [manner of] consciousness;’ he trains thus: ‘I shall breathe out experiencing the [manner of] consciousness.’

(x) He trains thus: ‘I shall breathe in gladdening the [manner of] consciousness;’ he trains thus: ‘I shall breathe out gladdening the [manner of] consciousness.’

(xi) He trains thus: ‘I shall breathe in concentrating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out concentrating the [manner of] consciousness.’

(xii) He trains thus: ‘I shall breathe in liberating the [manner of] consciousness;’ he trains thus: ‘I shall breathe out liberating the [manner of] consciousness.’

(xiii) He trains thus: ‘I shall breathe in contemplating impermanence;’ he trains thus: ‘I shall breathe out contemplating impermanence.’

(xiv) He trains thus: ‘I shall breathe in contemplating fading away;’ he trains thus: ‘I shall breathe out contemplating fading away.’

(xv) He trains thus: ‘I shall breathe in contemplating cessation;’ he trains thus: ‘I shall breathe out contemplating cessation.’

(xvi) He trains thus: ‘I shall breathe in contemplating relinquishment;’ he trains thus: ‘I shall breathe out contemplating relinquishment.’

Method of Development

The first tetrad is set forth as a meditation subject for a beginner; but the other three tetrads are [respectively] set forth as the contemplations of feeling, of [the manner of] consciousness, and of mental objects, for one who has already attained jhāna in this tetrad.

So if a clansman who is a beginner wants to develop this meditation subject, and through insight based on the fourth jhāna produced in breathing, to reach Arahantship together with the discriminations, he should first do all the work connected with the purification of virtue, etc., in the way already described, after which he should learn the meditation subject in five stages from a teacher of the kind already described.

Here are the five stages: learning, questioning, establishing, absorption, characteristic. Herein, *learning* is learning the meditation subject. *Questioning* is questioning about the meditation subject. *Establishing* is establishing the meditation subject. *Absorption* is the absorption of the meditation subject. *Characteristic* is the characteristic of the meditation subject; what is meant is that it is the ascertaining of the meditation subject’s individual essence thus: “This meditation subject has such a characteristic.”

Learning the meditation subject in the five stages in this way, he neither tires himself nor worries the teacher. So in giving this meditation subject consisting in mindfulness of breathing attention, he can live either with the teacher or elsewhere in an abode of the kind already described, learning the meditation subject in the five stages thus, getting a little expounded at a time and taking a long time over reciting it. He should sever the minor impediments. After finishing the work connected with the meal and getting rid of any dizziness due to the meal, he should seat himself comfortably. Then, making sure he is not confused about even a single word of what he has learned from the teacher, he should cheer his mind by recollecting the special qualities of the Three Jewels.

Here are the stages in giving attention to it;

(1) Counting

This clansman who is a beginner should first give attention to this meditation subject by counting. And when counting, he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. By going beyond ten his thoughts take the number [rather than the breaths] for their support. By making a break in the series he wonders if the meditation subject has reached completion or not.

(2) Connection

Having given attention to it in this way by counting, he should now do so by *connection*. *Connection* is the uninterrupted following of the in-breaths and out-breaths with mindfulness after counting has been given up. And that is not by following after the beginning, the middle and the end

(3) Touching,

(4) Fixing,

So when he gives his attention to it by connection, he should do so not by the beginning, middle and end, but rather by *touching* and by *fixing*.

There is no attention to be given to it by touching separate from fixing as there is by counting separate from connection.

(5) Observing,

(6) Turning away,

(7) Purification, and

(8) Looking back on these.

However, when a bhikkhu has achieved the fourfold and fivefold jhāna and wants to reach purity by developing the meditation subject through *observing* and through *turning away*, he should make that jhāna familiar by attaining mastery in it in the five ways, and then embark upon insight by defining mentality-materiality. How?

On emerging from the attainment, he sees that the in-breaths and out-breaths have the physical body and the mind as their origin; and that just as, when a blacksmith's bellows are being blown, the wind moves owing to the bag and to the man's appropriate effort, so too, in-breaths and out-breaths are due to the body and the mind. Next, he defines the in-breaths and out-breaths and the body as "materiality," and the consciousness and the states associated with the consciousness as "the immaterial [mind]." This is in brief; but the details will be explained later in the defining of mentality-materiality.

Having defined mentality-materiality in this way, he seeks its condition. With search he finds it, and so overcomes his doubts about the way of mentality materiality's occurrence in the three divisions of time

This mindfulness of breathing with its sixteen bases thus is of great fruit, of great benefit.

Its great beneficial-ness should be understood here as peacefulness both because of the words, "And, bhikkhus, this concentration through mindfulness of breathing, when developed and much practiced, is both peaceful and sublime" (S V 321), etc., and because of its ability to cut off applied thoughts; for it is because it is peaceful, sublime, and an unadulterated blissful abiding that it cuts off the mind's running hither and thither with applied thoughts obstructive to concentration, and keeps the mind only on the breaths as object. Hence it is said: "Mindfulness of breathing should be developed in order to cut off applied thoughts" (A IV 353).

