Artha-Viniścaya-Sūtram
The Discourse giving the Analysis of the Topics

Edited by Professor N H Samtani
Translated by Ānandajoti Bhikkhu
Artha-Viniścaya-Sūtram
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Edited by Prof. N. H. Samtani
(1971)

with additions, corrections and translation by
Ānandajoti Bhikkhu
(2016)
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The Text

The text reproduced here is based on the edition, *The Arthaviniścaya-sūtra & its commentary (Nibandhana)* by N. H. Samtani (Patna, 1971), updated to include the corrections he printed in that work on pp. 180-181, most of which were also printed in his translation of the same, *Gathering the Meanings* (Berkeley, 2002), on pp. 309-310.

Samtani’s edition does not list all the variants found in the manuscripts, and sometimes simply summarises differences. To list all variants may even be undesirable, given the large number of variants there are anyway, but it does leave someone looking at the text now unsure as to what the exact state of the manuscripts is.

The additions Samtani made to the text, including such things as numbering, and sometimes text that was wanting from the manuscripts, he marked with round brackets, which is maintained here. He also sometimes included text and made other amendments, which he clarified in the notes: where I have noticed these I have placed them in square brackets, as Samtani’s notes are not included here.

I have also sometimes reverted to the manuscript readings when there seemed to be little reason to follow him in the changes he made. I have made some editorial corrections and additions I think are needed, and to distinguish them from Samtani’s they are placed in curly braces. I have also changed the layout, and added further numbering for clarity, but I have not included the numbering from his base manuscript in this transliteration.

To summarise, Samtani’s original additions are placed in round brackets ().
His deviations from the base manuscript I have placed in square brackets [].
My own additions have been placed in curly braces {}.

I have repunctuated throughout, but I have preferred to use normal Roman-style punctuation only in the transliteration. In the original printed text there was a mixture of Roman- and Devanāgarī-style punctuation, the latter being characterised by the *daṇḍa* (\|).

The Compilation

When I started work on this project I thought we were dealing with a *Dīrgha*-type text that had been overlooked in the Pāḷi tradition. Once I became more familiar with the text – or rather texts, as there are very great variations involved in the rescension of this text – I came to a different conclusion.

It appears to have started as a collection of topics found in the Dharma, together with their explanations, that has been expanded as the work developed. There is more than one way this might have happened, and what follows is simply a suggestion that would make sense of the material.

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1 These are noted as they occur.
2 See Samtani’s collection of major variants in his Appendices to the edition of the text.
It could be then that there was at the core a set of categories around meditation practice. These would be:

(8) The Four Absorptions
(9) The Four Formless Attainments
(10) The Four Spiritual States
(11) The Four Ways of Practice
(12) The Four Cultivations of Meditation
(13) The Four Ways of Attending to Mindfulness
...
(20) The Sixteen Modes of Mindfulness while Breathing
(21) The Four Factors of a Stream Enterer

conceived of as originally appearing in successive order.

As (13) The Four Ways of Attending to Mindfulness are also the first of the things on the side of Awakening (*Bodhi-pakṣya-dharma*), these were then also attracted into the work, breaking up the strict meditation sequence, by adding 14-19.

(8) The Four Absorptions
(9) The Four Formless Attainments
(10) The Four Spiritual States
(11) The Four Ways of Practice
(12) The Four Cultivations of Meditation
(13) The Four Ways of Attending to Mindfulness
    - (14) The Four Right Strivings
    - (15) The Four Bases of Spiritual Power
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    - (18) The Seven Factors of Awakening
    - (19) The Noble Eightfold Path
(20) The Sixteen Modes of Mindfulness while Breathing
(21) The Four Factors of a Stream Enterer

It is possible that the more doctrinal categories at the beginning of the work were also part of the original text, as having a background in doctrine has always been considered central to the meditation tradition as well.

(1) The Five Components
(2) The Five Components that provide Fuel for Attachment
(3) The Eighteen Elements
(4) The Twelve Sense-Spheres
(5) The Twelve Factors of Conditional Origination
(6) The Four Noble Truths
(7) The Twenty-Two Faculties

This was probably then expanded with other basic factors and explanations, especially the categories concerning the Buddha near the end of the text 22-27, until it achieved
something like its present size, at which point standard introductions and endings were added on to make it more like a normal sūtra.\(^3\)

If we accept this explanation of the growth of the work, then we can speculate that we are dealing with three or four separate sections. After the introduction we get some standard doctrinal categories, sections 1-7 (Five Components, Five Components that provide Fuel for Attachment, Eighteen Elements, Twelve Spheres, Twelve Factors of Conditional Origination, The Four Noble Truths, The Twenty-Two Faculties).

This is followed by the main meditation categories, 8-12 (Four Absorptions, Four Formless Attainments, Four Spiritual States, Four Ways of Practice, Four Cultivations of Concentration, Four Ways of Attending to Mindfulness).

We then have the sections that complete the Factors of Awakening, 14-19 (Four Right Abandonings, Four Paths to Spiritual Power, Five Faculties, Five Strengths, Seven Factors of Awakening, Noble Eightfold Path); and we continue with meditation sections 20 & 21 (Sixteen Modes of Mindfulness while Breathing, Four Factors of a Stream Enterer).

The work then concludes with sections 22-27, which are concerned with the special qualities of the Buddha:

(22) The Ten Strengths of a Realised One  
(23) The Four Confidences  
(24) The Four Analytical Knowledges  
(25) The Eighteen Special Qualities of the Buddha  
(26) The Thirty-Two Marks of a Great Man  
(27) The Eighty Secondary Characteristics

Ven. Sujāto has convincingly shown that the Satipaṭṭhānasutta in the Dīgha- and Majjhima-nikāya-s\(^4\) of the Pāḷi tradition has undergone a similar expansion, and it is doubtless true of other discourses in the Pāḷi canon also,\(^5\) and was undoubtedly a way that the texts changed during the period of the oral tradition.

This doesn’t, in my view, make the discourse less interesting or useful, as nothing in it departs far from the early teaching that is common to all traditions. All but two of these topics listed and discussed have early Pāḷi canonical equivalents.\(^6\)

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\(^3\) Note that there is a discrepancy in the numbers mentioned: at the beginning of the sūtra it states that 1,250 monastics attended, and at the end that only 500 attained Awakening.

\(^4\) Bhikkhu Sujato, A History of Mindfulness, How Insight Worsted Tranquillity in the Satipaṭṭhāna Sutta (pdf, no date given).

\(^5\) This was noticed very early on, see for instance Rhys-Davids’ introduction to his translation of that Mahāparinibbānasuttaṁ, DN 16, in Sacred Book of the East, Vol III, p. 71 (Oxford, 1910).

\(^6\) See below for the three that do not find parallels.
Contents

The compilation consists of various categories, which are presented in three different ways, they are simple lists; expanded lists, where the list itself analyses the contents; and then others, which are listed first, and then analysed in detail according to their factors. When we look at the contents in this way we can see that we are dealing with a very heterogeneous collection.

The following are simply listed, and not explained in any way:

1. The Five Components
2. The Five Components that provide Fuel for Attachment
3. The Eighteen Elements
4. The Twelve Sense-Spheres
7. The Twenty-Two Faculties
17. The Five Strengths
25. The Eighteen Special Qualities of the Buddha
27. The Eighty Secondary Characteristics

The following are lists, which contain within themselves their explanation:

8. The Four Absorptions
9. The Four Formless Attainments
10. The Four Spiritual States
13. The Four Ways of Attending to Mindfulness
14. The Four Right Strivings
15. The Four Bases of Spiritual Power
20. The Sixteen Modes of Mindfulness while Breathing
21. The Four Factors of Stream Entry
22. The Ten Strengths of a Realised One
23. The Four Confidences

The following are listed first, then explained in detail:

5. The Twelve Factors of Conditional Origination
6. The Four Noble Truths
11. The Four Ways of Practice
12. The Four Cultivations of Meditation
16. The Five Faculties
18. The Seven Factors of Awakening
19. The Noble Eightfold Path
24. The Four Analytical Knowledges
26. The Thirty-Two Marks of a Great Man

The three types of categories also occur in what is the closest discourse to this one found in the Pāḷi canon, the Saṅgītisuttaṁ DN 33. Not all of the topics listed here though, are listed there, and those that are listed there are sometimes treated differently. For instance the Five Faculties are listed in Saṅgīti, but not analysed as here, and the Five Strengths are not listed at all in the former discourse.
What I have taken as the core topics here, 8-13, are also found in the Saṅgīti, as are 5 of the 8 following topics, 14-21, which I think may have been central to the original collection. As the Saṅgīti only really covers topics up to 10 in number it is not surprising that certain categories which exceed that number are not found there.

It is interesting to note that the Four Noble Truths, the Noble Eightfold Path and all the categories concerning the Buddha’s special qualities are missing from the Pāḷi work also.

There are three topics found in this sūtra that do not find parallels in the Pāḷi canon, they are (24) The Four Analytical Knowledges, (25) The Eighteen Special Qualities of the Buddha and (27) The Eighty Secondary Characteristics, which are only found in the post-Canonical stages of the development of the Pāḷi texts. I speculated above that these were part of the material which was added to the central core at a later date.

The Material

However it was collected, there is no doubt that this is one of the best collections of doctrinal items found in any discourse that has come down to us, and collects together some of the most important teachings of the Buddha, and analyses many of them.

If there was one discourse that could be recommended to anyone trying to get an overview of the early teaching, especially on meditation, then this would it, and that is a high recommendation given that there are so many discourses available to us.

I am currently working on a similar collection assembled from the Pāḷi texts, that could be used in a pedagogical way to summarise some of the main teachings found in the Pāḷi canon, and hope to publish that work soon after this one.

Ānandajoti Bhikkhu
October, 2016
Artha-Viniścaya-Sūtram
The Discourse giving the Analysis of the Topics

Namo Buddhāya!
Homage to the Buddha!

Outline

Evaṁ mayā śrutam:
This I heard:

ekasmin samaye Bhagavān Śrāvastyāṁ viharati sma,
at one time the Gracious One was dwelling near Śrāvasti,

Purvārāme Mrgāra-mātuḥ prāsāde,
at Mrgāra’s mother’s mansion in the Eastern Grounds,

mahatā bhikṣu-saṅghena sārdham-ardha-trayodaśabhir-bhikṣu-śātaiḥ.
together with a great monastic community of one thousand, two-hundred and fifty monastics.

Tatra ca Bhagavān dhīra-gambhīra-madhurodāra-nirdoṣa-svareṇa,
There the Gracious One, with a voice that was firm, deep, sweet, noble and without fault,

bhikṣun-āmantrayate sma:
addressed the monastics (saying):

“Dharmaṁ vo bhikṣavo deśaiṣyāmi,
“I will teach the Dharma to you, monastics,

ādau kalyāṇaṁ madhye kalyāṇaṁ paryavasāne kalyāṇaṁ,
those Dharma teachings that are good in the beginning, good in the middle, good in the end,

svarthaṁ suvyājanam,
with their meaning, with their (proper) phrasing,

kevalaṁ paripurṇaṁ parisuddham paryavadātaṁ brahmacaryāṁ samprakāśayiṣye,
I will make known the spiritual life which is complete, fulfilled, accomplished,

yad-uta, Arthaviniścayāṁ7 nāma Dharmaparyāyam.
that is to say, the Dharma instruction known as the Analysis of the Topics.

Tac-chṛṇuta sāduḥ ca suṣṭhu ca manasikuruta, bhāsiṣye.”
Listen well and carefully, apply your minds, and I will speak.”

7 Text: yad-utārtha-viniścayāṁ, in sandhi here, but yad-uta: Artha-viniścayāṁ at the end.
“Sādhu Bhagavann”-iti te bhikṣavo Bhagavataḥ pratyaśrausuḥ,
“Surely, Gracious One,” those monastics replied to the Gracious One,

Bhagavāṁs-tān-idam-avocat:
and the Gracious One said this:

“Katamaś-cāsau bhikṣavo ’rthaviniścayo nāma Dharmaparyāyaḥ?
“What, monastics, are the Dharma instructions known as the Analysis of the Topics?

Yad-uta:
They are as follows:

(1) Pañca skandhāḥ,
(1) The five components (of mind and matter),

(2) pañcopādāna-skandhāḥ,
(2) the five components (of mind and matter) that provide fuel for attachment,

(3) aṣṭā-daśa dhātavaḥ,
(3) the eighteen elements,

(4) dvā-daśāyatanāni,
(4) the twelve sense-spheres,

(5) dvā-daśāṅgaḥ pratītya-samutpādaḥ,
(5) the twelve factors of conditional origination,

(6) catvāry-ārya-satyāni,
(6) the four noble truths,

(7) dvā-vimśatir-indriyāṇi,
(7) the twenty-two faculties,

(8) catvāri dhyānāni,
(8) the four absorptions,

(9) catasra ārūpya-samāpattayaḥ,
(9) the four formless attainments,

(10) catvāro brahma-vihārāḥ,
(10) the four spiritual states,

(11) catasraḥ pratipadaḥ,
(11) the four practices,

(12) catasraḥ samādhi-bhāvanāḥ,
(12) the four cultivations of concentration,
(13) catvāri smṛty-upasthānāni,
(13) the four ways of attending to mindfulness,

(14) catvāri samyak-prahāṇāni,
(14) the four right strivings,

(15) catvāra ārddhi-pādāḥ,
(15) the four bases of spiritual power,

(16) pañcendriyāṇi,
(16) the five faculties,

(17) pañca balāni,
(17) the five strengths,

(18) sapta bodhyaṅgāni,
(18) the seven factors of awakening,

(19) āryaṣṭāṅgo mārgaḥ,
(19) the eightfold noble path,

(20) śoḍaśākārānāpāna-smṛtiḥ,
(20) the sixteen modes of mindfulness while breathing.

(21) catvāri srota-āpattaṅgāni,
(21) the four factors of stream-entry,

(22) daśa Tathāgata-balāni,
(22) the ten strengths of a Realised One,

(23) catvāri vaiśāradyāni,
(23) the four confidences,

(24) catasraḥ pratisaṁvidaḥ,
(24) the four analytical knowledges,

(25) aṣṭādaśāveniṅka Buddhadharmāḥ,
(25) the eighteen special qualities of the Buddha,

(26) dvātriṁśan-mahā-puruṣa-lakṣaṇāni,
(26) the thirty-two marks of a great man,

(27) aśītir-anuvyañjaṇāni.
(27) the eighty secondary characteristics.

Ayaṁ bhikṣavo 'rthaviniścayasya dhammaparyāyasyoddeśaḥ.
This, monastics, is indicated as the Dharma explanation known as the Analysis of the Topics.
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(1) Pañca Skandhāḥ
(1) The Five Components

Tatra bhikṣavaḥ katame pañca skandhāḥ?
Herein, monastics, what are the five components?

Tad-yathā:
They are as follows:

(1) Rūpa-skandhāḥ,
(1) The bodily-form component,

(2) vedanā-skandhāḥ,
(2) the feelings component,

(3) saṁjñā-skandhāḥ,
(3) the perceptions component,

(4) saṁskāra-skandhāḥ,
(4) the volitions component,

(5) vijñāna-skandhā-śceti.
(5) and the consciousness component.

Ime bhikṣavaḥ pañca skandhāḥ.
These, monastics, are the five components.

(2) Pañcopādānaskandhāḥ
(2) The Five Components that provide Fuel for Attachment

Tatra bhikṣavaḥ katame pañcopādānaskandhāḥ?
Herein, monastics, what are the five components (of mind and body) that provide fuel for attachment?

Tad-yathā:
They are as follows:

(1) Rūpopādānaskandhāḥ,
(1) The bodily-form component that provides fuel for attachment,

(2) vedanopādānaskandhāḥ,
(2) the feelings component that provides fuel for attachment,

(3) saṁjñopādānaskandhāḥ,
(3) the perceptions component that provides fuel for attachment,

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8 I believe the headings are added by Samtani, from the list given above.
(4) saṃskāropādānaskandhaḥ,
(4) the volitions component that provides fuel for attachment,

(5) vijñānopādānaskandhaḥ.
(5) the consciousness component that provides fuel for attachment.

