

佛教禪修傳統：起源與發展

2012 國際研討會論文集

Buddhist Meditative Traditions:
Their Origin and Development

莊國彬 主編



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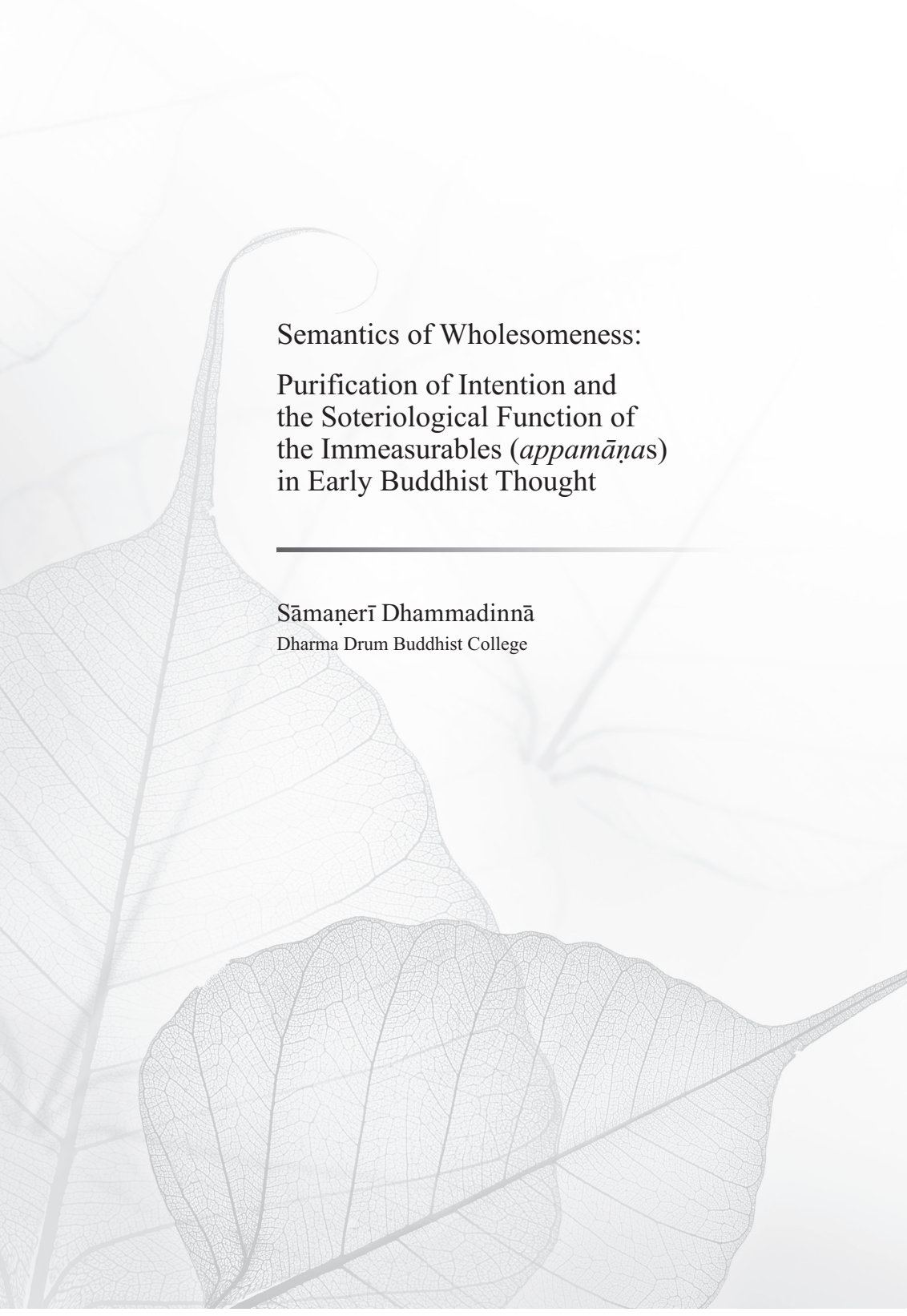
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Semantics of Wholesomeness:
Purification of Intention and
the Soteriological Function of
the Immeasurables (*appamāṇas*)
in Early Buddhist Thought

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Abstract

This essay takes up the early Buddhist ‘immeasurable’ meditative experiences and mental qualities, the *appamāṇas* (Pali; *apramāṇas* in Sanskrit), to explore how their cultivation relates to the dimension of karma and intention and thereby to progress on the path to liberation. It comprises a first part devoted to philological findings supported by doctrinal analysis, and a second part taking up a few philosophical points. As for the first part, after a brief introduction (I), it starts off with an early Buddhist discourse on this theme preserved in parallel versions in different languages stemming from the Theravāda, Sarvāstivāda and Mūlasarvāstivāda reciters’ traditions (I.1), and then provides a translated excerpt – from the Tibetan Mūlasarvāstivāda version – of the passage on *appamāṇa* (I.2). It then turns to analyse in more detail the impact of the practice of *appamāṇa* on karma, providing doctrinal confirmation of the finding by Anālayo (2009), based on the comparative study of the Chinese Sarvāstivāda version of this discourse, that the three Pali discourses as presently found in the Theravāda canon could be the result of a garbling of what originally was a single discourse (I.3). The second part of the essay then continues with some more general philosophical considerations on the characteristics of the *appamāṇas* (II): on the notions of intention and purification of intention in early Buddhist philosophy of mind and soteriology, with special reference to the functioning of *appamāṇa* practice (II.1); and on the link between the conceptual and semantic aspect of *appamāṇa* theory, the practice of meditation, and the soteriological goal at large of gnoseological and moral freedom in early Buddhism (II.2). The discussion then concludes with some final reflections, arguing that the key to the *appamāṇa* (meditative and non-meditative) dynamics is that of a functional exploitation of the mind’s ‘being intent on’ and ‘attending to’ its contents of experience. This reading relies on the view that mind processes are inherently content-ful and meaning-ful and thus endowed with and determined by a semantic field and characteristic. The *appamāṇas* furnish the mind’s ‘intending’ and ‘attending’ with wholesome (*kusala*)

semantics, thenceforth wholesomely directing will and volition, and, ultimately, karma. In this way the mind's mode of response is gradually transformed with the help of such a 'wholesome intending' itself as its object, content, meaning and concept. The *appamānas* are, thus, means instrumental to the training in and fulfilment of the path factor of right intention (*sammā-sankappa*), with the *appamāna* 'concept' and 'experience' functionally intervening on the conceptual and conative levels of intention (II.2). Finally, some conclusions are drawn especially in relation to the main points discussed in the second part of the essay (III).

Keywords

appamāna/apramāna; brahmavihāra; early Buddhism; experience; intention; kusala; meditation; semantics; wholesomeness

* Parts of this study were included in a paper presented at the 2nd International Association of Buddhist Universities Academic Conference, 31 May-2 June, 2012, Mahachulalongkornrajavidyalaya University, Bangkok, with the title "Transcending the Limiting Power of Karma — Early Buddhist *Appamānas*", which was included in a collection of the conference presentations, *Buddhist Philosophy & Praxis: Papers Contributed to the 2nd International Association of Buddhist Universities Academic Conference 31 May-2 June, 2012*, ed. Dion Peoples, Wangnoi: Mahachulalongkornrajavidyalaya University Press, 2012, pp. 413-437. I am indebted to Bhikkhu Anālayo, David Collins, Giuliano Giustarini, Shi Kongmu, Dawn P. Neal, Bhikkhuni Tathālokā and Alberto Todeschini for feedback on an earlier version. Kristus Nizamis provided especially constructive criticism on the conference paper and a subsequent revised draft; cf. also Nizamis 2012: 182 with note 26, where he points out that "especially in the context of Buddhist studies, there is a common tendency to misinterpret the term 'intentionality' as an abstract noun having the same basic (non-technical) sense as the term 'intention': i.e., 'purpose, goal, aim'", and refers to my conference paper (note 26) as one such an example. In the present study I intend to better explain my previously implicit use of the terminology in question. I also thank Robert Sharf and William Walters for having read the parts of my paper where I argue against their conclusions.

*I maintain bodily acts of benevolence towards those venerable ones both openly and in private, I maintain verbal acts of benevolence towards those venerable ones both openly and in private, I maintain mental acts of benevolence towards those venerable ones both openly and in private.*¹

I. Introduction

In this paper I look at the early Buddhist ‘immeasurable’ meditative experiences and mental qualities, the *appamānas*, to explore how their cultivation relates to the dimension of karma and intention and thereby to progress on the path to liberation as understood in early Buddhist discourse.²

The immeasurables, also known as ‘Brahmās’ abodes’ (*brahmavihāras*), can be briefly defined as mental conditions and meditative exercises that Buddhist texts describe as ‘expansive’, ‘growing great’, ‘immeasurable’ (or ‘boundless’, ‘limitless’), and directionally all-encompassing in (mental) space on the basis of (a) the type of mind state subjectively experienced by the practitioner upon practicing them, and (b) the notion that their cultivation, under certain specific conditions, may be able to lead to a state where the limiting and constrictive impact of certain tendencies and habit patterns of the mind (that is to say, ‘karma’) is first temporarily transcended and then eventually superseded.

1 MN 61 at MN I 206,21: *tassa mayhaṃ ... imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvī ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvī ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvī ceva raho ca.*

2 I use Pali terminology as I take the four main Pali *Nikāyas* as my main source representative of the early Buddhist teachings in that they are the most completely preserved literary corpus. The broader textual basis I consider as witnessing the earliest phases of transmission of the Buddhist teachings includes their counterparts in the Chinese *Āgamas* and the corresponding material extant in Sanskrit fragments and in Tibetan translation. Unless dealing with particularly noteworthy differences or controversial points related to my main theme, I do not give in each and every case reference to extant parallels in Sanskrit, Chinese, Tibetan, etc., which would make footnotes and text-critical remarks grow beyond the scope of feasibility.

In summary, the early Buddhist texts indicate that the soteriological characteristics of these meditative exercises are:

- (a) their relationship to the gradual path, and to the dimensions of ethical purification, intention and karma;
- (b) the need to develop them in conjunction with the factors of awakening (*bojjhaṅgas*);
- (c) the use of this practice as a platform for insight and thereby for the realisation of awakening.

Elsewhere I have analysed in some detail the latter two aspects, looking into the meditative dynamics of the *appamāṇas* from the point of view of their soteriological implications; I have also discussed the impact of *appamāṇa* meditation on the possibility of spiritual growth from stream-entry onwards to the higher levels of awakening.³ With this present paper, I focus especially on the first characteristic (a), which covers the ethical factors of the *appamāṇas* as well as their relation to the gradual path and to purification of intention.

At the outset of my presentation I should offer a terminological clarification with regard to the use I make henceforth of the category of ‘intention’, and also, implicitly, of the related notion of (mental/meditative) ‘object’ and ‘perceptual content’, i.e., what one ‘intends’, ‘inclines’ and ‘attends’ to.

For now suffice it to briefly point out that the implications of the categories of ‘intention’ as well as ‘intentional’ and of the cluster or complex of ‘intentionality’ that I take as my point of reference are the ones that emerge, both implicitly and explicitly, from the early Buddhist discourse around the mind, especially the function of *cetanā* and *sañcetanā*, ‘volitional, intentional inclination’ in their relation to karma and liberation.⁴ The early Buddhist conception of intention and therefore the way the *appamāṇas* function within this particular

3 Martini 2011b.

4 For a study of the dynamics of *cetanā* in the Theravāda tradition cf. Devdas 2008.

framework was not made the object of theoretical reflection in the early Buddhist discourses themselves and thus my usage does not reflect a technical sense in my primary sources. In the discourses there is a wealth of closely interrelated concepts and categories revolving around the area of intention, and a multi-level occurrence of most of the terminology in question.

In the following pages I attempt to describe in some detail the actual dynamics of what I call the soteriologically directed meditative and non-meditative cultivation of “*appamāṇa* intention”, in the hope of providing a case study on the functioning of intention in relation to the function and ‘content’ of such ‘intending’ (in this case the immeasurables or *appamāṇas*). In other words, I look at the soteriological utilisation of the “*appamāṇa* intention” in the context of the early Buddhist path to liberation.

‘Intentionality’ is an ancient technical term of Western philosophy that dates from medieval Scholastic and was resuscitated by Brentano in the nineteenth century, and then after him by Husserl, to be subsequently developed by many others. For my present purposes, I limit myself to pointing out that from the point of view of the theory of early Buddhist meditation, a clear theoretical distinction should be made in phenomenological thought between:

- (1) ‘intention’ with the sense of intent, purpose, etc., implicated with ‘will’, ‘volition’ (and hence action, karma), which fits more closely with the sense of *cetanā* and *sañcetanā* (as connected with volitional or karmically productive formations, the *saṅkhārās* and karma); and
- (2) ‘intentionality’ with the strictly phenomenological sense of the quality of directedness of consciousness towards; the about-ness of consciousness; consciousness-of; the bestowal of sense and meaning upon and thus the meaningful constitution of the objects of consciousness, which relates to a cluster of interrelated mental processes,

seems to me not to be stringently applicable. Interestingly, in contem-

porary phenomenological discussion the extent to which intentionality can be identified with consciousness, arriving in certain cases at stating that the two are indistinguishable, has also become a point of philosophical discussion.⁵ From the standpoint of the early Buddhist conception of the mind, notably, the complex of ‘intentionality’ directly conditions the forming of ‘intention’, and then again once a certain intention comes thus to be formed, and action is performed (at the mind level to begin with), the intentional conditioning in question is fed and reinforced by the very fact of having felt, cognised and acted in that particular way.

Thus although in what follows I typically (and experimentally) use the word ‘intentional’ as an adjective of ‘intention’, distinguished from the technical phenomenological sense, and at times refer to the complex of the ‘intentional’ (in the phenomenological sense) and of ‘intentionality’ (as an abstract nominal derivative of the adjective ‘intentional’), such a clear-cut distinction between the purposive-volitional sense of (1) and the strictly phenomenological sense of (2) does not appear to apply to the early Buddhist understanding of mind and meditative processes. Here the consciousness-of and attending-to aspect of intention and the sense of volition and purpose are part of a dynamic process where the volitions/purposes that have been formed and acted out then fall back onto and feed back to consciousness itself. The two levels, of intention (1) and of intentionality (2), are implicitly interrelated in early Buddhist analysis. Just to mention one example, an all-important characteristic of Buddhist mental cultivation

5 This is for example the position of Sartre. For a brief overview of the history of phenomenology, and of the diverging philosophical positions on consciousness, intentionality, intention, consciousness and intentionality, etc., a convenient resource are the relevant entries in the *Stanford Encyclopedia of Philosophy* (URL: <http://plato.stanford.edu>). Space and subject limitation does not permit me to discuss possible points of contact between the early Buddhist notions of intention and consciousness and Western thought, either phenomenological or analytical. Nizamis 2012 proposes a phenomenological perspective upon early Buddhist thought, arguing that the presence of subjective intentional consciousness (even in the case of Buddhas and arahants), is presupposed by the discourses and plays a crucial role for the very possibility of Buddhist truth and practice.

is that it leads to mastery of the mind, in the sense of deciding the sort of thoughts one actually wants to think.⁶ Such a type of mastery is closely connected to the analysis of the way thoughts that are frequently attended to and thought about produce a corresponding inclination of the mind.⁷

A full account of the early Buddhist philosophy of the mind and philosophy of action – and studies of the relevant terminology – certainly fall outside the scope of the present paper, let alone a comparative approach vis-à-vis classical, modern and contemporary philosophical discourse on intention and intentionality. Here I do not myself subscribe to any particular philosophical position on this matter, albeit taking note that such characterisations also surface in contemporary philosophical discourse on consciousness. It seems to me safe to state that intention in early Buddhist thought is an enacted (i.e., marked with a practical characterisation, which in the full philosophical sense includes a moral aspect) phenomenon. I will come back to these points in the course of this study.

In early Buddhist thought, purity, clarity of mind, and a non-superficial ethical integrity proceed in parallel, to the extent that these qualities depend on each other for their respective maturation. Thus to me the question of the *appamāṇas* is also a question of how ethical purification, tackled from the particular standpoint of *appamāṇa* practice, affects and reflects progress on the higher stages of the gradual path to liberation. In short, by ‘ethical’ I refer to something intimately connected to the domain of intention. It is important to keep in mind here that Early Buddhist philosophy of mind is entirely soteriologically oriented. The soteriological perspective is in turn built on an

6 MN 20 at MN I 122,2: *yaṃ vitakkaṃ ākaṅkhiṣṣati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhiṣṣati na taṃ vitakkaṃ vitakkessati*; for the Chinese parallel see Anālayo 2011a: 142.

7 MN 19 at MN I 115,21: *yaññādeva ... bhikkhu bahulamānūvitakkeṭi anuvicāreti tathā tathā nati hoti cetaso*; for Chinese and Sanskrit parallels see Anālayo 2011a: 139. Cf. also SN at SN II 67,1 translated below. p. 58.

intertwined notion of the theoretical, the practical and the aesthetic. Purification of intention is thus a purification which entails a gradual removal of the deep-seated causes of wrong intention. Such a removal is in fact indissolubly linked to a progressive refinement of right view (*sammā-diṭṭhi*). This applies both to the spiritual process leading to gaining right view and to the continued path that unfolds once, by dint of stream-entry, eradication of wrong view has been attained by a noble disciple. In this connection, it would be possible to apply the phenomenological concept of ‘intentionality’. This would now be quite a different level of analysis and theorisation, connected with the first level (1) defined above in terms of the analysis and theorisation of ‘intention’ (*cetanā*). This would be a higher and broader order of discussion that encompasses, assimilates into itself, and gives a new level of interpretation to the (volitional) phenomenological concept of ‘intention’. However, such an order of discussion falls outside my present concerns here.

I.1 The ‘Discourse(s) on Karma and the *appamāṇas*’

I take as a point of departure an early Buddhist discourse that has been preserved in parallel versions stemming from the Theravāda, Sarvāstivāda and Mūlasarvāstivāda reciters’ traditions.

The sequence of instructions delivered in the discourse stipulates an important correlation between training in clear comprehension and purification of intentions through the gradual path and the *appamāṇa* practice of a noble disciple, hence suggesting the particular perspective I have chosen for my presentation.

I base my understanding of the ‘Discourse(s) on karma and the *appamāṇas*’, philologically, on a comparative evaluation of the different extant versions, and, philosophically, on a close reading of the different components of the discourse. The titles of the parallel versions differ; therefore for the sake of convenience in this paper I use the heading “Discourse(s) on karma and the *appamāṇas*” with reference to the main topic and teachings of the discourse(s) in question.