Also its great beneficialness should be understood as the root condition for the perfecting of clear vision and deliverance; for this has been said by the Blessed One: "Bhikkhus, mindfulness of breathing, when developed and much practiced, perfects the four foundations of mindfulness. The four foundations of mindfulness, when developed and

much practiced, perfect the seven enlightenment factors. The seven enlightenment factors, when developed and much practiced, perfect clear vision and deliverance”.

Again its great beneficial-ness should be understood to reside in the fact that it causes the final in-breaths and out-breaths to be known; for this is said by the Blessed One: “Ráhula, when mindfulness of breathing is thus developed, thus practiced much, the final in-breaths and out-breaths, too, are known as they cease, not unknown” (M I 425f.).

Herein, there are three kinds of [breaths that are] final because of cessation, that is to say, final in becoming, final in jhána, and final in death. For, among the various kinds of becoming (existence), in-breaths and out-breaths occur in the sensual-sphere becoming, not in the fine-material and immaterial kinds of becoming. That is why there are final ones in becoming. In the jhánas they occur in the first three but not in the fourth. That is why there are final ones in jhána.

Those that arise along with the sixteenth consciousness preceding the death consciousness cease together with the death consciousness. They are called “final in death.” It is these last that are meant here by “final.”

When a bhikkhu has devoted himself to this meditation subject, it seems, if he adverts, at the moment of arising of the sixteenth consciousness before the death consciousness, to their arising, then their arising is evident to him; if he adverts to their presence, then their presence is evident to him; if he adverts to their dissolution, then their dissolution is evident to him; and it is so because he has thoroughly discerned in-breaths and out-breaths as object.

When a bhikkhu has attained Arahantship by developing some other meditation subject than this one, he may be able to define his life term or not. But when he has reached Arahantship by developing this mindfulness of breathing with its sixteen bases, he can always define his life term. He knows, “My vital formations will continue now for so long and no more.” Automatically he performs all the functions of attending to the body, dressing and robing, etc.

RECOLLECTION OF PEACE

One who wants to develop the recollection of peace mentioned next to mindfulness of breathing should go into solitary retreat and recollect the special qualities of Nibbána, in other words, the stilling of all suffering, as follows:

“Bhikkhus, in so far as there are dhammas, whether formed or unformed, fading away is pronounced the best of them, that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance, the termination of the round, the destruction of craving, fading away, cessation, Nibbána”.

Herein in *so far as* means as many as. *Dhammas* [means] individual essences. *Whether formed or unformed*: whether made by conditions going together, coming together, or not so made. *Fading away is pronounced the best of them*: of these formed and unformed dhammas, fading away is pronounced the best, is called the foremost, the highest.

Herein *fading away* is not mere absence of greed, but rather it is that unformed dhamma which, while given the names “disillusionment of vanity,” etc., in the clause, “that is to say, the disillusionment of vanity, Nibbána,” is treated basically as *fading away*. It is called *disillusionment of vanity* because on coming to it all kinds of vanity (intoxication), such as the vanity of conceit, and vanity of manhood, are disillusioned, undone, done away with. And it is called *elimination of thirst* because on coming to it all thirst for sense desires is eliminated and quenched. But it is called *abolition of reliance* because on coming to its reliance on the five cords of sense desire is abolished. It is called *termination of the round* because on coming to it the round of the three planes [of existence] is terminated. It is called *destruction of craving* because on coming to it craving is it has gone away from (*nikkhanta*), has escaped from (*nissapa*), is dissociated from craving, which has acquired in common usage the name “fastening” (*vána*) because, by ensuring successive becoming, craving serves as a joining together, a binding together, a lacing together, of the four kinds of generation, five destinies, seven stations of consciousness and nine abodes of beings.

This is how peace, in other words, Nibbána, should be recollected according to its special qualities beginning with disillusionment of vanity. But it should also be recollected according to the other special qualities of peace stated by the Blessed One in the suttas beginning with: “Bhikkhus, I shall teach you the unformed ... the truth ... the other shore ... the hard-to-see ... the undecaying ... the lasting ... the undiversified ... the deathless ... the auspicious ... the safe ... the marvellous ... the intact ... the unafflicted ... the purity ... the island ... the shelter” (S IV 360–72).

As he recollects peace in its special qualities of disillusionment of vanity, etc., in this way, then: “On that occasion his mind is not obsessed by greed or obsessed by hate or obsessed by delusion; his mind has rectitude on that occasion, being inspired by peace”. So when he has suppressed the hindrances in the way already described under the recollection of the Enlightened One, etc., the jhána factors arise in a single moment. But owing to the profundity of the special qualities of peace, or owing to his being occupied in recollecting special qualities of various kinds, the jhána is only access and does not reach absorption. And that jhána itself is known as “recollection of peace” too because it arises by means of the special qualities of peace.