Ime bhikṣavaḥ pañcopādānaskandhāḥ.
These, monastics, are the five components that provide fuel for attachment.

(3) Aṣṭādaśa Dhātavaḥ
(3) The Eighteen Elements

Tatra bhikṣavaḥ katame 'ṣṭadaśa dhātavaḥ?
Herein, monastics, what are the eighteen elements?

Tad-yathā:
They are as follows:

(1) Cakṣur-dhātuḥ,
(1) The eye element,

(2) rūpa-dhātuḥ,
(2) the visible-form element,

(3) cakṣur-vijñāna-dhātuḥ,
(3) the eye-consciousness element,

(4) śrotra-dhātuḥ,
(4) the ear element,

(5) śabda-dhātuḥ,
(5) the sound element,

(6) śrotra-vijñāna-dhātuḥ,
(6) the ear-consciousness element,

(7) ghrāṇa-dhātuḥ,
(7) the nose element,

(8) gandha-dhātuḥ,
(8) the smell element,

(9) ghrāṇa-vijñāna-dhātuḥ,
(9) the nose-consciousness element,

(10) jihvā-dhātuḥ,
(10) the tongue element,
(11) rasa-dhātuḥ,
(11) the taste element,

(12) jihvā-vijñāna-dhātuḥ,
(12) the tongue-consciousness element,

(13) kāya-dhātuḥ,
(13) the body element,

(14) spraṣṭavya-dhātuḥ,
(14) the tangible element,

(15) kāya-vijñāna-dhātuḥ,
(15) the body-consciousness element,

(16) mano-dhātuḥ,
(16) the mind element,

(17) dharma-dhātuḥ,
(17) the thoughts element,

(18) mano-vijñāna-dhātuḥ.
(18) the mind-consciousness element.

Ime bhikṣava ucyante ’ṣṭādaśa dhātavaḥ.
These, monastics, are said to be the eighteen elements.

(4) Dvā-Daśāyatanāni
(4) The Twelve Sense-Spheres

Tatra bhikṣavaḥ katamāni dvā-daśāyatanāni?
Herein, monastics, what are the twelve sense-spheres?

Tad-yathā:
They are as follows:

(1) Cakṣuṃ-ādhyātmikam-āyatanam,
(1) The internal eye sense-sphere,

(2) rūpaṃ bāhyam-āyatanam,
(2) the external visible-form sense-sphere,

(3) śrotram-ādhyātmikam-āyatanam,
(3) the internal ear sense-sphere,

(4) śabdo bāhyam-āyatanam,
(4) the external sound sense-sphere,
(5) ghrāṇām-ādhyātmikam-āyatanam,
(5) the internal nose sense-sphere,

(6) gandho bāhyam-āyatanam,
(6) the external smell sense-sphere,

(7) jihvā ādhyātmikam-āyatanam,
(7) the internal tongue sense-sphere,

(8) raso bāhyam-āyatanam,
(8) the external taste sense-sphere,

(9) kāya ādhyātmikam-āyatanam,
(9) the internal body sense-sphere,

(10) sparśo bāhyam-āyatanam,
(10) the external tangible sense-sphere,

(11) mana ādhyātmikam-āyatanam,
(11) the internal mind sense-sphere,

(12) dharmo bāhyam-āyatanam.
(12) the external thought sense-sphere.

Imāni bhikṣava ucyante dvā-daśāyatanāni.
These, monastics, are said to be the twelve sense-spheres.

(5) Dvā-Daśāṅga-Pratītya-Samutpādaḥ
(5) The Twelve Factors of Conditional Origination

Tatra bhikṣavaḥ katamo dvā-daśāṅgaḥ pratītya-samutpādaḥ?
Herein, monastics, what are the twelve factors of conditional origination?

Yad-uta:
It is as follows:

Asmiṁ sat-idaṁ bhavati, asyotpādād-idam-utpadyate.
This being so, that is; from the arising of this, that arises.

Yad-uta:
They are (also) as follows:

(1) Avidyā-pratītyaḥ saṁskārāḥ,
(1) With ignorance as condition: volitions,

(2) saṁskāra-pratītyaṁ vijñānam,
(2) with volitions as condition: consciousness,
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(3) viññāna-pratyayaṁ nāma-rūpaṁ,
(3) with consciousness as condition: mind and body,

(4) nāma-rūpa-pratyayaṁ ṣaḍ-āyatanaṁ,
(4) with mind and body as condition: the six sense-spheres,

(5) ṣaḍ-āyatana-pratyayaṁ sparśaḥ,
(5) with the six sense-spheres as condition: contact,

(6) sparśa-pratyayā āvandāṁ,
(6) with contact as condition: feeling,

(7) āvandā-pratyayā tṛṣṇā,
(7) with feeling as condition: craving,

(8) tṛṣṇā-pratyayam-upādānaṁ,
(8) with craving as condition: attachment,

(9) upādāna-pratyayo bhavaḥ,
(9) with attachment as condition: continuation,

(10) bhava-pratyayā jātiḥ,
(10) with continuation as condition: birth,

(11) jāti-pratyayā
(11) with birth as condition:

(12) jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyopāyāsaṁbhavanti,
(12) old age, death, grief, lamentation, pain, sorrow, and despair (all) arise,

and so there is an origination of this whole great mass of suffering.

(1) Avidyā-nirodhāt-saṁskāra-nirodhaḥ,
(1) (But) from the cessation of ignorance, there is the cessation of volitions,

(2) saṁskāra-nirodhād-viññānā-nirodhaḥ,
(2) from the cessation of volitions, the cessation of consciousness,

(3) viññāna-nirodhān-nāma-rūpa-nirodhaḥ,
(3) from the cessation of consciousness, the cessation of mind and body,

(4) nāma-rūpa-nirodhā-ṣaḍ-āyatana-nirodhaḥ,
(4) from the cessation of mind and body, the cessation of the six sense-spheres,

(5) ṣaḍ-āyatana-nirodhāt-sparśa-nirodhaḥ,
(5) from the cessation of the six sense-spheres, the cessation of contact,
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(6) sparśa-nirodḥād vedanā-nirodhaḥ,
(6) from the cessation of contact, the cessation of feeling,

(7) vedanā-nirodḥāt-ṛṣṇā-nirodhaḥ,
(7) from the cessation of feeling, the cessation of craving,

(8) ṛṣṇā-nirodḥād-upādāna-nirodhaḥ,
(8) from the cessation of craving, the cessation of attachment,

(9) upādāna-nirodḥād bhava-nirodhaḥ,
(9) from the cessation of attachment, the cessation of continuation,

(10) bhava-nirodḥāj-jāti-nirodhaḥ,
(10) from the cessation of continuation, the cessation of birth,

(11) jāti-nirodḥāj-
(11) from the cessation of birth:

(12) jarā-marāṇa-śoka-parideva-duḥkha-daurmanasyopayāsā nirudhyante,
(12) old age, death, grief, lamentation, pain, sorrow, and despair (all) cease,

evam-asya kevalasya mahato duḥkha-skandhasya nirodho bhavati. and so there is a cessation of this whole great mass of suffering.

(1) {Avidyā}
(1) {Ignorance}

Tatra katamā avidyā?
Herein what is ignorance?

Yad-uta:
It is as follows:

Pūrvānte 'jñānam, aparānte 'jñānam, pratyupante 'jñānam;
Not knowing the past, not knowing the future, not knowing the present;

adhyātme 'jñānam, bahirdhā 'jñānam, adhyātma-bahirdhā 'jñānam;
not knowing the internal, not knowing the external, not knowing the internal and the external;

karmaṇy-ajñānam, vipāke 'jñānam, karma-vipāke 'jñānam;
not knowing what are (volitional) deeds, not knowing results, not knowing (volitional) deeds and their results;

sukṛte 'jñānam, duṣkrte 'jñānam, sukṛta-duṣkrte 'jñānam;
not knowing good actions, not knowing bad actions, not knowing what are good actions and bad actions;
The Analysis of the Topics – 18

hetāvajñānam, phale 'jñānam, hetu-phale 'jñānam;
not knowing causes, not knowing fruition, not knowing causes and fruition;

hetu-samutpanneṣu dharmeṣv-ajñānam, pratītya-samutpādeṣv-ajñānam,
not knowing the origination of causes in things, not knowing conditional origination,

pratītya-samutpanneṣu dharmeṣu ajñānam;
not knowing the conditional origination of things;

Buddhe 'jñānam, Dharme 'jñānam, Saṅghe 'jñānam;
not knowing the Buddha, not knowing the Teaching, not knowing the Community;

duḥkhe 'jñānam, samudaye 'jñānam, nirodhe 'jñānam, mārge 'jñānam;
not knowing suffering, not knowing origination, not knowing cessation, not knowing the path;

kuśalākuśaleṣu dharmeṣu ajñānam,
not knowing wholesome and unwholesome things,⁹

sāvadyānavadyeṣu dharmeṣu ajñānam,
not knowing blameable and blameless things,

sevitavyāsevitavyeṣu dharmeṣu ajñānam,
not knowing what things should and should not be practiced,

hīna-praṇiteṣu kṛṣṇa-śukleṣu dharmeṣu ajñānam.
not knowing what things are inferior and superior, (or) dark and light.

Ṣaṭsu vā sparśāyataneṣu,
In regard to the six sense-spheres,

yathā-bhūtam-ajñānam-adarśanam-anabhisamayās-tamaḥ,
darkness, or lack of penetration, lack of insight, lack of knowledge of the way things are,

sanmoho 'vidyāndhakāram.
complete delusion, bewildered ignorance.

Iyam-ucyate 'vidyeti.
This is said to be ignorance.

⁹ This and the next four pairs are all related to the dharma in the Bodhi-pakṣya-dharma according to the commentary.
The Analysis of the Topics – 19

(2) {Saṁskārā}
(2) {Volitions}

Avidyā-pratyayāḥ saṁskārā iti.
With ignorance as condition: volitions is said.

Saṁskārāḥ katame?
What are volitions?

Trayaḥ saṁskārāḥ:
There are these three volitions:

{1} Kāya-saṁskāraḥ
{1} Bodily volitions,

{2} vāk-saṁskāraḥ
{2} verbal volitions,

{3} manaḥ-saṁskāraḥ.
{3} mental volitions.

{1} Kāya-saṁskāraḥ katamaḥ?
{1} What are bodily volitions?

Āśvāsaḥ praśvāsaḥ, kāyiko hyeṣa dharmaḥ,
Breathing in and breathing out, these things are indeed bodily,

kāya-niśritaḥ, kāya-pratibaddhaḥ, kāyaṁ niśritya vartate.
(they are) dependent on body, connected with body, existing dependent on body.

Tasmād āśvāsaḥ praśvāsaḥ kāya-saṁskāra ity-ucyate.
Therefore breathing in and breathing out is said to be bodily volitions.10

{2} Vāk-saṁskāraḥ katamaḥ?
{2} What are verbal volitions?

Vitarkya vicārya vācaṁ bhāṣate, nāvitarkya, nāvicārya.
After thinking and reflecting he speaks words, not without thinking, not without reflecting.

Tasmād-vitarka-vicāro vāk-saṁskāra ity-ucyate.
Therefore thinking and reflecting are said to be verbal volitions.

10 The commentary has a hard time indeed explaining how breathing in and out can be considered saṁskāra (volitions). In fact there appears to be a confusion between two different uses of saṁskārā, one in the context of pratitya-samutpāda, and another in the context of nirodha-samāpatti. Here the definition that applies in the latter context, and been mistakenly utilised in the former.
The Analysis of the Topics – 20

{3} Manaḥ-saṃskāraḥ katamaḥ?
{3} What are mental volitions?

Raktasya yā cetanā, dviṣusya yā cetanā, mūḍhasya yā cetanā,
Whatever passionate intentions, hateful intentions, deluded intentions (there are).

caitasiko hyeṣa dharmaḥ,
these are mental factors,

citta-niśritaḥ citta-pratibaddhaḥ, cittaṁ niśritya pravartate.
(they are) dependent on mind, connected with mind, existing dependent on mind.

Tasmāc-cetanā manaḥ-saṃskāra ity-ucyate.
Therefore intention is said to be mental volitions.

Ime bhikṣavaḥ trayaḥ saṃskārā ucyante.
These, monks, are said to be the three volitions.

(3) {Vijñānam}
(3) {Consciousness}

Saṃskāra-pratyayaṁ vijñānam-itī.
With volitions as condition: consciousness is said.

Vijñānam katamā?
What is consciousness?

Ṣaḍ vijñāna-kāyāḥ.
The group of six consciousnesses.

Katame ṣaṭ?
Which six?

Tad-yathā:
They are as follows:

{1} Cakṣur-vijñānam,
{1} Eye-consciousness,

{2} śrotra-vijñānam,
{2} ear-consciousness,

{3} ghrāṇa-vijñānam,
{3} nose-consciousness,

{4} jihvā-vijñānam,
{4} tongue-consciousness,

{5} kāya-vijñānam,
{5} body-consciousness,
The Analysis of the Topics – 21

{6} mano-vijñānam.
{6} mind-consciousness.

Ime śaḍ vijñāna-kāyā vijñānam-ity-ucyante.
These are said to be the consciousnesses in the group of six consciousnesses.

(4) {Nāma-Rūpam}
(4) {Name and Bodily-form}

Vijñāna-pratyayaṁ nāma-rūpam-iti.
With consciousness as condition: mind and bodily-form is said.

Tatra kataman-nāma?
Herein, what is mind?

Catvāro 'rūpiṇaḥ skandhāḥ.
Mind is the four formless components.

Katame catvāraḥ?
Which four?

{1} Vedanā-skandhaḥ,
{1} The feelings component,

{2} saṁjñā-skandhaḥ,
{2} the perception component,

{3} saṁskāra-skandhaḥ,
{3} the volitions component,

{4} vijñāna-skandhaḥ,
{4} the consciousness component.

Idaṁ nāma.
This is mind.

Rūpaṁ katamat?
What is bodily-form?

Yat-kiṁcid-rūpam,
Whatever has form,

sarvaṁ tat: catvāri mahā-bhūtāni,
all of these: the four great existents,

catvāri ca mahā-bhūtāny-upādāya.
and whatever is derived from the four great existents.

Katamāni catvāri?
Which four?
The Analysis of the Topics – 22

Tad-yathā:
They are as follows:

{1} Prthivī-dhātuh,
{1} The earth element,

{2} ab-dhātuh,
{2} the water element,

{3} tejo-dhātuh,
{3} the fire element,

{4} vāyu-dhātuṣ-ca.
{4} and the wind element.

{1} Prthivī-dhātuh katamaḥ?
What is the earth element?

Yad gurutvaṁ kakkhaṭatvaṁ ca.
Whatever is weighty and solid.

{2} Ab-dhātuh katamaḥ?
{2} What is the water element?

Yad dravatvam-abhiṣyandanatvaṁ ca.
Whatever is fluid and flowing.

{3} Tejo-dhātuh katamaḥ?
{3} What is the fire element?

Yad-uṣṇatvaṁ ca paripācanatvaṁ ca.
Whatever has heat and ripens.

{4} Vāyu-dhātuh katamaḥ?
{4} What is the wind element?

Yad-ākuñcana-prasāraṇa-laghu-samudīraṇatvaṁ ca.
Whatever is flexible, circulates and is light in motion.

Yad-idaṁ rūpaṁ pūrvakaṁ ca nāma.
This is bodily-form and previously mind.

Tad-ubhayam-ekatābhisamkṣipta nāma-rūpam-ity-ucyate.
The two of them together in brief is what is said to be mind and bodily-form.
Nāma-rūpa-pratyayam ṣaḍ-āyatanam-iti.  
With mind and bodily-form as condition: the six sense-spheres is said.

Ṣaḍ-āyatanam katamat?  
What are the six sense-spheres?

Ṣaḍ-ādhyātmikāny-āyatanāni.  
The six internal sense-spheres.

