

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
1	2	CMA9	kammaṭṭhāna	1. samatha	1. calm : is defined as the one-pointedness of mind (<i>cittassa ekaggatā</i>) in the eight meditative attainments: the four fine-material-sphere jhānas of the Suttanta system (five in the Abhidhamma system) and the four immaterial-sphere jhānas. These attainments are called calm because, owing to the one-pointedness of mind, the wavering or trepidation of the mind is subdued and brought to an end				
2	2	CMA9	kammaṭṭhāna	2. vipassanā	2. insight : is explained as seeing in diverse ways (<i>vividhākārato dassana</i>). Insight is the direct meditative perception of phenomena in terms of the three characteristics: impermanence, suffering, and non-self. It is a function of the cetasika of wisdom (<i>paññā</i>) directed towards uncovering the true nature of things.				
3	7	CMA9	kammaṭṭhāna: samatha	1. dasa kasiṇāni	1. ten kasinas :				
4	7	CMA9	kammaṭṭhāna: samatha	2. dasa asubhā	2. ten kinds of foulness :				
5	7	CMA9	kammaṭṭhāna: samatha	3. dasa anussatiyo	3. ten recollections :				
6	7	CMA9	kammaṭṭhāna: samatha	4. catasso appamaññāyo	4. four illimitables :				
7	7	CMA9	kammaṭṭhāna: samatha	5. ekā saññā	5. one perception :				
8	7	CMA9	kammaṭṭhāna: samatha	6. ekaṃ vavaṭṭhānaṃ	6. one analysis :				
9	7	CMA9	kammaṭṭhāna: samatha	7. cattaro āruppā	7. four immaterial states :				
10	6	CMA9	carita	1. rāgacaritā	1. the lustful : the lustful and the faithful types form a parallel pair since both involve a favourable attitude towards the object, one unwholesome, the other wholesome.				
11	6	CMA9	carita	2. dosacaritā	2. the hateful : the hateful and the intellectual temperaments form a parallel pair, since in an unwholesome way hate turns away from its object, while intelligence does so through the discovery of genuine faults.				
12	6	CMA9	carita	3. mohacaritā	3. the deluded : the deluded and the discursive temperaments also form a pair, since a deluded person vacillates owing to superficiality, while a discursive one does so due to facile speculation.				
13	6	CMA9	carita	4. saddhācaritā	4. the faithful :				
14	6	CMA9	carita	5. buddhacaritā	5. the intellectual :				
15	6	CMA9	carita	6. vitakkacaritā	6. the discursive :				
16	3	CMA9	bhāvanā	1. parikamma-bhāvanā	1. preliminary development : occurs from the time one begins the practice of meditation up to the time the five hindrances are suppressed and the counterpart sign emerges.				

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17	3	CMA9	bhāvanā	2. upacāra-bhāvanā	2. access development: occurs when the five hindrances become suppressed and the counterpart sign emerges. It endures from the moment the counterpart sign arises up to the change-of-lineage citta (<i>gotrabhū</i>) in the cognitive process culminating in jhāna.				
18	3	CMA9	bhāvanā	3. appanā-bhāvanā	3. absorption development: the citta that immediately follows change-of-lineage is called absorption. This marks the beginning of absorption development, which occurs at the level of the fine-material-sphere jhānas or the immaterial-sphere jhānas.				
19	3	CMA9	nimitta	1. parikamma-nimitta	1. preliminary sign: the original object of concentration used during the preliminary stage of practice. When a beginner apprehends a particular sign from the earth disk, etc., that object is called the preliminary sign , and that meditation is called preliminary development .				
20	3	CMA9	nimitta	2. uggaha-nimitta	2. learning sign: a mental replica of the object perceived in the mind exactly as it appears to the physical eyes. When that sign has been thoroughly apprehended and enters into range of the mind door just as if it were seen by the eye, then it is called the learning sign , and that meditation becomes concentrated .				
21	3	CMA9	nimitta	3. paṭibhāga-nimitta	3. counterpart sign: the mentally visualized image freed of all defects. When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration based on that learning sign. As one does so, an object which is the counterpart of that (learning sign) becomes well established and fixed in the mind—(an object) which is freed of the flaws of the original object, reckoned as a concept, born of meditation .				