And as in the case of the six recollections, this also comes to success only in a noble disciple. Still, though this is so, it can nevertheless also be brought to mind by an

ordinary person who values peace. For even by hearsay the mind has confidence in peace.

A bhikkhu who is devoted to this recollection of peace sleeps in bliss and wakes in bliss, his faculties are peaceful, his mind is peaceful, he has conscience and shame, he is confident, he is resolved [to attain] the superior [state], he is respected and honoured by his fellows in the life of purity. And even if he penetrates no higher, he is at least headed for a happy destiny.

THE IMMATERIAL STATES

THE BASE CONSISTING OF BOUNDLESS SPACE

Now as one who wants firstly to develop the base consisting of boundless space sees in gross physical matter danger through the wielding of sticks, etc., because of the words: “It is in virtue of matter that wielding of sticks, wielding of knives, quarrels, brawls and disputes takes place; but that does not exist at all in the immaterial state,’ and in this expectation he enters upon the way to dispassion for only material things, for the fading and cessation of only those” (M I 410); and he sees danger in it too through the thousand afflictions beginning with eye disease. So, in order to surmount that, he enters upon the fourth jhāna in any one of the nine kasina beginning with the earth kasina and omitting the limited-space kasina.

Now, although he has already surmounted gross physical matter by means of the fourth jhāna of the fine-material sphere, nevertheless he still wants also to surmount the kasina materiality since it is the counterpart of the former. How does he do this?

When he has thus become disgusted with (dispassionate towards) the kasina materiality, the object of the fourth jhāna, and wants to get away from it, he achieves mastery in the five ways. Then on emerging from the now familiar fourth jhāna of the fine-material sphere, he sees the danger in that jhāna in this way: “This makes its object the materiality with which I have become disgusted,” and “It has joy as its near enemy,” and “It is grosser than the peaceful liberations.” There is, however, no [comparative] grossness of factors here [as in the case of the four fine-material jhānas]; for the immaterial states have the same two factors as this fine-material [jhāna].

When he has seen the danger in that [fine-material fourth jhāna] jhāna in this way and has ended his attachment to it, he gives his attention to the base consisting of boundless space as peaceful. Then, when he has spread out the kasina to the limit of the world-sphere, or as far as he likes, he removes the kasina [materiality] by giving his attention to the space touched by it, [regarding that] as “space” or “boundless space.”

When he is removing it, he neither folds it up like a mat nor withdraws it like a cake from a tin. It is simply that he does not advert to it or give attention to it or review it; it is when he neither adverts to it nor gives attention to it nor reviews it, but gives his attention exclusively to the space touched by it, [regarding that] as “space, space,” that he is said to “remove the kasina.”

And when the kasina is being removed, it does not roll up or roll away. It is simply that it is called “removed” on account of his non-attention to it, his attention being given to “space, space.” This is conceptualized as the mere space left by the removal of the kasina [materiality]. Whether it is called “space left by the removal of the kasina” or “space touched by the kasina” or “space secluded from the kasina,” it is all the same.

He adverts again and again to the sign of the space left by the removal of the kasina as “space, space,” and strikes at it with thought and applied thought. As he adverts to it again and again and strikes at it with thought and applied thought, the hindrances are suppressed, mindfulness is established and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practices it.

As he again and again adverts to it and gives attention to it in this way, consciousness belonging to the base consisting of boundless space arises in-absorption with the space [as its object], as the consciousness belonging to the fine-material sphere did in the case of the earth kasina, and so on. And here too in the prior stage there are either three or four sensual-sphere impulsions associated with equanimous feeling, while the fourth or the fifth is of the immaterial sphere. The rest is the same as in the case of the earth kasina.

There is, however, this difference. When the immaterial-sphere consciousness has arisen in this way, the bhikkhu, who has been formerly looking at the kasina disk with the jhāna eye finds himself looking at only space after that sign has been abruptly removed by the attention given in the preliminary work thus “space, space.” He is like a man who has plugged an opening in a [covered] vehicle, a sack or a pot² with a piece of blue rag or with a piece of rag of some such colour as yellow, red or white and is looking at that, and then when the rag is removed by the force of the wind or by some other agency, he finds himself looking at space.

Unbounded space: here it is called “unbounded” (*ananta*, lit. endless) because neither its end as its arising nor its end as its fall are made known.⁷ It is the space left by the removal of the kasina that is called “space.” And here unboundedness (endlessness) should be understood as [referring to] the attention also, which is why it is said in the Vibhāḍga: “He places, settles his consciousness in that space, he pervades unboundedly (*anantaī*), hence ‘unbounded (*ananto*) space’ is said” (Vibh 262).