Tad-yathā:  
They are as follows:

{1} Cakṣur-āyatanaṁ,  
{1} The eye sense-sphere,

{2} śrotrāyatanaṁ,  
{2} the ear sense-sphere,

{3} ghrāṇāyatanaṁ,  
{3} the nose sense-sphere,

{4} jihvāyatanaṁ,  
{4} the tongue sense-sphere,

{5} kāyāyatanaṁ,  
{5} the body sense-sphere,

{6} mana āyatanaṁ.  
{6} the mind sense-sphere.

Idam-ucyate ṣaḍ-āyatanam.  
This is said to be the six sense-spheres.
The Analysis of the Topics – 24

(6) {Sparśa}
(6) {Contact}

Ṣaḍ-āyatana-pratyayaḥ sparśa iti.
With the six sense-spheres as condition: contact is said.

Sparśaḥ katamah?
What is contact?

Ṣaṭ sparśa-kāyāḥ.
The group of six contacts.

Katame ṣaḍ?
Which six?

{1} Cakṣu-saṁsparśaḥ,
   {1} Eye-contact,

{2} śrotra-saṁsparśaḥ,
   {2} ear-contact,

{3} ghrāṇa-saṁsparśaḥ,
   {3} nose-contact,

{4} jihvā-saṁsparśaḥ,
   {4} tongue-contact,

{5} kāya-saṁsparśaḥ,
   {5} body-contact,

{6} manaḥ-saṁsparśa iti.
   {6} mind-contact.

Ayam-ucyate sparśaḥ.
This is said to be contact.

(7) {Vedanā}
(7) {Feeling}

Sparśa-pratyayā vedaneti.
With contact as condition: feeling is said.

Vedanā katamā?
What is feeling?

Ṣaḍ vedanā-kāyāḥ.
The group of six feelings.
The Analysis of the Topics – 25

Katame ṣaḍ?

What six?

1 Cakṣuḥ-saṁsparśajā vedanā,
   Feeling arising from eye-contact,

   sukhā duḥkhā aduḥkhā sukha ca,
   pleasant, unpleasant, and neither unpleasant nor pleasant,

   evaṁ {2-6} śrotra-ghrāṇa-jihvā-kāya-manaḥ-saṁsparśajā vedanā,
   and so {2-6} feeling arising from ear-, nose-, tongue-, body- and mind-contact,

   sukhā duḥkhā aduḥkhā sukha ca.
   pleasant, unpleasant, and neither unpleasant nor pleasant.

Iyam-ucyate vedanā.
   This is said to be feeling.

   (8) {Trṣṇa}
   (8) {Craving}

Vedanā-pratyāya trṣṇetī.
   With feeling as condition: craving is said.

Trṣṇa katamā?
   What is craving?

Śaṭ trṣṇā-kāyāḥ,
   The group of six cravings.

Katame śaṭ?
   Which six?

   {1} Rūpa-trṣṇā,
   {1} Craving for form,

   {2} śabda-trṣṇā,
   {2} craving for sounds,

   {3} gandha-trṣṇā,
   {3} craving for smells,

   {4} rasa-trṣṇā,
   {4} craving for tastes,

11 This is omitted in the text, but is evidently wanted for consistency.
sparśa-ṭṛṣṇā,
{5} craving for tangibles,

dharmā-ṭṛṣṇetī.
{6} craving for thoughts.

Iyam-ucyate tṛṣṇā.\textsuperscript{12}
{This is said to be craving.}

\begin{align*}
\text{Upādānaṁ} \text{ katamat?} \\
\text{What is attachment?}
\end{align*}

Catvārupādānāni.
There are four attachments.

Katamāni catvāri?
What four?

\begin{align*}
\text{Kāmopādānaṁ,} \\
\text{1} \text{ Attachment to sensuality,}
\end{align*}

\begin{align*}
\text{dṛṣṭy-upādānaṁ,} \\
\text{2} \text{ attachment to views,}
\end{align*}

\begin{align*}
\text{śīlavratopādānaṁ,} \\
\text{3} \text{ attachment to virtue and practice,}
\end{align*}

\begin{align*}
\text{ātmavādopādānaṁ cetī.} \\
\text{4} \text{ and attachment to self-view.}
\end{align*}

\begin{align*}
\text{Idam-ucyate upādānam.}\textsuperscript{13} \\
\text{This is said to be attachment.}
\end{align*}

\textsuperscript{12} Wanted for consistency.

\textsuperscript{13} Wanted for consistency.
Upādānapratyayo bhava iti.
With attachment as condition: continuation is said.

Bhavaḥ katamaḥ?
What is continuation?

Trayo bhavāḥ.
(There are) three continuations.

Katame trayāḥ?
Which three?

Tad-yathā:
They are as follows:

{1} Kāmabhavaḥ,
{1} Continuation in the sense-realm,

{2} rūpabhavaḥ,
{2} continuation in the form-realm,

{3} ārūpyabhavaḥ.
{3} continuation in the formless-realm.

Tatra kāmabhavaḥ katamaḥ?
Herein, what is continuation in the sense-realm?

Tad-yathā:
The (sense-realms) are as follows:

{1} {Narakāḥ}
{1} {Hells}

Uṣṇanarakāḥ aṣṭau.
There are eight hot hells.

Katame ’ṣṭau?
Which eight?

Tad-yathā:
They are as follows:¹⁴

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¹⁴ The first set are imagined as places, or types of hell.
Saṁjīvaḥ, {1}The reviving (hell),

kālasūtraḥ, {2}the black-thread (hell),

saṁghātaḥ, {3}the crushing (hell),

rauravaḥ, {4}the hot (hell),

mahārauravaḥ, {5}the great hot (hell),

tapanaḥ, {6}the remorseful (hell),

pratāpanaḥ, {7}the scolding (hell),

avīciś-ca. {8}and the never-ceasing (hell).

Śīta

Śītanarakā aṣṭau.
There are eight cold hells.

Katame 'ṣṭau?
(Which eight?)

Tad-yathā:
They are as follows:

Arbudaḥ, {1}The tumurous (hell),

nirarbudaḥ, {2}the very tumurous (hell),

aṭaṭaḥ, {3}the squealing (hell),

hahavaḥ, {4}the squaking (hell),

15 In the Pāli tradition, rather than being cold hells, these are time periods applied to those living in hell. I follow the Nibandhana in the translation of the names here.
The Analysis of the Topics – 29

{5} huhuvaḥ,
{5} the screaching (hell),

{6} utpalaḥ,
{6} the blue-lotus (hell),\textsuperscript{16}

{7} padmaḥ,
{7} the red-lotus (hell),

{8} mahāpadmaḥ.
{8} the great red-lotus (hell).

{2} pretaḥ,
{2} ghosts,

{3} tiryaś-ca,
{3} animals,

{4} manuśyāḥ,
{4} humans,

{5} {devāḥ}.
{5} {gods}.

Ṣaṭ kāmāvacarāś-ca devāḥ.
There are gods in six sensual-realms.

Katame ṣaṭ?
What are the six?

{1} Cātur-mahā-rājikāḥ,
{1} The known as the Four Great Kings,

{2} Trayās-trimśāḥ,
{2} the gods of the Thirty-three Divinities,

{3} Yāmāḥ,
{3} the Yāma (gods),

{4} Tuṣitāḥ,
{4} the Contented (gods),

{5} Nirmāṇa-ratayaḥ,
{5} those gods Delighting in Creation,

\textsuperscript{16} This and the two that follow are said to gain their names because the body cracks open in ways that resemble these flowers.
The Analysis of the Topics – 30

{6} Paranirmita-vaśavartino devāḥ.
{6} those gods Wielding Power over the Creation of Others.

Tatra rūpa-bhavaḥ katamaḥ?
Herein, what is continuation in the form-realm?

Tad-yathā:
They are as follows:

{1} Brahma-kāyikāḥ,
{1} the High Divinities’ retinue, ¹⁷

{2} Brahma-purohitāḥ,
{2} the Ministers of the High Divinities,

{3} Mahā-brahmāṇaḥ,
{3} the Great High Divinities,

{4} Parīttābhāḥ,
{4} (the High Divinities of) Limited Radiance

{5} Apramāṇābhāḥ,
{5} (the High Divinities of) Unbounded Radiance,

{6} Ābhāsvarāḥ,
{6} (the High Divinities of) Streaming Radiance,

{7} Parīttā-Śubhāḥ, ¹⁸
{7} (the High Divinities of) Limited Beauty,

{8} Śubha-Kṛtsnāḥ,
{8} (the High Divinities of) Refulgent Beauty,

{9} Anabhrakāḥ,
{9} the cloudless (High Divinities),

{10} Puṇya-Prasavāḥ,
{10} (the High Divinities) Born of Merit,

{11} Brhat-Phalāḥ
{11} the (High Divinities) of Increasing Fruit,

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¹⁷ In Pāḷi this is usually used as a name for the whole collection of Brahmā realms. The equivalent at this position is the Brahma-pārisajja-loko, the World of Brahmā’s Retinue.

¹⁸ We would expect this to be followed by Apramāṇa-Śubhāḥ, but it is omitted in the text.
The Analysis of the Topics – 31

{12} Abḥāḥ,
{12} the No-Longer Increasing (High Divinities),\textsuperscript{19}

{13} Atapāḥ,
{13} the Untroubled (High Divinities),

{14} Sudṛśāḥ,
{14} the Good-looking (High Divinities),

{15} Sudarśanāḥ,
{15} the Beautiful (High Divinities)

{16} Akaniṣṭhās-ceti.
{16} and the Highest (High Divinities).

Ārūpya-bhavaḥ katamāḥ?
What is continuation in the formless-realm?

Tad-yathā:
They are as follows:

{1} Ākāśānantyāyatanaṁ,
{1} The Sphere of Infinite Space,

{2} Vijñānānantyāyatanaṁ,
{2} the Sphere of Infinite Consciousness,

{3} Ākiṁcanyāyatanaṁ,
{3} the Sphere of Nothingness,

{4} Naivasaṁjñā-nāsaṁjñāyatanam.
{4} and the Sphere of Neither-Perception-nor-Non-Perception.

Ārūpiṇāṁ devānāṁ citta-mātra-dhyāyināṁ cātur-vidhopapattiḥ.
The formless gods arise in four ways according to (the level of) mind-only meditation.

Ayam-ucyate ārūpya-dhātuḥ.\textsuperscript{20}
This is said to be the formless element.

Ime trayo bhavāḥ.
These are the three continuations.

\textsuperscript{19} These last four have no parallels in Pāḷi. There they are stated to be: Vehapphala-brahma-loko, the World of the High Divinities of Great Fruit; Asaṅgāsattāvāso, the Realm of Unconscious Beings; Aviha-brahma-loko, the World of the Steadfast High Divinities. The equivalent of the latter, Abṛhāḥ, is found two places higher here.

\textsuperscript{20} Text adds: (sic), indicating that we would have expected ārūpya-bhavaḥ here.
(11) {Jātiḥ}

Bhava-pratyayā jātir-iti.
With continuation as condition: birth is said.

Jātiḥ katamā?
What is birth?

Yā [teṣāṁ] teṣāṁ sattvānāṁ tasmiṁs-tasmin sattva-nikāye
For the various beings in the various classes of beings

jātiḥ, saṃjātiḥ, upapattiḥ, avakrāntiḥ, abhinirvṛttiḥ, prādurbhāviḥ,
there is (the process of) birth, being born, rebirth, appearing, turning up, manifestation,

skandha-pratilambhaḥ, dhātu-pratilambhaḥ, āyatanānāṁ pratilambhaḥ,
the acquisition of the components, the acquisition of the elements, the acquisition of the sense-spheres,

skandha-nāmābhinirvṛttiḥ,22 jīvitendriyasyodbhavaḥ,
the production of the mind-components, the arising of the life faculty,

nikāya-sabhāga-tāyāḥ sama-vadhānam.
being brought together in their respective divisions.

Iyam-ucyate jātiḥ.
This is said to be birth.

(12) {Jarā-maraṇam}

Jāti-pratyayaṁ jarā-maraṇam-iti.
With birth as condition: old age, death is said.

Jarā katamā?
What is old age?

Yat khālityaṁ pālityaṁ valipracurata jīrṇata bhugnataṁ,
Whatever baldness, greying hair, wrinkled skin, agedness, bentness,

21 Wanted for consistency.
22 Text: skandhā-nāmaḥbhинirvṛttiḥ.
The Analysis of the Topics – 33

kubja-gopānasī-vakratā khuru-khuru-nīśvāsa-praśvāsa-kaṇṭhatā,
crookedness, warpedness, twistedness, rattling in the throat when breathing in and breathing out,

tilakālopahata-gātratā, daṇḍāvastambhanatā,²³
tilakālopahata being propped up on crutches,

purataṭa prāgbhāra-kāyatā, indriyāṇāṁ paripākaḥ,
forward bending of the body, decay of the sense faculties,

paribhedaḥ saṁskārāṇāṁ, purāṇībhāvo,
breaking up of the conditions (for life), the state of being ancient,

jarjarībhāvaś-ca,²⁴ dhandhatvaṁ mandatvaṁ,
decrepidity, indisposition, weakness,

hāniḥ parihāṇīḥ.
dwindling away, complete dwindling away.

Iyam-ucyate jarā.
This is said to be old age.

Maraṇam katamat?
What is death?

Yat-teṣāṁ teṣāṁ sattvānāṁ tasmāt-tasmāt-sattva-nikāyāc-cyutīḥ,
For the various beings in the various classes of beings there is a fall,

cyavanatā bhedāḥ antarhāṇīḥ,
a falling away, a disappearing,

maraṇāṁ kāla-kriyā, āyuṣo hāniḥ, ūṣmaṇo hāniḥ
a making of time, a dwindling away of the lifespan, a dwindling away of the vital heat,

jīvitendriyasya nirodhaḥ, skandhānāṁ nīkṣepaḥ.
a cessation of the life-faculty, a throwing off of the components.

Idam-ucyate maraṇam.
This is said to be death.

Yad-etan-maraṇaṁ pūrvikā jarā,²⁵
This death together with the former old-age,

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²³ Text: daṇḍāvaśṭambhanatā, against the manuscript.
²⁴ Text reads: jarjarībhāvaś-ca, with note that certain manuscripts omit ca.
²⁵ Text reads: pūrvikā ca jarā, with note that the manuscript omits ca.
tad-ubhayam-ekatrābhisaṁkṣipya jarā-maraṇam-ity-ucyate.
these two together are in short what is said to be old-age and death.

Ayaṁ bhikṣavo dvā-daśāṅgaḥ pratītya-samutpādaḥ.
This, monastics, is the twelve-fold conditional origination.

(6) Catvāry-Ārya-Satyāni
(6) The Four Noble Truths

Tatra, (bhikṣavaḥ,) katamāni catvāry-ārya-satyāni?
Herein, (monks,) what are the four noble truths?

[Tad-yathā:]
[They are as follows:]

{1} Duḥkham-ārya-satyam,
{1} The noble truth of suffering,

{2} duḥkha-samudayam-ārya-satyam,26
{2} the noble truth of the arising of suffering,

{3} duḥkha-nirodham-ārya-satyam,
{3} the noble truth of the cessation of suffering,

{4} duḥkha-nirodha-gāminī-pratipad-ārya-satyam.
{4} the noble truth of the path leading to the cessation of suffering,

(1) {Duḥkham-Ārya-Satyāṁi}
(1) {The Noble Truth of Suffering}

Duḥkham[27]-ārya-satyāṁ katamat?
Herein, what is the noble truth of suffering?

[Tad-yathā:]
[It is as follows:]

Jātir-duḥkham,
Birth is suffering,

jarā duḥkham,
old age is suffering,

vyādhir-duḥkham,
sickness is suffering,

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26 Here and below the editor notes that the manuscript actually reads samudayam and nirodham, but he has changed it as both are masculines.

27 Text reads: Tatra duḥkham-, against the manuscript.
The Analysis of the Topics – 35

marañāṁ duḥkham,  
dead is suffering,

priya-viyogo duḥkham,  
being parted from what is liked is suffering,

apriya-saṁyogo duḥkham,  
being joined to what is not liked is suffering,

yada-pīcchan paryesyaṁāṇo na labhate tad-api duḥkham,  
not to obtain that which is wished for and sought for is suffering,

saṁkṣipteṇa pañcotpāda-saṁskandhā duḥkham.  
in brief, the five components (of mind and body) that provide fuel for attachment are suffering.

