

## Dīgha Nikāya - The Long Discourses

### Expanding Decades (Dasuttara Sutta)

[272] 1.1. THUS HAVE I HEARD.<sup>1133</sup> Once the Lord was staying at Campā beside the Gaggarā lotus-pond, with a large company of some five hundred monks. Then the Venerable Sāriputta addressed the monks: ‘Friends, monks!’ ‘Friend!’ replied the monks. And the Venerable Sāriputta said:

‘In growing groups from one to ten I’ll teach  
Dhamma for the gaining of Nibbāna,  
That you may make an end of suffering,  
And be free from all the ties that bind.

1.2. ‘There is friends, (1) one thing that greatly helps (bahukāro), (2) one thing to be developed (bhāvetabbo), (3) one thing to be thoroughly known (pariññeyyo), (4) one thing to be abandoned (pahātabbo), (5) one thing that conduces to diminution <sup>1134</sup> (hāna-bhāgiyo), (6) one thing that conduces to distinction (visesa-bhāgiyo), (7) one thing hard to penetrate (duppativijjho), (8) one thing to be made to arise (uppādetabbo), (9) one thing to be thoroughly learnt (abhiññeyyo), and (10) one thing to be realised (sacchikātabbo).

(1) ‘Which one thing greatly helps? Tirelessness in wholesome states (appamādo kusalesu dhammesu).

(2) ‘Which one thing is to be developed? Mindfulness with regard to the body, accompanied by pleasure (kāya-gata sati sāta-sahagatā).

(3) ‘Which one thing is to be thoroughly known? Contact as a condition of the corruptions and of grasping<sup>1135</sup> (phasso sāsavo upādāniyo). [273]

(4) ‘Which one thing is to be abandoned? Ego-conceit (asmimāna) .<sup>1136</sup>

(5) ‘Which one thing conduces to diminution? Unwise attention (ayoniso manasikāro).

(6) ‘Which one thing conduces to distinction? Wise attention (yoniso manasikāro).

(7) ‘Which one thing is hard to penetrate? Uninterrupted mental concentration 1137 (ānantariko ceto-samādhī).

(8) ‘Which one thing is to be made to arise? Unshakeable knowledge (akuppaṃ ñāṇaṃ).

(9) ‘Which one thing is to be thoroughly learnt? All beings are maintained by nutriment (as Sutta 33, verse 1.8 (1)).

(10) ‘Which one thing is to be realised? Unshakeable deliverance of mind (akuppā ceto-vimutti).

‘That makes ten things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

1.3. ‘Two things greatly help, two things are to be developed ...((1) — (10) as above).

(1) ‘Which two things greatly help? Mindfulness and clear awareness (as Sutta 33, verse 1.9 (18)).

(2) ‘Which two things are to be developed? Calm and insight (as Sutta 33, verse 1.9 (23)).

(3) ‘Which two things are to be thoroughly known? Mind and body (as Sutta 33, verse 1.9 (1)). [274]

(4) ‘Which two things are to be abandoned? Ignorance and craving for existence (as Sutta 33, verse 1.9 (2)).

(5) ‘Which two things conduce to diminution? Roughness and friendship with evil (as Sutta 33, verse 1.9 (6)).

(6) ‘Which two things conduce to distinction? Gentleness and friendship with good (as Sutta 33, verse 1.9 (7)).

(7) ‘Which two things are hard to penetrate? That which is the root, the condition of the defilement of beings, and that which is the root, the condition of the purification of beings (yo ca hetu yo ca paccayo sattānaṃ saṃkilesāya, ...sattānaṃ visuddhiyā).

(8) ‘Which two things are to be made to arise? Knowledge of the destruction [of the defilements] and of [their] non-recurrence (as Sutta 33, verse 1.9 (33)).

(9) ‘Which two things are to be thoroughly learnt? Two elements, the conditioned and the unconditioned<sup>1138</sup> (sankhatā ca dhātu asankhatā ca dhātu).

(10) ‘Which two things are to be realised? Knowledge and liberation (as Sutta 33, verse 1.9 (32)).

‘That makes twenty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

1.4. ‘Three things greatly help, three things are to be developed . . .

(1) ‘Which three things greatly help? Association with good people, hearing the true Dhamma, practice of the Dhamma in its entirety (as Sutta 33, verse 1.11 (13)).

(2) ‘Which three things are to be developed? Three kinds of concentration (as Sutta 33, verse 1.10 (50)). [275]

(3) ‘Which three things are to be thoroughly known? Three feelings (as Sutta 33, verse 1.10 (26)).