He enters upon and dwells in the base consisting of boundless space: it has no bound (*anta*), and thus it is unbounded (*ananta*). What is spatially unbounded (*ākāsaī anantaī*) is unbounded space (*ākāsānantaī*). Unbounded space is the same as boundless space (*ākāsānañcaī*—lit. space-boundlessness). That “boundless space” is a “base” (*āyatana*) in the sense of habitat for the jhāna whose nature it is to be associated with it, as the “deities’ base” is for deities, thus it is the “base consisting of boundless space” (*ākāsānañcāyatana*). *He enters and dwells in:* having reached that base consisting of boundless space, having caused it to be produced, he dwells (*viharati*) with an abiding (*vihāra*) consisting in postures that are in conformity with it.

THE BASE CONSISTING OF BOUNDLESS CONSCIOUSNESS

When he wants to develop the base consisting of boundless consciousness, he must first achieve mastery in the five ways in the attainment of the base consisting of boundless space. Then he should see the danger in the base consisting of boundless space in this way: “This attainment has fine-material jhāna as its near enemy, and it is not as peaceful as the base consisting of boundless consciousness.” So having ended his attachment to that, he should give his attention to the base consisting of boundless consciousness as peaceful, adverting again and again as “consciousness, consciousness” to the consciousness that occurred pervading that space [as its object]. He should give it attention, review it, and strike at it with applied and sustained thought; but he should not give attention [simply] in this way “boundless, boundless.”

As he directs his mind again and again on to that sign in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practices it. As he does so, consciousness belonging to the base consisting of boundless consciousness arises in absorption with the [past] consciousness that pervaded the space [as its object], just as that belonging to the base consisting of boundless space did with the space [as its object]. But the method of explaining the process of absorption should be understood in the way already described.

Unbounded consciousness: What is meant is that he gives his attention thus “unbounded consciousness” to that same consciousness that occurred in pervading [as its object the space] as “unbounded space.” Or “unbounded” refers to the attention. For when he gives attention without reserve to the consciousness that had the space as its object, then the attention he gives to it is “unbounded.”

He enters upon and dwells in the base consisting of boundless consciousness: it has no bound (*anta*, lit. end), thus it is unbounded (*ananta*). What is unbounded is boundless (*ānañca* lit. unboundedness), and unbounded consciousness is called “boundless consciousness,” that is “*viññāóañcaī*” [in the contracted form] instead of “*viññāóaánañcaī*” [which is the full number of syllables]. This is an idiomatic form. That boundless consciousness (*viññāóañca*) is the base (*āyatana*) in the sense of foundation for the jhāna whose nature it is to be associated with it, as the “deities’ base” is for deities, thus it is the “base consisting of boundless consciousness” (*viññāóañcāyatana*). The rest is the same as before.

THE BASE CONSISTING OF NOTHINGNESS

When he wants to develop the base consisting of nothingness, he must first achieve mastery in the five ways in the attainment in the base consisting of boundless consciousness. Then he should see the danger in the base consisting of boundless consciousness in this way: “This attainment has the base consisting of boundless space as its near enemy, and it is not as peaceful as the base consisting of nothingness.” So having ended his attachment to that, he should give his attention to the base consisting of nothingness as peaceful. He should give attention to the [present] non-existence, voidness, secluded aspect, of that same [past] consciousness belonging to the base consisting of boundless space, which became the object of [the consciousness belonging to] the base consisting of boundless consciousness. How does he do this?

Without giving [further] attention to that consciousness, he should [now] advert again and again in this way, “there is not, there is not,” or “void, void,” or “secluded, secluded,” and give his attention to it, review it, and strike at it with thought and applied thought.

As he directs his mind on to that sign thus, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practices it. As he does so, consciousness belonging to the base consisting of nothingness arises in absorption, making its object the void, secluded, non-existent state of that same [past] exalted consciousness that occurred in pervading the space, just as the [consciousness belonging to the] base consisting of boundless consciousness did the [then past] exalted consciousness that had pervaded the space. And here too the method of explaining the absorption should be understood in the way already described.

And at this point it is said: “By completely surmounting the base consisting of boundless consciousness, [aware that] ‘There is nothing,’ he enters upon and dwells in the base consisting of nothingness” (Vibh 245).

Herein, *completely* is as already explained. By ... *surmounting the base consisting of boundless consciousness*: here too the jhāna is called the “base consisting of boundless consciousness” in the way already stated, and its object is so-called too. For the object too is “boundless consciousness” (*viññāóañca*) in the way already stated, and then, because it is the object of the second immaterial jhāna, it is its “base” in the sense of habitat, as the “deities’ base” is for deities, thus it is the “base consisting of boundless consciousness.” Likewise it is “boundless consciousness,” and then because it is the cause of the jhāna’s being of that species, it is its “base” in the sense of locality of the species, as Kambojá is the “base” of horses, thus it is the “base consisting of boundless consciousness” in this way also. So it should be understood that the words, “By surmounting the base consisting of boundless consciousness” include both [the jhāna and its object] together, since this base consisting of nothingness is to be entered upon and dwelt in precisely by surmounting, by causing the non-occurrence of, by not giving attention to, both jhāna and its object.