22	10	CMA9	samatha: kasiṇāni	1. paṭhavi-kasiṇa	1. the earth kasiṇa: one prepares a disk of about thirty centimeters in diameter, covers it with clay the colour of the dawn, and smoothens it well. This is the kasina-disk, which serves as the preliminary sign for developing the earth kasina. One then places the disk about a meter away and concentrates on it with the eyes partly opened, contemplating it as "earth, earth."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
23	10	CMA9	samatha: kasiṇāni	2. āpo-kasiṇa	2. the water kasiṇa: one may use a vessel full of clear water and contemplate it as "water, water."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
24	10	CMA9	samatha: kasiṇāni	3. tejo-kasiṇa	3. the fire kasiṇa: one may kindle a fire and view it through a hole in a piece of leather or a piece of cloth, thinking "fire, fire."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th

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25	10	CMA9	samatha: kasiṇāni	4. vāyo-kasiṇa	4. the air kasiṇa : concentrates on the wind that enters through a window or an opening in the wall, thinking "air, air."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
26	10	CMA9	samatha: kasiṇāni	5. nīla-kasiṇa	5. the blue kasiṇa : one may prepare a disk of the prescribed size and colour it blue, yellow, red or white. Then one should concentrate upon it by mentally repeating the name of the colour. One may even prepare an object from flowers of the required colour.	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
27	10	CMA9	samatha: kasiṇāni	6. pīta-kasiṇa	6. the yellow kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
28	10	CMA9	samatha: kasiṇāni	7. lohita-kasiṇa	7. the red kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
29	10	CMA9	samatha: kasiṇāni	8. odāta-kasiṇa	8. the white kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
30	10	CMA9	samatha: kasiṇāni	9. ākāsa-kasiṇa	9. the space kasiṇa : can be developed by concentrating on a hole about thirty centimeters in diameter, contemplating it as "space, space."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
31	10	CMA9	samatha: kasiṇāni	10. āloka-kasiṇa	10. the light kasiṇa : may be developed by concentrating on the moon or on an unflickering lamplight, or on a circle of light cast on the ground, or on a beam of sunlight or moonlight entering through a wall-crevice or hole and cast on a wall.	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
32	10	CMA9	samatha: asubhā	1. uddhumātaka	1. a bloated corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
33	10	CMA9	samatha: asubhā	2. vinīlaka	2. a livid corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
34	10	CMA9	samatha: asubhā	3. vipubbaka	3. a festering corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st

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35	10	CMA9	samatha: asubhā	4. vicchiddaka	4. a dismembered corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
36	10	CMA9	samatha: asubhā	5. vikkhāyita	5. an eaten corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
37	10	CMA9	samatha: asubhā	6. vikkhittaka	6. a scattered-in-pieces corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
38	10	CMA9	samatha: asubhā	7. hatavikkhittaka	7. a mutilated and scattered-in-pieces corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
39	10	CMA9	samatha: asubhā	8. lohataka	8. a bloody corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
40	10	CMA9	samatha: asubhā	9. puḷavaka	9. a worm-infested corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
41	10	CMA9	samatha: asubhā	10. aṭṭhika	10. a skeleton :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
42	10	CMA9	samatha: anussatiyo	1. Buddhānussati	1. the recollection of the Buddha : The first three recollections are practised by calling to mind the virtues of the Buddha, the Dhamma, or the Sangha	saddhācaritā	parikamma upacāra	parikamma uggaha	none
43	10	CMA9	samatha: anussatiyo	2. Dhammānussati	2. the recollection of the Dhamma	saddhācaritā	parikamma upacāra	parikamma uggaha	none
44	10	CMA9	samatha: anussatiyo	3. Saṅghānussati	3. the recollection of the Sangha	saddhācaritā	parikamma upacāra	parikamma uggaha	none
45	10	CMA9	samatha: anussatiyo	4. silānussati	4. the recollection of morality : mindfully recollecting the special qualities of virtuous conduct, considered as untorn and free from breach and blemish.	saddhācaritā	parikamma upacāra	parikamma uggaha	none