The parallel versions are:

- 1-3) The two ‘Discourse(s) on intentional [actions]’ or ‘Discourse(s) on the intentional’ (*Sañcetanika-suttas*, AN 10.206 and AN 10.207) and the ‘Discourse on the body made of deeds’ (*Karajakāya-sutta*, AN 10.208), at present consecutively located in the *Karajakāya-vagga* of the *Aṅguttara-nikāya* of the Theravādins.⁸ Anālayo (2009a: 13) has shown that these three discourses probably “were interrelated during oral transmission”, for “in fact the Chinese and Tibetan versions are parallels to all three”, suggesting that “the way the *Karajakāya-sutta* and the *Sañcetanika-suttas* have been preserved in the Pāli canon could be the result of a garbling of what originally was a single discourse”.⁹
- 4) The ‘Discourse on intention’ (思經, MĀ 15), presently located in the second division of the Chinese *Madhyama-āgama*, a collection generally held to stem from a Sarvāstivāda line of transmission.¹⁰ This version is abbreviated: the section on the ten wholesome courses of action that in the two Pali *Sañcetanika-suttas* (AN 10.206 and AN 10.207) and probably in the originally single Pali discourse (AN 10.206 and AN 10.207 [= *Sañcetanika-sutta*] + AN 10.208 [= *Karajakāya-sutta*]) follows (or followed) the section on the ten unwholesome courses of action is not given in full.
- 5) A complete quotation from the ‘Discourse on accumulated actions’ (*bsags pa’i las mdo*) in the fourth chapter of Śamathadeva’s *Abhidharmakośopāyikaṭīkā*, a source-book collecting extended or complete extracts of the canonical quotations in the *Abhidharmakośabhāṣya*, extant only in Tibetan translation and

8 Alternative title in Woodward 1936: 192: “The Brahma-moods”.

9 Cf. also Bodhi 2012: 1858 note 2185 (here the discourses are numbered as 10.217-219).

10 MĀ 15 at T I 437b28. On the school affiliation of this *Madhyama-āgama* preserved in Chinese cf. the references in Anālayo 2011a: 7 note 64 and Bingenheimer 2013: xvf. According to Chung and Fukita 2011: 12f the current consensus on the Sarvāstivāda origin of the Chinese *Madhyama-āgama* cannot be considered established, a position that is critically reviewed by Anālayo 2012a: 516f.

belonging to the Mūlasarvāstivāda tradition.¹¹ This version is abbreviated at the same point as the Chinese parallel (MĀ 15), i.e., it does not have an exposition of the ten wholesome courses of action.¹²

Notably, the different traditions of reciters have attached to the transmitted discourses titles that feature the related notions of intention (AN 10.206 and AN 10.207, MĀ 15, *Abhidharmakośavyākhyā*) or of accumulation of actions (*Abhidharmakośopāyikāṭikā*) or of a ‘body of action’ deriving from one’s own previous deeds (AN 10.208).

Śamathadeva introduces the discourse quotation as extracted from the ‘Discourse on accumulated actions’ (*bsags pa’i las mdo*).¹³ The underlying Sanskrit title could be literally reconstructed as **Upacitakarma-sūtra*, with *bsags pa* most likely rendering *upacita* or an equivalent term. The title takes its cue from the discourse’s presentation of the maturing of the fruits of actions that have been (done and) accumulated. The canonical quotation in the *Abhidharmakośabhāṣya* taken by Śamathadeva as his point of departure gives the title as *Samcetanīya-sūtra*, a title which is likewise supplied by the *Abhidharmakośavyākhyā*.¹⁴ This Sanskrit form in turn

11 Q 5595 at tu 270a3 or Si 161 at 577,2. On the affiliation of the *Abhidharmakośopāyikāṭikā* cf. Sakurabe 1969: 38f, Waldschmidt 1980: 141f, Enomoto 1984: 98 and 107 note 40 and id.: 1986: 22, Mukai 1985, Honjō 1985: 63f and id.: 1987, Schmithausen 1987: 338, Mejer 1991: 63f, Skilling 1997: 99f and 136 note 107, Skilling and Harrison 2005, Chung 2008: 11f and 26, and Martini 2012: 51f.

12 The Pali versions have long been available in the Pali Text Society’s English translation by Woodward 1936: 189f and in a more recent rendering by Nyanaponika and Bodhi 1999: 256f and now in Bodhi 2012: 1535f (here the discourses are numbered as 10.217-219). A translation and study of the *Madhyama-āgama* parallel has recently been offered by Anālayo 2009a (republished with minor modifications in id. 2012b), and I have published a complete translation of the discourse extract in Śamathadeva’s *Abhidharmakośopāyikāṭikā* as a separate article, Martini 2012.

13 Q 5595 at tu 270a3 or Si 161 at 577,2. Honjō 1984: 68 suggests to read the title of the discourse quotation as given by Śamathadeva as *bsags pa’i >las < mdo*.

14 *Abhidharmakośabhāṣya* ed. Pradhan 1975: 237,18. cf. Honjō 1984: 68f no. 81, transl. of Xuanzang’s (玄奘) Chinese version in de la Vallée Poussin 1924/III: 136;

corresponds to the title assigned to the two Pali *Sañcetanika-suttas* in the Burmese and Ceylonese editions.¹⁵ In addition to this, the expression *sañcetanika kamma* appears in the opening statement of both *Sañcetanika-suttas*, as well as in the identical passage of the closely related *Karajakāya-sutta*.¹⁶ The *Madhyama-āgama* parallel has ‘Discourse on intention’ (思經), which equally emphasises the aspect of intention.

Closely related to the discrepancy in the titles, and probably accounting for the one given in the *Abhidharmakośopāyikaṭīkā*, is a major difference found between the discourse versions (Theravāda *Āṅguttara-nikāya*, AN 10.206, AN 10.207 and AN 10.208, and Sarvāstivāda *Madhyama-āgama*, MĀ 15) which can also be found in the discourse quotation in the *Abhidharmakośavyākhyā* of the Sarvāstivādins as compared to the quotation in the *Abhidharmakośopāyikaṭīkā* of the Mūlasarvāstivādins, in that only the former group of texts explicitly qualify actions as being intentional (or unintentional), while the latter texts are silent on the subject.¹⁷ Thus, judging from this difference,

Abhidharmakośavyākhyā ed. Wogihara 1932-1936: 400,9 and 400,20, cf. also the Tibetan rendering in D 4092 at ngu 51a6 and 51b1 or N 154 at 61a6 and 61b1: *ched du bsam par bya ba'i mdo*.

- 15 AN 10.206 at AN V 292,1 and AN 10.207 at AN V 297,14 (title from B^e and C^e; E^e does not provide any title, cf. Anālayo 2009a: 1 note 1).
- 16 AN 10.206 at AN V 292,1, AN 10.207 at AN V 297,14 and AN 10.208 at AN V 299,11: *nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantibhāvaṃ vadāmi*.
- 17 Cf., e.g.: *sañcetanikānaṃ kammānaṃ katānaṃ*, “intentional actions that have been undertaken” (AN 10.206 at AN V 292,1, AN 10.207 at AN V 297,14 and AN 10.208 at AN V 299,11) and *tividdhā kāyakammantasandosavyāpatti akusalasañcetanikā*, “threefold is the defiling fault of intentional unwholesome bodily action” (AN 10.206 at AN V 292,6, AN 10.207 at AN V 297,19; passage missing in AN 10.208), etc.; 故作業, “deeds performed intentionally” (MĀ 15 at T I 437b26) and 身故作三業, “three intentionally-performed bodily deeds” (MĀ 15 at T I 437b28), etc.; *saṃcetanīyaṃ karma kṛtvā* (*Abhidharmakośavyākhyā* ed. Wogihara 1932-1936: 400,9) and *saṃcintya* (ed. reads: *saṃcintya*) *trividhaṃ karma kāyena karma karoti* (*Abhidharmakośavyākhyā* ed. Wogihara 1932-1936: 400,11); cf. also the Tibetan rendering *ched du bsams nas lus kyi las rnam pa gsum byed cing* (D 4092 at ngu 51a7 and 51b5 or N 154 at chu 61a7). Here and throughout translations of passages from MĀ 15 are with minor modifications after Anālayo 2009a.

it would seem that the Mūlasarvāstivāda recension – as witnessed by the *Abhidharmakośopāyikāṭīkā* quotation in its Tibetan translation – is unique vis-à-vis both the Theravāda and the Sarvāstivāda transmission lineages as far as the absence of this particular terminology is concerned.¹⁸

Other significant differences in sequence and content between the discourse versions can be seen in the following table.

Table 1: Significant Differences among the Parallel Versions of the ‘Discourse(s) on Karma and the *appamānas*’¹⁹

AN 10.206 & AN 10.207	MĀ 15 & <i>Abhidharmakośopāyikāṭīkā</i>	AN 10.208
karmic retribution ↓ making an end of <i>dukkha</i> ↓ 10 unwholesome actions ↓ exposition of 10 unwholesome actions ↓ evil rebirth ↓ repetition of the above pattern for the 10 wholesome actions	karmic retribution ↓ 10 unwholesome actions ↓ exposition of 10 unwholesome actions ↓ <i>appamānas</i> ↓ fruits of <i>appamānas</i>	karmic retribution ↓ making an end of <i>dukkha</i> ↓ <i>appamānas</i> ↓ fruits of <i>appamānas</i>

18 For definitions of the terms *sañcetanika* and *upacita* in the *Manorathapūraṇī*, the commentary on the *Aṅguttara-nikāya*, cf. Mp V 76,9 and 76,11 respectively. On *sañcetanīya-karma* in general in the context of the Sarvāstivāda doctrine of karma cf., e.g., Dhammajoti 2007: 539f [§14.3] and 542f [§14.4].

19 Adapted from Anālayo 2009a: 13 table 1.

As mentioned above, philological inspection and comparative study strongly suggest that the three Pali discourses – and evidently the Chinese and Tibetan parallels to the *Karajakāya-sutta* – stem from an original single discourse (Anālayo 2009a). The most noteworthy signs of (a) transmission garbling of the Pali *Sañcetanika-suttas* and (b) transmission interrelatedness of the other versions are the following:

1. The doctrinally aberrant statement on the impossibility of reaching the end of *dukkha* unless the whole of karma has been experienced as found in the three Pali discourses is formulated differently in the Chinese and Tibetan parallels.²⁰
2. The loss of the section on the ten unwholesome actions in the *Karajakāya-sutta*.
3. The sudden introduction, in the *Karajakāya-sutta*, of a reference to a ‘noble disciple’ worded in terms of “but that noble disciple ...”, which would require such a noble disciple to have been already introduced in the preceding part of the discourse.²¹ This reference to “that noble disciple ...” reads out of place also because the process leading to the condition of having become “in this way free from covetousness, ill-will and delusion ...”²² has not been previously expounded. The wording of the Tibetan and Chinese parallels (“a noble disciple” and “that well-taught noble disciple ...”)²³ agrees with that of the Pali *Karajakāya-sutta*, but, unlike the Pali discourse, in their case the process of purification of a noble disciple has been thoroughly explained through the preceding exposition of the abandonment of the ten unwholesome actions, culminating in

20 I shall not repeat here the discussion and conclusions reached by Anālayo 2009a.

21 AN 10.208 at AN V 299,16: *sa kho so ... ariyasāvako*. With regard to the Pali version, Woodward 1936: 193 note 1 remarks that “[a]pparently all this is borrowed from some other sutta, for it is introduced without apparent reason thus suddenly. Below we have ‘that young man [*kumāro*]’”.

22 *Evam vigatābhijjho vigatavyāpādo asammūlho*, AN 10.208 at AN V 300,17.

23 Q 5595 at tu 271b8: *’phags pa nyan thos* and MĀ 15 at T I 438a: 彼多聞聖弟子。

the abandonment of the last set of them, the mental ones.²⁴ Further, the Pali *Sañcetanika-suttas* have additionally preserved an exposition of the ten wholesome actions (although there, as we have seen, the section on *appamāna* practice starting with the phrase “but that noble disciple ...” is missing).²⁵

4. The placement of the *Karajakāya-sutta* in the Tens of the *Aṅguttara-nikāya* is apparently unsupported, in that in its present form the discourse does not include any aspect or enumeration related to the number ten. If the discourse had indeed lost the exposition on the ten unwholesome actions, as indicated by the abrupt shift discussed above (3) and confirmed by comparison with the

24 Cf. also Q 5595 at tu 271b8: *lus kyi mi dge ba'i chos rnams spong zhing lus kyis* (D reads: *kyi dge ba'i chos rnams sgom par byed do, ngag dang yid kyis* (D reads: *kyi mi dge ba'i chos rnams spong zhing ngag dang yid kyis* (D reads: *kyi dge ba'i chos rnams sgom par byed do*, “he abandons unwholesome bodily factors and develops wholesome bodily factors; he abandons unwholesome verbal and mental factors and develops wholesome verbal and mental factors ... free from enmity, unsurpassed, free from ill-will”; and MĀ 15 at T I 438a3: 捨身不善業. 修身善業. 捨口, 意不善業. 修口, 意善業 ... 如是具足精進戒德, 成就身淨業, 成就口. 意淨業, 離患離諍, 除去睡眠, 無調, 貢高. 斷疑, 度慢. 正念正智, 無有愚癡, “he leaves behind unwholesome bodily deeds and develops wholesome bodily deeds, he leaves behind unwholesome verbal and mental deeds and develops wholesome verbal and mental deeds ... being endowed with diligence and virtue in this way, having accomplished purity of bodily deeds and purity of verbal and mental deeds, being free from ill-will and contention, discarding sloth-and-torpor, being without restlessness (adopting the Yuan 元 and Ming 明 variant reading 掉 instead of 調) or conceit, removing doubt and overcoming arrogance, with right mindfulness and right comprehension, he is without bewilderment”.

25 Anālayo 2009a:11 summarises: “the way this sentence is formulated suggests that a loss of a piece of text has taken place, creating a lacuna that can be filled with the help of the parallel versions. In the Chinese and Tibetan counterparts, the initial statement on karmic retribution is illustrated through a detailed exposition of the ten unwholesome actions ... Then these two versions turn to the noble disciple, who abstains from these ten unwholesome actions and develops the *brahmavihāras*. It is at this point that the above-mentioned passage in the *Karajakāya-sutta* seems to fit in, with its reference to ‘that noble disciple’ who is ‘in this way free from covetousness, ill-will and delusion’—the last three of the unwholesome actions—and thus able to engage in the practice of the *brahmavihāras*”. It would seem quite likely that this textual loss was due to the dropping of an entire passage that took place in the course of the oral transmission, rather than resulting from a copying mistake.

parallels, this would indicate that at the time of the initial allocation of the discourse in the *Āṅguttara-nikāya* the exposition on the unwholesome actions was still present in the text.²⁶

I hope it will become clearer in the course of the following pages, that the restoration of the probable original textual situation of the Pali discourses and the emendation to their opening statement suggested by comparative investigation and by the implications of the Buddhist conception of karma, find further support through closer investigation of the purifying role of the *appamāṇas* – prepared by the gradual training in wholesomeness – in transcending the limiting power of karma.²⁷

In what follows, I translate the *appamāṇa* sequence in the ‘Discourse(s) on karma and the *appamāṇas*’ as found in the Tibetan parallel, noting only significant discrepancies between the different versions directly relevant to my main theme.

I.2 Translation of the *appamāṇa* Sequence²⁸

“Furthermore, monks, a noble disciple abandons unwholesome bodily factors and develops wholesome bodily factors; he abandons unwholesome verbal and mental factors [272a] and develops wholesome verbal and mental factors:²⁹

26 Cf. Anālayo 2009a: 11: “[i]t is noteworthy that precisely at the point where the *Karajakāya-sutta* affirms that to make an end of *dukkha* requires experiencing karmic retribution, a rather substantial loss of text appears to have taken place. This, together with the absence of such a statement in the parallel versions, makes it quite probable that this statement is also the outcome of some error during transmission”.

27 Cf. Schmithausen 2013 for a study of the original meaning of the *kusala/akusala* (Skt. *kuśala/akuśala*) pair of terms from early Buddhism to early Yogācāra, including a comprehensive survey and critical evaluation of previous scholarship.

28 The translated extract goes from Q 5595 at tu 271b8 to 272b5 or Si 161 at 580,16 to 582,10 [based on D 4094 at ju 238a2 to 238b5] (with variant readings noted *ibid.*: 738).

29 Rather than mentioning bodily, verbal and mental factors (*chos rnam*s, Skt. *dharma*s), MĀ 15 at T I 438a3 refers to bodily, verbal and mental deeds (業), a phrasing that is used in the *Madhyama-āgama* discourse as well when the

With a mind imbued with benevolence, free from enmity, unsurpassed, free from ill-will, vast, all-pervasive, immeasurable, well-developed, he dwells pervading one direction, and likewise the second, likewise the third, likewise the fourth [direction], the quarters above and below, he dwells pervading the whole world with a mind imbued with benevolence, free from enmity, unsurpassed, free from ill-will, vast, all-pervasive, immeasurable, well-developed.³⁰

[He should then] reflect in this way: ‘Formerly, my mind was not developed, it was small, [whereas] in this way now my mind has become immeasurable and well-developed’. Monks, for the mind of a well-taught noble disciple [which has been cultivated in this way] it is impossible to be negligent, [the mind] does not fall [into negligence], it does not abide [in negligence], and becomes beyond measurement.³¹

corresponding Tibetan version speaks of actions (*las*). The text of the Tibetan quotation and the Chinese discourse parallel is abbreviated: the section on the ten wholesome courses of action that in the two Pali *Saṅcetanika-suttas* and probably in what was the original single discourse follows (followed) the section on the ten unwholesome courses of action is not found. A detailed exposition of the ten wholesome courses of action is found, e.g., in MN 136 (*Mahākammavibhaṅga-sutta*) and its parallels; the emphasis of this discourse, probably owing to the didactic purpose of its presentation, is more on the karmic consequences of intentional actions than on the underlying mental tendencies and habits that determine intention; for a comparative study of MN 136 cf. Anālayo 2011a: 775f. On the ten wholesome and unwholesome actions and the five precepts cf. Nattier 2002.