There is nothing (natthi kiñci): what is meant is that he gives his attention thus, “there is not, there is not,” or “void, void,” or “secluded, secluded.” It is said in the Vibhāga: “‘There is nothing’: he makes that same consciousness non-existent, makes it absent, makes it disappear, sees that ‘there is nothing’, hence ‘there is nothing’ is said”, which is expressed in a way that resembles comprehension [by insight] of liability to destruction, nevertheless the meaning should be understood in the way described above. For the

words “He makes that same consciousness non-existent, makes it absent, makes it disappear” are said of one who does not advert to it or gives attention to it or review it, and only gives attention to its non-existence, its voidness, its secludedness; they are not meant in the other way.

He enters upon and dwells in the base consisting of nothingness: it has no owning (*kiñcana*), this it is non-owning (*akiñcana*); what is meant is that it has not even the mere act of its dissolution remaining. The state (essence) of non-owning is nothingness (*ákiñcañña*). This is a term for the disappearance of the consciousness belonging to the base consisting of boundless space. That nothingness is the “base” in the sense of foundation for that jhána, as the “deities’ base” is for deities, thus it is the “base consisting of nothingness.”

THE BASE CONSISTING OF NEITHER PERCEPTION NOR NON-PERCEPTION

When, however, he wants to develop the base consisting of neither perception nor non-perception, he must first achieve mastery in the five ways in the attainment of the base consisting of nothingness. Then he should see the danger in the base consisting of nothingness and the advantage in what is superior to it in this way: “This attainment has the base consisting of boundless consciousness as its near enemy, and it is not as peaceful as the base consisting of neither perception nor non-perception,” or in this way: “Perception is a boil, perception is a dart ... this is peaceful, this is sublime, that is to say, neither perception nor non-perception” (M II 231). So having ended his attachment to the base consisting of nothingness, he should give attention to the base consisting of neither perception nor non-perception as peaceful. He should advert again and again to that attainment of the base consisting of nothingness that has occurred making non-existence its object, adverting to it as “peaceful, peaceful,” and he should give his attention to it, review it and strike at it with thought and applied thought.

As he directs his mind again and again on to that sign in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practices it. As he does so, consciousness belonging to the base consisting of neither perception nor non-perception arises in absorption making its object the four [mental] aggregates that constitute the attainment of the base consisting of nothingness, just as the [consciousness belonging to the] base consisting of nothingness did the disappearance of the [previous] consciousness. And here too the method of explaining the absorption should be understood in the way already described.

And at this point it is said: “By completely surmounting the base consisting of nothingness he enters upon and dwells in the base consisting of neither perception nor non-perception”

Herein, *completely* is already explained. *By surmounting the base consisting of nothingness*: here too the jhāna is called the “base consisting of nothingness” in the way already stated, and its object is so called too. For the object too is “nothingness” (*ākiñcañña*) in the way already stated, and then because it is the object of the third immaterial jhāna, it is its “base” in the sense of habitat, as the “deities’ base” is for deities, thus it is the “base consisting of nothingness.” Likewise: it is “nothingness,” and then, because it is the cause of the jhāna’s being of that species, it is its “base” in the sense of locality of the species, as Kambojā is the “base” of horses, thus it is the “base consisting of nothingness” in this way also. So it should be understood that the words, “By surmounting the base consisting of nothingness” include both [the jhāna and its object] together, since the base consisting of neither perception nor non-perception is to be entered upon and dwelt in precisely by surmounting, by causing the non-occurrence of, by not giving attention to, both the jhāna and its object.

Base consisting of neither perception nor non-perception: then there is he who so practices that there is in him the perception on account of the presence of which this [attainment] is called the “the base consisting of neither perception nor non-perception,” and in the Vibhaḍḍa, in order to point out that [person], firstly one specified as “neither percipient nor non-percipient,” it is said, “gives attention to that same base consisting of nothingness as peaceful, he develops the attainment with residual formations, hence ‘neither percipient nor non-percipient’ is said” (Vibh 263).

Herein, *he gives attention as peaceful*, means that he gives attention to it as “peaceful” because of the peacefulness of the object thus: “How peaceful this attainment is; for it can make even non-existence its object and still subsist!” If he brings it to mind as “peaceful” then how does there come to be surmounting? Because there is no actual desire to attain it. For although he gives attention to it as “peaceful,” yet there is no concern in him or reaction or attention such as “I shall advert to this” or “I shall attain this” or “I shall resolve upon [the duration of] this.” Why not? Because the base consisting of neither perception nor non-perception is more peaceful and better than the base consisting of nothingness.