46	10	CMA9	samatha: anussatiyo	5. cāgānussati	5. the recollection of generosity : mindful reflection on the special qualities of generosity	saddhācaritā	parikamma upacāra	parikamma uggaha	none
47	10	CMA9	samatha: anussatiyo	6. devatānussati	6. the recollection of the devas : mindfully considering: "The deities are born in such exalted states on account of their faith, morality, learning, generosity, and wisdom. I too possess these same qualities." This meditation subject is a term for mindfulness with the special qualities of one's own faith, etc., as its object and with the devas standing as witnesses.	saddhācaritā	parikamma upacāra	parikamma uggaha	none
48	10	CMA9	samatha: anussatiyo	7. upasamānussati	7. the recollection of peace : contemplation on the peaceful attributes of Nibbāna	buddhacaritā	parikamma upacāra	parikamma uggaha	none
49	10	CMA9	samatha: anussatiyo	8. maraṇānussati	8. the recollection of death : contemplation of the fact that one's own death is absolutely certain, that the arrival of death is utterly uncertain, and that when death comes one must relinquish everything.	buddhacaritā	parikamma upacāra	parikamma uggaha	none

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50	10	CMA9	samatha: anussatiyo	9. kāyagatā-sati	9. mindfulness occupied with the body: contemplation of the thirtytwo repulsive parts of the body: hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, etc.	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
51	10	CMA9	samatha: anussatiyo	10. ānāpāna-sati	10. mindfulness of breathing: attentiveness to the touch sensation of the in-breath and out-breath in the vicinity of the nostrils or upper lip, wherever the air is felt striking as one breathes in and out.	mohacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
52	4	CMA9	samatha: appamaññāyo	1. mettā	1. loving-kindness: the wish for the welfare and happiness of all living beings. It helps to eliminate ill will.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
53	4	CMA9	samatha: appamaññāyo	2. karuṇā	2. compassion: makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
54	4	CMA9	samatha: appamaññāyo	3. muditā	3. appreciative joy: the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy and discontent over the success of others.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
55	4	CMA9	samatha: appamaññāyo	4. upekkhā	4. equanimity: the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favouritism and resentment.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	5th
56	1	CMA9	samatha: saññā	1. āhāre paṭikkūla-saññā	1. the perception of loathsomeness in food:	buddhacaritā	parikamma upacāra	parikamma uggaha	none
57	1	CMA9	samatha: vavatthana	1. catudhātu-vavatthāna	1. the analysis of the four elements:	buddhacaritā	parikamma upacāra	parikamma uggaha	none
58	4	CMA9	samatha: āruppā	1. ākāsañācāyatana (ākāsa + ānañca + āyatana)	1. the base of infinite space:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	1st arūpa
59	4	CMA9	samatha: āruppā	2. viññāṇañcāyatana (viññāṇa + ānañca + āyatana)	2. the base of infinite consciousness:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	2nd arūpa
60	4	CMA9	samatha: āruppā	3. ākiñcaññāyatana (ākiñcañña + āyatana)	3. the base of nothingness:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	3rd arūpa

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61	4	CMA9	samatha: āruppā	4. nevasaññā-nāsaññāyatana	4. the base of neither-perception-nor-non-perception:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	4th arūpa
62	5	CMA9	vasitā	1. āvajjana-vasitā	1. mastery in adverting: the ability to advert to the different jhāna factors such as vitakka, vicāra, etc., quickly and easily in accordance with one's wish.				
63	5	CMA9	vasitā	2. samāpajjana-vasitā	2. mastery in attainment: the ability to attain the different jhānas quickly and easily, without many bhavangas arising in the process of their attainment.				
64	5	CMA9	vasitā	3. adiṭṭhāna-vasitā	3. mastery in resolution: the ability to remain in the jhāna for a length of time determined by one's prior resolution.				
65	5	CMA9	vasitā	4. vuṭṭhāna-vasitā	4. mastery in emergence: the ability to emerge from the jhānas quickly and easily.				
66	5	CMA9	vasitā	5. paccavekkhāṇa-vasitā	5. mastery in reviewing: the ability to review the jhāna from which one has just emerged.				