- 30 For a standard Tibetan rendering of the formula of pervasion with the four immeasurables cf., e.g., *Mahāvvyūpatti* ed. Sakaki 1926: nos. 1508-1509.
- 31 This first part of the review phase of the benevolence radiation in the form of a monk’s reflection suggested by the Buddha is found, with differences in wording and details, in the parallel versions: MĀ 15 at T I 438a11: 我本此心少不善修: 我今此心無量善修。多聞聖弟子其心如是無量善修, 若本因惡知識, 為放逸行, 作不善業, 彼不能將去, 不能穢汗, 不復相隨, “‘Formerly my mind was narrow and not well-developed, now my mind has become boundless and well-developed.’ [When] the mind of that well-taught noble disciple has in this way become boundless and well-developed, if because of [associating with] evil friends [that well-taught noble disciple] formerly dwelt in negligence and performed unwholesome deeds, those [deeds] cannot lead him along, cannot defile [him] and will not further follow [him]”; AN 10.208 at AN V 299,23: *so evaṃ pajānāti: pubbe kho me idaṃ cittaṃ parittaṃ ahoṣi abhāvitaṃ, etarahi pana me idaṃ cittaṃ appamānaṃ subhāvitaṃ. yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati na taṃ tatrāvatiṭṭhatī ti*, “he knows thus: ‘previously this mind of mine was restricted, undeveloped, whereas now this mind of mine is boundless, well-developed. Whatever action has been performed in a limiting way, it neither remains there nor persists there’. For other occurrences

Monks, suppose there is a small boy or a small girl³² who has [since birth]³³ developed the concentration of the mind of benevolence.³⁴ Would [later he or she] change into performing actions of body, speech and mind that are evil and unwholesome actions? Or would [he or she] similarly display for a long time actions that are contrary to the Dharma, unbeneficial and [result in] *dukkha* for others?” “It is not so, venerable sir”.³⁵

of *pamāṇakataṃ kammaṃ* cf., e.g., DN 13 at DN I 251,7, MN 99 at MN II 207,25 and SN 42.8 at SN IV 322,13 (in the first two cases the Chinese parallels, DĀ 26 at T I 106c17 and MĀ 152 at T I 669c10 do not have the reference to the effect of the *appamāṇas* on limiting actions, whereas in the third case the parallels SĀ 916 at T II 232b5 and SĀ² 131 at T II 425b29 do refer to the effect of the *appamāṇas*, cf. Anālayo 2009a: 9 note 35).

- 32 The Tibetan version's *khye'u dang bu mo* agrees with the Chinese version in mentioning a boy and a girl, MĀ 15 at T I 438a15: 童男, 童女, whereas the Pali version refers only to a boy, AN 10.208 at AN V 300,2: *kumāro*. As pointed out by Anālayo 2009a: 9 note 34, since all versions later on mention a man and a woman, the presence of a boy and a girl fits the context better.
- 33 Cf. AN 10.208 at AN V 300,1: *dahara-t-agge*, “if from his youth (or: boyhood) onwards” (cf. also Mp V 77,22: *daharatagge ti daharakālo paṭṭhāya*) and MĀ 15 at T I 438a15: 生, since “birth”.
- 34 Here and below the parallels employ the standard formulation “liberation of the mind through benevolence” (*mettācetovimutti*, AN 10.208 at AN V 300,2 etc.; 慈心解脫, MĀ 15 at T I 438a19 etc.) rather than “development of concentration of the mind of benevolence”, *byams pa'i sems kyi ting nge 'dzin sgom par byed pa* etc. found in the Tibetan version, which does not seem to occur elsewhere in the *Abhidharmakośopāyikāṭīkā* outside the present discourse quotation, and would seem to render a Sanskrit equivalent to Pali *cetosaṃādhi-bhāvanā*. On *appamāṇo cetosaṃādhi* cf. Maithrimurthi 1999: 28f. Dhammajoti 2010: 185 note 39 remarks that “[in the attainment of *mettācetovimutti*] ... *vimutti* seems to suggest the type of mental liberation/freedom similar to that obtaining in the case of the eight *vimokkhas* (Sanskrit *vimokṣa*)”; for references on the eight deliverances cf. Martini 2011a: 131 note 23.
- 35 The parallels are formulated in a slightly different way: AN 10.208 at AN V 300,2: *api nu kho pāpakammaṃ kareyyā ti ... akarantaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā ti?*, “would he [i.e., the boy] perform any evil action? ... and not performing any evil action, would he experience *dukkha*?”; MĀ 15 at T I 438a16: 而於後時。彼身。口。意寧可復作不善業耶 ... 自不作惡業, 惡業何由生, “later on, would they [i.e., a small boy or a small girl] still perform unwholesome deeds by body, speech or mind?”... [Given that they] do not perform evil deeds themselves, how could evil deeds arise?”. According to the early Buddhist conception, the underlying tendencies to sensual passion and aversion (being both based on sensuality, and thus co-dependent) as well as the other fetters are already present in the case of a newly born baby, even if the infant is not yet capable of conceiving

“Monks, it is well, it is well. Monks, a man or a woman, whether being a householder or one gone forth, should develop the concentration of the mind of benevolence. Why is that, monks? A man or woman, whether being a householder or one gone forth,³⁶ once [he or she] has abandoned this body and will be going to the other world, [272b] monks, [he or she] will enter [the next birth] based on a mind which is determined by the mind that depends on the mental quality that conforms to [that particular] mental state.³⁷ Monks, one says: ‘With this

the corresponding notions, cf. MN 64 at MN I 433,8. This explains why the young children of the example, who are not considered as pristinely ‘innocent’, would still need to develop meditation on benevolence etc. and purify themselves so as to become incapable of evil deeds.

- 36 The Chinese version agrees with the Tibetan in mentioning “if that man or woman, at home or gone forth” (若彼男女在家, 出家, MĀ 15 at T I 438a18), whereas the Pali version only speaks of “a man or a woman” (*itthiyā vā purisena vā. itthiyā vā ... purisassa vā*, AN 10.208 at AN V 300,8). The presentation of the Tibetan and Chinese versions from this point on shifts from rebirth for a practicing man or woman in general to prospects of progress on the path for monastics, as noted by Anālayo 2009a: 9 note 35.
- 37 Besides the difference noted above (no mention of monastics), compared to the other two versions AN 10.208 at this point features a significant variation in wording. The whole passage, AN 10.208 at AN V 300,7, reads: *bhāvetabbā kho pañāyaṃ ... mettācetovimutti itthiyā vā purisena vā. itthiyā vā ... purisassa vā nāyaṃ kāyo ādāya gamaṇīyo. cittantaro ayaṃ ... macco. so evaṃ pajānāti: yaṃ kho me idha kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyaṃ, na taṃ anugaṃ* (with various ms. variant readings in E*) *bhaviṣṣatī ti*, “indeed, monks, the liberation of mind by benevolence should be developed by a man or a woman. A man or a woman cannot take their body along with them and depart [from this world]. ... this mortal [life] is but an intermediate mental state. He knows thus: ‘whatever evil actions I performed before with this physical body, their results will be experienced here and will not follow me’”. After this, the Pali and all versions present the statement of the leading to or the certainty of the attainment either of non-return or of the highest, cf. AN 10.208 at AN V 300,12: *evaṃ bhāvitā kho ... mettā cetovimutti anāgāmitāya saṃvattati, idha pañāssa bhikkhuno uttariṃ* (B*: *uttari*) *vimuttiṃ appaṭivijjhato*, and MĀ 15 at T I 438a22: 若有如是行慈心解脫無量善修者, 必得阿那含, 或復上得, “if liberation of the mind through benevolence has become boundless and well-developed like this, certainly non-return will be attained, or else that which is even higher”. The interpretation of the Pali passage is particularly difficult due to the ambiguity of the phrase that I provisionally render with “this mortal [life/being] is an intermediate state of mind” (rendered by Nyanaponika and Bodhi 1999: 269 as “mortals have consciousness as the connecting link” and by Bodhi 2012: 1542 as “[m]ortals have mind as their core”), and it presents philosophical implications (interim existence or *antarabhāva*, rebirth consciousness and consciousness continuum or *bhavaṅga*, etc.) that go beyond the

body of mine formerly I performed evil, unwholesome actions, that have been accumulated. With regard to all that has become accumulated, let it be experienced [now] and not be experienced further at the time of birth'.³⁸

Monks, if at the present time one is [thus] endowed with the concentration of the mind of benevolence, he will directly know the state of

scope of what is feasible in annotation (for a recent study of the *antarabhāva* dispute among Abhidharma traditions cf. Qian 2011). Theravāda commentarial explanations of the expression *cittāntaro* are found in Mp V 77,25. Bodhi's 2012: 1542 translation quoted above (as "[m]ortals have mind as their core") follows the second gloss given by the *Manorathapūraṇī*, *atha vā citteneva antariko*, which he interprets to mean "or their interior is due to mind". Mp V 78,3 on AN 208 at AN V 300,11 further explains: *sabbaṃ taṃ idha vedaniyaṃ ti diṭṭhadhamavedaniyaṃtānāvasena vuttaṃ and na taṃ anubhavissatī ti mettāya upapajjavedaniyabhāvassa upacchinnattā upapajjavedaniyavasena na anugataṃ bhavissatī ti idaṃ sotāpanna-sakadāgāmi-ariyapuggalānaṃ paccavekkhaṇaṃ veditabbaṃ*, "'it will all be experienced here' is said with regard to karma that will be experienced in this present existence; 'it shall not follow one along' means that with regard to what should be experienced in the next existence, it will not come about in the future, because the experiencing in the next existence has been cut off through the practice of benevolence: This passage has to be understood as a reflection made by a noble person who is a stream-entrant or a once-returner". With different degrees of abridgement for the development of compassion, sympathetic joy and equanimity, the three versions display the same pattern of variation noted here and in the notes below.

- 38 The aspiration to experience the fruits of unwholesome actions resulting from previous negligence entirely now and not in a later world is also found in MĀ 15 at T I 438a21: 比丘應作是念：‘我本放逸，作不善業。是一切今可受報。終不後世’，‘monks, you should reflect like this: ‘Formerly I was negligent and performed unwholesome deeds. Let the fruits of these be experienced entirely now, not in a later world!’”. The direct expression of any aspiration is completely absent from AN 10.208, probably due to a textual loss on the side of the Pali version, cf. also Anālayo 2009a: 9 note 35. A comparable statement is, however, found later on in the Pali text, in the form of a further review phase of the practice of benevolence, worded indirectly as a post-meditative reflection, AN 10.208 at AN V 300,10: *so evaṃ pajānāti: yaṃ kho me idha kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedaniyaṃ, na taṃ anugaṃ bhavissatī ti*, “he knows thus: ‘whatever evil actions I performed before with this physical body, all their results will be experienced here and will not follow me’”. Cf. a similar statement found in Th 81 at Th 12,21: *yaṃ mayā pakataṃ pāpaṃ pubbe aññāsu jātisu, idh’eva taṃ vedaniyaṃ, vatthu aññaṃ na vijjati*, “whatever evil has been previously done by me in other births, it is to be felt here and now, as there exists no other occasion”. After the aspiration (present only in the Tibetan and Chinese parallels and specifically addressed to monastics, cf. note 36 above and table 2) follows in all three versions a statement of the certainty of non-return or of the highest goal (Tib. *bla na med pa’i chos*, Chin. 復上, Pali *uttari vimutti*).

non-retrogression³⁹ or the highest Dharma. Therefore a well-taught noble disciple, having abandoned evil and unwholesome bodily [actions], develops wholesome bodily actions, having abandoned evil and unwholesome verbal and mental [actions], develops wholesome verbal and mental actions.

By [developing] in sequence one after the other that which is called a ‘mind imbued with compassion, [a mind imbued with] sympathetic joy and [a mind imbued with] equanimity’, monks, one who has done so is endowed with the concentration of the mind of equanimity and will directly know the state of non-retrogression or the highest Dharma”.

1.3 The *appamānas* and Karma

In addition to comparative philological evidence, the soteriological principles and dynamics underpinning the individual components of

39 The directly knowing the state of not being subject to retrogression, i.e., the attainment of irreversibility, *phyir mi ldog par gnas ... so sor rig par byur* (D reads: *gyur*) is more commonly found as the Tibetan literal counterpart to Sanskrit *avaivartika* or *avinivartanīya*, whereas the non-returner (*anāgāmin*), the third type of noble being in the scheme of the four levels of awakening according to early Buddhist texts, is literally translated as *phyir mi 'ong ba*, cf., e.g., *Mahāvīyutpatti* ed. Sakaki 1926: no. 1014. In the present passage the Pali and Chinese versions speak of leading to the attainment of the state of non-return, *anāgāmitāya saṃvattati* (AN 10.208 at AN V 300,13 and 301,15), and of the certainty of attaining it, 必得阿那含 (MĀ 15 at T I 438a23 and 438b9), respectively. An epithet related to the irreversibility of a non-returner spoken of in the Tibetan version occurs, e.g., in the *Mahāparinirvāṇa-sūtra*, cf. ed. Waldschmidt 1950: 166, § 9.12 (Sanskrit): *anāgāmy anāvṛttidharmā*; DN 16 at DN II 92,24 (Pali): *anāvattidhammo*; Waldschmidt 1950: 167, § 9.12 (Tibetan): *mi 'byung ba'i chos nyid 'gyur*. Non-return qualified as an irreversible condition (*mi ldog pa'i chos can phyir mi 'ong ba zhes bya*), which is a distinctive sign of those who have abandoned the five lower fetters, is found, e.g., in another discourse quotation in the *Abhidharmakośopāyikāṭikā*, in a standard presentation of the four types of (noble) individuals, *Abhidharmakośopāyikāṭikā*, Q 5595 at tu 20a2 or Si 161 at 41,17, parallel to SĀ 61 at T II 15c14), Q 5595 at tu 21a5 or Si 161 at 44,3. Thus compounds such as *anāvartika* or **anāvṛttika* (underlying the rendering *phyir mi ldog par gnas*) and *anāvartikadharmā* or *anāvṛtti(ka)dharmin* etc. (underlying the rendering *phyir mi ldog pa'i chos can*) adopted by Śamathadeva to designate a non-returner chiefly from the standpoint of irreversibility (*phyir mi ldog par gnas*, and especially *phyir mi ldog pa'i chos can*) are part of standard qualifications of an *anāgāmin* featuring across the different early Buddhist textual traditions.

the sequence of the discourse(s) – as documented in full by the Chinese and Tibetan versions and by the restored single Pali discourse – are so closely interrelated that it would make much practical sense if these components had been originally conceived and taught as part of a unified instruction, i.e., if they were delivered in the course of a single occasion, and accordingly recorded in one discourse.

The opening reflection on actions, purification of intention and the possibility of spiritual emancipation, followed by an exposition on the ten unwholesome deeds, which, once having been abandoned, properly prepare the mind for the practice of the *appamāṇas*,⁴⁰ and eventually the certainty of the attainment of either non-return or final liberation by dint of this practice, reflect an integrated perspective of ethics and liberation.

The process of purifying and reshaping karma by means of increasingly pure moral conduct (mirroring, in turn, purification of intentions) would progressively erode unwholesome mental tendencies and reactions that lead to compulsive (re-)generation of karma and to saṃsāric patterns of reactivity. Karma includes chiefly mental intentions and any ensuing actions performed by body, speech or mind. The ripening of the results of intentions and actions is then subject to contextual conditions that fall outside the full control of the individual. Therefore any liberating ‘opening’ can only be situated in a new intentional response given to experience by way of the six senses, which also comprises the present effects of one’s own and others’ actions. Such a response includes the possibilities of changing the direction of one’s intention upon becoming aware of any unwholesomeness that may have arisen or else of continuing to act according to already present wholesomeness,⁴¹ as per the division of rightly directed effort

40 In addition to the ten unwholesome actions, AN 10.206 and AN 10.207 have an exposition on the ten wholesome actions, cf. table 1.

41 The Abhidharma traditions developed different and in many respects diverging interpretations regarding the definition, functioning, propagation and moral weight of intention and mental karma, with the Sarvāstivādins developing a distinction between ‘informative’ (*vijñāpti*) and uninformative (*avijñāpti*) karma, etc. Given the purposes and source materials of my presentation, I do not take into account these

(*sammā-vāyāma*) into four great endeavours or strivings (*padhānas*), that are in turn related to the cultivation of wholesome, spiritually focused desire (*chanda*) as well as to the roads or pathways to spiritual power (*iddhipādas*).⁴²

In the case of the instruction of the ‘Discourse(s) on karma and the *appamānas*’, the latter are developed on the basis of a mental condition free from the five hindrances. This process of mental purification is thereby further enhanced, since with the absence of mental hindrances – and eventually of the latent tendencies on which they are based – no unwholesome reaction can have a chance to come about. This is because the practice impinges on the arising of craving and unwholesomeness as the connective tissue, so to speak, between the senses and consciousness. Thus ‘perceptive habituation’ conditioned by reiterated development of *appamāna* mental states ‘imitates’ and foreruns, experientially, the ideal condition of a free mind, expressing only wholesome responses and avoiding unwholesome intentions and reactions. Through such type of training, the roots of the mind’s tendencies to generate deluded karma are deflated from within. On this understanding, a sense of moral freedom becomes apparent, and sets the working of *appamāna* practice quite beyond the narrow scope of Cognitivism or cognitive science. I return to these philosophical and moral implications later on in my presentation.

Coming back to the training instruction of the ‘Discourse(s) on karma and the *appamānas*’, this does not seem to point to the type of posi-

later scholastic developments. As far as the early discourses are concerned, a source representative of the attitude to intention is the *Upāli-sutta* of the *Majjhima-nikāya* (MN 56 at MN I 371,23), which makes it clear that greater moral weight is placed on acts of the mind in the sense of their capacity to determine intention and actions, rather than on verbal or physical karma per se, and that an act done without prior intention (*asañcetanika*), such as killing small creatures while walking, cannot be as blameworthy as if one were to do so intentionally (this exposition is given within the context of refutation of the Jain position on the primacy of karma interpreted as resulting acts vis-à-vis karma as a primarily intentional impulse according to Buddhist thought); for a comparative study of the parallel versions of this discourse cf. Anālayo 2011a: 320f.

42 E.g., SN 49.1 at SN V 244,1 and SN 51.13 at SN V 268,5.

tivistic or materialistic approach to karma that the initial statement transmitted by the Pali parallels may suggest. In fact, such ideas reflect Jain rather than Buddhist tenets,⁴³ and they are altogether at odds with the early Buddhist analysis of the functioning of the mind. In contrast, the point at stake in the discourse(s) appears to be more an organic inner work on the unwholesome roots by way of restraint. In conjunction with the development of wisdom, this can then lead to liberation.

The *raison d'être* of the meditative approach presented by the 'Discourse(s) on karma and the *appamāṇas*' and the outcome of *appamāṇa* practice do not suggest any expiation of karma, in that the 'cure' is of a radical rather than symptomatic nature, being concerned with the cause rather than the fruits. Therefore in addition to comparative evidence and to an assessment of the early Buddhist conception of karma, the proposed restoration of the initial statement of the Pali discourse – that there is *no need* to experience all results of karma to make an end of *dukkha*⁴⁴ – is strongly supported by a close inspection of the philosophical and psychological rationale that underpins the 'Discourse(s) on karma and the *appamāṇas*'. In fact, were it otherwise, the present discourse(s) would contradict the early Buddhist conception of karma, the possibility of emancipation from it,

43 Cf. Anālayo 2009a: 16f with references. On the theme of accumulation of good or else bad karma, Schlieter 2013 offers a reflection on the accumulation of good and bad karma (with karma as a kind of 'heavenly bank account') represented in works on Buddhism, Jainism and other Indian traditions by adopting the metaphors of credit or debt in a bank account and tracks this metaphorical framework back to its roots in early European scholarship under the influence of certain Judeo-Christian preconceptions of moral bookkeeping, sin, and salvation.