Idam-ucyate duḥkham-ārya-satyam.  
This is said to be the noble truth of suffering.

(2) {Duḥkha-Samudayam-Ārya-Satyam}  
(2) {The Noble Truth of the Arising of Suffering}

Duḥkha-samudayam-ārya-satyam katam?  
What is the noble truth of the arising of suffering?

Tad-yathā:  
It is as follows:

Trṣṇā paunarbhavikī,  
It is that craving which leads to continuation in existence,

nandīrāgasahagatā tatrataṁbhinandinī.  
which is connected with enjoyment and passion, greatly enjoying this and that.

Idam-ucyate duḥkha-samudayam-ārya-satyam.  
This is said to be the noble truth of the arising of suffering.

(3) {Duḥkha-Nirodham-Ārya-Satyam}  
(3) {The Noble Truth of the Cessation of Suffering}

Duḥkha-nirodham-ārya-satyam katam?  
What is the noble truth of the cessation of suffering?

Yad-asyā eva Trṣṇayāḥ paunar-bhavikyā,  
Whatever craving there is which leads to continuation in existence,

nandī-rāga-sahagatāyās-tatra-tatrābhinandinī,  
which is connected with enjoyment and passion, greatly enjoying this and that,
The Analysis of the Topics – 36

aśeṣataḥ prahāṇam, pratiniḥsargam, vyantibhāvaḥ,
its abandonment without remainder, letting go, wasting away,

kṣayo virāgo nirodho vyupasamo 'stāṅgamaḥ.
destruction, fading away, cessation, stilling and disappearance.

Idam-ucyate duḥkha-nirodham-ārya-satyam.
This is said to be the noble truth of the cessation of suffering.

(4) {Duḥkha-Nirodha-Gāminī-Pratipadad-Ārya-Satyam}
(4) {The Noble Truth of the Practice Leading to the End of Suffering}

Tatra duḥkha-nirodha-gāminī-pratipad-ārya-satyam katamat?
Herein, what is the noble truth of the practice leading to the end of suffering?

Ayam-eva samyag-dṛṣṭyādi-r-āryāṣṭāṅgo mārgaḥ.
It is that eightfold noble path beginning with right view and so on.

Tad-yathā:
It is as follows:

{1} Samyag-dṛṣṭiḥ,
   {1} Right view,

{2} samyak-saṁkalpaḥ,
   {2} right thought,

{3} samyag-vāk,
   {3} right speech,

{4} samyak-karmāntaḥ,
   {4} right action,

{5} samyag-ājīvaḥ,
   {5} right livelihood,

{6} samyag-vyāyāmaḥ,
   {6} right endeavour,

{7} samyak-smṛtiḥ,
   {7} right mindfulness,

{8} samyak-samādhir-iti.
   {8} right concentration.

Ayam-ucyate duḥkhanirodhagāmanīpratipadārya-satyam.
This is said to be the noble truth of the practice leading to the end of suffering.

Imāni bhikṣavaś-catvāry-āryāsatyam.
These, monastics, are the four noble truths.
(7) Dvāviṃśatir-indriyāṇi
(7) The Twenty-Two Faculties

_Tatra bhikṣavaḥ katamāni dvā- viṃśatir-indriyāṇi?_  
Herein, monastics, what are the twenty-two faculties?

_Yad-uta:_  
They are as follows:

1. Cakṣur-indriyaṁ,  
   (1) The eye faculty,

2. śrotrendriyaṁ,  
   (2) the ear faculty,

3. ghrāṇendriyaṁ,  
   (3) the nose faculty,

4. jihvendriyaṁ,  
   (4) the tongue faculty,

5. kāyendriyaṁ,  
   (5) the body faculty,

6. mana-indriyaṁ,  
   (6) the mind faculty,

7. strī-indriyaṁ,  
   (7) the female faculty,

8. puruṣendriyaṁ,  
   (8) the male faculty,

9. jīvitendriyaṁ,  
   (9) the life faculty,

10. duḥkhendriyaṁ,  
    (10) the suffering faculty,

11. daurmanasyendriyaṁ,  
    (11) the sorrow faculty,

12. sukhendriyaṁ,  
    (12) the pleasure faculty,

13. saumanasyendriyaṁ,  
    (13) the well-being faculty,

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28 The order is somewhat different for this and the next three items in the Pāḷi texts.
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(14) upekṣendriyam,
(14) the equanimity faculty,

(15) śraddhendriyam,
(15) the faith faculty,

(16) vīryendriyam,
(16) the energy faculty,

(17) smṛtīndriyam,
(17) the mindfulness faculty,

(18) samādhīndriyam,
(18) the concentration faculty,

(19) praśāndriyam,
(19) the wisdom faculty,

(20) anājñātam-ājñāsyāmīndriyam,
(20) the ‘I-will-know-the-unknown’ faculty,

(21) ājñāndriyam,
(21) the understanding faculty,

(22) ājñātāvāndriyam.
(22) the complete understanding faculty.

Imāni bhikṣavō dvā-viṁśatīndriyāṇi.
These, monastics, are the twenty-two faculties.

(8) Catvāri Dhyānāni
(8) The Four Absorptions

Tatra bhikṣavaḥ katamāni catvāri dhyānāni?
Herein, monastics, what are the four absorptions?

(1) Iha bhikṣavo bhikṣuḥ viviktāṁ kāmaiḥ,
(1) Here, monastics, a monastic, quite secluded from sense desires,

viviktāṁ pāpakair-akuśalair-dharmaṁ,
secluded from wicked and unwholesome things,

savitarkāṁ savicārāṁ, vivekāṁ prīti-sukham,
having thinking, reflection, and the happiness and rapture born of seclusion,

prathamaṁ dhyānam-upasaṁpadya viharati.
dwells having attained the first absorption.
(2) Sa vitarka-vicārāṇāṁ vyupaśāmād,
(2) With the stilling of thinking and reflection,

adhyātma-saṁprasādāc-cetasa ekotī-bhāvād,
with internal clarity, and one-pointedness of mind,

avitarkam-avicāraṁ samādhijaṁ prīti-sukham,
being without thinking, without reflection, having the happiness and rapture born of concentration,

dvitīyaṁ dhyānam-upasaṁpadya viharati.
he dwells having attained the second absorption.

(3) Sa prīter-virāgād-upekṣako viharati,
(3) With the fading away of rapture he dwells equanimous,

smṛtaḥ samprājānan sukham ca kāyena pratisaṁvedayati,
mindful, clearly knowing, experiencing happiness through the body,

yat-tad-āryā ācakṣate Upekṣakaḥ smṛtimān sukha-vihārīti,
about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous,

tṛtiyaṁ dhyānam-upasaṁpadya viharati.
(thus) he dwells having attained the third absorption.

(4) Sa sukhasya ca prahāṇāt duḥkhasya ca prahāṇāt
(4) Having given up pleasure and given up pain,

pūrvam-eva ca saumanasya-daurmanasyayor-astaṅgamād,
and with the previous disappearance of mental well-being and sorrow,

aduḥkhāsukham-upekṣā-smṛti-pariṇuddhamān,
without pain, without pleasure, and with complete purity of mindfulness and equanimity,

caturthaṁ dhyānam-upasaṁpadya viharati.
he dwells having attained the fourth absorption.

Imāni bhikṣavaś-catvāri dhyānāni.
These, monastics, are the four absorptions.
(9) Catasra Ārūpya-Samāpattayaḥ
(9) The Four Formless Attainments

Tatra bhikṣavaḥ katamāś-catasra ārūpya-samāpattayah?
Herein, monastics, what are the four formless attainments?

(1) Iha bhikṣavo bhikṣuḥ sarvaśo rūpa-saṃjñānāṁ samatikramāt,
(1) Here, monastics, a monastic, having completely transcended perceptions of form,

praṭigha-saṃjñānāṁ-astāṅgamān-
with the disappearance of perceptions of (sensory) impact,

nānātva-saṃjñānāṁ-amanasikārād-anantam-ākāśam-ity-
not attending to perceptions of variety, (understanding): ‘This is endless space’,

ākāśānantyāyatanam-upasāṃpadya viharati.
abides in the sphere of endless space.

(2) Sarvaśo ākāśānantyāyatanam samatikramyānantaṁ vijñānam-iti
(2) Having completely transcended the sphere of endless space, (understanding): ‘This is endless consciousness,’

vijñānānantyāyatanam-upasāṃpadya viharati.
he abides in the sphere of endless consciousness.

(3) Sarvaśo vijñānānantyāyatanam samatikramya nāsti kiñcid-iti,
(3) Having completely transcended the sphere of endless consciousness, (understanding): ‘This is nothing,’

ākiñcanyāyatanam-upasāṃpadya viharati.
he abides in the sphere of nothingness.

(4) Sarvaśo ākiñcanyāyatanam samatikramya,
(4) Having completely transcended the sphere of nothingness,

naiva-saṃjñā-nāsaṃjñāyatanam-upasāṃpadya viharati.
he abides in the sphere of neither-perception-nor-non-perception.

Imā bhikṣava ucyyante catasra ārūpya-samāpattayaḥ.
These, monastics, are said to be the four formless attainments.

29 Text reads: ākāśānantyāyanatam-. 
(10) Catvāro Brāhma-Vihārāḥ

(10) The Four Spiritual States

(Tatra bhikṣavaḥ) katame\(^{30}\) catvāro brāhma-vihārāḥ?
(Herein, monastics,) what are the four spiritual states?

Iha bhikṣavo bhikṣuḥ
Here, monastics, a monk

\(\{1\}\)\(^{31}\) maitrī-sahagatena, cittenāvairiṇāsapatnenāvyābādhena,
{1} endowed with friendliness, with a mind free from hatred, enmity and ill-will,

vipulena mahadgatenādvayenāpamāṇena subhāvitenā,
which is lofty, extensive, undiscriminating,\(^{32}\) immeasureable, well-developed,

ekāṁ diśāṁ samādhi-mucya sphurītvā upasaṁpadya viharati,
with (a mind) liberated through concentration he abides pervading one direction (with friendliness),

tathā dvitīyāṁ, tathā tṛṭīyāṁ, tathā caturthāṁ,
so for the second (direction), so for the third (direction), so for the fourth (direction),

ityūrdhvam-adhastīryak sarvaśaḥ sarvāvantam-imaṁ lokaṁ,
and so in the highest (direction), the lowest (direction) and across the whole world in all quarters,

maitrī-sahagatena cittenāvairiṇāsapatnenāvyābādhena vipulena,
(he abides) having friendliness, with a mind free from hatred, enmity and ill-will,

mahadgatenādvayenāpamāṇena subhāvitenā,
which is lofty, extensive, undiscriminating, immeasureable, well-developed,

ekāṁ diśāṁ samādhi-mucya sphurītvā upasaṁpadya viharati.
with (a mind) liberated through concentration he abides pervading one direction (with friendliness).

Evaṁ (2) karuṇā-sahagatena...
So, (2) having kindness...

(3) muditā-sahagatena...
(3) having gladness...

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\(^{30}\) Text prints: (Tatra) katame (bhikṣavaḥ).

\(^{31}\) Omitted in text, but further numbering below included.

\(^{32}\) Adyena is translated in accordance with the commentarial explanation, it could also be rendered as unified.
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(4) upekṣa-sahagatena… cittenāvairiṇasapatnenāvyābādhena,
(4) having equanimity… with a mind free from hatred, enmity and ill-will,

vipulena mahadgatenādvayenāpramāṇena subhāvitena,
which is lofty, extensive, {undiscriminating,} immeasureable, well-developed,

ekāṁ diśam samādhi-mucya sphurītva upasampadya vihari. with (a mind) liberated through concentration he abides pervading one direction (with equanimity).

Ime bhikṣavaś-catvāro brāhma-vihārāḥ.
These, monastics, are the four spiritual states.

(11) Catasraḥ Pratipadaḥ
(11) The Four Ways of Practice

Tatra bhikṣavaḥ catvāro katamāś-catasraḥ pratipadaḥ?
(11) {bhikṣavaḥ}37 katamāś-catasraḥ prati pa?
Herein, {monastics,} what are the four ways of practice?

(1) Asti bhikṣavo duḥkhā pratipad dhandhābhijñā,
(1) There is, monastics, practice which is painful and slow in knowledge,

(2) asti duḥkhā pratipat kṣiprābhijñā,
(2) practice which is painful and quick in knowledge,

(3) asti sukhā pratipad dhandhābhijñā,
(3) practice which is pleasant and slow in knowledge,

(4) asti sukhā pratipat kṣiprābhijñā.
(4) practice which is pleasant and quick in knowledge.

(1) {Duḥkhā Dhandhābhijñā}
(1) {Painful and Slow in Knowledge}

Tatra katamā duḥkhā pratipad dhandhābhijñā?
Herein, what is the practice which is painful and slow in knowledge?

33 Text reads: mahadgatena pramāṇena.
34 Text reads: diśam-adhimucya.
35 The other directions, and the repetition, are not included, but may be understood to follow the same pattern.
36 Texts reads: cātvāro.
37 Wanted for consistency.
38 Text has bhikṣava again here, and places the same in square brackets in the two positions below; but this is out of keeping with the rest of the text, which have the vocative only once, at the beginning of the lists.
Ihaikatyaḥ pudgalah prakṛtyaiva tīvra-rāgo bhavati,
Here, one person constitutionally has great passion,

tīvra-dveṣo bhavati, tīvra-moho bhavati,
has great hatred, has great delusion,

so ’bhīkṣṇaṁ tīvra-rāgatayā rāgajaṁ duḥkha-daurmanasyam pratisaṁvedayati,
and because of his great passion, he continually experiences pain and sorrow which is born of passion,

abhīkṣṇaṁ tīvra-dveṣatayā dveṣajāṁ duḥkha-daurmanasyam pratisaṁvedayati,
and because of his great hatred, he continually experiences pain and sorrow which is born of hatred,

abhīkṣṇaṁ tīvra-mohatayā mohajaṁ duḥkha-daurmanasyam pratisaṁvedayati.
and because of his great delusion, he continually experiences pain and sorrow which is born of delusion.

Tasyemāni pañca lokottarāṇīndriyāṇi dhandhāni bhavanti,
And for him these five supermundane faculties are slow,

mprūṇy-a(tīkṣṇāny-a)śīghra-vāhīny-āsravāṇāṁ kṣayāya.
feeble, not sharp, not speedy in bringing about the destruction of the pollutants.

Katamāni pañca?
What five?

Yad-uta:
They are as follows: 39

{1} Śraddhendriyaṁ,
{1} The faith faculty,

{2} viṛyendriyaṁ,
{2} the energy faculty,

{3} smṛtīndriyaṁ,
{3} the mindfulness faculty,

{4} samādhīndriyaṁ,
{4} the concentration faculty,

{5} prajñendriyaṁ.
{5} the wisdom faculty.

39 There is a definition of these faculties at 16 below.
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Sa evaṁ pañcānāṁ lokottarāṇam-indriyāṇāṁ
Thus these five supermundane faculties

mṛdutvād-aśīghra-vāhitvāc-ca dhandham
are feeble and not speedy and are slow in bringing about

evānantaryam samādhīṁ spṛṣati,
contact with the meditation that has immediate result,

yad-utāsravāṇāṁ kṣayāya.
that is to say, the destruction of the pollutants.

Iyāṁ duḥkhā pratipad dhandhābhijñāṇā.
This is the practice which is painful and slow in knowledge.

(2) {Duḥkhā Kṣiprābhijñāṇā}
(2) {Painful and Quick in Knowledge}

Tatra katamā duḥkhā pratipat kṣiprābhijñā?
Herein, what is the practice which is painful and quick in knowledge?