67	5	CMA9	abhiññā	1. iddhiḍḍha	1. the supernormal powers: the ability to display multiple forms of one's body, to appear and vanish at will, to pass through walls unhindered, to dive in and out of the earth, to walk on water, to travel through the air, to touch and stroke the sun and moon, and to exercise mastery over the body as far as the Brahma-world.				
68	5	CMA9	abhiññā	2. dibbasota	2. the divine ear: enables one to hear subtle and coarse sounds, both far and near.				
69	5	CMA9	abhiññā	3. paracitta-vijānana	3. knowledge of others' minds: the ability to read the thoughts of others and to know directly their states of mind.				
70	5	CMA9	abhiññā	4. pubbenivāsānussati (pubbe-nivāsa-anussati)	4. recollection of past lives: the ability to know one's past births and to discover various details about those births.				
71	5	CMA9	abhiññā	5. dibbacakkhu	5. the divine eye: the capacity for clairvoyance, which enables one to see heavenly or earthly events, both far or near. Included in the divine eye is the knowledge of the passing away and rebirth of beings (cutūpapāta-ñāṇa), that is, direct perception of how beings pass away and re-arise in accordance with their kamma. (cutūpapāta = cuti + upapāta)				

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1	7	CMA9	kammaṭṭhāna: vipassanā	I. sila-visuddhi	I. purification of virtue: four kinds of purified virtue
2	7	CMA9	kammaṭṭhāna: vipassanā	II. citta-visuddhi	II. purification of mind: access and absorption concentration
3	7	CMA9	kammaṭṭhāna: vipassanā	III. diṭṭhi-visuddhi: <i>lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna nāma-rūpa-pariggaho</i>	III. purification of view: understanding characteristics, etc., of mental and material phenomena: -> the discernment of mind and matter with respect to their <i>characteristics, functions, manifestations, and proximate causes</i> . -> it helps to purify one of the wrong view of a permanent self. This purification is arrived at in the course of meditation by discerning the personality as a compound of mental and material factors which occur interdependently, without any controlling self within or behind them. This stage is also called the analytical knowledge of mind-and-matter (<i>nāma-rūpa-vavatthāna-ñāṇa</i>) because the mental and material phenomena are distinguished by way of their characteristics, etc.
4	7	CMA9	kammaṭṭhāna: vipassanā	IV. kaṅkhā-vitarāṇa-visuddhi: <i>tesam eva ca nāma-rūpānaṃ-paccaya-pariggaho</i>	IV. purification by overcoming doubt: discernment of conditions for mental and material phenomena (that same mind and matter): -> it develops the knowledge which removes doubts about the conditions for mind-and-matter during the three periods of time— past, present, and future . It is achieved by applying, during the contemplative process, one's knowledge of dependent arising in order to understand that the present compound of mind-and-matter has not arisen by chance or through a hypothetical cause such as a creator god or primordial soul, but has come into being from previous ignorance, craving, clinging and kamma . One then applies this same principle to the past and future as well. This stage is also called the knowledge of discerning conditions (<i>paccava-pariṇāṇa-ñāṇa</i>)
5	7	CMA9	kammaṭṭhāna: vipassanā	V. maggāmagga-ñāṇadassana-visuddhi: 1. <i>sammasana-ñāṇa</i> 2. <i>udayabbaya-ñāṇa (taruṇa)</i>	V. purification by knowledge and vision of path and not path: 1. Knowledge of comprehension: the mental and material phenomena are explored in terms of the three characteristics. 2. Knowledge of rise and fall (tender phase): distinguishing wrong path from right path of contemplation
6	7	CMA9	kammaṭṭhāna: vipassanā	VI. paṭipadā-ñāṇadassana-visuddhi: 2. <i>udayabbaya-ñāṇa (balavā)</i> 3. <i>bhaṅga-ñāṇa</i> 4. <i>bhaya-ñāṇa</i> 5. <i>ādinava-ñāṇa</i> 6. <i>nibbidā-ñāṇa</i> 7. <i>muñcitu-kamyatā-ñāṇa</i> 8. <i>paṭisaṅkhā-ñāṇa</i> 9. <i>saṅkhārupekkhā-ñāṇa</i> 10. <i>anuloma-ñāṇa</i>	VI. purification by knowledge and vision of the way: 2. Knowledge of rise and fall (mature phase) 3. Knowledge of dissolution 4. Knowledge of fearfulness 5. Knowledge of danger 6. Knowledge of disenchantment 7. Knowledge of desire for deliverance 8. Knowledge of reflection 9. Knowledge of equanimity towards formations 10. Knowledge of conformity
7	7	CMA9	kammaṭṭhāna: vipassanā	VII. ñāṇadassana-visuddhi	VII. purification by knowledge and vision: Knowledge of four supramundane paths

8	3	CMA9	lakkhaṇāni	1. anicca-lakkhana	1. the characteristic of impermanence: the mode of rise and fall and change, that is, reaching non-existence after having come to be.