44 AN 10.206 at AN V 292,4, AN 10.207 at AN V 297,17 and AN 10.208 at AN V 299,14: *na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass' antakiriyaṃ vadāmi*, "yet, monks, I do not say that there is a making an end of *dukkha* without having experienced [the fruits of] intentional actions that have been undertaken and accumulated" (with variants in E° and B° reading throughout: *appaṭisaṃveditvā*, cf. Anālayo 2009a: 1 note 2). The passage is also discussed by Vetter 1988: 90, who considers the statement on the need to experience karmic retribution in order to make an end of *dukkha* as original, thereby interpreting the presence of the immeasurables in AN 10.208 as a purposeful effort "to overcome the power of former deeds", cf. also Anālayo 2009a: 12 note 37.

and a meditative enterprise that the powerful tool of the *appamāṇas* counters the deep-seated drive towards the generation of unwholesome karmic intentions. An eminently ethical characteristic – the intention of abandoning the unwholesome and nurturing the wholesome – is continuously evident in all applications of the *appamāṇas*. This holds for the context of formal meditation, as shown by the ‘ethical’ content of the review phase of the ‘Discourse(s) on karma and the *appamāṇas*’, as well as for activities outside of it.

Interestingly, a discourse that has several elements in common with the *Saṅcetanika-suttas* begins with the question of what is (genuine) purity of body, speech and mind vis-à-vis purity based on rituals upheld by some brahmins.⁴⁵ The discourse parallels the *Saṅcetanika-suttas* exposition on the three ways in which one is made impure by bodily action, four ways in which one is made impure by verbal action, and three ways in which one is made impure by mental action, followed by their abandonment and the performance of the ten wholesome actions as the ways in which one is instead purified. When a person is endowed with these ten wholesome actions, then no matter what ritualised behaviours are undertaken or not undertaken, the purity is not lost, “because these ten wholesome courses of action are pure and cause purity”.⁴⁶ In other words, mental purity due to wholesome mental actions is based on non-greed, non-ill-will and non-delusion, rather than ritualised behaviour. As the *Karajakāya-sutta* and its parallels make clear, such ethical purity and clarity of understanding with regard to one’s motivations furnish the needed pathway leading from the initial insight gained by the noble disciple with the attainment of stream-entry to the complete fulfilment of non-

45 AN 10.176 at AN V 263,1. On bodily, verbal and mental misconduct as three things endowed with which one is to be recognised as a fool cf. also AN 3.2 at AN I 102,1; on having done what is admirable and wholesome, having given protection to those in fear, and having done nothing that is evil, savage or cruel as two things that cause no remorse, and having abandoned the three types of misconduct and whatever else is flawed and unwholesome as leading to heavenly birth cf., e.g., It 30 at It 24,21.

46 AN 10.176 at AN V 268,21: *ime ... dasa kusalakammapathā suci yeva honti sucikaraṇā ca.*

greed and non-ill-will by reaching non-return as well as the acme of non-delusion with the attainment of arahantship.⁴⁷

A similar progression that highlights the thread between ethical purity and the practice of the path is found in a discourse in the *Majjhima-nikāya*, the *Vattūpama-sutta*. This begins with an initial recognition of the presence or absence of mental defilements. Such recognition then leads to the effort to abandon them, followed by a reference to the acquisition of perfect confidence in the three jewels, i.e., the attainment of stream-entry. Then comes concentration based on the happiness derived from such confidence, which is followed by instructions on *appamāṇa* radiation (as described in the text excerpt translated above) that in turn leads to insight and eventually to the realisation of final liberation.⁴⁸

Progress to non-return or arahantship is related as much to meditative attainment as it is to ethical and emotional purification. Remarkably, the content of the ‘review phase’ of the *appamāṇa* radiation according to the instruction of the ‘Discourse(s) on karma and the *appamāṇas*’ (table 2) is of an ethical nature: the practitioner becomes aware of the ethical transformation brought about by *appamāṇa* practice, in its private implication (abandonment of personal negligence, which is a cause of *dukkha* for oneself) as well as in its relational and altruistic aspect (one no longer behaves in a way that is not in accordance with the Dharma and causes *dukkha* to others).

47 The fact that in the discourse paralleling the exposition in the *Saṅcetanika-suttas* there is an explanation given of the lower fetter of belief in religious rites and ritualised behaviours as if these were in themselves able to lead to liberation indicates that the teaching is clearly addressed to someone who is not yet a noble disciple (nor, for that matter, a Buddhist disciple as yet, since Cunda, to whom the discourse is addressed, goes for refuge only at the end of the discourse). The perspective of the higher levels of awakening is not mentioned, but as a result of being endowed with the ten wholesome actions, rebirth among devas and among human beings or “any other good destination” is declared, a mundane perspective that dispenses with higher soteriological pursuits that would require irreversible eradication of the unwholesome roots.

48 MN 7 at MN I 37,1; on variations in the parallel versions cf. Anālayo 2011a: 49f.

Table 2: The *appamāṇa* Sequence in the ‘Discourse(s) on Karma and the *appamānas*’

AN 10.208	MĀ 15 & <i>Abhidharmakośopāyikāṭīkā</i>
<p><i>man or woman</i></p> <p>all-pervasive radiation</p> <p>↓</p> <p>review:</p> <p>a) mind qualities (before & after) b) ethical qualities (before & after) with small boy or girl simile</p> <p>↓</p> <p>knowledge that:</p> <p>a) body made of deeds (<i>karajakāya</i>) will not be taken along b) fruits of accumulated actions must be all experienced here & now (= non-return/highest)</p> <p>↓</p> <p>liberation of the mind through benevolence</p> <p>↓</p> <p>attainment of non-return in this life for a wise <i>monastic</i> who has not yet penetrated release beyond that</p> <p>↓</p>	<p><i>man or woman, at home or gone forth</i></p> <p>all-pervasive radiation</p> <p>↓</p> <p>review:</p> <p>a) mind qualities (before & after) b) ethical qualities (before & after) with small boy or girl simile</p> <p>↓</p> <p>aspiration: not to take body along (= birth above <i>kāmadhātu</i>)</p> <p>↓</p> <p><i>monastics</i></p> <p>↓</p> <p>aspiration to experience fruits of accumulated actions all here & now (= non-return/highest)</p> <p>↓</p>

same pattern for other <i>appāmāṇas</i>	liberation of the mind through benevolence (MĀ 15) / concentra- tion of the mind of benevolence (<i>Abhidharmakośopāyikāṭīkā</i>) ↓ attainment of non-return / highest ↓ same pattern for other <i>appāmāṇas</i>
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Although intention is central to the Buddhist conception of karma, intention (*cetanā* and *sañcetanā* being among the key-terms in a wide spectrum of vocabulary related to this function of the mind) and karma are not total equivalents, in that once an intention has been conceived, then acts of body etc. are needed to actually ‘perform’ karma.⁴⁹ In several discourse passages intention appears alongside longing or yearning (*patthanā*) and wish (*pañidhi*) – which were interpreted by the commentarial literature as stages of the process of forming and realising intentional action – and also, interestingly, volitional (or karmic) formations (*sañkhārā*).⁵⁰ An intention may in itself not be able to completely fulfil its conative momentum and translate into an action – whence the development of commentarial and Abhidharmic analysis of the psychophysical factors involved in such process – but as far as moral responsibility and ultimate purification from all unwholesomeness are concerned, the early discourses seem to emphasise strongly the importance of mental inclination, of cherishing and then endeavouring to implement this mental inclination as a supporting basis for the continuance of consciousness:

“Monks, what one intends and what one plans, and whatever

49 AN 6.63 at AN III 415,7: *cetanāhaṃ, bhikkhave, kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā*. Cf. also *Abhidharmakośavyakhyā*: 400,20 commenting on a quotation from the *Samcetanīya-sūtra*: *cetanā karma cetayitvā ceti vacanāt* and *ibid.*: 400,24: *cetanā-mataṃ bhikṣavaḥ karma vadāmi cetayitvā ceti etad virudhyate*.

50 E.g., AN 10.104 at AN V 212,26: *yā ca cetanā yā ca patthanā, yo ca pañidhi, ye ca sañkhārā*

one has a tendency towards, this becomes a supporting basis for the stabilisation of consciousness. There being a supporting basis, there is an establishing of consciousness. There being an establishing of consciousness and a coming to growth, there is inclination. There being inclination, there is coming and going. There being coming and going, there is passing away and re-arising. There being passing away and re-arising, future birth, aging and death, sorrow, lamentation, pain, displeasure and despair come to be. Such is the origination of this entire mass of *dukkha*.

“If, monks, one does not intend and one does not plan, but one still has a tendency towards something, this becomes a supporting basis for the stabilisation of consciousness. There being a supporting basis, there is an establishing of consciousness. (...) Such is the origination of this entire mass of *dukkha*.

“But, monks, when one does not intend and does not plan, and one does not have a tendency towards anything, there is no supporting basis for the stabilisation of consciousness. There being no supporting basis, there is no establishing of consciousness. (...) Such is the cessation of this entire mass of *dukkha*”.⁵¹

In fact, reiterated intentional decisions and different factors, such as the effort and energy required in endeavouring to undertake any action, during the different phases of the conditioned process, continue to carry their own moral weight throughout.

51 SN 12.40 at SN II 67,1: *yañca bhikkhave, ceteti, yañca pakappeti, yañca anuseti, ārammaṇam etaṃ hoti viññāṇassa t̥hitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmim̐ patiṭṭhite viññāṇe virūḷhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatim̐ jātijarāmarāṇam sokaparideva-dukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti ārammaṇam etaṃ hoti viññāṇassa t̥hitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. ... evam etassa kevalassa dukkhakkhandhassa samudayo hoti. yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa t̥hitiyā. ārammaṇe asati patiṭṭhā viññāṇassa na hoti. ... evam etassa kevalassa dukkhakkhandhassa nirodho hoti 'ti; cf. also MN 19 at MN I 114,19.*

The crucial importance of *cetanā* stands behind the training sequence of the ‘Discourse(s) on karma and the *appamānas*’. Karma as intention is the active force behind *saṃsāra*, feeding on craving and ignorance, which are mutually dependent on deluded intentions and wrong view. According to the early Buddhist position, if karma were invariably to bear fruits that are precisely commensurate with the deed, i.e., if karma were deterministic, liberation from *saṃsāra* would be impossible, in which case there would be no prospect for the religious life and no opportunity for the complete end of *dukkha*.⁵²

A discourse in the *Aṅguttara-nikāya* stipulates the possibility of knowing karma, the arising of karma, its consequences, its different varieties, and the way to end it. As in the ‘Discourse(s) on karma and the *appamānas*’, karma is here divided into intended actions and unintended actions that have been carried out; the cause for the arising of karma is contact; the consequences of karma are positive, negative or neutral; the different varieties of karma are those leading to different types of birth; the end of karma is the coming to an end of sense contact; and knowing the way leading to the end of karma is to know the noble eightfold path.⁵³

This stipulation is complemented by yet another discourse in the *Aṅguttara-nikāya* that explains that the goal of the religious life is not to change or end karmic retribution, but to cultivate insight into the four noble truths.⁵⁴ That is, the early Buddhist way of practice is not concerned with any exhaustion of karmic results. Rather, its aim is the exhaustion and destruction of the influxes. This purpose,

52 AN 3.99 at AN I 249,7.

53 AN 6.63 at AN III 415,4; with parallels in MĀ 111 at T I 600a23 and *Abhidharmakośopāyikāṭikā*, Q 5595 at tu 228a5 or Si 161 at 487,6 (on this parallel cf. Hiraoka 2002: 458 note 42); cf. also *Abhidharmakośabhāṣya* ed. Pradhan 1975: 192,9 (Pāsādika 1989: 73 no. 262).

54 AN 9.13 at AN IV 382. This and similar statements need be put in perspective against the background of the ongoing debate with the contemporary early Jain tradition holding that the chief purpose of the spiritual life is precisely the shaking off of the fruits of past actions. According to a commentarial gloss that does not seem to fit too well with the early Buddhist definition of the purpose of the going forth, the ‘religious life’ (*brahmacariya*) stands for “a religious life lived for the

which leads all the way to the final goal, translates, in practice, into a gradual purification of intentions and the eventual uprooting of the ‘existential intention’ that generates birth and becoming.

In early Buddhist thought the very presence and field of operation of karma are considered co-extensive with the *saṃsāric* existential predicament, in that karma is beginningless but not necessarily endless.⁵⁵ Liberation is not by necessity teleologically intrinsic to such *saṃsāric* predicament – not all beings are bound to reach emancipation. Yet the potential for liberation does exist and remains an open possibility, a possibility for gnoseological and moral emancipation. In other words, complete emancipation depends on reaching the highest level of purification of one’s view and intentions. The process of purification can be more or less effectively directed, without, however, being mechanically determined or liable to wilful manipulation.

Karma – action with intention, also including in a broader sense its results – thus remains irreducible to mono-dimensional and quantitative models of apprehension and its actual ‘figures’ keep escaping epistemological and psychological totalising interpretations. Yet its principles, as highlighted by the above quoted *Āṅguttara-nikāya* discourse, fall within the range of direct knowledge. The dependent variables may be uncountable but the result obtains within a scheme operated by fixed principles.

The discourses tell us that, eventually, by dint of sustained *appamāṇa* practice, “no limiting action remains therein”.⁵⁶ The commentary on the *Āṅguttara-nikāya* explains the implications of this statement in terms of rebirth and progress on the path. That is, limiting actions that would cause one to take birth again in the sense realm are temporarily neutralised and lose their conditioning power because the correspond-

destruction of karma”, Mp II 360,14: *evaṃ santaṃ ... brahmacariyavāso hotī ti kammakkhayakarassa brahmacariyassa khepetakammasambhavato vāso nāma hoti, vutthaṃ suvutthaṃ eva hotī ti attho.*

55 SN 15.3 at SN II 180,23.

56 Cf. the text excerpt translated in section I.1 and the discussion in section I.3 of this paper.

ing mental inclinations have been superseded. In other words, with the attainment and mastery of liberation of the mind through benevolence, the karmic potential of *this* experience will take precedence over sense-sphere karma and result in rebirth in the form realm, but not in final emancipation from karma and birth. A discourse in the *Dīgha-nikāya* – the *Tevijja-sutta*, allocated to the division on ethics of the collection (*śīlakkhandha-vagga*) – illustrates this with the help of the simile of a strong conch-shell blower who can make himself heard in the four directions with just a little effort. Similarly, for one who continually practices the meditative radiation of the four immeasurables in every direction, no limiting action will remain and gain any foothold.⁵⁷

The *Tevijja-sutta* is drawn on by Walters (2012a) in a recent article elaborating on Gombrich's (1996/2005, 1998, and 2009: 75f) position that the *brahmāvihāras* embody the original early Buddhist soteriological goal and are thus a teaching per se sufficient to the attainment of liberation.⁵⁸

57 DN 13 at DN I 251,5; on this passage cf. also Aronson 1980: 62f and esp. 69. Mp V 77,17 explains: *pamāṇakataṃ kammaṃ nāma kāmāvacarakammaṃ*, “‘limiting karma’ refers to sense-sphere karma”, and also the similar gloss at Spk III 105,27: *yaṃ pamāṇakataṃ kamman ti, pamāṇakataṃ kata nāma kāmāvacaram vuccati: appamāṇakataṃ kammaṃ nāma rūpāvacaram* (cf. also note 31 above).

58 For a criticism of this position cf. Bodhi 1997: 294, Martini 2011b: 172f note 24 and Gethin 2012: 2. Walters 2012a relies entirely on Gombrich's points and translated excerpts of the canonical discourses and fancifully elaborates on them. Its heuristic value thus seems to me limited by the inadequacies of Gombrich's position in the first place, as well as by insufficient textual support. It would be beyond the scope of the present study to address Walters' claims individually and here I limit myself to taking up only one aspect of his position on karma and the *appamāṇas*. The last section of his paper proposes a reading of the results of neuroscientific experiments with benevolence and compassion meditation as offering empirical support to the plausibility of the idea that awakening can be achieved through compassion. I defer the discussion of this position to a study in preparation where I analyse the theoretical and methodological premises as well as results of psychometric and neuroscientific experiments with the *brahmāvihāras* / *appamāṇas* on the basis of on a critical survey of relevant scientific literature vis-à-vis the frameworks found in different Buddhist texts. Another recent contribution on the *Tevijja-sutta* is the accurate and careful study by Shults 2013, who traces the Brahmanical terminology, especially the expression *brahmasahavyatā*, used by the Brahmins featuring in the *Tevijja-sutta* back to their Vedic and post-Vedic sources.

Walters (161) holds that:

the bounded karma of the *Tevijja Sutta* should be understood as the *taṇhā* of the Noble Truths, in at least roughly the orthodox understanding of this thirst. (Eliminating *taṇhā*=enlightenment; eliminating finite karma=enlightenment; therefore, finite karma=*taṇhā*.) This is as much as to say that when the Buddha speaks of karma in the *Tevijja Sutta* in terms of being bounded or boundless, he intends a dispositional sense of *cetanā*. (*Taṇhā* is a disposition to seek self-satisfaction; bounded karma is *taṇhā*; therefore, bounded karma is that self-directed motivational disposition.) Accepting this (at least provisionally), we may additionally conjecture that the elimination of *taṇhā* that the Buddha speaks of in the Noble Truths is to be understood in terms of transforming *taṇhā* (i.e., bounded karma) from the disposition to act primarily for oneself to a disposition to act more broadly for the benefit of others—and that *this* is the way to companionship with Brahma.