Ihaikatyaḥ pudgalaḥ prakṛtyaiva tīvra-rāgo bhavati,
Here, one person constitutionally has great passion,

tīvra-dveśo [bhavati], tīvra-moho [bhavati],
has great hatred, has great delusion,

so ’bhikṣṇaṁ tīvra-rāgayā rāgajam duḥkha-duarmanasyaṁ pratisaṁvedayati,
and because of his great passion, he continually experiences pain and sorrow which is

abhikṣṇaṁ tīvra-dveṣatayā dveṣajam duḥkha-duarmanasyaṁ pratisaṁvedayati,
and because of his great hatred, he continually experiences pain and sorrow which is born

abhikṣṇaṁ tīvra-mohatayā mohajam duḥkha-duarmanasyaṁ pratisaṁvedayati.
and because of his great delusion, he continually experiences pain and sorrow which is born

Tasyemāni pañca lokottarāṇiḥ-indriyāṇi 40 adhimātrāṇi bhavanti,
(But) for him these five supermundane faculties are in high measure,

tīkṣṇāni śīghravāhīni (āsravāṇāṁ kṣayāya).
(they are) sharp and speedy in bringing about {the destruction of the pollutants).

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40 Text: Lokottarāṇi indriyāṇi, inconsistently.
**Katamāṇi pañca?**
What five?

**Yad-uta:**
They are as follows:

1. Śraddhendriyāṁ,  
   The faith faculty,

2. vīryendriyāṁ,  
   the energy faculty,

3. smṛtīndriyāṁ,  
   the mindfulness faculty,

4. samādhiṇḍriyāṁ,  
   the concentration faculty,

5. praśnendriyam.  
   the wisdom faculty.

Sa eśāṁ pañcāṇāṁ lokottarāṇām-indriyāṇām-
(Therefore) these five supermundane faculties

adhīmatratvāt (tīkṣṇatvāt) śīghra-vāhitvāc-ca kṣipram
being in high measure, they are (sharp) and speedy and quick in bringing about

evānantaryāṁ samādhiṃ śṛṣṭati,
contact with the meditation that has immediate result,

yad-utāsravāṇāṁ kṣayāya.
that is to say, the destruction of the pollutants.

**Iyaṁ duḥkhā pratipat kṣipräbhijñā.**
This is the practice which is painful and quick in knowledge.

(3) {Sukhā Dhandhābhijñā}
(3) {Pleasant and Slow in Knowledge}

**Tatra katamā sukhā pratipad dhandhābhijñā?**
Herein, what is the practice which is pleasant and slow in knowledge?

**Ihaikatyaḥ pudgalāḥ prakṛtyaiवālparāgo bhavati,**
Here, one person constitutionally has little passion,

alpadveśo bhavati, alpamoḥo bhavati,
has little hatred, has little delusion,
so 'Iparāgatayā nābhīkṣṇam rāgajam duḥkha-duarmanasyaṁ pratisaṁvedayati, 
and because of his little passion, he does not continually experience pain and sorrow 
which is born of passion,

alpadveṣatayā nābhīkṣṇam dveṣajam duḥkha-duarmanasyaṁ pratisaṁvedayati, 
and because of his little hatred, he does not continually experience pain and sorrow which 
is born of hatred,

alpamohatayā nābhīkṣṇam mohajam duḥkha-duarmanasyaṁ pratisaṁvedayati. 
and because of his little delusion, he does not continually experience pain and sorrow 
which is born of delusion.

Tasyemāni pañca lokottarāṇīndriyāṇi dhandhāni bhavanti, 
(But) for him these five supermundane faculties are slow,

mṛduni na tīkṣṇāni na śīghravāhīni {āsravāṇāṁ kṣayāya}. 
feeble, not sharp, not speedy in bringing about {the destruction of the pollutants}.

Katamāni pañca? 
What five?

Yad-uta: 
They are as follows:

{1} Śraddhendriyam, 
{1} The faith faculty,

{2} vīryendriyam, 
{2} the energy faculty,

{3} smṛtīndriyam, 
{3} the mindfulness faculty,

{4} samādhīndriyam, 
{4} the concentration faculty,

{5} prajñendriyam. 
{5} the wisdom faculty.

Sa eśāṁ pañcānāṁ lokottarāṇāṁ-indriyāṇāṁ 
(Therefore) these five supermundane faculties

dhandhatvād-atīkṣṇātvān-mṛdutvād-aśīghrā-vāhítvāc-ca dhandham 
are slow, not sharp, feeble, not speedy and are slow in bringing about

evānantarya-samādhiṁ sprśati, 
contact with the meditation that has immediate result,
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**yad-utāsra-vāṇāṁ**[^41] kṣayāya.
that is to say, the destruction of the pollutants.

**Iyaṁ**[^42] sukhā pratipad dhandhābhijñā.
This is the practice which is pleasant and slow in knowledge.

**(4) {Sukhā Kṣiprābhijñā}**
**(4) {Pleasant and Quick in Knowledge}**

**Tatra katamā sukha pratipat kṣiprābhijñā?**
Herein, what is the practice which is pleasant and quick in knowledge?

**Ihaikatyaḥ pudgalah prakṛtyaivālparāgo**[^43] bhavati,
Here, one person constitutionally has little passion,

**alpadveṣaḥ, alpamohahaḥ,**[^44]
has little hatred, has little delusion,

so 'lparāgatayā nābhīkṣṇaṁ rāgajāṁ duḥkha-duarmanasyaṁ pratisaṁvedayati,
and because of his little passion, he does not continually experience pain and sorrow which is born of passion,

**alpadveṣatayā nābhīkṣṇaṁ dveṣajāṁ duḥkha-duarmanasyaṁ pratisaṁvedayati,**
and because of his little hatred, he does not continually experience pain and sorrow which is born of hatred,

**alpamohatayā nābhīkṣṇaṁ mohajāṁ duḥkha-duarmanasyaṁ pratisaṁvedayati.**
and because of his little delusion, he does not continually experience pain and sorrow which is born of delusion.

**Tasyemāni pañca lokottarāṇi appātrāṇi bhavanti,**
(But) for him these five supermundane faculties are in high measure,

**tīkṣṇāṇi sīghravāhini āsravāṇāṁ kṣayāya.**
(they are) sharp and speedy in bringing about {the destruction of the pollutants}.

**Katamāni pañca?**
What five?

**Yad-uta:**
They are as follows:

[^41]: Text inconsistently: *yad-uta āsravāṇāṁ*.
[^42]: Text inconsistently: *Iyaṁ-ucyante*.
[^43]: Text: *-alparāgo*.
[^44]: Inconsistent with what was written previously, we would expect: *alpa-dveṣo bhavati, alpa-moho bhavati*. 
Śraddhendriyaṁ,
The faith faculty,

vīryendriyaṁ,
the energy faculty,

smṛtindriyaṁ,
the mindfulness faculty,

samādhīndriyaṁ,
the concentration faculty,

prajñendriyam.
the wisdom faculty.

Sa eṣāṁ pañcānāṁ lokottarāṇām-indriyāṇāṁ-
(Therefore) these five supermundane faculties,

adhimātratvāt tīkṣṇatvāt śīghra-vāhitvāc-ca kṣipram
being in high measure, they are (sharp) and speedy and quick in bringing about

evānantaryam samādhiniṁ spr̥sati,
contact with the meditation that has immediate result,

yad-utāsravāṇāṁ kṣayāya.
that is to say, the destruction of the pollutants.

Iyam-ucyate sukhā pratipat kṣiprābhijñā.
This is said to be the practice which is pleasant and quick in knowledge.

Imā bhikṣavaḥ catasraḥ pratipadaḥ.
These, monastics, are the four ways of practice.

(12) Catasraḥ Samādhi-Bhāvanāḥ
(12) The Four Cultivations of Meditation

Tatra bhikṣavaḥ katamāś-catastraḥ samādhi-bhāvanāḥ?
Herein, monastics, what are the four cultivations of meditation?

(1) Asti bhikṣavaḥ samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā.
(1) The cultivation of meditation, monastics, which, when practised, developed, made much of,

kāma-rāga-prahāṇāya saṁvartate.
leads to the abandoning of sensual desire.
(2) *Asti bhikṣavaḥ samādhi-bhāvanā āsevita bhāvitā bahulikṛtā.*
(2) The cultivation of meditation, monastics, which, when practised, developed, made much of,

dṛṣṭi-dharma-sukha-vihārāya saṁvartate.
leads to a pleasant abiding here and now.

(3) *Asti bhikṣavaḥ samādhi-bhāvanā āsevita bhāvitā bahulikṛtā.*
(3) The cultivation of meditation, monastics, which, when practised, developed, made much of,

jñāna-darśana-pratilambhāya saṁvartate.
leads to the acquisition of knowledge and insight.

(4) *Asti bhikṣavaḥ samādhi-bhāvanā āsevita bhāvitā bahulikṛtā.*
(4) The cultivation of meditation, monastics, which, when practised, developed, made much of,

prajñā-pratilambhāya saṁvartate.
leads to the acquisition of wisdom.

(1) {Kāma-Rāga-Prahāṇāya}
(1) {The Abandoning of Sensual Desire}

*Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevita bhāvitā bahulikṛtā,*
Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

*kāma-rāga-prahāṇāya saṁvartate?*
leads to the abandoning of sensual desire?

*Iha bhikṣavo bhikṣur-arṇya-mūla-gato vā, śūnya-gāra-gato vā,*
Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place,

*imam-eva kāyam-urdhaṁ – yāvat-pāda-talādhaḥ keśa-matthakāḥ, tvak-paryantāṁ,*
in regard to this very body – from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

*yathāvasthitāṁ, yathā-praṇihitāṁ, pūrṇam nānā-prakārasyāśucer-*
as it is placed, as it is disposed, full of manifold impurities,

*yathā-bhūtaṁ samyak prajñayā pratyavekṣate:*
reflects with right wisdom as it really is:
Santi asmiṁ kāye:
There are in this body:

Keśā, romāṇi, nakāh, dantā, rajo, malaṁ, tvak,
Hairs of the head, body hairs, nails, teeth, filth, skin,

māṁsam, asthi, snāyuḥ,45 śirā, vṛkkā,
flesh, bones, sinews, nerves, kidneys,

hṛdayaṁ, plīhā, klomakam, antrāṇi, antraguṇāḥ,46 āmāśaya, pakvāśaya,
heart, spleen, pleura, intestines, mesentery, upper stomach, food,

udaryaṁ, yakṛt, purīsam,
stomach, liver, excrement,

aśru, svedaḥ, kheḍaḥ, simhāṇaka, vasā, lasikā,
tears, sweat, spit, mucus, synovial fluid,

majjā, medaḥ, pittāṁ, śleṣmā, pūyaṁ,
marrow, fat, bile, phlegm, suppuration,

śoṇitaṁ, mastakaṁ, mastaka-lūṅgam-iti,
blood, skull, brain,

pūrṇāṁ nānā-prakārasyaśucer-yad-bhūtaṁ prayavekṣate,
(thus on this body) full of manifold impurities he reflects with right wisdom as it really is.

Tad-yathā bhikṣava ubhayato dvāra-vinirmuktaṁ koṣṭhāgāraṁ,
Just as though, monks, there were a granary with open doors at both ends,

paripūrṇaṁ nānā-prakārasya sasya-jātasya:
full of various and manifold kinds of corn varieties:

dhānya-tila-sarṣapa-mudga-yava-māṣāṇām,
grain, sesame, mustard, mung beans, meal and beans,

tac-caḵuṣmān puruṣo vyavalokayō jāṇīyād:
and a man with good vision looking round would understand:

imāni śūka-dhānyāni, imāni phala-dhānyāni,
these are bearded grains, these are fruit-grain,

evam-eva bhikṣavo bhikṣur-imam-eva kāyaṁ –
even so, monastics, a monastic in regard to this very body –

45 Text: snāyu.
46 Text reads: antraguṇā.
yathāvasthitaṁ yathāpraṇiḥitaṁ yāvat pratyavekṣate. 
as it is placed, as it is disposed, reflects thus.

Iyaṁ bhikṣavaḥ samādhi-bhāvanā āsevitaṁ bahulikṛtā, 
This is the cultivation of meditation which, when practised, developed, made much of,

kāma-rāga-prahāṇya saṁvartate. 
leads to the abandoning of sensual desire.

(2) {Drṣṭa-Dharma-Sukha-Vihārāya) 
(2) {A Pleasant Abiding Here and Now}

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevitaṁ bhāvitā bahulikṛtā 
Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

dṛṣṭa-dharma-sukha-vihārāya saṁvartate? 
leads to a pleasant abiding here and now?

Iha bhikṣavo bhikṣur {ar}anyata-gato vā, vṛkṣa-mūla-gato vā, śūnyāgāra-gato vā, 
Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place,

imam-eva kāyam-adhyātmaṁ vivekajena samādhijena prīti-sukhena47 abhiṣyandati, 
has a body that is suffused internally with the happiness and joy born of seclusion and concentration,

paripūrayati, pariprīṇayati, parispīrati. 
and is fulfilled, satisfied and manifesting it.

Tasya nāsti sarvataḥ kāyād-asphuṭaṁ bhavaty-asphūraṇiyaṁ, 
For him there is no part of the whole body that is not pervaded, not manifesting it,

yad-uta, adhyātmaṁ vivekajena48 samādhijena prīti-sukhena. 
that is to say, the internal happiness and joy born of seclusion and concentration.

Tad-yathāpi nāma bhikṣavaḥ, 
Just as though, monastics,

utpalāni vā padmāni vā kumudāni vā puṇḍarīkāni vā udake jātāni, 
water-lilies or red lotuses or white lotuses which are born in water,

udake vṛddhāni, udake magnāni, sarvāṇi tāni śītalena, 
growing in water, immersed in water, they are all cool,

47 Text: prīti-sukhenābhiṣyandati, inconsistently with what is written below.
48 Text: adhyātmaa-vivekajena, which appears to be a mistake.
The Analysis of the Topics – 52

vāriṇā 'bhiṣyanditāni pariṣyanditāni pariṣipūritāni pariṣiprīṇitāni pariṣphūritāni,
flowing, streaming, fulfilled, satisfied and manifesting in water,

evam-eva bhikṣ́avo bhikṣ́ur-{ar}aṇyagato vā vrkiṣa-mūla-gato vā śūnyāgāra-gato vā,
so, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an
empty place,

imam-eva kāyam-adhyātmaṁ vivekajena samādhijena prīti-sukhena abhiṣyandati,
has a body that is suffused internally with the happiness and joy born of seclusion and
concentration,

paripūrayati, pariprīṇayati, parisphūraṇīyaṁ,
and is fulfilled, satisfied and manifesting it.

Tasya nāsti sarvataḥ kāyād-asphuṭaṁ bhavaty-asphūraṇīyaṁ
For him there is no part of the whole body that is not pervaded, not manifesting it,

yad-uta adhyātmaṁ vivekajena prīti-sukhena.
that is to say, the internal happiness and joy born of seclusion and concentration.

Iyaṁ samādhi-bhāvanā āsevitā bhāvitā bahulikṛtā
This is the cultivation of meditation which, when practised, developed, made much of,

dṛṣṭa-dharma-sukha-vihārāya saṁvartate.
leads to a pleasant abiding here and now.

(3) {Jñāna-Darśana-Pratilambhāya}
(3) {The Acquisition of Knowledge and Insight}

Tatra bhikṣ́avaḥ katamā samādhi-bhāvanā āsevitā,
Herein, monastics, what is the cultivation of meditation which, when practised,
developed, made much of,

bhāvitā bahulikṛtā jñāna-darśana-pratilambhāya saṁvartate?
leads to the acquisition of knowledge and insight?

Iha bhikṣ́avo bhikṣ́unā ālokasaṁjñā sādhu ca suṣṭhu ca sugṛhitā bhavati,
Here, monastics, a monastic grasps well and truly the perception of light,

sumanasiṁkṛtā sudṛṣṭā supratīviddhā,
applies his mind well, sees it well, penetrates it well,

divasa-saṁjñādhiṣṭhitā samaprabhāsaṁ cittaṁ bhāvayati;
daily he cultivates his illumined mind, determined on the perception;

yathā divā tathā rātrau, yathā rātrau tathā divā;
as by day, so by night, as by night, so by day;
yathā pūrvaṁ tathā paścāt, yathā paścāt-tathā;\textsuperscript{49}
as before, so later, as later, so before;

yathādhasat tathaiordhvaṁ, yathaivordhvaṁ tathādhaḥ.
as below, as above, as above, so below.