9	3	CMA9	lakkhaṇāni	2. dukkha-lakkhana	2. the characteristic of suffering: the mode of being continuously oppressed by rise and fall
10	3	CMA9	lakkhaṇāni	3. anatta-lakkhana	3. the characteristic of non-self: the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.
11	3	CMA9	anupassanā	1. aniccānupassanā	1. the contemplation of impermanence, which discards the sign of perversion, becomes the door to emancipation termed contemplation of the signless: -> the contemplation of impermanence is termed contemplation of the signless because it abandons "the sign of perversion" (vipallāsa-nimitta) , that is, the deceptive appearance of permanence, stability, and durability which lingers over formations owing to the perversion of perception. -> when insight reaches its culmination, it settles upon one of the three contemplations—of impermanence, or suffering, or non-self—as determined by the inclination of the meditator. According to the Commentaries, one in whom faith is the dominant faculty settles upon the contemplation of impermanence. -> it is the noble path that is called emancipation, and the contemplation leading to the path that is called the door to emancipation.
12	3	CMA9	anupassanā	2. dukkhānupassanā	2. the contemplation of suffering, which discards desire through craving, becomes the door to emancipation termed contemplation of the desireless: -> the contemplation of suffering is termed contemplation of the desireless because it terminates desire by abandoning the false perception of pleasure in formations. -> one in whom concentration is the dominant faculty settles upon the contemplation of suffering.
13	3	CMA9	anupassanā	3. anattānupassanā	3. the contemplation of non-self, which discards the clinging to a self, becomes the door to emancipation termed contemplation of the void: -> the contemplation of non-self is termed contemplation of the void because it sees formations as being void of a self, a living being, a person. -> one in whom wisdom is the dominant faculty settles upon the contemplation of non-self.
14	3	CMA9	vimokkhā	1. suññata-vimokkha	1. the void emancipation: emancipation through the contemplation of non-self -> when the meditator attains the path through the contemplation of nonself, the path makes Nibbāna its object through the aspect of voidness as devoid of self.
15	3	CMA9	vimokkhā	2. animitta-vimokkha	2. the signless emancipation: emancipation through the contemplation of impermanence -> when he attains the path through the contemplation of impermanence, the path makes Nibbāna its object through the signless aspect—as devoid of the sign of formations.
16	3	CMA9	vimokkhā	3. appaṇihita-vimokkha	3. the desireless emancipation: emancipation through the contemplation of suffering -> when he attains the path through the contemplation of suffering, the path makes Nibbāna its object through the desireless aspect—as being free from the desire of craving.
17	3	CMA9	vimokkha-mukhāni	1. suññatānupassanā	1. the contemplation of the void = the contemplation of non-self (anattānupassanā)

18	3	CMA9	vimokkha-mukhāni	2. animittānupassanā	2. the contemplation of the signless = the contemplation of impermanence (<i>aniccānupassanā</i>)
19	3	CMA9	vimokkha-mukhāni	3. appaṇihitānupassanā	3. the contemplation of the desireless = the contemplation of suffering (<i>dukkhānupassanā</i>)
20	4	CMA9	sīla-visuddhi	1. pātimokkha-saṃvara-sīla	1. virtue regarding restraint according to the Pātimokkha : perfect adherence to the rules laid down in the Pātimokkha, the code of fundamental disciplinary rules binding upon a Buddhist monk. This code consists of 227 rules of varying degrees of gravity.