(4) ‘Which three things are to be abandoned? Three kinds of craving (as Sutta 33, verse 1.10 (16)).

(5) ‘Which three things conduce to diminution? Three unwholesome roots (as Sutta 33, verse 1.10 (1)).

(6) ‘Which three things conduce to distinction? Three wholesome roots (as Sutta 33, verse 1.10 (2)).

(7) ‘Which three things are hard to penetrate? Three elements making for deliverance (nissāraṇīyā dhātuyo): (a) deliverance from sensuality (kā mā), that is, renunciation (nekkhammaṃ), (b) deliverance from material forms (rāpā), that is, the immaterial (āruppaṃ), (c) whatever has become, is compounded, is conditionally arisen — the deliverance from that is cessation (nirodho).

(8) ‘Which three things are to be made to arise? Three knowledges (ñāṇāni) of past, future, present.

(9) ‘Which three things are to be thoroughly learnt? Three elements (as Sutta 33, verse 1.10 (13)).

(10) ‘Which three things are to be realised? Three knowledges (vijjā: as Sutta 33, verse 1.10(58)). [276]

‘That makes thirty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

### 1.5. ‘Four things greatly help, four things are to be developed...

(1) ‘Which four things greatly help? Four “wheels”<sup>1139</sup> (cakkāni ): (a) a favourable place of residence (paṭirūpa-desa-vāso), (b) association with good people (sappurisûpassayo), (c) perfect development of one’s personality (atta-sammā-panidhi), past meritorious actions (pubbe-kata-puññata).

(2) ‘Which four things are to be developed? Four foundations of mindfulness (as Sutta 33, verse 1.11 (1)).

(3) ‘Which four things are to be thoroughly known? Four nutriments (as Sutta 33, verse 1.11 (17)).

(4) ‘Which four things are to be abandoned? Four floods (as Sutta 33, verse 1.11(31)).

(5) ‘Which four things conduce to diminution? Four yokes (as Sutta 33, verse 1.11(32)).

(6) ‘Which four things conduce to distinction? Four “unyokings” (as Sutta 33, verse 1.11(33)). [277]

(7) ‘Which four things are hard to penetrate? Four concentrations: (a) conducting to decline (hāna-bhāgiyo), (b) conducting to stasis (ṭhiti-bhāgiyo), (c) conducive to distinction (visesabhāgiyo), (d) conducive to penetration (nibbedha-bhāgiyo).

(8) ‘Which four things are to be made to arise? Four knowledges (as Sutta 33, verse 1.11 (11)).

(9) ‘Which four things are to be thoroughly learnt? Four Noble Truths (as Sutta 33, verse 1.11 (12)).

(10) ‘Which four things are to be realised? Four fruits of the ascetic life (as Sutta 33, verse 1.11(15)).

‘That makes forty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.

### 1.6. ‘Five things greatly help, five things are to be developed...

(1) ‘Which five things greatly help? Five factors of endeavour (as Sutta 33, verse 2.1 (16)).

(2) ‘Which five things are to be developed? Fivefold perfect concentration:<sup>1140</sup> (a) suffusion with delight (pīti), (b) suffusion with happiness (sukha), [278] (c) suffusion with will<sup>1141</sup> (ceto), (d) suffusion with light<sup>1142</sup> (āloka), (e) the “reviewing” sign<sup>1143</sup> (paccavekkhaṇa-nimitta).

(3) ‘Which five things are to be thoroughly known? Five aggregates of grasping (as Sutta 33, verse 2.1 (2)).

- (4) ‘Which five things are to be abandoned? Five hindrances (as Sutta 33, verse 2.1 (6)).
- (5) ‘Which five things conduce to diminution? Five mental blockages (as Sutta 33, verse 2.1 (19)).
- (6) ‘Which five things conduce to distinction? Five faculties (as Sutta 33, verse 2.1 (23)).
- (7) ‘Which five things are hard to penetrate? Five elements making for deliverance (as Sutta 33, verse 2.1 (24)).
- (8) ‘Which five things are to be made to arise? The fivefold knowledge of right concentration (pañcañāṇiko sammā samādhi): the knowledge that arises within one that: (a) “This concentration is both present happiness and productive of future resultant happiness” (āyatiñ ca sukha-vipāko), (b) “This concentration is Ariyan and free from worldliness” [2791 (nirdmiso),1144 (c) “This concentration is not practised by the unworthy” (akāpurisasevito), 1145 (d) “This concentration is calm and perfect, has attained tranquillisation, has attained unification, and is not instigated,1146 it cannot be denied1147 or prevented”, 1148 (e) “I myself attain this concentration with mindfulness, and emerge from it with mindfulness.”
- (9) ‘Which five things are to be thoroughly learnt? Five bases of deliverance (as Sutta 33, verse 2.1 (25)).
- (10) ‘Which five things are to be realised? Five branches of Dhamma (as Sutta 33, verse 1.11 (25)) plus knowledge and vision of liberation (vimutti-nana-dassana-kkhandho).
- ‘That makes fifty things that are real and true, and not otherwise, unerringly and perfectly realised by the Tathgāta.’