Iti vivṛtena cetāsā ’paryavanaddhena,
Thus with an open mind, which is receptive,

divasa-saṁjñādhiṣṭhitam samaprabhāsaṁ cittaṁ bhāvayati,
by day he cultivates his illumined mind, determined on the perception,

sarvāvantam-iti lokam.
in every corner of the world.

Tad-yathāpi nāma bhikṣavo grīṣmāṁ paścime māse
Just as though, monastics, in the first month of the summer

vyabhre dine vigatabalāhake nabhasi,
the days are cloudless, without thunder or rain, or mists,

madhyāhna-kālasaṁya yāvad-ālokapariśuddho bhavati,
and in the middle of the day, as far as there is light, it is pure,

paryavādātaḥ prabhāsvaraḥ, na cāsyāndhakārārpitaṁ bhavati,
fulfilled, luminous, and there is no darkness found,

evam-eva bhikṣavo bhikṣuṇā ālokasaṁjñā sādhu ca suṣṭhu ca sugṛhīto bhavati,
so, monastics, a monastic grasps well and truly the perception of light,

sumanasikṛtā sudṛṣṭā supratividdhā,
applies his mind well, sees it well, penetrates it well,

divasa-saṁjñādhiṣṭhitā samaprabhāsaṁ cittaṁ bhāvayati,
by day he cultivates his illumined mind, determined on the perception,

yathā divā tathā rātrau, yathā rātrau tathā divā;
as by day, so by night, as by night, so by day;

yathā pūrvaṁ tathā paścāt, yathā paścāt-tathā;\textsuperscript{50}
as before, so later, as later, so before;

yathādhasat tathaiordhvaṁ,\textsuperscript{51} yathaivordhvaṁ tathādhaḥ.
as below, so above, as above, so below.

\textsuperscript{49} Text: yathā paścāt-tathā puraḥ, with the last word looking like a gloss.
\textsuperscript{50} Text: yathā paścāt-tathā puraḥ, with the last word looking like a gloss.
\textsuperscript{51} Above written as: yathādhasat-tayaivordhvaṁ.
The Analysis of the Topics – 54

Iti vivṛttena cetasa 'paryavanaddhena,
Thus with an open mind, which is receptive,

divasa-saṃjñādhiṣṭhitena samaprabhāsaṁ cittaṁ bhāvayati.
daily he cultivates his illumined mind, determined on the perception.

Iyaṁ samādhi-bhāvanā āsevita bhāvitā bahulikṛtā
This is the cultivation of meditation which, when practised, developed, made much of,

jñāna-darśana-pratilambhāya saṁvartate.
leads to the acquisition of knowledge and insight.

(4) {Prajñā-Pratilambhāya}
(4) {The Acquisition of Wisdom}

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevita bhāvitā bahulikṛtā
Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

prajñā-pratilambhāya saṁvartate?
leads to the acquisition of wisdom?

Iha bhikṣavo bhikṣur-aranyagato (vā) vṛkṣa-mūla-gato vā śūnyāgāra-gato vā,
Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place,

sukhasya ca prahāṇāda duḥkhasya ca prahāṇāt
having given up pleasure, given up pain,

pūrvam-eva saumanasya-daúrmanasyayor-astaṁgamād,
and with the previous disappearance of mental well-being and sorrow,

aduḥkhāsukham-upēkṣā-smṛti-parīṣuddhaṁ,
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

caturthaṁ dhyānam-upasāmpadya viharati.
dwells having attained the fourth absorption.

Imāś-catasraḥ samādhi-bhāvanāḥ.
These are the four cultivations of meditation.
Tatra bhikṣavaḥ katamāni catvāri smṛty-upasthānāni?
Herein, monastics, what are the four ways of attending to mindfulness?

(1) Iha bhikṣavo bhikṣur-adhyātmaṁ käye kāyānudarśī viharati,
(1) Here, monastics, a monastic dwells contemplating internally (the nature of) the body in the body,

ātāpi samprajānan smṛtimān vinīya loke abhidhyā-daurmanasye,
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,

bahirdhā käye kāyānudarśī viharati,
he dwells contemplating externally (the nature of) the body in the body,

adhyātma-bahirdhā käye bhahirdhā käye kāyānudarśī viharati,
he dwells contemplating internally and externally (the nature of) the body in the body,

ātāpi samprajānan smṛtimān, vinīya loke abhidhyā-daurmanasye.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(2) Adhyātma-vedanāsu bahirdhā-vedanāsu adhyātma-bahirdhā,
(2) * He dwells contemplating internally, externally, internally and externally,

vedanāsu vedanānudarśī viharati,
(the nature of) feelings in feelings,

ātāpi samprajānan smṛtimān, vinīya loke abhidhyā-daurmanasye.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(3) Adhyātma-citte bahirdhā-citte adhyātma-bahirdhā
(3) * He dwells contemplating internally, externally, internally and externally,

citte cittānudarśī viharati,
(the nature of) the mind in the mind,

52 Here begin the 37 things on the side of Awakening, (sapta-triṁśad Bodhi-pakṣya-dharmā), which culminates in the noble eightfold path.
53 Written adhyātma-bahirdhākāye in text, inconsistently.
54 Text: ‘bhī-’, inconsistently.
55 The ellipsis is not indicated in the original edition.
56 Written adhyātma-bahirdhācitte in text, inconsistently.
The Analysis of the Topics – 56

ātāpi samprajānan sanmṛtimān, viṇīya loke abhidhya-daurmanasya.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(4) Adhyātma-dharmeṣu bahirdhā-dharmeṣu adhyātma-bahirdhā
dharmeṣu dharmānudarśī viharati,
(the nature of) things in (various) things,

ātāpi samprajānan sanmṛtimān, viṇīya loke abhidhya-daurmanasya.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Imāni bhikṣavaś-catvāri smṛty-upasthānāni.
These, monastics, are the four ways of attending to mindfulness.

(14) Catvāri Samyak-Prahaṇāni
(14) The Four Right Strivings

Tatra bhikṣavaḥ katamāni catvāri samyak-prahāṇāni?
Herein, monastics, what are the four right strivings?

(1) Iha bhikṣavo bhikṣur- 
(1) Here, monastics, a monastic

utpannānāṁ pāpakānām-akuśalānāṁ dharmānāṁ,
regarding bad and unwholesome thoughts that have arisen,

prahāṇāya chandaṁ janayati,
generates desire for their abandoning,

vyāyacchate, vīryam-ārabhate, cittaṁ pragṛhṇāti, samyak pranidadhāti.
he endeavours, instigates energy, exerts his mind, and strives rightly.

(2) Anutpannānāṁ ca pāpakānām-akuśalānāṁ dharmānāṁ,
(2) Regarding bad and unwholesome thoughts that have not yet arisen,

anutpādāya chandaṁ janayati,
he generates desire for their non-arising,

vyāyacchate, vīryam-ārabhate, cittaṁ pragṛhṇāti, samyak pranidadhāti.
he endeavours, instigates energy, exerts his mind, and strives rightly.

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57 Written: adhyātma-bahirdhā-dharmeṣu in text, inconsistently.
58 Text mistakenly: anutpānānāṁ; compare below.
59 Text reads: dharmānāṁ, inconsistently.
(3) Anutpannānāṁ kuśalānāṁ dharmāṇāṁ
(3) He generates desire for the arising of wholesome thoughts

utpādāya chandaṁ janayati,
that have not yet arisen,

vyāyacchate, vīryam-ārabhate, cittāṁ pragrhhāti, samyak praṇidadhāti.
he endeavours, instigates energy, exerts his mind, and strives rightly.

(4) Utpannānāṁ ca kuśalānāṁ dharmāṇāṁ
(4) Regarding wholesome thoughts that have arisen

sthitaye asaṁmoṣāya apraḥāṇāya bhūyobhāvāya,
* he generates desire for their endurance, persistence, non-abandoning, multiplication,

vaipulyatāyai paripūryai chandaṁ janayati,
estension, development, and fulfilment,

vyāyacchate, vīryam-ārabhate, cittāṁ pragrhhāti, samyak praṇidadhāti.
he endeavours, instigates energy, exerts his mind, and strives rightly.

Imāni bhikṣavaś-catvāri samyak-prahāṇāni.
These, monastics, are the four right strivings.

(15) Catvāra Ēddhipādāḥ
(15) The Four Bases of Spiritual Power

Tatra bhikṣavaḥ katame catvāra ēddhipādāḥ?
Herein, monastics, what are the four bases of spiritual power?

(1) Iha [bhikṣavo] bhikṣuś-
(1) Herein, monastics, a monastic

chanda-samādhi-prahāṇa-sāṁskāra-samanvāgamati-ēddhipādāṁ bhāvayati.
cultivates the basis of spiritual power that is concentration of desire accompanied by
the volition of striving,

viveka-niśritaṁ virāga-niśritaṁ, nirodha-niśritaṁ vyvasarga-pariniṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

ātma-chando nātilino bhaviṣyati nātiprāgṛhitāḥ.
and his desire will not be too slack, nor too grasping.

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Text reads: dharmāṇām, inconsistently.
(2) Vīrya-samādhi-prahāṇa-saṃskāra-samanvāgatam-[ṛddhipādaṁ] bhāvayati,
(2) He cultivates the basis of spiritual power that is concentration of energy
accompanied by the volition of striving,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

ātma-viryaṁ nātilināṁ bhaviṣyatī nātipragṛhitam.
and his energy will not be too slack, nor too grasping.

(3) Citta-samādhi-prahāṇa-saṃskāra-samanvāgatam-ṛddhipādaṁ bhāvayati,
(3) He cultivates the basis of spiritual power that is concentration of thought
accompanied by the volition of striving,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

ātma-cittāṁ nātilināṁ bhaviṣyatī nātipragṛhitam.
and his thought will not be too slack, nor too grasping.

(4) Mīmāṁsā-samādhi-prahāṇa-saṃskāra-samanvāgatam-ṛddhipādaṁ bhāvayati.
(4) He cultivates the basis of spiritual power that is concentration of investigation
accompanied by the volition of striving,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

ātma-mīmāṁsā nātilinā bhaviṣyatī nātipragṛhitā.
and his investigation will not be too slack, nor too grasping.

Ime bhikṣavaś-catvāra ṛddhipādh.
These, monastics, are the four bases of spiritual power.

(16) Pañcendriyāṇi
(16) The Five Faculties

Tatra bhikṣavaḥ katamāni pañcendriyāṇi?
Herein, monastics, what are the five faculties?

Yad-uta:
They are as follows:

(1) Śraddhendriyam,
(1) The faculty of faith,
(2) vīryendriyam,
(2) the faculty of energy,

(3) smṛtīndriyam,
(3) the faculty of mindfulness,

(4) samādhīndriyam,
(4) the faculty of concentration,

(5) prajñendriyam.
(5) the faculty of wisdom.

(1) Tatra katamat śraddhendriyam?
(1) Herein, what is the faculty of faith?

Yayā śraddhayā caturo dharmān śraddadhāti.
It is the faith he has regarding four things.

Katamāṁś-caturaḥ?
Which four?

{1} Saṁsāravacarāṁ laukikīṁ samyag-dṛṣṭīṁ śraddadhāti,
{1} He has faith in the right view concerning the worldly realms of birth and death,

{2} sa karma-vipāka-pratīśaraṇo bhavati,
{2} in refuge in deeds and results,

{3} yad-yad-eva karma kariṣyāmi kalyāṇaṁ vā pāpakaṁ vā,
{3} in all the deeds that I will do, whether good or bad,

    tasyaiva karmaṇo vipākaṁ pratīśaṁvedayiṣyāmi,
    I will experience the result of that deed,

{4} sa jīvita-hetor-api pāpakaṁ karma nābhisaṁskaroti.
{4} in he will not do bad deeds, even for the sake of life.

Idam-ucyate śraddhendriyam.
This is said to be faith.

(2) Tatra katamad vīryendriyam?
(2) Herein, what is the faculty of energy?

Yān dharmān śraddhendriyeṇa śraddadhāti,
With the faculty of faith he has faith in those things,

tān dharmān vīryendriyeṇa samudānayati.
and with the faculty of energy he makes those things arise.

Idam-ucyate vīryendriyam.
This is said to be energy.
(3) Tatra katamat smṛṭīndriyam?
(3) Herein, what is the faculty of mindfulness?

Yān dharmān vīryendriyeṇa samudānayati,
With the faculty of energy he makes those things arise,

tān dharmān smṛṭīndriyeṇa na vipraṇāśayati.
and with the faculty of mindfulness he makes those things not go to destruction.

Idam-ucyate smṛṭīndriyam.
This is said to be mindfulness.

(4) Tatra katamat samādhīndriyam?
(4) Herein, what is the faculty of concentration?

Yān dharmān smṛṭīndriyeṇa na vipraṇāśayati,
With the faculty of mindfulness he makes those things not go to destruction,

tān dharmān samādhīndriyeṇa ekāgrīkaroti.
and with the faculty of concentration he fixes his attention on those things.

Idam-ucyate samādhīndriyam.
This is said to be concentration.

(5) Tatra katamat prajñendriyam?
(5) Herein, what is the faculty of wisdom?

Yān dharmān samādhīndriyeṇa ekāgrīkaroti,
With the faculty of concentration he fixes his attention on those things,

tān dharmān prajñendriyeṇa pratividhyate
and with the faculty of wisdom he penetrates

sa teṣu dharmeṣu pratyavekṣaṇa-jātiyo bhavati.
and reflects on the birth of those things.

Idam-ucyate prajñendriyam.
This is said to be wisdom.

Imāni bhikṣavaḥ pañcendriyāṇi.
These, monastics, are the five faculties.
(17) Pañca Balāni
(17) The Five Strengths

Tatra bhikṣavaḥ katamāni pañca balāni?
Herein, monastics, what are the five strengths?

Yad-uta:
They are as follows:

(1) Śraddhā-balām,
(1) The strength of faith,

(2) vīrya-balām,
(2) the strength of energy,

(3) smṛti-balām,
(3) the strength of mindfulness,

(4) samādhi-balām,
(4) the strength of concentration,

(5) prajñā-balām.
(5) the strength of wisdom.

Imāni bhikṣavaḥ pañca balāni.61
These, monastics, are the five strengths.

(18) Sapta Bodhyaṅgāni
(18) The Seven Factors of Awakening

Tatra bhikṣavaḥ katamāni sapta bodhyaṅgāni?
Herein, monastics, what are the seven factors of awakening?

Yad-uta:
They are as follows:

(1) Smṛti-saṁbodhyaṅgam,
(1) The factor of awakening that is mindfulness,

(2) dharmapravicaya-saṁbodhyaṅgam,
(2) the factor of awakening that is investigation of the (nature of) things,

(3) vīrya-saṁbodhyaṅgam,
(3) the factor of awakening that is energy,

61 Text reads: pañca-balāni, inconsistently.
(4) pṛīti-saṁbodhyāṅgam,
(4) the factor of awakening that is joy,

(5) praśrabdhi-saṁbodhyāṅgam,
(5) the factor of awakening that is tranquillity,

(6) samādhi-saṁbodhyāṅgam,
(6) the factor of awakening that is concentration,

(7) upekṣā-saṁbodhyāṅgam.
(7) the factor of awakening that is equanimity.