21	4	CMA9	sīla-visuddhi	2. indriya-saṃvara-sīla	2. virtue regarding restraint of the sense faculties : the exercise of mindfulness in one's encounter with sense objects, not allowing the mind to come under the sway of attraction towards pleasant objects and repulsion towards unpleasant objects.
22	4	CMA9	sīla-visuddhi	3. ājīva-pārisuddhi-sīla	3. virtue consisting in purity of livelihood : the manner in which a bhikkhu acquires the necessities of life. He should not acquire his requisites in a manner unbecoming for a monk, who is dedicated to purity and honesty.
23	4	CMA9	sīla-visuddhi	4. paccaya-sannissita-sīla	4. virtue connected with the use of the requisites : the bhikkhu should use the four requisites—robes, almsfood, lodging, and medicines—after reflecting upon their proper purpose.
24	2	CMA9	citta-visuddhi	1. upacāra-samādhi	1. access concentration : The other approach, called the vehicle of pure insight (<i>suddhavipassanā-yāna</i>), does not employ the development of calm as a foundation for developing insight. Instead the meditator, after purifying his morality, enters directly into the mindful contemplation of the changing mental and material processes in his own experience. As this contemplation gains in strength and precision, the mind becomes naturally concentrated upon the ever-changing stream of experience with a degree of concentration equal to that of access concentration. This moment-by-moment fixing of the mind on the material and mental processes in their present immediacy is known as momentary concentration (<i>khaṇika-samādhi</i>). Because it involves a degree of mental stabilization equal to that of access concentration, this momentary concentration is reckoned as purification of mind for the <i>suddhavipassanā-yānika</i> meditator, the meditator who adopts the vehicle of pure insight. Such a meditator is also called a "dry insight worker" (<i>sukkha-vipassaka</i>) because he develops insight without the "moisture" of the ihānas.
25	2	CMA9	citta-visuddhi	2. appanā-samādhi	2. absorption concentration : The Pali Buddhist tradition recognizes two different approaches to the development of insight. One approach, called the vehicle of calm (<i>samatha-yāna</i>), involves the prior development of calm meditation to the level of access concentration or absorption concentration as a basis for developing insight. One who adopts this approach, the <i>samatha-yānika</i> meditator, first attains access concentration or one of the fine-material or immaterial-sphere jhānas. Then he turns to the development of insight by defining the mental and physical phenomena occurring in the jhāna as mentality-materiality and seeking their conditions, after which he contemplates these factors in terms of the three characteristics. For this meditator, his prior attainment of access or absorption concentration is reckoned as his purification of mind .

26	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	<p>1. Collects them into groups: This shows the preparation for knowledge of comprehension (<i>sammāsana-ñāṇa</i>), the phase in the development of insight wherein the mental and material phenomena are explored in terms of the three characteristics. The meditator first considers all materiality—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—as comprised by the materiality aggregate. Similarly, he considers all feelings, perceptions, mental formations, and acts of consciousness to be comprised by their respective aggregates—the feeling aggregate, the perception aggregate, the formations aggregate, and the consciousness aggregate.</p>
27	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	<p>2. He next comprehends, with the knowledge of comprehension: This shows the actual ascription of the three characteristics to the formations collected into the five aggregates.</p> <ul style="list-style-type: none"> -> All those formations are characterized by “impermanence in the sense of destruction” (<i>khayaṭṭhena</i>) because they undergo destruction exactly where they arise, and do not pass on to some other state retaining their identity; -> they are “suffering in the sense of fearfulness” (<i>bhayaṭṭhena</i>) because whatever is impermanent provides no stable security and thus is to be feared; -> they are “nonself in the sense of corelessness” (<i>asāraṭṭhena</i>) because they lack any core of self or substance or any inner controller. <p>3. By way of duration, continuity, and moment:</p> <ul style="list-style-type: none"> -> “By way of duration” (<i>addhāna</i>) means in terms of an extended period of time. One begins by considering that the formations in each single lifetime are all <i>impermanent, suffering, and non-self</i>, then one progressively reduces the periods: to the three stages of a single life, to the ten decades, to each year, month, fortnight, day, hour, etc., until one recognizes that even in a single step formations are impermanent, painful, and non-self. -> “By way of continuity” (<i>santati</i>) means by way of a continuous series of similar mental or material phenomena. -> “By way of moment” (<i>khana</i>) means by way of momentary mental and material phenomena. <p>4. The knowledge of rise and fall: is the knowledge in contemplating the arising and cessation of formations.</p> <ul style="list-style-type: none"> -> by “rise” is meant the generation, production, or arising of states; -> by “fall” is meant their change, destruction, dissolution. -> the knowledge of rise and fall is exercised “by way of condition” (<i>paccaya-vasena</i>) when one sees how formations arise through the arising of their conditions and cease through the cessation of their conditions. -> it is exercised “by way of moment” (<i>khana-vasena</i>) when one contemplates the actual generation and dissolution of the momentary phenomena in the present moment as they arise and pass away.