He then goes on to say that:

[f]or orthodox Buddhism, enlightenment is the second step in a two-step process of gaining liberation from the unsatisfactory condition of human existence. (In this it mimics the structure of Vedic liberation.) And each of these two components involves what we may call an either/or concept (...) at any given moment one either achieves the gnosis or one does not; by dint of effort either the bar is cleared or it is not. Likewise, the traditional Buddhist view of enlightenment employs a two-step gnostic model of liberation, and the first step involves a similar bi-valent concept of karma (...). The path of companionship with Brahma that Gombrich discerns in the *Tevijja Sutta*, however, apparently differs from the model of liberation common to Brahminism and early Buddhism in that it does not involve a two-step process. Karma, as there

understood, is not only *necessary* for awakening to occur, it is *sufficient*. The meditation process (whatever exactly it is) by which one may shift the dominance of one's karma from bounded (finite) to unbounded (infinite) is itself the way to companionship with Brahma (...). Otherwise stated, on this view *bodhi* is not to be thought of as rather like switching on a light. In addition, the concept of karma implicit in the *Tevijja Sutta*, so understood, does not exhibit the Vedic bi-valent structure. When bounded karma is understood as *taṇhā*, the contrast between bounded and unbounded becomes not that of “plus and minus” but rather one of “more or less,” the concept of infinite karma involving some notion of increased generality. (pp. 164-165; italics in the original)

Walters expands on Gombrich's position by referring to “an interweaving of the vocabularies of the Noble Truths and the *Tevijja Sutta*” (p. 163) and speaks of a [particular] “conception of liberation” that would be located (according to Gombrich and Walters himself) in the discourse in question.

Now, as I have discussed in detail elsewhere, the *appamāṇas* qua *appamāṇas* fall short of being able to lead to final liberation unless they are imbued with the factors of awakening and used as a base to develop wisdom by means of insight contemplation, although they are undoubtedly and significantly instrumental to the final goal in the above qualified process of purification.⁵⁹ As far as I can tell, such an interweaving of vocabularies and concepts (cf. Walters' gloss quoted above: “[e]liminating *taṇhā*=enlightenment; eliminating finite karma=enlightenment; therefore, finite karma=*taṇhā*”) does not find any textual foundation in the early Buddhist discourses, which nowhere correlate the ‘bounded karma’ to ‘*taṇhā*’ nor the ending of ‘finite karma’ to the end of *dukkha* (nor, for that matter, to alternative definitions of the final goal such as, for example, the destruction of craving,

59 Martini 2011b.

the destruction of the influxes, the cessation of ignorance, etc.).

Thus the equations instituted by Walters seem to me to be scripturally and logically unwarranted. I also find the terminology used in his article possibly misleading, in that “unbounded (infinite) karma” would in my reading more aptly correspond to the beginningless saṃsāric predicament Buddhist soteriology always seeks to escape from rather than to commune with. It is certainly true that karma is *necessary* for awakening to occur at all, in that in the absence of karma one would not come to (saṃsāric) existence in the first place, without thereby finding oneself in need of liberation/awakening. And, more importantly, it is by turning to one’s advantage the process of cause-effect (karma) that one can put into place the necessary steps towards awakening and avail oneself of any appropriate type of supportive conditions and conditioning.⁶⁰ It is indeed through gradual ‘karmic’ (= karma-based) purification that eventually the final goal of complete purification of right view, and therein the remainderless cessation of ignorance and *dukkha*, is realised. Yet Walters’ assertion that “[k]arma, as there understood, is not only *necessary* for awakening to occur, it is *sufficient*. The meditation process (whatever exactly it is) by which one may shift the dominance of one’s karma from bounded (finite) to unbounded (infinite) is itself the way to companionship with Brahma ...” seems to be based on two misunderstandings:

- (a) of the meaning of ‘limited (or: limiting) karma’;
- (b) of the soteriological target of early Buddhism.

As regards (a), the effect of *appamāṇa* practice on limiting actions described in the ‘Discourse(s) on karma and the *appamāṇas*’ and other

60 The *locus classicus* for this is the *Upanisā-sutta*, SN 12.23 at SN II 29,22 (for a translation and commentary cf. Bodhi 1980) with its parallels MĀ 55 at T 26, T I 490b29 and *Abhidharmakośopāyikāṭīkā*, Q 5595 at tu 54b4 or Si 161 at 117,10. Applied to the *appamāṇas*, as I remarked in Martini 2011b: 157: “[t]he development of *appamāṇa* meditation seems to me to be in tune with such a principle, in that it nurtures the supportive factors for liberation and it can spark the meditative drive that leads to liberation”; cf. also, e.g., the *Peṭakopadesa* passage discussed above.

parallel passages refers as such to the next rebirth and does not imply complete elimination of karma.⁶¹

As regards (b), the terminology pursued by Walters conjures up a reckoning of *nibbāna* as a ‘flame unbound’ that leads towards an existentialist interpretation of the Dharma as in continuity with Vedic thought.⁶² In early Buddhist thought, *nibbāna* goes beyond the range of all conditioned phenomena productive of new becoming (*saṅkhārās*) that are stilled therein. The experience of full awakening (arahantship) entails the utter extinction of *taṇhā* and thereby of renewed existence. Therefore any reason for continued existence in whichever form – *kāma*-, *rūpa*-, and *arūpaloka* – is abandoned, its root is destroyed, with neither conceptual nor existential possibility for any “*notion of increased generality*” (italics mine), which would amount, at best, to a meditative and/or existential condition based on, say, an ‘augmented’ (immeasurable, brāhmic) experience of consciousness, which is precisely what comes to cessation with *nibbāna*, and which higher levels of awakening leave behind forever.

Now, according to a discourse in the *Aṅguttara-nikāya*, through greed, aversion and delusion (as exemplified by ten unwholesome deeds of body, speech and mind) there is the coming into being of the concatenation of karma (*kammanidānasambhava*) and through their destruction, *khaya*, there comes the ending of the concatenation of

61 Cf. Mp V 77,17: *pamāṇakataṃ kammaṃ nāma kāmāvacarakammaṃ*, “‘limiting karma’” refers to sense-sphere karma”, and also the similar gloss at Spk III 105,27: *yaṃ pamāṇakataṃ kamman ti, pamāṇakataṃ kata nāma kāmāvacaraṃ vuccati: appamāṇakataṃ kammaṃ nāma rūpāvacaraṃ* (cf. also notes 31 and 57 above). This, contrary to Maithrimurthi 1999: 76, has already been explained by Anālayo 2009b: 9 note 35, and I have further discussed Maithrimurthi’s 1999 conclusions in Martini 2011b: 145f. The criticism of Maithrimurthi’s position is also relevant to my disagreement with that of Gombrich 1996/2005, 1998, and 2009 and Walters 2012a, therefore, I shall not repeat the entire argument here.

62 Nānananda 2010 offers an exposition on the going out of the fire as a simile for *nibbāna* in early Buddhist discourses, arguing against existentialist interpretations of this imagery; cf. also Collins 2010: esp. 81. In fact Walters himself, in his review article of Gombrich 2009, makes it clear regarding the Buddha’s declaring himself a *tathāgatha*, that “no hint of any continuing brahminical essentialism clings to it”, cf. Walters 2012b: 126.

karma (*kammanidānasaṅkhaya*).⁶³ Another discourse in the same collection speaks of the same three unwholesome and wholesome roots as the causes for the origination of corresponding types of karma (*nidānāni kammānaṃ samudayāyā*), and of the different destinations that are seen thereby:

“Monks, because of karma born of non-greed, non-hatred, and non-delusion, it is not hell that appears, it is [not] the animal birth that appears, and it is [not] the sphere of the [afflicted] spirits that appears, [nor] any other bad destination. Instead, because of karma born of non-greed, non-hatred, and non-delusion, it is [the realm of] devas that appears, it is [the realm of] humans that appears, as well as other good destinations. These, monks, are three causes for the origination of karma”.⁶⁴

Yet another discourse in the *Aṅguttara-nikāya* compares the three unwholesome roots, as causes for the origination of actions, to intact and fertile seeds that come to growth, increase and abundance. As with these seeds, any action performed based on the unwholesome roots will ripen, and where that action ripens, there one will, according to this discourse, experience its fruit, either in this very life or further along in the sequence of births. Then the discourse moves on to three other causes for the origination of actions, namely the wholesome roots. It explains that with any action performed with non-greed, born of non-greed, caused by non-greed, originating from non-greed, etc., with greed etc. no longer there, that action is thus forsaken, thus simi-

63 AN 10.174 at AN V 261,19; the Chinese parallel, SĀ 1049, T 99 at T II 274b23 (which does not contain the list of ten), concludes with the eradication of the three unwholesome roots and does not continue with declaring the coming into being and the ending of the concatenation of karma.

64 AN 6.39 at AN III 339,17 (the discourse begins at AN III 338,19): *na, bhikkhave, alobhajena kammaṇa adosajena kammaṇa amohajena kammaṇa nirayo paññāyati tiracchānāyoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kāci duggatīyo. stha kho, bhikkhave, alobhajena kammaṇa adosajena kammaṇa amohajena kammaṇa devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatīyo. imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyā ti.*

larly coming to the end of the chain of karma:

“Just as, monks, when there are seeds that are not broken, unspoiled, well-covered, not damaged by wind and not damaged by the sun’s heat, well-planted, and a man would burn them in a fire and, burning them in a fire, would make them into fine ashes, and having made them into fine ashes, he would winnow them in a strong wind or let them be carried away by the swift current of a river. In this way, monks, those seeds would be cut off at the root, made like a palm stump, deprived of the conditions of development, not destined for future arising”.⁶⁵

This declaration is compatible with the above quoted discourse stating that the three wholesome roots lead to the ending of the *concatenation* of karma, in that it shows well that what comes to an end is not the natural law of karma, but the future arising of new karma based on present actions that stem from non-greed, non-hatred and non-delusion. Further, as regards the arising of new existence and birth in good destinations – such as the Brahmās’ abodes – attained based on past wholesome karma before craving for the form and the formless is eradicated, this comes to an end precisely when the disadvantage and unsatisfactory nature of such kinds of existence are realised with insight. Lust for form and formless existence (*rūparāga* and *arūparāga*) are indeed two of the higher fetters that an arahant leaves behind. The destination of the Pure Abodes (the natural result of *brahmāvihāra/appamāṇa* practice) is one step removed from the goal, such a

65 AN 3.33 at AN I 135,32 (the discourse begins at AN I 134,14): *seyyathāpi, bhikkhave, bijāni akhaṇḍāni apūṭīni avātātapahatāni sārādāni sukhasayitāni. tāni puriso agginā daheyya, agginā dahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā opuneyya, nadiyā vā sīghasotāya pavāheyya, evassu tāni bhikkhave bijāni ucchinnamūlāni tālāvatthukatāni anabhāvakatāni āyatim anuppādadhammāni. evam eva kho bhikkhave yaṃ alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahūṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakatam āyatim anuppādadhammaṃ*; on the theme of old and new karma, the cessation of karma, and the path of practice leading to the cessation of karma, cf. also, e.g., SN 35.145 at SN IV 132,8.

‘one step’ being the elimination of the higher fetters. Just what the *appamānas* have to offer from the perspective of final liberation, then, is precisely a platform for insight contemplation, whereby lust for the meditative and existential states represented by the Brahmās’ abodes is also forsaken on seeing that it falls short of the final goal.⁶⁶ I would rather conclude that it is their potential to free the mind from Brāhmīc consciousness that gives the *appamānas* a unique meaning attuned with the early Buddhist idea of right view.

II. Intention and its Purification

II.1 Wholesome Intending

In view of the discussion developed so far, I would now like to look more closely at the relationship between *appamāna* practice and the fine dynamics of intention – from a psychological, philosophical, and soteriological angle.

Progress on the spiritual path is understood in early Buddhism as the gradual eradication of the ten fetters. The fetters are mental tendencies that, when present, can be manifest or latent, strong or attenuated. Looking at them in terms of karma, they can be described as patterns of reactivity to experience that are to some degree present in the mind or else have been abandoned. This viewpoint helps understand some practical implications of the passages in the ‘Discourse(s) on karma and the *appamānas*’ that set forth a clear correlation between the *appamānas* and progress on the path. In other words, how do the *appamānas* have an impact on karma? How can the *appamāna* experiences of someone who is (by canonical definition) endowed with right view and has already abandoned the three lower fetters, i.e., he or she is at least a stream-entrant, have an effect on the tendencies of the mind and contribute to the eradication of the two remaining lower fetters of sensual desire and ill-will and then of the five higher

66 I have discussed this at length in Martini 2011b.

ones? How does the necessary restructuring of the process of intention come into place?

Karma cannot be quantified.⁶⁷ The immeasurable characteristic of *appamāṇa* states of mind is able to provide a special treatment to help release the constrictions and afflictions of the condition of being subject to karma to the extent that it can have an effect on mental tendencies and habits formed by karma-producing actions of body, speech and mind. It is precisely in this sense that the *appamāṇas* can impact karma.

One perspective on the *appamāṇas* vis-à-vis the polarity of wholesomeness/unwholesomeness is to contemplate intention from the point of view of the conditioned process of personality building, that is, the grasping of the five aggregates (affected by clinging) as a source and ‘content’ of self-identity. Here intention functions in practice as an ‘agent’ of craving that arises as a reaction to sense experience. It is an intention that thus has content, it is inherently content-ful, and it is relational. The special task of the *appamāṇas* in this respect is to re-condition intention with regard to any mental object, making the mind less and less responsive to defilements that arise in relation to objects due to the impulse of craving. In other words, the semantics of intention – on the notion that intention is inherently content-ful and meaningful – are emptied of the unwholesome ‘signifying’ (= sense-making) conatus by way of defiled reactivity, and filled up with the wholesome. The *appamāṇa* meditative radiation takes the intentions and concepts of benevolence and the other *brahmavihāras* as its object and content. This shifts the emphasis and attention away from an object represented by an external situation or individual (and their

67 This is the theme, e.g., of the *Cūḷadukkhakkhandha-sutta*, MN 14 at MN I 93,15, where the Buddha questions Jain ascetics engaged in self-mortification practices undertaken for the purpose of eradicating the retribution of past evil deeds whether they knew about their past actions to be eradicated and about the extent of the successful eradication undertaken up to that point; this query is also found in a more brief manner in one of the Chinese parallels to this discourse, T 54 at T I 894a20, cf. Anālayo 2011a: 121f.

internalised counterparts) to a subtler level of content and concept, that of the *appamāṇa* intention itself. This process, if frequently cultivated, contributes to purification of intention and thus of karma itself.

The early Buddhist discourses, as far as I am aware, do not give a scholastic definition of intention (*cetanā*, *sañcetanā*), and this is not surprising in view of the scope and character of *sutta/sūtra* literature in general. Judging from the ‘Discourse(s) on karma and the *appamānas*’, *sañcetanā* appears to be the by-product of mental states such as greed or non-greed, ill-will or non-ill-will, delusion or non-delusion, and of the conditioning force of the *saṅkhārās*, mental reactivity that co-determines the arising of karmically effective volition. The early Buddhist discourses indicate that all types of actions are based on intentions or motivations that come into being in relation to the body, speech or mind, and that provide the cause of corresponding actions (of the body, speech and mind). This takes place whether a deed is deliberate to the extent that there is clear comprehension and full understanding of its consequences (*sampajāno*) or without it (*asamapajāno*).⁶⁸

A passage in a discourse in the *Sañcetanika-vagga* of the *Āṅguttara-nikāya* presents four ways in which a newly reborn being arises in dependence on previous actions based on intention (*sañcetanā*): through fruition of one’s own intention (*attasañcetanā*), through karmic results produced by another person’s intention (*parasañcetanā*), through the combination of these two, or without either.⁶⁹

Other passages explain that in the presence of a body, with intention related to the body as a cause, pleasure and pain arise within, and likewise with intentions related to speech and the mind.⁷⁰ These contexts throw into relief (a) an intimate relation and continuity between intention and the subsequent act where it becomes manifest (with

68 SN 12.25 at SN II 40,9.

69 AN 4.172 at AN II 159,6, cf. also DN 33 at DN III 231,5.

70 E.g., SN 12.25 at SN II 39,33 and AN 4.171 at AN II 157,31.

sañcetanā considered as part of *saṅkhārā*),⁷¹ and (b) that it is the cessation of ignorance, which solves the problem, rather than an emphasis on facing or understanding karma. Intentional urge provides the cause for action and for its consequences, in this case pleasure and pain that will be experienced on being reborn. What a person intends, plans or inclines to, that gives shape to the mind, by conditioning the arising of a corresponding consciousness.⁷² Consciousness thus carries along the whole inheritance of mental tendencies, habits and inclinations that lead an individual to seek to act, faring on in the round of births and existence.

Sañcetanā is so closely associated if not identified with *saṅkhārā* as to be like a synonym or just a derived form of the meaning of *saṅkhārā* in terms of volition actively operating via body, speech and mind (or the six sense doors) and conditioning rebirth. The perceptual reconditioning force of the *appamānas* takes place chiefly at the level of the specific type of conceptual identification (*saññā*) that provides the footing and content for the aggregates of karmically effective volitional formations (*saṅkhārā*) and consciousness (*viññāṇa*). In this way the *appamānas* are able to adjust the course of volitional formations and thereby of karma.

The section on the liberation of the mind through benevolence (*mettācetovimutti*) in the Theravāda *Paṭisambhidāmagga* enumerates eight aspects, by which benevolence treats all beings benevolently and then concludes that *mettācetovimutti*:

71 E.g., SN 22.56 at SN III 58,25: *katame ca ... saṅkhārā? chayime ... cetanākāyārūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. ime vuccanti ... saṅkhārā*, “And what are ... volitional formations? There are ... these six classes of volitional intention: volitional intention regarding forms, volitional intention regarding sounds, volitional intention regarding smells, volitional intention regarding tastes, volitional intention regarding tactile objects, volitional intention regarding mental phenomena. These are called ... volitional formations”. For a translation of the Chinese parallel cf. Anālayo 2013d, and for a translation of the Tibetan parallel in the *Abhidharmakośopāyikāṭīkā* cf. Dhammadinnā 2013: 125f.

72 E.g., SN 12.40 translated above.

[it] is [volitional] intention (*ceto*) because it wills (*cetayati*) that object (*taṃ dhammaṃ*) [with reference to the eight aspects]. It is liberation (*vimutti*) because it is liberated (*vimuccati*) from all obsession by ill-will. Benevolence (*mettā*) and [volitional] intention (*ceto*) and liberation (*vimutti*) – these are liberations of [volitional] intention through benevolence.⁷³

A practical question to raise at this point is precisely at which juncture of the conditioned response to initial sense input *appamāna* training intervenes vis-à-vis intention? It appears to me that sustained practice of the immeasurables can be considered as yet another means of breaking the self-reproducing cycle of reactivity to sense-objects, which is to varying degrees conscious, semi-conscious or unconscious.

Intention is not determined once and for all, as it is part of a mental cycle that requires ongoing directional redetermination and reactivation, therefore the possibility of becoming aware of one's motivations is present throughout different stages of the conscious process. The immeasurables have a liberating role to play in order to weaken the unwholesome capacity for reactivity because (a) they positively develop and strengthen qualities opposite to reactions to sense experience in terms of passion or aversion, thereby contributing to cognitive and emotional reorientation based on wholesomeness, and (b) they slowly undermine the fundamental habit of reactivity, in that their mental cultivation results in a *de facto* weakening of reactivity and craving with clinging. In this way the *appamānas* impinge on different junctures of the process of the coming into being of the personality afflicted by clinging.