Suppose a king is proceeding along a city street with the great pomp of royalty, splendidly mounted on the back of an elephant, and he sees craftsmen wearing one cloth tightly as a loin-cloth and another tied round their heads, working at the various crafts such as ivory carving, etc., their limbs covered with ivory dust, etc.; now while he is pleased with their skill, thinking, “How skilled these craft-masters are, and what crafts they practice!” he does not, however, think, “Oh that I might abandon royalty and become a craftsman like that!” Why not? Because of the great benefits in the majesty of kings; he leaves the craftsmen behind and proceeds on his way. So too, though this [meditator] gives attention to that attainment as “peaceful,” yet there is no concern in him or reaction or attention such as “I shall advert to this attainment” or “I shall attain this” or “I shall resolve upon [the duration of] it” or “I shall emerge from it” or “I shall review it.”

As he gives attention to it as “peaceful” in the way already described, he reaches the ultra-subtle absorbed perception in virtue of which he is called “neither percipient nor non-percipient,” and it is said of him that “He develops the attainment with residual formations.”

The attainment with residual formations is the fourth immaterial attainment whose formations have reached a state of extreme subtlety.

Now, in order to show the meaning of the kind of perception that has been reached, on account of which [this jhāna] is called the “base consisting of neither perception nor non-perception,” it is said: “Base consisting of neither perception nor non-perception”: states of consciousness or its concomitants in one who has attained the base consisting of neither perception nor non-perception or in one who has been reborn there or in one who is abiding in bliss there in this present life” (Vibh 263). Of these, what is intended here is the states of consciousness and its concomitants in one who has attained.

The word meaning here is this: that jhāna with its associated states neither has perception nor has no perception because of the absence of gross perception and the presence of subtle perception, thus it is “neither perception nor nonperception” (*n’eva-saññá-násaññái*). It is “neither perception nor non-perception” and it is a “base” (*áyatana*) because it is included in the mind-base (*manáyatana*) and the mental-object base (*dhammáyatana*), thus it is the “base consisting of neither perception nor non-perception” (*nevasaññánásaññáyatana*).

Or alternatively: the perception here is neither perception, since it is incapable of performing the decisive function of perception, nor yet non-perception, since it is present in a subtle state as a residual formation, thus it is “neither perception nor non-perception.” It is “neither perception nor non-perception” and it is a “base” in the sense

of a foundation for the other states, thus it is the “base consisting of neither perception nor non-perception.” And here it is not only perception that is like this, but feeling as well is neither-feeling-nor-non-feeling, consciousness is neither-consciousness-nor non-consciousness, and contact is neither-contact-nor-non-contact, and the same description applies to the rest of the associated states; but it should be understood that this presentation is given in terms of perception.

There is in fact no bhikkhu capable of reaching dispassion by comprehension of aggregates connected with the base consisting of neither perception nor non-perception unless he has already done his interpreting with other aggregates

PERCEPTION OF REPULSIVENESS IN NUTRIMENT

The description of the development of the perception of repulsiveness in nutriment, which was listed as the “one perception”

That is of four kinds as: physical nutriment, nutriment consisting of contact, nutriment consisting of mental volition, and nutriment consisting of consciousness.

Physical nutriment (*kabaliòkàráhára*) nourishes (brings on) the materiality of the octad that has nutritive essence as eighth: 3 contact as nutriment nourishes (brings on) the three kinds of feeling; mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of becoming; consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.

But of these four kinds of nutriment it is only physical nutriment, classed as what is eaten, drunk, chewed, and tasted, that is intended here as “nutriment” in this sense. The perception arisen as the apprehension of the repulsive aspect in that nutriment is, “perception of repulsiveness in nutriment.”

One who wants to develop that perception of repulsiveness in nutriment should learn the meditation subject and see that he has no uncertainty about even a single word of what he has learnt. Then he should go into solitary retreat and review repulsiveness in ten aspects in the physical nutriment classified as what is eaten, drunk, chewed, and tasted, that is to say, as to going, seeking, using, secretion, receptacle, what is uncooked (undigested), what is cooked (digested), fruit, outflow, and smearing.

1. *as to going*: even when a man has gone forth in so mighty a dispensation, still after he has perhaps spent all night reciting the Enlightened One’s word or doing the ascetic’s work, after he has risen early to do the duties connected with the shrine terrace and the Enlightenment-tree terrace, to set out the water for drinking and washing, to sweep the grounds and to see to the needs of the body, after he has sat down on his seat and given attention to his meditation subject twenty or thirty times and got up again, then he must take his bowl and [outer] robe, he must leave behind the ascetics’ woods that are not crowded with people, offer the bliss of seclusion, possess shade and water, and are clean, cool, delightful places, he must disregard the Noble Ones’ delight in seclusion, and he must set out for the village in order to get nutriment, as a jackal for the charnel ground.

And as he goes thus, from the time when he steps down from his bed or chair he has to tread on a carpet covered with the dust of his feet, geckos’ droppings, and so on. Next he has to see the doorstep, which is more repulsive than the inside of the room since it is often fouled with the droppings of rats, bats, and so on. Next the lower terrace, which is more repulsive than the terrace above since it is all smeared with the droppings of owls, pigeons, and so on.