28	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	
29	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	

30	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	<p>5. As he does so: The knowledge of rise and fall occurs in two phases. During the first, “tender” knowledge of rise and fall, as the process of contemplation gains momentum, ten “imperfections of insight” (<i>vipassanupakkilesā</i>) arise in the meditator:</p> <ol style="list-style-type: none"> 1. he may witness an aura of light (<i>obhāsa</i>) emanating from his body. 2. he experiences unprecedented zest (<i>pīti</i>) 3. tranquillity (<i>passaddhi</i>) 4. happiness (<i>sukha</i>) 5. his resolution (<i>adhimokkha</i>) increases 6. he makes a great exertion (<i>paggaha</i>) 7. his knowledge (<i>ñāṇa</i>) ripens 8. his mindful awareness (<i>upaṭṭhāna</i>) becomes steady 9. he develops unshaken equanimity (<i>upekkhā</i>) 10. underlying these experiences there is a subtle attachment (<i>nikanti</i>)—an enjoyment of these experiences and a clinging to them.
31	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	<p>6. The discrimination of the characteristics of what is the path, etc.:</p> <ul style="list-style-type: none"> -> when such elevated experiences occur to a meditator, if he lacks discrimination he will give rise to the misconception that he has reached the supramundane path and fruit. He will then drop his insight meditation and sit enjoying these experiences, unaware that he is clinging to them. -> but if he possesses discrimination, he will recognize these states as mere natural by-products of maturing insight. He will contemplate them as <i>impermanent, suffering, and non-self</i> and proceed with his insight contemplation, without becoming attached to them. -> this discrimination between the ten imperfections as not being the path, and the practice of insight contemplation as being the correct path, is called purification by knowledge and vision of what is the path and what is not the path.
32	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (balavā)	2. Knowledge of rise and fall (mature): This is the same knowledge as that which preceded the imperfections of insight, but when the imperfections have been overcome, it now matures and develops with increased strength and clarity.
33	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	3. bhāṅga-ñāṇa	3. Knowledge of dissolution: When the meditator’s knowledge becomes keen, he no longer extends his mindfulness to the arising or presence of formations, but brings it to bear only on their cessation, destruction, fall, and breakup. This is knowledge of dissolution.
34	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	4. bhaya-ñāṇa	4. Knowledge of the fearful: As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful.
35	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	5. ādīnava-ñāṇa	5. Knowledge of danger: By recognizing that all formations are fearful, the meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger. He also understands that only in the unconditioned, free from arising and destruction, is there any security.
36	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	6. nibbidā-ñāṇa	6. Knowledge of disenchantment: When he sees all formations as danger, he becomes disenchanted with them, and takes no delight in the field of formations belonging to any realm of existence.

37	8	CMA9	paṭipadā- ñānadassana- visuddhi	7. muñcitu-kamyatā-ñāṇa	7. Knowledge of desire for deliverance: is the desire, arisen in the course of contemplation, of being delivered from the whole field of formations and escaping from it.