1.7. ‘Six things greatly help, six things are to be developed...

- (1) ‘Which six things greatly help? Six things to be remembered (as Sutta 33, verse 2.2 (14)). [280]
- (2) ‘Which six things are to be developed? Six subjects of recollection (as Sutta 33, verse 2.2 (19)).
- (3) ‘Which six things are to be thoroughly known? Six internal sense-spheres (as Sutta 33, verse 2.2 (1)).
- (4) ‘Which six things are to be abandoned? Six groups of craving (as Sutta 33, verse 2.2 (8)).
- (5) ‘Which six things conduce to diminution? Six kinds of disrespect (as Sutta 33, verse 2.2 (9)).

- (6) ‘Which six things conduce to distinction? Six kinds of respect (as Sutta 33, verse 2.2 (10)).
- (7) ‘Which six things are hard to penetrate? Six elements making for deliverance (as Sutta 33, verse 2.2 (y)). [281]
- (8) ‘Which six things are to be made to arise? Six stable states (as Sutta 33, verse 2.2 (20)).
- (9) ‘Which six things are to be thoroughly known? Six unsurpassed things (as Sutta 33, verse 2.2 (18)).
- (10) ‘Which six things are to be realised? Six super-knowledges (abhiññā): Here, a monk applies and bends his mind to, and enjoys, different supernormal powers (iddhī): (a) Being one, he becomes many (as Sutta 2, verse 87); (b) with the divine ear he hears sounds both divine and human (as Sutta 2, verse 89); (c) he knows and distinguishes the minds of other beings (as Sutta 2, verse 91); (d) he remembers past existences (as Sutta 2, verse 93); (e) with the divine eye...he sees beings passing away and arising (as Sutta 2, verse 95); (f) he abides, in this life, by his own super-knowledge and realisation, in the attainment of the corruptionless liberation of heart and liberation through wisdom. ‘That makes sixty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

1.8. ‘Seven things help greatly, seven things are to be developed . . .

- (1) ‘Which seven things greatly help? Seven treasures (as Sutta 33, verse 2.3 (1)).
- (2) ‘Which seven things are to be developed? Seven factors of enlightenment (as Sutta 33, verse 2.3 (2)).
- (3) ‘Which seven things are to be thoroughly known? Seven stations of consciousness (as Sutta 33, verse 2.3 (10)).
- (4) ‘Which seven things are to be abandoned? Seven latent proclivities (as Sutta 33, verse 2.3 (12)).
- (5) ‘Which seven things conduce to diminution? Seven wrong practices (as Sutta 33, verse 2.3 (4)).
- (6) ‘Which seven things conduce to distinction? Seven right practices (as Sutta 33, verse 2.3 (5)). [283]

(7) ‘Which seven things are hard to penetrate? Seven qualities of the true man (as Sutta 33, verse 2.3 (6)).

(8) ‘Which seven things are to be made to arise? Seven perceptions (as Sutta 33, verse 23 (8)).

(9) ‘Which seven things are to be thoroughly learnt? Seven grounds for commendation (as Sutta 33, verse 2.3 (7)).

(10) ‘Which seven things are to be learnt? Seven powers of an Arahant<sup>1149</sup> (khīnāsava-balāni). Here, for a monk who has destroyed the corruptions, (a) the impermanence of all compounded things is well seen, as it really is, by perfect insight. This is one way whereby he recognises that for him the corruptions are destroyed; (b) ... sense-desires are well seen as being like a pit of glowing embers...; (c)...his heart (cittam) is bent on and inclined towards detachment (viveka), slopes towards detachment and detachment is its object; rejoicing in renunciation (nekkhammbhiratath), his heart is totally unreceptive to all things pertaining to the corruptions...; (d) ... the four foundations of mindfulness have been well and truly developed ... ; [284] (e) ... the five faculties <sup>1150</sup> have been well developed...; (f) ... the seven factors of enlightenment<sup>1151</sup> have been well developed ... ; (g) the Noble Eightfold Path has been well and truly developed ... This is one of the powers whereby he recognises that for him the corruptions are destroyed.