Next the grounds, which are more repulsive than the lower floor since they are defiled by old grass and leaves blown about by the wind, by sick novices’ urine, excrement, spittle and snot, and in the rainy season by water, mud, and so on. And he has to see the road to the monastery, which is more repulsive than the grounds.

In due course, after standing in the debating lodge¹¹ when he has finished paying homage at the Enlightenment Tree and the shrine, he sets out thinking, “Instead of looking at the shrine that is like a cluster of pearls, and the Enlightenment Tree that is as lovely as a bouquet of peacock’s tail feathers, and the abode that is as fair as a god’s palace, I must now turn my back on such a charming place and go abroad for the sake of food;” and on the way to the village, the view of a road of stumps and thorns and an uneven road broken up by the force of water awaits him.

Next, after he has put on his waist cloth as one who hides an abscess, and tied his waist band as one who ties a bandage on a wound, and robed himself in his upper robes as one who hides a skeleton, and taken out his bowl as one who takes out a pan for medicine, when he reaches the vicinity of the village gate, perhaps the sight of an elephant’s carcass, a horse’s carcass, a buffalo’s carcass, a human carcass, a snake’s carcass, or a dog’s carcass awaits him, and not only that, but he has to suffer his nose to be assailed by the smell of them. Next, as he stands in the village gateway, he must scan the village streets in order to avoid danger from savage elephants, horses, and so on. So this repulsive [experience] beginning with the carpet that has to be trodden on and ending with the various kinds of carcasses that have to be seen and smelled, [has to be undergone] for the sake of nutriment: “Oh, nutriment is indeed a repulsive thing!”

2. How *as to seeking?* When he has endured the repulsiveness of going in this way, and has gone into the village, and is clothed in his cloak of patches, he has to wander in the village streets from house to house like a beggar with a dish in his hand. And in the rainy season wherever he treads his feet sink into water and mire up to the flesh of the calves. He has to hold the bowl in one hand and his robe up with the other. In the hot season he has to go about with his body covered with the dirt, grass, and dust blown about by the wind. On reaching such and such a house door he has to see and even to tread in gutters and cesspools covered with blue-bottles and seething with all the species of worms, all mixed up with fish washings, meat washings, rice washings, spittle, snot, dogs’ and pigs’ excrement, and what not, from which flies come up and settle on his outer cloak of patches and on his bowl and on his head.

And when he enters a house, some give and some do not. And when they give, some give yesterday’s cooked rice and stale cakes and rancid jelly, sauce and so on. Some, not giving, say, “Please pass on, venerable sir,” others keep silent as if they did not see him. Some avert their faces. Others treat him with harsh words such as: “Go away, you bald-head.” When he has wandered for alms in the village in this way like a beggar, he has to depart from it.

So this [experience] beginning with the entry into the village and ending with the departure from it, which is repulsive owing to the water, mud, etc., that has to be trodden in and seen and endured, [has to be undergone] for the sake of nutriment: “Oh, nutriment is indeed a repulsive thing!” This is how repulsiveness should be reviewed as to seeking.

3. How *as to using?* After he has sought the nutriment in this way and is sitting at ease in a comfortable place outside the village, then so long as he has not dipped his hand into it he would be able to invite a respected bhikkhu or a decent

person, if he saw one, [to share it]; but as soon as he has dipped his hand into it out of desire to eat he would be ashamed to say, "Take some." And when he has dipped his hand in and is squeezing it up, the sweat trickling down his five fingers wets any dry crisp food there may be and makes it sodden.

And when it's good appearance has been spoiled by his squeezing it up, and it has been made into a ball and put into his mouth, then the lower teeth function as a mortar, the upper teeth as a pestle, and the tongue as a hand. It gets pounded there with the pestle of the teeth like a dog's dinner in a dog's trough, while he turns it over and over with his tongue; then the thin spittle at the tip of the tongue smears it, and the thick spittle behind the middle of the tongue smears it, and the filth from the teeth in the parts where a tooth-stick cannot reach smears it.

When thus mashed up and besmeared, this peculiar compound now destitute of the [original] colour and smell is reduced to a condition as utterly nauseating as a dog's vomit in a dog's trough. Yet, notwithstanding that it is like this, it can still be swallowed because it is no longer in range of the eye's focus. This is how repulsiveness should be reviewed as to using.