38	8	CMA9	paṭipadā- ñānadassana- visuddhi	8. paṭisaṅkhā-ñāṇa	8. Knowledge of reflective contemplation: In order to be delivered from the whole field of formations, the meditator again re-examines those same formations, attributing the three characteristics to them in various ways. When he clearly reviews those formations as marked by the three characteristics, this is knowledge of reflective contemplation.
39	8	CMA9	paṭipadā- ñānadassana- visuddhi	9. saṅkhārupekkhā-ñāṇa	9. Knowledge of equanimity towards formations: After he has passed through the reflective contemplation, the meditator sees nothing in formations to be taken as "I" and "mine," so he abandons both terror and delight and becomes <u>indifferent and neutral towards all formations</u> . Thus there arises in him knowledge of equanimity towards formations .
40	8	CMA9	paṭipadā- ñānadassana- visuddhi	10. anuloma-ñāṇa	10. Knowledge of conformity: This knowledge (also rendered "adaptation") is the knowledge in the sense-sphere cittas that arise preceding the change-of-lineage citta in the cognitive process of the supramundane path. This phase of insight is called conformity because it conforms to the functions of truth both in the preceding eight kinds of insight knowledge and in the path attainment to follow.
41	1	CMA9		11. gotrabhū-ñāṇa	11. Knowledge of the change of lineage: the change-of-lineage consciousness (gotrabhū-citta) , having Nibbāna as its object, occurs, overcoming the lineage of the worldlings and evolving the lineage of the noble ones. -> This citta is the first advertence to Nibbāna and the proximity condition for the supramundane path. It is called change-of-lineage because it marks the transition from the "lineage" or family of the worldlings (puthujjana-gotra) to the lineage or family of the noble ones (ariya-gotra). -> However, while this knowledge is like the path in that it cognizes Nibbāna, unlike the path it cannot dispel the murk of defilements that conceals the Four Noble Truths. -> In the approach to the second and higher paths this mind-moment is called vodāna, cleansing , instead of change-of-lineage because the practitioner already belongs to the lineage of the noble ones.

42	3	CMA9	ñāṇadassana- visuddhi	12. magga-ñāṇa	<p>12. Knowledge of the path: immediately after this (gotrabhū-citta), the path (of stream-entry), fully understanding the truth of suffering, abandoning the truth of its origin, realizing the truth of its cessation, and developing the truth of the path to its cessation, enters upon the (supramundane) cognitive process of absorption.</p> <p>-> Insight leading to emergence (<i>vuṭṭhāna-gāmini-vipassanā</i>): This is the culminating phase of insight preceding the arising of the supramundane path. The path is called emergence because, objectively, it <u>emerges from formations and takes Nibbāna as object</u>, and because subjectively it <u>emerges from defilements</u>.</p> <p>-> The path consciousness (<i>maggacitta</i>) simultaneously performs four functions, one with respect to each of the four truths. These four functions, mentioned here, are the full understanding (<i>pariññā</i>) of suffering; the abandoning (<i>pahāna</i>) of craving, its origin; the realization (<i>sacchikiriya</i>) of Nibbāna, its cessation; and the development (<i>bhāvanā</i>) of the Noble Eightfold Path.</p> <p>-> For one of sharp faculties who has skipped the preparatory moment three fruition cittas occur following the path; for others, who have gone through the preparatory moment, two fruition cittas occur.</p>
43	3	CMA9	ñāṇadassana- visuddhi	13. phala-ñāṇa	<p>13. Knowledge of the fruit: after that (the path), two or three moments of fruition consciousness arise and cease. Then there is subsidence into the life-continuum.</p>
44	3	CMA9	ñāṇadassana- visuddhi	14. paccavekkhaṇa-ñāṇa	<p>14. Reviewing knowledge: the wise person reviews the path, fruit, Nibbāna, and he either reviews or does not review the defilements destroyed and the remaining defilements.</p> <p>-> After each of the four supramundane path attainments, the disciple reviews the path, fruition, and Nibbāna; usually, but not invariably, he reviews as well the defilements abandoned and the defilements remaining.</p> <p>-> there are a maximum of nineteen kinds of reviewing knowledge: five each for each of the first three paths, and four for the final path. This is because an Arahant, who is fully liberated, has no more <u>defilements remaining to be reviewed</u>.</p>