It seems to me that perhaps here the most original psychological and philosophical suggestion is that the dynamics of the *appamānas* can-

73 Paṭi II 131,38: *taṃ dhammaṃ cetayatīti ceto, sabbabyāpāda pariyuṭṭhānehi vimuccatīti vimutti, mettā ca ceto ca vimutti cāti mettācetovimutti*, transl. after Nāṇamoli 1982: 319 with modifications.

not be reduced to a behavioural and cognitive re-habitation that would remain, by definition, object-centered. This is precisely due to the fact that, cognitively speaking, the early Buddhist *appamāṇa* practice is neither object- nor subject-centered, but rather focuses on breaking the cognitive dichotomy between the person and its relation to the objects of experience conditioned by clinging, passion, aversion etc.⁷⁴ Both the ‘object’ and the ‘subject’ as experienced during the meditative development of the *appamāṇas* assume ‘immeasurability’ through the progression of the practice itself. The standard meditative instructions on the *appamāṇa* radiation as found for example in the *Abhidharmakośopāyikāṭīkā* version of the ‘Discourse on karma and the *appamāṇas*’ translated above, first denote the immeasurable ‘object’:

With a mind imbued with benevolence, free from enmity, unsurpassed, free from ill-will, vast, all-pervasive, immeasurable, well-developed, he dwells pervading one direction, and likewise the second, likewise the third, likewise the fourth [direction], the quarters above and below, he dwells pervading the whole world with a mind imbued with benevolence, free from enmity, unsurpassed, free from ill-will, vast, all-pervasive, immeasurable, well-developed.

And then the text proceeds to denote how the formerly ‘limited’ subject(ivity) assumes an ‘immeasurable’ quality and sense:

[He should then] reflect in this way: ‘Formerly, my mind was not developed, it was small, [whereas] in this way now my mind has become immeasurable and well-developed’. Monks, for the mind of a well-taught noble disciple [which has been cultivated in this way] it is impossible to be negligent, [the

74 The *Visuddhimagga*, Vism IX,40 at Vism 307,1, for example, speaks of the breaking down of the barriers (*sīmāsambheda*) by practicing benevolence: once resentment towards an hostile person has been allayed and the mind has been directed towards that person, just as towards one who is dear, a very dear friend and a neutral person, then the practitioner should break the barriers by practicing benevolence again and again, accomplishing an attitude of impartiality towards oneself, one who is dear, a very dear friend, and a neutral person.

mind] does not fall [into negligence], it does not abide [in negligence], and becomes beyond measurement.

In this way, the *appamāna* ‘attitude’, too, becomes at once ‘immeasurable’; and the immeasurability can be understood as such with respect to ‘subject(ivity)’ in its relation to ‘object(ivity)’.

Concomitantly, the practice promotes an integral enhancement of a wholesome attitude (of an experiential type, encompassing the body and mind levels). Such wholesomeness heralds an augmented scope of moral freedom, with moral freedom, in early Buddhist thought, being an expression of right view.

The standard definition of right intention entails the intention of renunciation, the intention of good will, and the intention of harmlessness.⁷⁵ These intentions are opposed to and are meant to counter three opposing kinds of wrong intention: intention governed by desire, intention governed by ill-will, and intention governed by harmfulness. The second factor of the path, right intention (*sammā-saṅkappa*), is sometimes translated as “right thought”. As explained by Bodhi (2010: 30), in the present context ‘thought’

refers specifically to the purposive or conative aspect of mental activity, the cognitive aspect being covered by the first factor, right view. It would be artificial, however, to insist too strongly on the division between these two functions. From the Buddhist perspective, the cognitive and purposive sides of the mind do not remain isolated in separate compartments

75 For the definition of right intention cf., e.g., MN 141 at MN III 251,16: *katamo ca ... sammāsaṅkappo? nekkhammasaṅkappo abyāpādasāṅkappo avihiṃsāsaṅkappo. ayaṃ vuccatī ... sammāsaṅkappo*, “And what is ... rightly directed intention? [That is] intention of renunciation, intention of non-ill-will, intention of non-cruelty. This is called ... rightly directed intention”, and for the same definition given for wholesome intention, MN 78 at MN II 28,13: *katame ca ... kusalā saṅkappā? nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo, ime vuccanti ... kusalā saṅkappā*, “And what are ... wholesome intentions? [They are] the intention of renunciation, the intention of non-ill-will, and the intention of non-cruelty. These are called ... rightly directed intentions”.

but intertwine and interact in close correlation. Emotional predilections influence views, and views determine predilections. Thus a penetrating view of the nature of existence, gained through deep reflection and validated through investigation, brings with it a restructuring of values which sets the mind moving towards goals commensurate with the new vision. The application of mind needed to achieve those goals is what is meant by right intention.

The conceptual and content-ful aspect of intention seems thus to be reflected by the canonical definition of rightly directed intention. The *appamānas* are means functional to the training in and fulfilment of this path factor, with the *appamāna* ‘concept’ and ‘experience’ intervening on the conceptual and conative levels of intention.

The Pali exegetical work *Nettipakaraṇa*, for example, explaining a discourse passage about the end of *dukkha* and emancipation from any form of dependence or wavering, highlights the positioning of intention as dependent on cravings and views and leading in turn to karmic reactivity:

With regard to ‘for one who is dependent, there is wavering’, dependence is of two types, [namely] dependence through craving and dependence through [incorrect] views. Here the intention of one who desires is dependence through craving, the intention of one who is confused is dependence through [incorrect] views. Intentions [then become] volitional formations, dependent on volitional formations consciousness [arises], dependent on consciousness name-and-form [arise], thus all dependent arising [comes into being]. This is the descending due to dependent arising.⁷⁶

76 Nett 12 at Nett 65,2: *nissitassa calitan 'ti nissayo nāma duvidho: taṅhānissayo ca diṭṭhinissayo ca. tattha yā rattassa cetanā, ayaṃ taṅhānissayo; yā sammūlhasa cetanā, ayaṃ diṭṭhinissayo. cetanā pana saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, evaṃ sabbo paṭiccasamuppādo. ayaṃ paṭiccasamuppādehi otaraṇā;* cf. Ud 8.4 at Ud 81,6 and MN 144 at MN III 266,6.

Interestingly, another Pali exegetical treatise, the *Peṭakopadesa*, in its exposition of ‘origin’, ‘cessation’ and the ‘path’ (to cessation) according to the four truths,⁷⁷ quotes from a so far untraced *Sañcetanīya-sutta* an example of crooked, flawed and faulty bodily, verbal and mental actions – as opposed to the uncrooked, flawless and faultless – as illustrations, respectively, of the two truths of the origin of *dukkha* and of the path to the cessation of *dukkha*.⁷⁸ Then the *Peṭakopadesa* quotes the same discourse excerpt on independence and unwavering discussed in the *Nettipakaraṇa* as an illustration of what is ‘origin’, ‘cessation’ and the ‘path’, and further elaborates eleven supportive conditions for liberation – from non-remorse, etc. up to knowledge-and-vision of liberation – as regards the ‘origin’, the being provided with eleven such supportive conditions as the ‘path’, and any liberation thus attained as ‘cessation’ (*yā ca vimutti ayaṃ nirodho*).⁷⁹

This passage reflects the central position of wholesome intending (as part and parcel of the gradual path) within the fundamental soteriological paradigm of the four truths.⁸⁰ Applied to the context of

77 On the adjective ‘noble’ qualifying the four truths cf. Norman 1982, 1990 and 1997: 16, Anālayo 2006, Harvey 2009, Anālayo 2011b and 2013a: 14f.

78 Ñāṇamoli 1964: 21 note 56/1 comments that “the name ‘*Sañcetanīya-sutta*’ for this sutta remains unexplained” and refers to AN II 112-113 instead of SN II 247 given in the PTS edition (p. 17 note d).

79 Peṭ 57 at Peṭ 17,21, transl. Ñāṇamoli 1964: 21f.

80 As has been noted by several scholars, these truths parallel a diagnostic scheme. The Buddha is the skilled physician who teaches the path to freedom from craving, the destroyer of the dart of craving, SN 8.7 at SN I 192,6. On a discourse that correlates the four aspects of this scheme with four qualities required of a physician (identification of a disease, diagnosis of its cause, knowledge of the remedy and administering the cure until the disease is over), SĀ 389 at T II 105a25 and Q 5595 at thu 32b6 or Si 162 at 747,3, cf. Anālayo 2011a: 802 note 220, 2011b (where the medical scheme of the four truths is also discussed in detail) and 2013. Notwithstanding the appellation of the Buddha as ‘the great physician’ and the quasi-thaumaturgic or thaumaturgic qualities and powers attributed to him by later Buddhist religious traditions, in early Buddhist thought it is the Dharma as a medicine that remains the constant point of reference, cf. also the oft-quoted *Dhammapada* stanza according to which “you yourself must strive, the Tathāgathas can only show the way”, Dhṛp 276: *tumhehi kiecaṃ ātappaṃ akkhātāro tathāgatā*, etc.; this is still echoed, for example, by later Tibetan sources, cf. Wangchuk 2007: 33f.

appamāṇa training, the ‘disease’ is the existential karmic predicament itself; the ‘cause’, ignorant and unwholesome conduct of body, speech and mind; ‘cessation’, the noble disciple’s attainment of the liberation of the mind through the immeasurables and eventually the reaching of non-return and of the higher goal through further development of insight; and the ‘appropriate remedy’, wholesome conduct in conjunction with the establishment of right view. Right view, the forerunner and precursor of the four truths as they really are,⁸¹ in the context of the ‘Discourse(s) on karma and the *appamāṇas*’ results especially from the abandonment of the last group of unwholesome actions, those entailing mental unwholesome attitudes rooted in the holding of wrong view. Moreover, the dynamics of the practice are in harmony with a liberating shift through which the dependent generation of karmic bondage, *dukkha* and unwholesomeness is replaced by the ‘nirvāṇic dynamics’ of their dependent cessation (i.e., the standard reverse form of dependent origination).⁸²

In the light of the sequence of the teachings in the ‘Discourse(s) on karma and the *appamāṇas*’, the practical principles underlying the proposed mental training become now more explicitly evident. The practitioner is reminded that unwholesome actions of body, speech and mind are rooted in the process of intention. Intention entails a certain mental attitude resulting from past conditioning, tendencies, habits, etc., and, ultimately, is formed on the basis of either wholesome or unwholesome roots.

Thus, practically speaking, each and every act of refraining from sensual passion and aversion and from behaviours rooted in delusion means that the intention becomes one of non-greed, non-aversion and non-delusion, which eventually leads to the end of the concatenation of karma.

81 SN 37.7 at SN V 442,9 compares the function of right view as a forerunner and precursor of the breakthrough to the dawn in relation to the rising of the sun.

82 E.g., SN 12.2 at SN II 2,11. Parts of the foregoing discussion have already appeared in Martini 2011b.

According to early Buddhism, for an arahant it is utterly impossible to (re-)act under the influence of sensual passion, aversion, delusion or fear.⁸³ For a practitioner still in training, this effort at refraining needs to be an ongoing cultivation. Positively worded from the perspective of the immeasurables, one's intentions are then naturally akin to the pure mental abodes. In terms of karma, these acts of refrain indicate that the strength of the patterns of reactivity, i.e., the overpowering activation of *saṅkhārās*, that manifests itself in the performance and re-enacting of unwholesome (re-)actions, comes to be gradually 'compromised', so to speak. Moreover, the implications of developing clear comprehension of the purpose and suitability of one's intentional actions by becoming aware of the arising of *sañcetanā* directly relate to the path factor of right mindfulness.⁸⁴

83 DN 29 at DN III 133,14.

84 On the *appamānas* in relation to the factors of the noble path (as well as to the factors of awakening) cf. Martini 2011b. In brief, for any form of liberation of the mind to be able to lead to any of the stages of awakening, it needs to be developed in conjunction with the factors of awakening (*bojjhaṅga*). The role of *sati-sampajañña* is similarly discussed in Sv III 1007,31 which also outlines the causal sequence *tañhāsamudayā kammāsamudayo* (E^s reads: *kamme-samudayo* at Sv III 1008,4). For passages in the early discourses in which clear comprehension of purpose and suitability (*sāttthakasampajañña* and *sappāyasampajañña*), commentarial rubrics detailing the implication of clear comprehension (*sampajañña*), Ps I 253,1, Sv-pt I 315,19 etc., are implicitly adumbrated, cf. Anālayo 2003: 143f. Right mindfulness and right comprehension are in fact expressly mentioned in the Chinese version of the 'Discourse(s) on karma and the *appamānas*', MĀ 15 at T I 438a37: 正念正智, as being established through successful relinquishment of the ten unwholesome actions. Unlike mindfulness (*sati*), clear comprehension (*sampajañña*) is not included in the standard listing of awakening factors. However, *sampajañña* in this context functions in a way similar to the factor of awakening of investigation of *dhammas* (*dhammavicaya*) (which in the sequence of the *bojjhaṅgas* follows mindfulness and precedes energy). The point of contact is that *sampajañña* cooperates with the factor of awakening of investigation of *dhammas* by being instrumental in the nutriment of this factor of awakening, a nutriment that is canonically described as the discrimination between wholesome and unwholesome qualities, cf. SN 46.51 at SN V 104,4: *ko ca ... āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāpāripūriyā? atthi ... kusalākusalā dhammā ... tattha yonisomanasikārabahulikāro, ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāpāripūriyā*, "And what is ... the nutriment for the arising of the awakening factor of investigation of *dhammas* that has not

These implications have consequences on the personal and interpersonal level and are at the same time ethical, cognitive and emotional. For a practitioner well-established in the training, the refinement of the practice of purification of the complexes of intention will then progress to its farthest point, that is, to the complete eradication of the purposive conatus for becoming and existence, including any more ‘wanting to be’ in the form and formless spheres.

II.2 Dis-embodied Semantics (of Wholesomeness)

With a close analysis of the fine and deeper psychological dynamics of the early Buddhist *appamāṇas* now in place, I would like to turn to a – on my part experimental – philosophical reflection on the categories of ‘intentional’ and ‘intentionality’ from the perspective of the *appamāṇas*. In particular, I am interested in exploring the semantic and conceptual aspects of the practice. My objective is not to engage

yet arisen and for the development and fulfilment of the awakening factor of investigation of *dhammas* once it has [already] arisen? There are ... wholesome and unwholesome *dhammas* ... To frequently give wise attention to them is the nutriment for the arising of the awakening factor of investigation of *dhammas* that has not yet arisen and for the development and fulfilment of the awakening factor of investigation of *dhammas* once it has [already] arisen”. For a translation of the parallel passage in the Chinese version, SĀ 715 at T II 192c20, cf. Anālayo 2013b: 183f”. The placement of investigation of *dhammas* between the awakening factors of mindfulness and energy indicates that upon having fully established mindfulness of a certain mental state, closer inspection and discrimination in the light of wisdom are necessary to prepare the ground for the full arising of energy as a factor of awakening. Moreover, the exercise of inspection is an energising mental factor in its own respect. In the presence of mindfulness, then clear comprehension joins forces with the process of discrimination that is the task of the investigation of *dhammas*. *Sampajañña* aids the task of discriminating the wholesome/unwholesome and developing wisdom that defines the investigation of *dhammas* as a factor of awakening. The discriminative aspect of the investigation of *dhammas* – setting the wholesome apart from the unwholesome – is further illustrated in the autobiographic account of the spiritual development that according to the *Dvedhavitakka-sutta* eventually lead the Buddha to fully comprehend the divide between wholesome and unwholesome mental qualities, cf. MN 19 at MN I 114,25 (the description of the discrimination carried out in this way is immediately followed by the passage on mastery over one’s own thinking I quote below, that connects mental inclination to the type of thinking one is frequently intent on, cf. note 93).

in comparative philosophy, but to reflect on where the *appamāṇas* theoretically and practically are situated in terms of the philosophical questions around embodiment of consciousness, cognition, and intention. Moreover, on this occasion I am concerned more with the formal and structural aspect, as it were, of the semantic character of the *appamāṇas* in general, as a set of practices, leaving aside the specific emotional and conceptual content of each *appamāṇa* as well as the practical aspect of the meditation progression that leads from one content/*appamāṇa* to the next.⁸⁵

Briefly stated, in early Buddhist thought any state of consciousness requires the presence of an object. Even the meditative experience of infinite consciousness takes consciousness itself as a self-cognised object; incidentally, according to the discourses, the experience of infinite consciousness can be developed, inter alia, as a liberation of the mind based on sympathetic joy (*muditā*).⁸⁶

With the attainment of absorption reached as the culmination of the

85 Falk 2004: 335f contains insightful intuitions on the content of the *appamāṇas* and their relation to the attainment of states of immaterial omni-conscience (although in my opinion the general theoretical model she adopts cannot be endorsed for an understanding of early Buddhist meditation and mind theory). She notes (pp. 334-335) how the point of sublimation of the four immeasurables reached with the fourth, equanimity (and further, the acme of omni-conscience reached with the immaterial states), parallels the schema of involution and progressive eliminations of cosmic dynamism envisaged by Upaniṣadic ideology: “Nella scala dei quattro brahmavihāra lo stadio iniziale s’informa a un sentimento intensissimo: l’amore potenziato un amore universale. Nell’ultimo stadio l’estensione universale della coscienza permane, ma l’emozione su cui essa poggia si è affievolita fino al punto dell’indifferenza: l’onniscienza estatica è isolata dal dinamismo psichico da cui è sorta. Il punto di arrivo della scala dei brahmavihāra è l’aspetto complementare dello stadio terminale della scala dhyānica: ambedue sono caratterizzati dal totale acquietarsi del coefficiente dinamico, dall’abbandono del piano emotivo della coscienza; ambedue sono definiti con lo stesso termine: upekkhā” (p. 344). Id.: 343 with note 8, points out that formulation of the *appamāṇa* radiation as an omnipervasive expansion is similar to formulas attested in the *Upaniṣads*: “[i]l concetto dell’«irraggiare» ci è noto dalla Maitri-up. [= Maitri or Maitrāyāṇika Upaniṣad], e ci è noto il valore specifico che secondo l’ideologia upanishadica ineriva a questo atto: esso porta a realizzare la «raggiante» onniscienza che si desta nell’estasi yoghica”.

86 E.g., SN 46.54 at SN V 120,14.

meditative radiation, the *appamāṇa* experience transcends ‘dualistic consciousness’ based on a perceptual and conceptual opposition between a subject and object of experience (precisely by virtue of the absorption attainment), while remaining, inherently, a consciousness-of something experience, in this case consciousness of a unified consciousness (that is, a consciousness of a unified ‘subject/object’).