‘That makes seventy things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

[End of first recitation-section]

2.1. ‘Eight things greatly help, eight things are to be developed . . .

(1) ‘Which eight things greatly help? Eight causes, eight conditions conduce to wisdom in the fundamentals of the holy life, to gaining what has not been gained and to increasing, expanding and developing what has been gained. Here, (a) one lives close to the Teacher or to a fellow-monk with the standing of a teacher, being thus strongly established in moral shame and moral dread, in love and veneration... [285] He who is so placed (b) from time to time goes to his teacher, asks and interrogates him: “How is that, Lord? What does this mean?” Thus his venerable teachers can reveal what is hidden and clarify obscurities, in this way helping him to solve his problems. (c) Then, having heard Dhamma from them, he achieves withdrawal (vūpakāsa),<sup>1152</sup> of body and mind. (d) Further, a monk is moral, he lives restrained according to the restraint of the discipline, persisting in

right behaviour, seeing danger in the slightest fault, and keeping to the rules of training. Also, (e) a monk, having learnt much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision. Again, (f) a monk, having stirred up energy, continues to dispel unwholesome states, striving strongly and firmly, and not casting off the yoke of the wholesome. [286] Again, (g) a monk is mindful, with the highest mindfulness and discrimination, remembering and bearing in mind what has been done or said in the past. Also, (h) a monk continually contemplates the rise and fall of the five aggregates of grasping, thinking: “Such is material form, its arising and passing; such are feelings, such are perceptions, such are the mental formations, such is consciousness, its arising and passing.”

(2) ‘Which eight things are to be developed? The Noble Eightfold Path: Right View...Right Concentration.

(3) ‘Which eight things are to be thoroughly known? Eight worldly conditions (as Sutta 33, verse 3.1 (9)).

(4) ‘Which eight things are to be abandoned? Eight wrong factors (as Sutta 33, verse 3.1 (1)). [287]

(5) ‘Which eight things conduce to diminution? Eight occasions of indolence (as Sutta 33, verse 3.1 (4)).

(6) ‘Which eight things conduce to distinction? Eight occasions for making an effort (as Sutta 33, verse 3.1 (5)).

(7) ‘Which eight things are hard to penetrate? Eight unfortunate, inopportune times for leading the holy life (as Sutta 33, verse 3.1 (4), omitting (d)).

(8) ‘Which eight things are to be made to arise? Eight thoughts of a Great Man (Mahāpurisa-vitakkā):<sup>1153</sup> “This Dhamma is (a) for one of few wants, not one of many wants; (b) for the contented, not for the discontented; (c) for the withdrawn, not for those delighting in company; (d) for the energetic, not for the lazy; (e) for one of established mindfulness, not for one of lax mindfulness; (f) for one of concentrated mind, not for one who is not concentrated; (g) for one who has wisdom, not for one lacking wisdom; (h) for one who delights in non-proliferation (nippapañcārāmassa),<sup>1154</sup> not for one who delights in proliferation.”



(9) ‘Which eight things are to be thoroughly learnt? Eight states of mastery (as Sutta 33, verse 3.1 (10)). [288]

(10) ‘Which eight things are to be realised? Eight liberations (as Sutta 33, verse 3.1 (11)).

‘That makes eighty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathagata.’

2.2. ‘Nine things greatly help, nine things are to be developed . . .

(1) ‘Which nine things greatly help? Nine conditions rooted in wise consideration (yoniso-manasikāra-mūlakā dhammā): When a monk practises wise consideration, (a) joy (pāmojja) arises in him, and (b) from his being joyful, delight (pīti) arises, and (c) from his feeling delight, his senses<sup>1155</sup> are calmed; (d) as a result of this calming he feels happiness (sukha), and (e) from his feeling happy, his mind becomes concentrated; (f) with his mind thus concentrated, he knows and sees things as they really are; (g) with his thus knowing and seeing things as they really are, he becomes disenchanted (nibbindati); (h) with disenchantment he becomes dispassionate (virajjati), and (i) by dispassion he is liberated.