4. *How as to secretion?* Buddhas and Paccekabuddhas and Wheel-turning Monarchs have only one of the four secretions consisting of bile, phlegm, pus and blood, but those with weak merit have all four. So when [the food] has arrived at the stage of being eaten and it enters inside, then in one whose secretion of bile is in excess it becomes as utterly nauseating as if smeared with thick *madhuka* oil; in one whose secretion of phlegm in excess it is as if smeared with the juice of *nágabalá* leaves; in one whose secretion of pus is in excess it is as if smeared with rancid buttermilk; and in one whose secretion of blood is in excess it is as utterly nauseating as if smeared with dye. This is how repulsiveness should be reviewed as to secretion.
5. *How as to receptacle?* When it has gone inside the belly and is smeared with one of these secretions, then the receptacle it goes into is no gold dish or crystal or silver dish and so on. On the contrary, if it is swallowed by one ten years old, it finds itself in a place like a cesspit unwashed for ten years. If it is swallowed by one twenty years old, thirty, forty, fifty, sixty, seventy, eighty, ninety like a cesspit unwashed for a hundred years. This is how repulsiveness should be reviewed as to receptacle.
6. *How as to what is uncooked (undigested)?* After this nutriment has arrived at such a place for its receptacle, then for as long as it remains uncooked it stays in that same place just described, which is shrouded in absolute darkness, pervaded by draughts, tainted by various smells of ordure and utterly fetid and loathsome. And just as when a cloud out of season has rained during a drought and bits of grass and leaves and rushes and the carcasses of snakes, dogs and human beings that have collected in a pit at the gate of an outcaste village remain there warmed by the sun's heat until the pit becomes covered with froth and bubbles, so too, what has been swallowed that day and yesterday and the day before remains there together, and being smothered by the layer of phlegm and covered with froth and bubbles produced by digestion through being fermented by the heat of the bodily fires, it becomes quite loathsome. This is how repulsiveness should be reviewed as to what is uncooked.

7. How *as to what is cooked?* When it has been completely cooked there by the bodily fires, it does not turn into gold, silver, etc., as the ores¹⁶ of gold, silver, etc., do [through smelting]. Instead, giving off froth and bubbles, it turns into excrement and fills the receptacle for digested food, like brown clay squeezed with a smoothing trowel and packed into a tube, and it turns into urine and fills the bladder. This is how repulsiveness should be reviewed as to what is cooked.
8. How *as to fruit?* When it has been rightly cooked, it produces the various kinds of ordure consisting of head hairs, body hairs, nails, teeth, and the rest. When wrongly cooked it produces the hundred diseases beginning with itch, ring-worm, smallpox, leprosy, plague, consumption, coughs, flux, and so on. Such is its fruit. This is how repulsiveness should be reviewed as to fruit.
9. How *as to outflow?* On being swallowed, it enters by one door, after which it flows out by several doors in the way beginning, “Eye-dirt from the eye, ear-dirt from the ear” (Sn 197). And on being swallowed it is swallowed even in the company of large gatherings. But on flowing out, now converted into excrement, urine, etc., it is excreted only in solitude. On the first day one is delighted to eat it, elated and full of happiness and joy. On the second day one stops one’s nose to void it, with a wry face, disgusted and dismayed. And on the first day one swallows it lustfully, greedily, gluttonously, infatuatedly. But on the second day, after a single night has passed, one excretes it with distaste, ashamed, humiliated and disgusted.
10. How *as to smearing?* At the time of using it he smears his hands, lips, tongue and palate, and they become repulsive by being smeared with it. And even when washed, they have to be washed again and again in order to remove the smell. And, just as, when rice is being boiled, the husks, the red powder covering the grain, etc., rise up and smear the mouth, rim and lid of the cauldron, so too, when eaten it rises up during its cooking and simmering by the bodily fire that pervades the whole body, it turns into tartar, which smears the teeth, and it turns into spittle, phlegm, etc., which respectively smear the tongue, palate, etc.; and it turns into eye-dirt, ear-dirt, snot, urine, excrement, etc., which respectively smear the eyes, ears, nose and nether passages. And when these doors are smeared by it, they never become either clean or pleasing even though washed every day. And after one has washed a certain one of these, the hand has to be washed again. And after one has washed a certain one of these, the repulsiveness does not depart from it even after two or three washings with cow dung and clay and scented powder. This is how repulsiveness should be reviewed as to smearing.

As he reviews repulsiveness in this way in ten aspects and strikes at it with thought and applied thought, physical nutriment becomes evident to him in its repulsive aspect. He cultivates that sign¹⁸ again and again, develops and repeatedly practices it. As he does so, the hindrances are suppressed, and his mind is concentrated in access concentration, but without reaching absorption because of the profundity of physical nutriment as a state with an individual essence. But perception is evident here in the apprehension of the repulsive aspect, which is why this meditation subject goes by the name of “perception of repulsiveness in nutriment.”

When a bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavours. He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering, as one who

seeks to cross over the desert eats his own dead child's flesh (S II 98). Then his greed for the five cords of sense desire comes to be fully understood without difficulty by means of the full understanding of the physical nutriment. He fully understands the materiality aggregate by means of the full-understanding of the five cords of sense desire.

Development of mindfulness occupied with the body comes to perfection in him through the repulsiveness of "what is uncooked" and the rest. He has entered upon a way that is in conformity with the perception of foulness. And by keeping to this way, even if he does not experience the deathless goal in this life, he is at least bound for a happy destiny.