The question whether consciousness is causally related to the perceptual objects upon which it is based and whether such objects function as its efficient cause has been much debated in Indian (Buddhist and Brahmanical) as well as Western philosophy.⁸⁷ I would argue that in the early Buddhist context it can be safely stated that intention (*cetanā/saṅcetanā* in our context), in the sense of the functions of intending, intention and forming intentional volitions, are deeply implicated within the broader concept and category of ‘consciousness-of [something]’. In this essay, I do not intend to pursue a comparative perspective, and I do not intend to adopt the (various) paradigms of transcendental phenomenology (nor those of other philosophical currents such as the analytic tradition of philosophy of mind or cognitive science) to read Buddhist texts. I simply present the theory and practice of the *appamāṇas* as a case study, as a window onto the mind’s processes and dynamics according to the early Buddhist conception of the

87 On such topics I refer to the study by Arnold 2012, and also Arnold 2005 and Coseru 2012. On the debate on the possibility of the occurrence of a special type of ‘pure’, content-less, unmediated consciousness, in and beyond Indian Buddhist thought, cf., e.g., Griffiths 1990, and for studies on the epistemological status of meditative experience and mysticism (Buddhist and other traditions), e.g., Gimello 1978, Katz 1978, the essays in Katz 1983, the essays in Forman 1990, Gimello 1992, Short 1995, the essays in Katz 2000, Sharf 2000, Adam 2002, Studstill 2005, Taves 2005, Grenard 2008, Taves 2009 and Nizamis 2012. Centers and institutes for consciousness studies, long-running interdisciplinary conferences and seminars, and even an interdisciplinary journal of consciousness studies (*Journal of Consciousness Studies*, 1994-present) are presently burgeoning in academia, affiliated with major universities or as independent institutions. In probing fundamental questions related to conscious experience, the perspectives of Indian as well as Indo-Tibetan Buddhist philosophy are increasingly discussed across different topical areas besides the field of philosophy itself, such as neuroscience, psychology, the study of meditation and altered states, experiential phenomenology, studies of the psychology of mysticism, and contemplative science.

mind, on its own implicit and explicit terms, yet with a sensitivity to philosophical categories that have been by and large generalised in the history of Eastern and Western thought.

Simply put, I think the point is worth noting that Early Buddhist epistemology constitutionally and carefully eschews any tout-court identification with the positions of empiricism, physicalism and realism, those of idealism and of a number of phenomenological approaches, as well as those of analytical philosophy.

The final meditative landing of the *appamānas* is represented by the experience of immaterial or formless absorptions (*arūpa*) and their corresponding states of birth, free from bodily form and material embodiment.⁸⁸ Unless insight into and dispassion with regard to these states – especially to their fabricated and conceptual nature – comes into place, the *appamānas* cannot go beyond the level of perceptual purification represented by these immaterial, dis-embodied mental conditions. From a practical perspective, the *appamānas* as meditative exercises are directed towards the mind’s ‘dis-embodiment’ (*arūpa*) and the relinquishment of the coming into forms of existence that are bound to the presence of the body. That is, they train the practitioner towards dis-embodiment and culminate in it. Yet, the process subjectively apprehended in terms of ‘one’s body’ first comes to be encompassed by the *appamānas*, and the progression that eventually leads to ‘overcoming’ embodiment entails experiences of spiritual happiness and comfort that have also a bodily expression.⁸⁹

I now turn to the ‘semantics’ featured in the title of the present section of my study – what I term the “semantics of wholesomeness”.

Through an appreciation of the fact that the *appamāna* dynamics seem to imply an intimate correlation between intention and intentional actions and consciousness and conceptualisation, to the point

88 E.g., SN 46.54 at SN V 120,14.

89 Cf. Anālayo’s contribution to this volume, Anālayo 2013d, discussing the bodily expression of the development of absorption and embodiment in early Buddhism in general.

that, as mentioned earlier, these two levels feed back into each other and are mutual expressions of one another. Thereby, the eminently semantic – i.e., language-shaped and content-ful – aspect of thought comes to the fore. On a qualification of intentionality in terms of its contents and in terms of its being *about* its contents, their linguistic and conceptual characterisations are thus fully taken into account.

As far as the meditative mechanisms are concerned, as all mental states, the *appamāṇas* entail a process that includes concepts (in the sense of conceptual identifications, *saññā*) that develop into fully formed conscious experiences (*viññāṇa*). The *appamāṇa* radiation is essentially a tranquillity-type meditation exercise that relies, however, on a certain degree of mindfulness directed to the body and to the presence/absence of hindrances, which is necessary in order to become aware of the impediments to the meditative radiation.

The *appamāṇa* radiation can be employed for subsequent progression of insight, either by way of reviewing the concentration attainment with insight into the three characteristics of the conditioned,⁹⁰ or else, instead of proceeding to absorption, by way of developing liberation of the mind through benevolence etc. with the perception of the repulsive in the unrepulsive, of the unrepulsive in the repulsive, of the repulsive in the unrepulsive and in the repulsive, of the unrepulsive in the repulsive and in the unrepulsive, and finally avoiding both the unrepulsive and the repulsive and dwelling equanimous, mindful and clearly comprehending.⁹¹

Tranquillity meditation takes any mental object (= a concept, in our case the *appamāṇas*) and by letting go of external impingements, fills the mental experience with a single, enhanced object. *Appamāṇa* meditation takes the concepts of immeasurable benevolence, compassion, sympathetic appreciation and equanimity as its objects. This is a means to a specific end, namely to align the mind more and more to the wholesome (*kusala*) and to facilitate the progressive reces-

90 Martini 2011b.

91 E.g., SN 46.54 at SN V 119,1.

sion of the unwholesome. As explained by Kuan (2008: 56), “loving-kindness may also be counted as a type of emotion produced by deliberately transforming *saññā*, which is the job of *sati*”. In practice, the *saññās* of the *appamānas* fill the conceptual horizon with wholesomeness. This may be understood as leading, at best, to cognitive re-conditioning and re-alignment.⁹² However, from the perspective

92 In fact, ultimately speaking, according to early Buddhist thought ‘content’ and ‘meaning’ (held to be by and large not eliminable in linguistic approaches to philosophy or else held to be liable to transcendence on some accounts of mystical experience), and with them both the hermeneutical limit and quandary of experience, are precisely what one breaks free from with full liberation. This is exemplified in the pithy instruction that according to the canonical account lead to the full awakening of the non-Buddhist wanderer Bāhiya at his first meeting with the Buddha, Ud 8 at Ud I 8,8: *tasmātiha te ... evaṃ sikkhitabbaṃ – ‘diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati’* ‘i. evaṃhi te ... sikkhitabbaṃ. yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati, tato tvaṃ ... na tena; yato tvaṃ ... na tena, tato tvaṃ ... na tattha; yato tvaṃ ... na tattha, tato tvaṃ ... neviḍha na hurāṃ na ubhayamantarena. esevanto dukkhassā’ ‘i, “Herein you ... should train yourself: in the seen there will be only what is seen, in the heard there will be only what is heard, in the sensed there will be only what is sensed, in the known there will be only what is known. Herein you ... should train yourself. When in the seen there will be only what is seen, in the heard there will be only what is heard, in the sensed there will be only what is sensed, in the known there will be only what is known, then you ... [will] not [be] by that. When you ... [will] not [be] by that, you ... [will] not [be] therein. When you ... [are] not therein, you are neither here, nor there, nor in between the two. Just this is the end of *dukkha*”. For a discussion of this instruction cf., e.g., Anālayo 2003: 230f. Mental liberation, *nibbāna*, in my understanding overturns hermeneutics in the sense that the longing and compulsion to make something out of experience is eradicated upon realising the cessation of the identification with conditioned, content-ful and content-making experience (i.e., the five aggregates affected by clinging). In other words, the very arising of experience as constitutionally ‘producing meaning’ and being ‘limited by meaning’, comes to a halt. The command and control of the linguistic and conceptual over experience fade away, determining a fundamental epistemic and epistemological shift. Thus the ‘hermeneutic limit’, on account of which the interpreter (of a text or of any linguistically/textually/conceptually given experience) faces the impossibility of choosing a meaning outside language/text/conceptual experience, is deflated from within through the cessation of ignorance and craving and thus the emptying of ‘sense’ with regard to the five aggregates affected by clinging. The end of conceptual/verbal proliferation signifies the cessation of unawakened experience qua the five aggregates affected by clinging that are in and of themselves the result and the source of the (unawakened) hermeneutic urge and longing, cf., e.g., Sn 530 at Sn 98,10: *anuvicca papañcanāmarūpaṃ ajjhattaṃ bahiddhā ca rogamūlaṃ, sabbarogamūlabandhanā pamutto, anuvidito tādi pavuccate tathāttā*, “having

of the purification of intention, I find the meditation instructions on *appamāṇa* given in the early Buddhist texts provide an especially descriptive elucidation on the way the semantic content of intention is affected by this practice. The semantic field of intention is dynamically transformed and filled with wholesomeness, which is functional to the early Buddhist *kusala*-based soteriological program. In other words, an important step towards full mastery of the mind is to intentionally incline the mind towards the wholesome (*kusala*).

As mentioned in the introduction, according to the early Buddhist theory of meditation, an all-important aspect of mental cultivation is its leading to mastery of the mind. Such a type of mastery is closely connected with the discriminative analysis of how thoughts which are frequently attended to generate a corresponding inclination of the mind.⁹³

Anything that is semantically content-ful and that is ‘made something of’ in terms of consciousness is, according to the early Buddhist view, subject to dependent arising conditioned by ignorance and craving.

understood name-and-form as [conceptual-cum-verbal] proliferation that is the root of inward and outward disease, one is released from bondage to the root of all disease. Such a one is called in truth one who knows well”. A philosophical appreciation of the early Buddhist stance with regard to ‘experience’ – cutting through the hermeneutic predicament and impasse – may offer a complementary perspective to the scholarly critique of what has been termed the ‘rhetoric of experience’, cf., e.g., Sharf 1995 and 2000, and in general to readings that bend either towards the side cognitive models applied to spiritual/religious maps and mapping or else towards that of physicalist or internalist paradigms (discussed at length in Arnold 2012), let alone that of modernist approaches. In this respect, it would not do philosophical justice to the early Buddhist episteme and epistemology to equate them to the ideological exploitation of later scholastic and traditional rhetoric and its religio-historical dynamics (which are, needless to say, worthy and necessary levels of analysis). Even if it may sound like an *excusatio non petita*, I would like to remark that my suggested reading of the early Buddhist treatment of ‘experience’ does not derive from a ‘Protestant’ approach to Buddhist philosophy but much rather from an interest in the *history* of philosophy. For another response to Sharf’s position cf. Sarbacker 2005: 39-43 and 48-51 and Anālayo 2013a: 32f note 63.

93 MN 19 at MN I 115,21: *yaññadeva ... bhikkhu bahulamanuvitakketi anuvicāreti tathā tathā nati hoti cetaso*, “whatever a monk frequently thinks and ponders upon, that will become the inclination of his mind”; for Chinese and Sanskrit parallels see Anālayo 2011a: 139.

Now, through *appamāna* practice, training in gnoseological and moral freedom coalesce. The roots of the mind's tendencies to generate deluded karma are deflated from within the body-mind.

The standard meditative instruction in early Buddhist texts of an all-pervasive radiation (see the excerpt from the 'Discourse(s) on karma and the *appamānas*' translated above) is illustrated with the example of a trumpeter who makes the sound of the trumpet heard in all directions. Having accomplished such a radiation one has reached a temporary liberation of the mind, which is liberated from any confinement, having become boundless:

Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the deliverance of mind by benevolence (etc.) is developed in this way, no limiting action remains there, none persists there. This is the path of communion with Brahmās.⁹⁴

Developing a perception of benevolence and the other immeasurables on the basis of a given conceptual object (a friend, a stranger, an enemy) by directing it to single individuals or to group(s) of individuals, as prescribed for example by later Theravāda texts⁹⁵ and taught in a number of popular modern approaches, is not found in the earliest Buddhist texts. It appears that somehow the philosophical depths that are behind the instructions in the early discourses are obliterated by the shift to individuals (self- as well as other- directed), even though

94 E.g., MN 99 at MN II 207,22: *seyyathāpi ... balavā saikkhadhamo appakasiren' eva cātuddisā viññāpeyya: evam eva kho ... evaṃ bhāvītāya kho ... mettāya cetovimuttiyā, yaṃ pamāṇakatam kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. ayam pi kho ... brahmānaṃ saḥabyatāya maggo* (the same is repeated for the other *appamānas*). The example of the trumpeter is also found in the Chinese parallel, MĀ at T I 669c10; for differences in the two versions cf. Anālayo 2011a: 578. Aronson 1979: 31 comments that the trumpeter's "is not a measured performance. Similarly, when one cultivates love and the other attitudes according to the method given ... no measured intentions remain".

95 E.g., Paṭiś II 130-139; Vism 296ff (IX, 4f); Dhs-a 422f at Dhs-a 192,14; **Mahāvibhāṣā-sāstra*, T 1454 at T XXVII 420c13, 425b9, 420c13, 425b26 partially transl. and discussed in Dhammajoti 2010: 166f and 171f.

the progression of the practice – stages of increased comprehensive-ness up to the inclusion of the entire world – does end up being all-encompassing and all-inclusive.⁹⁶ In terms of the theory of meditation, a boundless radiation independent from the presence of an object such as an individual etc. to be aroused and extended in consciousness seems to be particularly effective in refining the complexes of intention and volition towards progressively subtler levels of freedom.

In the standard list of eight deliverances (*vimokkha*) found in the discourses, the third is described as “being intent on the beautiful” (*subhan’ t’ eva adhimutto hoti*).⁹⁷ This deliverance corresponds to liberation of the mind attained through benevolence (*mettācetovimutti*), that is, through being *intent* – or determined, resolved – on the beautiful (*subha*) of the first *appamāna*,⁹⁸ which provides the concept or cognitive object of the practice. As regards the notion of ‘object’ and ‘objectual relationship(s)’, generally speaking, the *appamānas* embody the dynamic aspect of an awakened individual’s relationship to the world of his or her inner and outer relationships, the special contents – or the semantics, one may say – of his or her experience.

Early Buddhism holds that it is desirable and possible that the ‘good’ or ‘wholesome’ (*kusala*) comes, by virtue of spiritual training, to positively inform the entire experience of the person. What is *akusala* is renounced or abandoned (*akusalaṃ pajahati*) and what is *kusala* is developed (*kusalaṃ bhāveti*):

96 Another instance of all-inclusivity is the third stage of the threefold graded development of the immeasurables prescribed in the Sarvāstivāda tradition, *anālambanā maitrī*, ‘benevolence without a basis/object’, e.g. in the *Bodhisattvabhūmi*, ed. Wogihara 1930-1936: 241,15; for a translation of the passage in question, discussion and other references cf. Martini 2011a: 171f. A detailed study of this shift of practice from early Buddhism to later tradition is at present under preparation by Anālayo, to whom I am indebted for having drawn my attention to this pattern.

97 E.g., DN 16 at DN II 112,3.

98 E.g., SN 5.46 at SN V 119,17, so interpreted also in the *Vimokkhakathā* of the *Paṭisambhidāmagga*, Paṭis II 39,14; on the third deliverance cf. Martini 2011a: 131 and for references on the eight deliverances *ibid.*: 131, note 23. Tournier 2014 discusses in detail the implications of the term *adhimukta*- and related lexicon.

“Monks, abandon the unwholesome! It is possible to abandon the unwholesome. If it were not possible to abandon the unwholesome, I would not say ‘Monks, abandon the unwholesome!’. But because it is possible to abandon the unwholesome, I say: ‘Monks, abandon the unwholesome!’. If this abandoning of the unwholesome led to harm and suffering, I would not tell you to abandon it. But because the abandonment of the unwholesome leads to welfare and happiness, I say: ‘Monks, abandon the unwholesome!’.

“Monks, develop the wholesome! It is possible to develop the wholesome. If it were not possible to develop the wholesome, I would not say: Monks, develop the wholesome!’. But because it is possible to develop the wholesome, I say: ‘Monks, develop the wholesome!’. If this developing of the wholesome led to harm and suffering, I would not tell you to abandon it. But because the developing of the wholesome leads to welfare and happiness, I say: ‘Monks, develop the wholesome!’.”⁹⁹

Experiential discrimination between the wholesome vs. unwholesome is a distinctive feature of the Buddha’s own awakening and of the entry into the stream of the Dharma of his disciples. It informs all Buddhist meditation theory and practice as much as Buddhist ethics and psychology. The eminently ethical aspects of mindfulness and

99 AN 2.9 at AN I 58,15: *akusalaṃ bhikkhave pajahatha. sakkā bhikkhave akusalaṃ pajahitūṃ. no ce taṃ bhikkhave sakkā abhavissa akusalaṃ pajahitūṃ, nāhaṃ evaṃ vadeyyaṃ akusalaṃ bhikkhave pajahathā ti. yasmā ca kho bhikkhave sakkā akusalaṃ pajahitūṃ, tasmāhaṃ evaṃ vadāmi akusalaṃ bhikkhave pajahathā ti. akusalaṃ ca h’ idaṃ bhikkhave pahīnaṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ akusalaṃ bhikkhave pajahathā ti. yasmā ca kho bhikkhave akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi akusalaṃ bhikkhave pajahathā ti. kusalaṃ bhikkhave bhāvettha. sakkā bhikkhave kusalaṃ bhāvetūṃ. no ce taṃ bhikkhave sakkā abhavissa kusalaṃ bhāvetūṃ, nāhaṃ evaṃ vadeyyaṃ kusalaṃ bhikkhave bhāvetthā ti. yasmā ca kho bhikkhave sakkā kusalaṃ bhāvetūṃ, tasmāhaṃ evaṃ vadāmi kusalaṃ bhikkhave bhāvetthā ti. kusalaṃ ca h’ idaṃ bhikkhave bhāvitāṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ kusalaṃ bhikkhave bhāvetthā ti. yasmā ca kho bhikkhave kusalaṃ bhāvitāṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi kusalaṃ bhikkhave bhāvetthā ti.*

appamāṇa practice are achieved by the presence of a *kusala* inclination, which determines ‘good’ mindfulness, and ‘good’ benevolence, compassion, sympathetic joy and equanimity. The integration and mutual interfacing of the cognitive, emotional, gnoseological, epistemic, epistemological and ethical levels in the early Buddhist theory of mind and action results in a twin notion and path of mental purification and mental liberation.