(1) Iha bhikṣavo bhikṣuḥ smṛṭi-saṁbodhyāṅgaṁ bhāvayati,
(1) Here, monastics, a monastic cultivates the factor of awakening that is mindfulness,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇataṁ,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(2) Evaṁ dharma-pravicaya-saṁbodhyāṅgaṁ 62 bhāvayati,
(2) He cultivates the factor of awakening that is investigation of the (nature of) things,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇataṁ,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(3) Vīrya-saṁbodhyāṅgaṁ bhāvayati,
(3) He cultivates the factor of awakening that is energy,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇataṁ,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(4) Prīti-saṁbodhyāṅgaṁ bhāvayati,
(4) He cultivates the factor of awakening that is joy,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇataṁ,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(5) Praśrabdhi-saṁbodhyāṅgaṁ bhāvayati,
(5) He cultivates the factor of awakening that is tranquillity,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇataṁ,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

62 Text: - pravicayāṁ, out of sandhi, but others in sandhi elsewhere.
(6) Samādhi-saṁbodhyaṅgaṁ bhāvayati,
(6) He cultivates the factor of awakening that is concentration,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(7) Upekṣā-saṁbodhyaṅgaṁ bhāvayati,
(7) He cultivates the factor of awakening that is equanimity,

viveka-niśritaṁ virāga-niśritaṁ nirodha-niśritaṁ vyavasarga-pariṇatam,
depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

Imāni bhikṣavaḥ sapta saṁbodhyaṅgāni.
These, monastics, are the seven factors of awakening.

(19) Āryāṣṭāṅgo Mārgaḥ
(19) The Noble Eightfold Path

Tatra bhikṣavaḥ katama āryāṣṭāṅgo mārgaḥ?
Herein, monastics, what is the noble eightfold path?

Tad-yathā:
It is as follows:

(1) Samyag-dṛṣṭiṁ,
(1) Right view,

(2) samyak-saṁkalpaḥ,
(2) right thought,

(3) samyag-vāk,
(3) right speech,

(4) samyak-karmāntaḥ,
(4) right action,

(5) samyag-ājīvaḥ,
(5) right livelihood,

(6) samyag-vyāyāmaḥ,
(6) right endeavour,

(7) samyak-smṛtiṁ,
(7) right mindfulness,

(8) samyak-samādhiś-ca.
(8) right concentration.
The Analysis of the Topics – 64

(1) \{Samyag-Drśṭīḥ\}
(1) \{Right View\}

Tatra bhikṣavaḥ samyag-drśṭīḥ katamā?
Herein, monastics, right view is what?

Asty-ayaṁ lokaḥ, asti para-lokaḥ,
There is this world, there is the next world,

asti mātā, asti pitā,
there is (an obligation towards) mother, there is (an obligation towards) father,

asti dattam, asti hutam,
there is a gift, there is an offering,

asti iṣṭāniṣṭa-sukṛta-duṣkṛtānāṁ karmaṇāṁ phala-vipākaḥ,
there is the fruit and result of deeds well done and badly done, in this world and the next,

santi loke samyag-gatāḥ, samyak-pratipāṇā iti.
there are in the world those who have practiced and attained correctly.

Ayaṁ bhikṣavaḥ samyag-drśṭīḥ, tad-viparītā micchā-drśṭīḥ.
This, monastics, is right view, the opposite of wrong view.

(2) \{Samyak-Saṁkalpaḥ\}
(2) \{Right Thought\}

Samyak-saṁkalpaḥ katamaḥ?
Herein, monastics, right thought is what?

Buddhatvādi-pariṇāmitāṁ śīlaṁ dānaṁ ca,
It is virtue and generosity that ripen in Buddhahood and so on,

na cakravartty-ādi-pariṇāmitāṁ.
not (those) that ripen in Universal Monarchy and so on.

[Ayaṁ bhikṣavaḥ samyak-saṁkalpaḥ.]
[This, monastics, is right thought.]

(3) \{Samyag-Vāk\}
(3) \{Right Speech\}

Samyag vāk katamā?
Herein, monastics, right speech is what?

Iha bhikṣavaḥ phāruṣyāṇṛta-paiśunya-sambhinnapralāpa-varjita vāk.
Here, monastics, it is the avoidance of rough, lying, malicious and frivolous speech.
The Analysis of the Topics – 65

Ayam-ucyate bhikṣavaḥ samyag-vāk.
This, monastics, is said to be right speech.

(4) {Samyak Karmāntaḥ}
(4) {Right Action}

Samyak karmāntaḥ katamaḥ?
Herein, monastics, right action is what?

Kāya-vāḍ-manasāṁ daśa-kuśalesu karma-pathēṣu vyāpāraḥ.
It is the performance of ten types of wholesome deeds by way of body, speech and mind.

{1} Tatra kāyikaṁ tri-vidham:
{1} Herein, bodily it is threefold:
prāṇātipātaḥ-dattādana-kāma-mithyācārād-viratiḥ.
refraining from killing a living creature, from taking what has not been given, from sexual misconduct.

{2} Vācikaṁ catur-vidhaṁ:
{2} Verbally it is fourfold:
aṇṛta-paiśunya-phāruṣya-sambhinnapralāpād viratiḥ.
refraining from lying, malicious, rough and frivolous speech.

{3} Mānasāṁ trividham:
{3} Mentally it is threefold:
abhidhyāvyāpāda-mithyā-dṛṣṭabhya viratiḥ.
refraining from coveting, ill-will and wrong view.

{1} (i) Tatra prāṇātipātaḥ katamaḥ?
{1} (i) Herein, killing a living creature is what?
Prāṇī ca bhavati, prāṇi-saṁjño ca bhavati, vadhaka-cittaṁ 63 cotpādayati,
There is a living being, a sentient being, and a murderous thought arises,
upakramaṁ ca karoti jīvitād vyaparopayati.
and he makes an approach and takes its life.

Ayam-ucyate bhikṣavaḥ prāṇātipātaḥ.
This, monastics, is said to be killing a living creature.

Anyatra pramādād-adṛṣṭād-vā aprāṇi-vadhaḥ.
Except it is not killing a living creature when done through heedlessness or without perception.

63 Text reads: badhaka-cittaṁ.
The Analysis of the Topics – 66

{Ayam-ucyate prāṇātipātaḥ.}⁶⁴
{This is said to be killing a living creature.}

(ii) Tatrādattādānam katamaḥ?
(ii) Herein, taking what has not been given is what?

Steya-cittasya para-dravya-svīkaraṇam-adattādānam.
Having a thieving mind he takes what has not been given and makes another’s property his own.

Anyatra mātr-pitṛ-bhrātṛ-svajana-mitra-dravyasya,
* Except it is not taking what has not been given when one procures a small amount,
svalpasyānuparodhino grahaṇam nādattādānam.
that presents no obstacle, from mother, father, brother, kin or friend’s property.⁶⁵

{Ayam-ucyate adattādānam.}⁶⁶
{This is said to be taking what has not been given is what.}

(iii) Tatra kāma-mithyācāraḥ katamaḥ?
(iii) Herein sexual misconduct is what?

Para-strīṇām-upabhogah, bhartṛ⁶⁷-rāja-mātṛ-pitṛ-rakṣitānām-athavā,
Enjoying others’ women, whether under the protection of lord, king, mother, father,

asthānāgamyādeśākāleṣu vipratipattiḥ.
it is (also) bad practice after going to the wrong place, or at the wrong time.

Ayam-ucyate kāma-mithyācāraḥ.
This is said to be sexual misconduct.

Kāyikam-etat tri-vidham.
Bodily it is threefold.

{2} (i) Anṛtaṁ katamat?
{2} (i) Lying is what?

Sākṣi-prāśne yathā-bhūtād vitatha-vacanam-anṛtam,
When asked to bear witness as it really is he speaks an untrue word, a lie,

Anarhato vā arhann-asmiti, parihāsavarjam.
such as when not an Arhat one says one is an Arhat, except in jest.

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⁶⁴ Wanted for consistency.
⁶⁵ This is an odd interpolation, to say the least.
⁶⁶ Wanted for consistency.
⁶⁷ Text reads: bhartṛ.
Idam-ucyate anṛtam.
This is said to be lying.

(ii) Paiśunyam katamat?
(ii) Malicious (speech) is what?

Abhūtena satyena vā bheda-karaṁ vacanaṁ, paiśunyam tat.
Breaking up (others) with a word that is true or false, that is malicious (speech).

Idam-ucyate paiśunyam.
This is said to be malicious (speech).

(iii) Tatra pāruṣyaṁ katamat?
(iii) Herein rough (speech) is what?

Para-duḥkha-cikīrṣor-yad-aniṣṭa-vacana-śrāvaṇaṁ pāruṣyaṁ.
Pronouncing a word that is unfavourable with the intention to cause suffering for another is rough (speech).

Duḥkham-asya bhavaty-anayaḥ buddhayā,
With the understanding that there is misfortune and suffering for him,

yad-aniṣṭha-vacana-śrāvaṇaṁ kriyate tat-pāruṣyam.
making pronouncement of a word that is unfavourable, that is rough (speech).

Idam-ucyate pārūṣyam.
This is said to be rough (speech).

(iv) Sambhinnapralāpaḥ katamaḥ?
(iv) Frivolous (speech) is what?

Tad-yathā:
It is as follows:

Rāja-kathā, cora-kathā, yuddha-kathā,
Talk about kings, talk about thieves, talk about wars,

madya-kathā, dyūta-kathā, strī-kathā,
talk about drink, talk about gambling, talk about women,

ākhyāyika-kathā kathanaṁ vā.
or talk that is talk about stories.

Ayam-ucyate saṁbhinnapralāpaḥ.
This is said to be frivolous (speech).

68 Text reads: bhavatvityanayā?
Vācikam-evac-catur-vidham.
Verbally it is fourfold.

{3} (i) Tatrābhidyā katamā?
{3} (i) Herein, coveting is what?

Para-dravya-svīkaraṇecchā abhidhyā,
Coveting and desiring another's property for his own,
yān-yasya dravyāṇi tāni mama syur-iti.
(thinking:) may whatever property there is be mine.

Iyam-ucyate 'bhidyā.
This is said to be coveting.

(ii) Tatra vyāpādaḥ katamaḥ?
(ii) Herein, ill-will is what?

Para-jīvita-vyaparopaṇāvac-chedana-pīḍādi-cintanam.
Thinking of pressurising, cutting off or taking the life of another.

Ayam-ucyate vyāpādaḥ.
This is said to be ill-will.

(iii) Tatra mithyā-drṣṭiḥ katamā?
(iii) Herein wrong view is what?

Nāsty-ayaṁ lokaḥ, nāsti para-loka, iti pūrvavat.
There is no this world, there is no other world, and so on as before.69

{Iyam-ucyate mithyā-drṣṭiḥ.}
{This is said to be wrong view.}

[Etan-mānasāṁ tri-vidham.]
[Mentally is threefold.]

{Ayam-ucyate bhikṣavaḥ samyak-karmāntaḥ.}70
{This, monastics, is right action.}

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69 Indicating it should be completed as the opposite of right view, as defined at 19.1 above.
70 Wanted for consistency.
The Analysis of the Topics – 69

(5) {Samyag-Âjivaḥ}
(5) {Right Livelihood}

Tatra samyag-ājivaḥ katamaḥ?
Herein, monastics, right livelihood is what?

Bhikṣus-tāvat⁷¹ (1) kuhanā (2) lapanā (3) naimittikatvaṁ,
A monastic is (1) scheming, (2) ingratiating, (3) hinting.

(4) naiśpeṣikatvaṁ (5) lābhena lābha-pratikāṁkṣā ca.
(4) extorting, and (5) longing for gain upon gain.⁷²

(1) Tatra kuhanā katamā?
(2) Herein scheming is what?

Bhikṣur-dāna-patīḥ drṣṭvā, paryaṅkaṁ baddhvā,
A monastic, having seen a benefactor, after crossing his legs,

pathi śūnyāgāre⁷³ vā niṣidatī:
sits down in an empty place along the path:

Dhyāyī bhikṣur-ayam-arhann-īti lābha-satkāro me bhaviṣyati.
(thinking:) There will be gain and respect for me (if they think:) This meditating monastic is an Arhat.

Evam-ādikā kuhanety-ucyate.
This and so forth is said to be scheming.

(2) Tatra lapanā katamā?
(2) Herein ingratiation is what?

Iha bhikṣur-lābha-satkāra-nimittam-eva:
Here a monk in order to get gains and respect (says):

Tvaṁ me mātā, tvāṁ me pitā, tvāṁ me bhāginī, tvāṁ me duhiteti,
You are my mother, you are my father, you are my sister, you are my daughter,

evam-anyāṇyapi priya-vacanāni bravīti.
and speaks these and other loving words.

Evam-ādikā lapanety-ucyate.
This and so forth is said to be ingratiating.

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⁷¹ Text reads: Bhikṣostāvat.
⁷² This defines, of course, not right livelihood, as expected, but wrong livelihood.
⁷³ Text: śūnyāgare.
The Analysis of the Topics – 70

(3) Tatra naimittikatvam katamat?
(3) Herein hinting is what?

Bhikṣus-tāvat piṇḍapātaṁ paribhujva asakṛd brūte:
A monastic, having eaten his almsfood, repeatedly says:

Yāḍrśo 'yaṁ piṇḍapātas-tādṛśo 'nyeṣūpāsaka-ṛṣeṣu na labhyate{ti}.\(^{74}\)
Almsfood like this is not found in other devotees' houses.

Alābha-satkāra-cittasya tu vadato 'doṣaḥ.
If spoken with a mind free from (wanting) gains or respect, it is not a fault.

Idam-ucyate naimittikatvam.
This is said to be hinting.

(4) Tatra naiṣpeṣikatvam katamat?
(4) Herein extorting is what?

Bhikṣus-tāvat yatra grhe piṇḍapātaṁ na labhate,
A monastic, who does not receive almsfood at a house,

dāpayitu-kāmaś-ca bhavati, tatra brūte:
desiring that it be given, says this in that place:

Adāna-patayo hi nirayaṁ gacchanti,
Those who don’t give go to the underworld,

yūyaṁ-apyadāna-patayo, vyaktam niraya-gāmini iti.
you are certainly one of those who don’t give, and will reappear in the underworld.

Naraka-bhaya-bhītāḥ piṇḍapātam-anuprayacchanti,
Out of fear and fright of the underworld they present almsfood,

taṁ ca labdhvā paribhuṁkte.
and he receives and enjoys it.

Idam-ucyate naiṣpaṣikatvam.
This is said to be extorting.

(5) Tatra lābhena lābha-pratikāṅkṣā katamā?
(5) Herein longing for gain through gain is what?

Bhikṣus-tāvad-ātmīyena dhanena sóbhanāni cīvarāṇi copakṛīya
A monastic, from his own wealth purchases beautiful robes

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\(^{74}\) It seems the quotation marker is wanted here.
The Analysis of the Topics – 71

upāsakebhyo darśayati:
and shows them to devotees (saying):

Īdṛśāni vayaṁ vastrāṇi labhāmahe iti.
We receive such woven garments.

Te lajjatā yāni vastrāṇi prayacchanti tāni paribhūṅkte.
They, being shamed, present such garments and he enjoys them.

Iyam-ucyate bhikṣavo lābhena lābha-pratikāṅkṣā.
This, monastics, is said to be longing for gain through gain.

Ayaṁ bhikṣavo mithyājīvaḥ, [asmād-viratir-iti samyag-ājīvaḥ.]
This is the monastics’ wrong livelihood, [refraining from it is called right livelihood.]

Iha khalu bhikṣavaḥ upāsakasya mithyā-jīvaḥ:
Here, monastics, is wrong livelihood for a devotee:

Viṣa-vikrayaḥ, śastra-vikrayaḥ, sattva-vikrayaḥ,
Selling poison, selling weapons, selling living beings,

madya-vikrayaḥ, māṁsa-vikrayaḥ,
selling alcohol, selling meat,

apratyavekṣita-tīla-sarṣapa-pīḍanaṁ75 mithyājīvaḥ,
and, without having inspected (first), pounding sesame and mustard seed (and so on) is wrong livelihood,

asmād-viratiḥ {samyag-ājīvaḥ}.
abstaining from it {is right livelihood}.

Ayam-ucyate bhikṣavaḥ samyag-ājīvaḥ.
This, monastics, is right livelihood.

(6) {Samyag-Vyāyāmaḥ}
(6) {Right Endeavour}

Tatra samyag-vyāyāmaḥ katamaḥ?
Herein, monastics, right endeavour is what?

Iha bhikṣavo ’bhivādana-vandana-pratyutthānānjali-sāmīcī-karma karaṇiyam.
Here, monastics, correctly performing one’s duties such as worship, homage, rising and respectful salutation.