(2) ‘Which nine things are to be developed? Nine factors of the effort for perfect purity<sup>1156</sup> (pārisuddhi-padhāniyangāni): (a) the factor of effort for purity of morality, (b) ... for purity of mind, (c) ... for purity of view, (d) ... of purification by overcoming doubt (kankhā-vitarāṇa-visuddhi),<sup>1157</sup> (e)...of purification by knowledge and vision of path and not-path \$(maggāmagga-ñāṇa-dassana-visuddhi), (f)...of purification by knowledge and vision of progress (paṭipadā-ñāṇa-dassana-visuddhi), (g)... of purification by knowledge and vision (ñāṇa-dassana-visuddhi ), (h)... of purity of wisdom (paññā-visuddhi), (i)... of purity of deliverance (vimutti-visuddhi).

(3) ‘Which nine things are to be thoroughly known? Nine abodes of beings (as Sutta 33, verse 3.2 (3)).

(4) ‘Which nine things are to be abandoned? Nine things rooted in craving: [289] Craving conditions searching,... acquisition, ... decision-making, ... lustful desire, ... attachment, ... appropriation, ... avarice, ... guarding of possessions, and because of the guarding of possessions there arise the taking up of stick and sword, quarrels,... lying and other evil unskilled states (as Sutta 15, verse 9).

(5) ‘Which nine things conduce to diminution? Nine causes of malice (as Sutta 33, verse 3.2 (1)).

(6) ‘Which nine things conduce to distinction? Nine ways of overcoming malice (as Sutta 33, verse 3.2 (2)).

(7) ‘Which nine things are hard to penetrate? Nine differences (nānattā): Owing to difference of element (dhātu)1158 there is difference of contact (phassa);1159 owing to difference of contact there is difference of feeling; owing to difference of feeling there is difference of perception; owing to difference of perception there is difference of thought (sankappa); owing to difference of thought there is difference of intention (chanda); owing to difference of intention there is difference of obsession (pariḷāha); owing to difference of obsession there is difference of quest (pariyesanā); owing to difference of quest there is difference of what is gained (lābha).

(8) ‘Which nine things are to be made to arise? Nine perceptions (sañña):1160of the foul (asubha), of death,1161 of the loathsomeness of food (āhāre paṭikkūla sañña), of distaste for the whole world (sabba-loke anabhirati-saññā), of impermanence, of the suffering in impermanence, [290] of impersonality in suffering, of relinquishment (pahāna), of dispassion (virāga).

(9) ‘Which nine things are to be thoroughly learnt? Nine successive abidings (as Sutta 33, verse 3.2 (5)).

(10) ‘Which nine things are to be realised? Nine successive cessations (as Sutta 33, verse 3.2 (6)).

‘That makes ninety things that are real and true so and not otherwise, unerringly and perfectly realised by the Tathāgata.’

2.3. ‘Ten things (1) greatly help, (2) are to be developed, (3) are to be thoroughly known, (4) are to be abandoned, (5) conduce to diminution, (6) conduce to distinction, (7) are hard to penetrate, (8) are to be made to arise, (9) are to be thoroughly learnt, (10) are to be realised.

(1) ‘Which ten things greatly help? Ten things that give protection (as Sutta 33, verse 3.1 (1)).

(2) ‘Which ten things are to be developed? Ten objects for the attainment of absorption (as Sutta 33, verse 3.3 (2)).

(3) ‘Which ten things are to be thoroughly known? Ten sense-spheres ādyatanāni):1162 eye and sight-object, ear and sound, nose and smell, tongue and taste, body and tactile object.

(4) ‘Which ten things are to be abandoned? Ten wrong courses (as Sutta 33, verse 3.1 (1)) plus wrong knowledge (micchā-nāṇa) and wrong liberation (micchā-vimutti).

(5) ‘Which ten things conduce to diminution? Ten unwholesome courses of action (as Sutta 33, verse 3.3 (3)). [291]

(6) ‘Which ten things conduce to distinction? Ten wholesome courses of action (as Sutta 33, verse 3.3 (4)).

(7) ‘Which ten things are hard to penetrate? Ten Ariyan dispositions (as Sutta 33, verse 3.3 (5))

(8) ‘Which ten things are to be made to arise? Ten perceptions (as verse 2.2 (8)) and the perception of cessation (nirodhasaññā).