The training in benevolence and the other *appamāṇas* can thus be designated essentially as a “training in being good at being good”. The opening of the popular text known as ‘*Metta-sutta*’ (‘Discourse on benevolence’) indeed starts with enjoining that “this is what should be done by one skilful in wholesomeness [or: goodness] ...”.¹⁰⁰ The discourse begins by stipulating the need for a foundation of moral integrity, then it instructs one who is “not going into wrong views,¹⁰¹ virtuous and endowed with [right] view” on how to free himself or herself from birth in the sense realm, which is to be achieved with the help of benevolence practice, and unfolds according to the traditional threefold division of the path in ethics or *sīla*, meditation or *samādhi*, and wisdom or *paññā*. This training sequence parallels that of the ‘Discourse(s) on karma and the *appamāṇas*’.¹⁰² In this way benevolence and the other *appamāṇas* – positioned in the context of the gradual path – are functional to the eradication of mental defilements, latent tendencies and fetters.

The implications of developing clear comprehension of the purpose and suitability of one’s intentional actions by becoming aware of the arising of one’s intentions or motivations directly relate to the factor of right mindfulness (the first factor of awakening and the seventh limb of the noble eightfold path). This throws into relief the supportive function of mindfulness as a factor of awakening for the practice

100 Sn 143 at Sn 25,5: *karaṇīyaṃ atthakusalena*.

101 Sn 152 at Sn 26,21: *dīṭṭhiñ ca anupagamma sīlavā dassanena sampanno*.

102 Sn 143-152 at Sn 25,2, discussed in Martini 2011b: 147f; this discourse, transmitted in the *Suttanipāta* of the *Khuddaka-nikāya*, does not have known parallels preserved by other traditions of reciters.

of the *appamānas*.

Mindfulness (and mindfulness meditation) protects the mind from the unwholesome.¹⁰³ The function of benevolence (and the other *appamānas* in different ways) as antidote to the unwholesome links up to and cooperates with mindfulness as a protective measure that holds the unwholesome in check. Such protective function of mindfulness against the ‘ethical’ danger represented by the unwholesome infiltrating the mind (and unavoidably speech and body) recalls the protection from internal and external dangers that results as a consequence of the establishment of thoughts and intentions of non-cruelty and the ensuing ‘gift of fearlessness’. This gift one makes to oneself and others through practice of the gradual path (purification of intention) culminating in the expansive wholesomeness of the *appamāna* radiation as illustrated in the ‘Discourse(s) on karma and *appamānas*’ stands for the traditional all-Indian concept of positive harmlessness, *abhayaḍāna*.

Protective benevolence is exemplified by associating it to the idea of protecting all beings as a mother would protect (*anurakkhe*) her only child with her own life in the ‘*Metta-sutta*’.¹⁰⁴ The skill of protecting oneself and the other(s) through mindfulness and the *appamānas* and their relational dimensions or applications is also illustrated in the discourse on the parable of an acrobat and his apprentice. According to the instruction, to truly fulfil these two protective tasks, in addition to the protection afforded by *satipaṭṭhāna* that goes along the self-other(s) vector, cultivation of patience, harmlessness, benevolence and

103 E.g., DN 33 at DN III 269,27: *bhikkhu satāraḁkhena cetasā sammannāgato hoti, evaṃ kho, āvuso, bhikkhu ekāraḁkho hoti*. I refer to Anālayo 2013b who discusses at length the protective aspect of mindfulness practice with an analysis of the relevant textual sources.

104 Sn 149 at Sn 26,9. Schmithausen 2013: 446 with notes 31 and 32 remarks that Th 33 at Th 6,8 (*yathāpi ekaputtasmiṃ piyasmiṃ kusalī siyā, evaṃ sabbesu pāṇesu sabbattha kusalo siyā*) a monk is said to be benevolent (*kusala*) towards living beings just as a mother (or: as parents) is to her only son. He also observes that here the commentary, Th-a I 100,33 and 101,7, which glosses *kusalī* with *hitesī*, presupposes *kusalin* instead of *kusala*, “probably in the sense of ‘characterized by benevolence’”.

altruistic solicitude along the other(s)-self vector, are both necessary:

“[How does protecting oneself protect others]? Becoming familiar with one’s own mind, developing it, protecting it accordingly and attaining realization — this is called ‘protecting oneself protects others’.

“How does protecting others protect oneself? By the gift of fearlessness, the gift of non-violation, the gift of harmlessness,¹⁰⁵ by having a mind of benevolence and empathy for the other — this is called ‘protecting others protects oneself’.

“For this reason, monks, you should train yourself like this: ‘Protecting myself I will develop the four spheres of mindfulness, protecting others I will develop the four spheres of mindfulness’”.¹⁰⁶

III. Concluding Remarks: Means towards a Wholesome Mastery of the Mind

The mental training through the immeasurables is an integral part of the spiritual cultivation of intention which is the ethical ‘core’ of

105 Anālayo 2012c: 19 note 15 remarks: “[i]nstead of these three, SN 47.19 at SN V 169,19 speaks only of patience and harmlessness, *khantiyā avihimsāya*. The *Bhaisajyavastu* version, T 1448 at T XXIV 32b24, mentions not annoying, not angering and not harming another, 由不惱他, 亦不瞋他, 并不損害”.

106 SĀ 619 at T 99, T II 173b13, transl. Anālayo 2012c: 2: 自護時即是護他, 他自護時亦是護他. 心自親近, 修習隨護作證, 是名自護護他. 云何護他自護? 不恐怖他, 不違他, 不害他, 慈心哀彼, 是名護他自護. 是故, 比丘, 當如是學. 自護者修四念處, 護他者亦修四念處; cf. SN 47.19 at SN V 169,11. I prefer to give the Chinese instead of the Pali version because, as discussed by Anālayo, here the two protagonists of the discourse, a master acrobat and his disciple, interact in a way that seems to better fit their respective roles as teacher and pupil. The Pali version of the simile gives the impression that the teacher needed to be corrected by his disciple, whereas in the Chinese version the teacher indicates that he had already been aware of the point made by the disciple; “In spite of this difference, however, the Pāli and Chinese versions agree on the basic message of the simile, in that for the two acrobats to be able to properly perform their feat, they first of all need to make sure they are centred themselves. Only based on having in such a way protected themselves will they be able to protect each other” (ibid.: 4).

early Buddhist teachings, an ethical education that revolves around systematic mental training.¹⁰⁷ In terms of the direct soteriological potential of the *appamānas*, namely the weakening (once-return) and complete eradication (non-return) of the two fetters of sensual passion (*kāmarāga*) and ill-will (*vyāpāda*), mental-cum-ethical development is mandatory.

As we have seen there is much more to the *appamānas* than their resulting in happy destinations in a future existence or their being ‘positive social emotions’.¹⁰⁸ Nor are their benefits confined to their function as antidotes to antisocial outbursts of anger, irritation, envy, and so on.¹⁰⁹ They of course have deeply ethical implications. To the extent that ethics and mental purity are but two aspects of the same path of practice, the importance of such an ‘ethical’ distinctive mark can hardly be underestimated.

Parallel to this affective and cognitive feature, the ‘*appamāna* (ethical) cultivation’ tends to a boundlessly pure ethical dimension independent of either pre-emptive restraint or negative reaction in relation to any inner or outer dimension of the individual. Thus the practitioner’s independence from the world is much strengthened, as it can be, upon reviewing the *appamāna* attainment from an insight perspective, his or her insight into the ultimately deluded nature of any fabrication of a subject appropriating its objects and of the perceptual field itself.¹¹⁰ In this way, based on a right understanding of causality that is both the premise for and the result of the gradual training, the movement of identification with and appropriation of a self is all the while de-

107 The implications of mental purity as a foundation for Buddhist ethics are discussed in detail by Anālayo 2012b.

108 Cf. Pāsādika 2007: 263f, critically reviewing the position of Conze 1962: 80f; a more nuanced statement on the social dimension of the qualities of benevolence etc. is found in Kuan 2008: 56.

109 Cf. Anālayo 2003: 196.

110 On the insight review of *appamāna* absorption cf. Martini 2011b.

potentiated by genuine *appamāṇa* practice.¹¹¹ To be sure, the practice remains conceptual (that is, until it goes out into the non-conceptual), but the concept that provides the object for consciousness is a wholesome (as well as an embodied) type of concept.

A simile in a discourse in the *Aṅguttara-nikāya* illustrates the potential purifying power of *appamāṇa* practice by contrasting a person who drops a lump of salt into a small amount of water in a cup, where the water in the cup becomes salty and unfit to drink, with the same lump of salt dropped into the River Ganges, whose water would not become salty and unfit to drink simply because of the lump of salt. Similarly, according to the discourse, it is possible that the very same sort of trifling evil deed committed by two different individuals may result in two very different kinds of karmic retribution, hell in one case, and a mere unpleasant experience in the here and now.¹¹²

The implication of the simile is that a karmic fruit is often to be experienced (i.e., not avoided), but the way it is actually experienced and felt can vary radically according to the overall moral state of the individual (interestingly, the discourse on the lump of salt opens with the same type of statement on karmic retribution found at the outset of the ‘Discourse(s) on karma and the *appamāṇas*’ and concludes by qualifying this statement). Even though the quality of the specific deed which caused the fruit is more or less the same across individu-

111 Cf. the remarks in Thānissaro 2010: 45f: “[t]he brahma-viharas, or ‘sublime attitudes,’ are the Buddha’s primary heart teachings — the ones that connect most directly with our desire for true happiness ... If we think of the heart as the side of the mind that wants happiness, the head is the side that understands how cause and effect actually work. If your head and heart can learn to cooperate — that is, if your head can give priority to finding the causes for true happiness, and your heart can learn to embrace those causes — then the training of the mind can go far. This is why the Buddha taught the brahma-viharas in a context of head teachings: the principle of causality as it plays out in (1) karma and (2) the process of fabrication that shapes emotions within the body and mind. If we act with unskillful intentions either for ourselves or for others, we’re going to suffer. If we act with skillful intentions, we’ll experience happiness. So if we want to be happy, we have to train our intentions to always be skillful. This is the first reason for developing the brahma-viharas: so that we can make our intentions more trustworthy”.

112 AN 3.99 at AN I 249,7.

als, according to the discourse on the lump of salt a person who is undeveloped in body, virtuous behaviour, mind and wisdom, is limited, has a mean character, and dwells in *dukkha*, is much affected by the fruit of a trifling bad deed. In contrast, the person who is developed in body, virtuous behaviour, mind and wisdom, is unlimited, has a lofty character and dwells without measure (*appamānavihārī*), experiences the fruit in this very life, without even a slight residue to be seen, much less abundant unpleasant residue.¹¹³

The initial statement regarding karmic fruition made in the ‘Discourse(s) on karma and the *appamānas*’ seems to deal with this karma and fruit type of dynamic. That is, the actual experiencing of fruits can vary and it can be ‘optimised’ so as to proceed to liberation. In this case, abstaining from the ten unwholesome deeds and cultivating the *appamānas* enable one to become unlimited and lofty, i.e., whatever bad fruits there are, they are minimally experienced. An important implication of this reduction of karmic impact has, in my understanding, perhaps less to do with a volume or quantity ‘discount’ and more to do with the fact that, owing to the cultivation of the *appamāna* unlimited and unconstricted attitude, whatever unpleasant situation and thus feeling manifesting unpleasant retribution is not met with aversion and delusion. It is not necessarily a mitigation of the factual results of past bad karma but a substantial difference as to (a) the way they are experienced as subjective *dukkha* in the present and (b) how one reacts to them, either by laying the premises for arising of new *dukkha* in the future, or else for its reduction and cessation. Thereby painful feelings cannot invade the mind and stay there and generate *dukkha*, and new unwholesome *sankhārās* are not generated. In fact a precise causal sequential link between *sacetanā* as intentional volition and an action performed (even the three types

113 AN 3.99 at AN I 249,22: *ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo dukkhavihārī* (all editions read: *appadukkhavihārī*, emended to *dukkhavihārī* by Bodhi 2012: 332 and 1667 note 549; no known parallel in other discourse collections) ... and *ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahattā appamānavihārī*.

of mental karma) is not the central emphasis in the discourse(s) in question, and *sañcetanā* is used as an adjective, reinforcing the main terms and notions of karma and its fruits. In this way, the *appamāṇas* – normatively to be developed supported by the factors of awakening (including the mindfulness factors of awakening) – perform a karmic protective function that cooperates with the protective function of mindfulness.¹¹⁴

Developing a perception of benevolence and of the other immeasurable experiences on the basis of a given conceptual object by directing it to single individuals or to group(s) of individuals as prescribed for example by later Theravāda texts and in popular modern approaches to benevolence etc., seems to be somehow not fully exploring the whole range of this thorough exercise towards independence from ‘objects’,¹¹⁵ which may lead to a grasping at and reification of experience, rather than being an exercise which is a training in inner independence and kindness. Such an ultimately ‘unprompted’ quality and fruit of the *appamāṇas* squares well with the discourses’ ‘method’ of all-pervasive practice, a method in which the perceptual training seems to be particularly consistent with the soteriological goal and also with the final existential mode of a liberated being who has escaped from any form of conceptual identification and mental impurity.

On looking at the characteristics of the *appamāṇa* experience of fully liberated beings – from the point of view of early Buddhist thought – the reason why the *appamāṇas* are taught (a) based on the concomitant development of the awakening factors and in the framework of the gradual training, and (b) in a way that is independent from the presence of real or fictive interactions with individuals or with ‘the other’ in a broader sense, becomes apparent. According to a discourse in the *Majjhima-nikāya*, the Buddha’s own being endowed with the qualities of benevolence, compassion, sympathetic joy and equani-

114 On the protective function of the *appamāṇas* in relation to mindfulness see the discussion above.

115 Anālayo’s study under preparation, cf. note 96 above, discusses this in more detail.

mity was precisely the result of his having eradicated the mental defilements that are opposed to the *appamāṇas*.¹¹⁶ The genuine arising of the *appamāṇas* can be quite spontaneous as a response to experience once negative states are absent. Such negative states no longer arise in a fully awakened mind. Because the fetters have been worn away and clinging has been destroyed,¹¹⁷ a fully awakened being no longer reacts in unwholesome ways during any encounter with other individuals. Instead, an arahant responds from an *appamāṇa* attitude, where inner nuances of benevolence, compassion, sympathetic joy or equanimity, as occasion requires, become prominent when coming into contact with the world.

At the same time, to take compassion as an example, one liberated would not ‘suffer’ or ‘feel suffering’ on behalf of either himself/herself or others. Thus an awakened one’s compassionate response would not take the quality of an internal or external ‘suffering experience’ of one’s own or other beings’ *dukkha* as its feeling tone or object. The type of *appamāṇa*-based responsiveness arising in this case would then be motivated out of a natural compassion. It would thus arise out of seeing and knowing causation, knowing *dukkha* can be ended and – when called to action – knowing means are at hand and can be applied, thereby activating the necessary intentional causes for the ending of *dukkha*.

These considerations seem to me to clarify the reason why, as thought in the early Buddhist discourses, the *appamāṇas* need not stem from

116 The statement is in response to a reference to the Brahmā’s abiding in benevolence, MN 55 at MN I 370,36: *yena kho ... rāgena yena dosena yena mohena byāpādavā assa so rāgo so doso so moho tathāgatassa pahīno*; the reasons for the Buddha’s abiding in benevolence is absent in the parallel version, cf. Anālayo 2011a: 320. Another discourse in the same *Majjhima-nikāya*, MN 152 at MN III 301,8, states that a noble disciple in higher training with developed faculties dwells in mindfulness with clear comprehension (*sato sampajāno*), being able to see what is repulsive as not-repulsive and what is not-repulsive as repulsive or to remain equanimous.

117 Cf., e.g., It 27 at It 21,4: *yo ca mettaṃ bhāvayati appamāṇaṃ paṭissato, tanū saṃyojanā honti, passato upadhikkhayaṃ*, “for one who develops boundless benevolence, mindful, seeing the destruction of clinging, the fetters become weakened”.

any internalised perception or mental image of ‘other(s)’ and of the ‘world’ itself.¹¹⁸ This mode of teaching – theory and practice of meditation – has a special role to play to train and attune intention closer to the final steps of the path of training. They point to a natural responding with an *appamāṇa* mind whenever contacting ‘objects’ of experience – by virtue of having transcended the self-referential habit of ‘reification’ that turns objects into objects of craving, and by virtue of having become simply empty of all unwholesomeness, actual and potential. It is thus that the *appamāṇas* work as suitable means that support the practice of becoming established in a condition emptied of all un-wholesomeness and thus (morally) freed, free to be occupied by wholesome ‘intending’ whenever an object arises in experience that prompts the forming of an intention.

118 In fact one such ‘other’ or perhaps the epitome of ‘other-ness’ in early Buddhist discourse can be said to be one’s own being subject to the self-alienation caused by craving. A recluse gone to a remote and desolate retreat is still haunted by the company of his or her ever-present second and companion – craving – the fundamental root of the *sibi displicere* of *dukkha* whereby all discontent springs forth, which makes a solitary dweller someone who is still accompanied by a partner, cf., e.g., SN 35.63 at SN IV 36,25; cf. also Anālayo 2009b: 10.

Abbreviations

AN	<i>Aṅguttara-nikāya</i>
B [°]	Burmese edition
CBETA	Chinese Buddhist Electronic Text Association
Ce	Ceylonese edition
D	Derge edition (Tōhoku)
DĀ	<i>Dīrgha-āgama</i> (T 1)
Dhp	<i>Dhammapada</i>
Dhs-a	<i>Dhammasaṅgaṇī-aṭṭhakathā</i>
DN	<i>Dīgha-nikāya</i>
E [°]	European edition (PTS)
f	following page(s)
It	<i>Itivuttaka</i>
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Mp	<i>Manorathapūraṇī</i>
N	Narhang edition
Nett	<i>Nettipakaraṇa</i>
Paṭis	<i>Paṭisambhidāmagga</i>
Peṭ	<i>Peṭakopadesa</i>
PTS	Pali Text Society
Q	Peking (Qianlong) edition (Ōtani)
SĀ	<i>Saṃyukta-āgama</i> (T 99)
SĀ ²	‘other’ <i>Saṃyukta-āgama</i> (T 100)
S [°]	Siamese edition
Si	Sichuan edition (<i>dpe bsdur ma</i>)
Sn	<i>Suttanipāta</i>

SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
Sv	<i>Sumaṅgalavilāsinī</i>
Sv-pt	<i>Sumaṅgalavilāsinī-purāṇaṭīkā</i>
T	Taishō Tripiṭaka (ed. CBETA, 2011)
Th	<i>Theragāthā</i>
Th-a	<i>Theragāthā-aṭṭhakathā</i>
Ud	<i>Udāna</i>

Note

All references to Pali texts are to the PTS editions, unless otherwise indicated. For Tibetan texts, I use the Peking edition as my main text and occasionally give variants from the other editions as per the ‘Sichuan’ collated Tanjur. For Indian and other languages, on occurrence, I have adjusted the *sandhi*, punctuation, capitalisations, etc.

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