(9) ‘Which ten things are to be thoroughly learnt? Ten causes of wearing-away (nījjara-vatthūni): By right view wrong view is worn away, and whatever evil and unwholesome states arise on the basis of wrong view are worn away too. And by right view many wholesome states are developed and perfected. By right thought wrong thought is worn away... By right speech wrong speech is worn away...By right action wrong action is worn away... By right livelihood wrong livelihood is worn away ... By right effort wrong effort is worn away ... By right mindfulness wrong mindfulness is worn away...By right concentration wrong concentration is worn away... By right knowledge<sup>1163</sup> wrong knowledge is worn away...By right liberation wrong liberation is worn away, and whatever evil and unwholesome states arise on the basis of wrong liberation are worn away too. And by right liberation many wholesome states are developed and perfected. [292]

(10) ‘Which ten things are to be realised? Ten qualities of the non-learner (as Sutta 33, verse 3.3 (6)).

‘That makes a hundred things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.’

So said the Venerable Sāriputta. And the monks were delighted and rejoiced at his words.

<sup>1133</sup> This is largely a rearrangement, under ten heads, of the material found in DN 33. As in 33, Sāriputta gives the systematic instruction, but it is noteworthy that the Buddha is not stated either to request him to do so, or to confirm what he has said. In fact 70 out of the 100 items in 34 are identical with 70 out of the 230 items in 33.

1134 Or ‘decline’: cf. n.368.

1135 Cf. n.86.

1136 RD’s laconic note ‘Rūpādisu’ conveys, of course, nothing to the reader ignorant of Pali! The meaning is ‘beginning with the body’, i.e. the conceit: ‘I am this body’, etc.

1137 The arising of a ‘path-moment’ (Stream-Entry, etc.) after insight.

1138 The latter part of RD’s mysterious-seeming note 7 (p. 251) actually belongs here. The ‘unconditioned element’ (asankhata-dhātu) is a term for Nibbāna.

1139 ‘Wheels’ in the sense of means of progress (DA).

1140 This refers to the various jhāna states: (a) is the first two jhānas, and (b) the first three. (c) and (d), according to DA, refer to telepathic awareness of others’ minds, and clairvoyance respectively (though this interpretation seems dubious). See nn.1141-2.

1141 Ceto here probably means ‘will’, rather than other people’s minds (why should these be ‘suffused’?).

1142 There is no apparent justification for identifying this ‘light’ with clairvoyance, as DA does. It probably implies absence of sloth-and-torpor.

1143 The ‘reviewing consciousness’ on emerging from jhāna, etc. See n.213.

1144 Cf. n.659.

1145 From kā-purisa ‘unworthy person’.

1146 According to the Abhidhamma, volitional (karmic) acts are either ‘instigated’ or ‘not instigated’, i.e. spontaneous. The karmic effect of the latter is more powerful, for good or ill as the case may be.

1147 This seems to be the meaning here of niggayha.

1148 There is some doubt as to the correct reading, though the sense is fairly clear. RD simply quotes DA’s comment *paccaṇīkadhamme gatattā*, meaning something like ‘going into reverse’, which confirms our rendering, at least as a paraphrase.

1149 Khīnāsava ‘one in whom the corruptions are exhausted’ is a synonym for an Arahant. The seven powers mentioned here correspond to Nos 1, 2, 3, 4, 7, 9 and 10 of the list at PD 19.24 — 33 (= Pts ii, 173f.).

1150 One would expect, rather, the five powers, since these five ‘faculties’ (faith, etc. as 6 (vi)) become powers (i.e. unshakeable by their opposites) from First Path onwards. In fact the fuller list at PD 19 (n.1149) includes both ‘faculties’ and ‘powers’.

1151 As (2) above.

1152 Rendered ‘serenity’ by RD, but see PED.

1153 These are given at AN 8.3.30 with the statement that the first seven were proposed by the Venerable Anuruddha, and the eighth added by the Buddha.

1154 For the meaning of papañca see n.606.

1155 Kāyo as ‘mental body’. Cf. n.641.

1156 The first seven of these form the framework of VM, which in turn is based on the scheme of MN 24.

1157 Not ‘escaping doubt’ (whatever that may mean!): RD.

1158 The subject is elaborated at SN 14.1.1ff.

1159 This, as usual, means contact of sense-base with object, e.g. eye and thing seen.

1160 The term ‘perception’ is used in a very pregnant sense here, being virtually equivalent to ‘realisatiori’ .

1161 RD’s remark that saññā here is ‘concept rather than percept, or perception widely understood’ does not quite hit the mark. See previous note.

1162 Here only the five outward senses and their objects are mentioned, omitting mind and mind-objects.

1163 As at DN 33.3.3 (6).