Ayam-ucyate bhikṣavaḥ samyag-vyāyāmaḥ.
This, monastics, is said to be right endeavour.

75 We might have expected -sarṣapādi-. 
The Analysis of the Topics – 72

(7) {Samyak-Smṛtiḥ}
(7) {Right Mindfulness}

Tatra bhikṣavaḥ samyak-smṛtiḥ katamā?
Herein, monastics, right mindfulness is what?

Iha khalu bhikṣavo [bhikṣuḥ] striyanā dṛṣṭvā,
Here, monastics, [a monastic] having seen a woman,

utpanne rāge,
and passion having arisen,

bāhyādhyātmikayoḥ śarīrayor-aśubhākāreṇa yathā-bhūta-darśī bhavati,
sees as it really is the unattractive nature of the body on the outside and the inside (reflecting),

santy-asmin kāye:
there are in this body:

Keśā, romāṇi, nakhā, dantā, rajo, malaṁ, tvak, ⁷⁶
Hairs of the head, body hairs, nails, teeth, filth, skin,

māṁsam, asthi, snāyuḥ, śirā, vṛkkā,
flesh, bones, sinews, nerves, kidneys,

ḥṛdayaṁ, plīhā, klomakāḥ, āmāśayaḥ, pakvāsayaḥ, antrāṇi, antragūṇāḥ, ⁷⁷
heart, spleen, pleura, upper stomach, food, intestines, mesentery,

audariyakaṁ, ⁷⁸ yakṛt, pūriṣam,
stomach, liver, excrement,

āśru, svedaḥ, kheḍaḥ, sinhāṇako, vasā, lasikā,
tears, sweat, spit, mucus, grease, synovial fluid,

majjā, medaḥ, pittaṁ, śleṣmā, pūyaṁ,
marrow, fat, bile, phlegm, suppuration,

śoṅitaṁ, mastakaṁ, mastaka-luṅgaḥ.
blood, skull, brain,

uccār-prasrāvaiḥ pūrṇaṁ nānā-prakārasyāśucir-iti.
excrement, urine (and that it is) full of manifold impurities.

Iyam-ucyate bhikṣavaḥ samyak-smṛtiḥ.
This, monastics, is right mindfulness.

⁷⁶ Text reads: tvād.
⁷⁷ In the earlier list the items and order were different.
⁷⁸ Earlier written: udaryāṁ.
Samyak-samādhiḥ katamaḥ?
Herein, monastics, right concentration is what?

Catvāri dhyānāni.
The four absorptions.

{1} Iha [bhikṣavo] bhikṣur-viviktaṁ kāmair-viviktaṁ,
{1} Here, [monastics,] a monastic quite secluded from sense desires,
pāpakair-akusālair-dharmaṁ,
secluded from unwholesome things,
savitarkaṁ savicāraṁ vivekajam prīti-sukham,
having thinking, reflection, and the happiness and rapture born of seclusion,
prathamaṁ dhyānam-upasaṁpadya viharati.
dwells having attained the first absorption.

{2} Sa vitarka-vicāraṁ vyupaśamād-
{2} With the stilling of thinking and reflection,
adhyātma-saṁprasādāc-cetasa ekoti-bhāvād-
with internal clarity, and one-pointedness of mind,
avitarkam-avicařaṁ samādhijaṁ prīti-sukham,
being without thinking, without reflection, having the happiness and rapture born of concentration,
dvitiyaṁ dhyānam-upasaṁpadya viharati.
he dwells having attained the second absorption.

{3} Sa prīte-rāgād-upekṣako viharati,
{3} With the fading away of rapture he dwells equanimous,
smṛtaḥ samprajājanan, sukhaṁ ca kāyena pratisaṁvedayati,
mindful, clearly knowing, experiencing happiness through the body,
yat-tad-Āryā ācakṣate:
about which the Noble Ones declare:

Upekṣakaḥ smṛtimān sukha-vihārati,
He lives pleasantly, mindful, and equanimous,
tṛṭīyaṁ dhyānam-upasaṁpadya viharati.
he dwells having attained the third absorption.
{4} Sa sukhasya ca prahāṇād-duḥkhasya ca prahāṇāt,
{4} Having given up pleasure, given up pain,

pūrvam-eva ca saumanasya-daurmanasyayor-astaṁgamād-
and with the previous disappearance of mental well-being and sorrow,

aduḥkhāsukham-upekṣā-smṛti-pariśuddham,
without pain, without pleasure, and with complete purity of mindfulness owing to
equanimity,

caturtham dhyānam-upasāmpadya viharati.
he dwells having attained the fourth absorption.

Imāni khalu bhikṣavaś-catvāri dhyānāni.
These, monastics, are the four absorptions.

Ayam-ucyte samyak-samādhīḥ.
This, monastics, is right concentration.

Ayaṁ bhikṣava āryāṣṭāṅgo mārgaḥ.
This, monastics, is the noble eightfold path.

(20) Ṣoḍaśākārā Ānāpāna-Śmṛṭih
(20) The Sixteen Modes of Mindfulness while Breathing

Tatra bhikṣavaḥ katamā Ṣoḍaśākārā Ānāpāna-Śmṛṭih?
Herein, monastics, what are the sixteen modes of mindfulness while breathing?

Iha bhikṣavo [bhikṣuḥ] smṛta āśvasan smṛta āśvasan-iti yathā-bhūtaṁ praṇāti,
Here, monastics, [a monastic] while breathing in mindfully, knows as it really is: I am
breathing in mindfully,

smṛtaḥ vā praśvasan smṛta praśvasāṁ-iti yathā-bhūtaṁ praṇāti.
while breathing out mindfully, knows as it really is: I am breathing out mindfully.79

(1) Dīrgham-āśvasan dīrgham-āśvasāṁiti yathā-bhūtaṁ praṇāti,
(1) While breathing in long, he knows as it really is: I am breathing in long,

dīrghaṁ vā praśvasan dīrghaṁ praśvasāṁiti yathā-bhūtaṁ praṇāti.
while breathing out long, he knows as it really is: I am breathing out long.

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79 Although the modes are similar to those known in the Pāḷi tradition, the order is somewhat
different.
(2) **Hrasvam-āśvasan** hrasvam,\textsuperscript{80} āśvasāmīti yathā-bhūtaṁ prajānātī, 
(2) While breathing in short, he knows as it really is: I am breathing in short,  

hrasvam vā praśvasan hrasvaṁ praśvasāmīti yathā-bhūtaṁ prajānātī.  
while breathing out short, he knows as it really is: I am breathing out short.  

(3) **Sarva-kāya-saṁskāra-pratisaṁvedī āśvasan**  
(3) While breathing in and experiencing the whole bodily conditions  
sarva-kāya-saṁskāra-pratisaṁvedī āśvasāmīti yathā-bhūtaṁ prajānātī,  
he knows as it really is: I am breathing in and experiencing the whole bodily conditions,  
sarva-kāya-saṁskāra-pratisaṁvedī praśvasan  
while breathing out and experiencing the whole bodily conditions  
sarva-kāya-saṁskāra-pratisaṁvedī praśvasāmīti yathā-bhūtaṁ prajānātī.  
he knows as it really is: I am breathing out and experiencing the whole bodily conditions.  

(4) **Prīti-pratisaṁvedī āśvasan**  
(4) While breathing in and experiencing joy  
prīti-pratisaṁvedī āśvasāmīti yathā-bhūtaṁ prajānātī,  
he knows as it really is: I am breathing in and experiencing joy,  
prīti-pratisaṁvedī praśvasan  
while breathing out and experiencing joy  
prīti-pratisaṁvedī praśvasāmīti yathā-bhūtaṁ prajānātī.  
he knows as it really is: I am breathing out and experiencing joy.  

(5) **Sukha-pratisaṁvedī vā āśvasan**  
(5) While breathing in and experiencing pleasure  
sukha-pratisaṁvedī āśvasāmīti yathā-bhūtaṁ prajānātī,  
he knows as it really is: I am breathing in and experiencing pleasure,  
sukha-pratisaṁvedī praśvasan  
while breathing out and experiencing pleasure  
sukha-pratisaṁvedī praśvasāmīti yathā-bhūtaṁ prajānātī.  
he knows as it really is: I am breathing out and experiencing pleasure.  

(6) **Pratiprasrambhayan kāya-saṁskārān āśvasan**  
(6) While breathing in and making the bodily conditions calm  

\textsuperscript{80} Text: *hrasvam*, inconsistently.
pratiprasrambahayan kāya-saṁskārān aśvasāmīti yathā-bhūtaṁ praśvasāmīti, he knows as it really is: I am breathing in and making the bodily conditions calm,

pratiprasrambahayan kāya-saṁskārān praśvasan while breathing out and making the bodily conditions calm

pratiprasrambahyan kāya-saṁskārān praśvasāmīti yathā-bhūtaṁ praśvasāmīti. he knows as it really is: I am breathing out and making the bodily conditions calm.

(7) Citta-saṁskāra-pratisaṁvedī āśvasan (7) While breathing in and experiencing the mental conditions

citta-saṁskāra-pratisaṁvedī āśvasāmīti yathā-bhūtaṁ praśvasāmīti, he knows as it really is: I am breathing in and experiencing the mental conditions,

citta-saṁskāra-pratisaṁvedī praśvasan while breathing out and experiencing the mental conditions

citta-saṁskāra-pratisaṁvedī praśvasāmīti yathā-bhūtaṁ praśvasāmīti. he knows as it really is: I am breathing out and experiencing the mental conditions.

(8) Pratiprasrambahyan vā citta-saṁskārān āśvasan (8) While breathing in and making the mental conditions calm

pratiprasrambahyan vā citta-saṁskārān āśvasāmīti yathā-bhūtaṁ praśvasāmīti, he knows as it really is: I am breathing in and making the mental conditions calm,

pratiprasrambahyan vā citta-saṁskārān praśvasan while breathing out and making the making the mental conditions calm

pratiprasrambahyan vā citta-saṁskārān praśvasāmīti yathā-bhūtaṁ praśvasāmīti. he knows as it really is: I am breathing out and making the mental conditions calm.

(9) Citta-pratisaṁvedī āśvasan (9) While breathing in and experiencing the mind

citta-pratisaṁvedī āśvasāmīti yathā-bhūtaṁ praśvasāmīti, he knows as it really is: I am breathing in and experiencing the mind,

citta-pratisaṁvedī praśvasan while breathing out and experiencing the mind

citta-pratisaṁvedī praśvasāmīti yathā-bhūtaṁ praśvasāmīti. he knows as it really is: I am breathing out and experiencing the mind.
(10) Abhipramodayan me cittaṃ-āśvasan
(10) While breathing in (thinking), my mind is gladdened

abhipramodayan me cittaṃ-āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in (thinking), my mind is gladdened,

abhipramodayan me cittaṃ-praśvasan
while breathing out (thinking), my mind is gladdened

abhipramodayan me cittaṃ-praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out (thinking), my mind is gladdened.

(11) Samādadhat cittaṃ-āśvasan
(11) While breathing in and concentrating the mind

samādadhat cittaṃ-āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in and concentrating the mind,

samādadhat cittaṃ-praśvasan
while breathing out and concentrating the mind

samādadhat cittaṃ-praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out and concentrating the mind.

(12) Vimocayan me cittaṃ-āśvasan
(12) While breathing in (thinking), my mind is free

vimocayan me cittaṃ-āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in (thinking), my mind is free,

vimocayan me cittaṃ-praśvasan
while breathing out (thinking), my mind is free

vimocayan me cittaṃ-praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out (thinking), my mind is free.

(13) Evam-anityānudarśī…
(13) And so for contemplating impermanence…

(14) Virāgānudarśī…
(14) Contemplating dispassion…

(15) Nirodhānudarśī…
(15) Contemplating cessation…
(16) **Pratiniḥsargānudarśī āśvasan**

While breathing in and contemplating letting go

pratiniḥsargānudarśī āśvasāmīti yathā-bhūtam praṭānāti,
he knows as it really is: I am breathing in and contemplating letting go,

pratiniḥsargānudarśī vā praśvasan
while breathing out and contemplating letting go

pratiniḥsargānudarśī praśvasāmīti yathā-bhūtam praṭānāti.
he knows as it really is: I am breathing out and contemplating letting go.

Iyaṁ bhikṣavaḥ śoḍaśākārā ānāpāna-śmrṭiḥ.
This, monastics, is the sixteen modes of mindfulness while breathing.

### (21) **Catvāri Srota-Āpattyaṅgāni**

**The Four Factors of Stream Entry**

Tatra katamāni (bhikṣavaś-)catvāri srota-āpattyaṅgāni?
Herein, monastics, what are the four factors of a stream enterer?

(1) **Iha [bhikṣava] āryaśrāvako Buddhे 'vetyaprasādena samanvāgato bhavati:**

(1) Here a [monastic.] noble disciple is endowed with perfect confidence in the Buddha (thus):

Ity-api sa Bhagavāṁs-Tathāgato ’rhan Samyak-Sambuddho,
Such is he, the Gracious One, the Realised One, the Worthy One, the Perfect Sambuddha,

vidyā-caraṇa-sampannaḥ Sugato lokavid-
the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaraḥ puruṣa-damya-sārathiḥ,
the unsurpassed guide for those people who need taming,

Śāstā devānāṁ ca manuṣyāṅāṁ ca Buddho Bhagavā-[iti].
the Teacher of gods and men, the Buddha, the Gracious One.

(2) **Dharme ’vetyaprasādena samanvāgato bhavati:**

(2) He is endowed with perfect confidence in the Dharma (thus):

Svākhyāto Bhagavatā dharmaḥ,
The Dharma has been well-proclaimed by the Gracious One,

sāṁdṛṣṭiko nirjvara ākālika aupanāyika ehipaśyakaḥ,
it is visible, healthy, not subject to time, onward leading, inviting inspection,
pratyātmavedyo vijñaiḥ,
and can be understood by the wise for themselves,

yad-uta, madanirmadanaḥ pipāsā-prativinayaḥ,
that is to say, (it is) the crushing of pride, dispelling of thirst,

ālaya-samuddhātaḥ dharmopacchedaḥ śūnyatopalambhaḥ,
eradication of desire, cutting off of (material) things, the apprehension of emptiness,

trṣṇā-kṣayaḥ virāgah nirdhaḥ Nirvāṇam.
the end of craving, dispassion, cessation, Nirvāṇa.

(3) Saṁghe 'vetyaprasādena samanvāgato bhavati:
(3) He is endowed with perfect confidence in the Community (thus):

Su-pratipanno bhagavataḥ śrāvaka-saṁghaḥ,
The Gracious One’s Community of disciples are good in their practice,

nyāya-pratipannaḥ…
systematic in their practice…

ṛjudṛṣṭi-pratipannaḥ…
hold straight views in their practice…

sāmīcī-pratipannaḥ,
are correct in their practice,

Dharmānudharma-pratipannaḥ, anudharmacāri.
practising in conformity with the Teaching, living in conformity with the Teaching.

Santi Saṁghe srotā-āpatti-phala-sākṣāt-kriyāyai pratipannakāḥ,
There are in the Community those practising for experiencing for themselves the fruit
of stream-entry,

santi Saṁghe srotā-āpannāḥ,
there are in the Community those who are stream-enterers,

santi Saṁghe sakṛdāgāmi-phala-sākṣāt-kriyāyai pratipannakāḥ,
there are in the Community those practising for experiencing for themselves the fruit
of once-returning,

santi Saṁghe sakṛdāgāminaḥ,
there are in the Community those who are once-returners,

santi Saṁghe anāgāmi-phala-sākṣāt-kriyāyai pratipannakāḥ,81
there are in the Community those practising for experiencing for themselves the fruit
of non-returning.

81 Text: pratipannakā.
santi Saṅghe anāgāmināḥ,
there are in the Community those who are non-returners,

santi Saṅghe Arhattva-phala-sākṣat-kriyāyai pratipannakāḥ,
there are in the Community those practising for experiencing for themselves the fruit of Worthiness,

santi Saṅghe Arhantaḥ,
there are in the Community those who are Worthy,

yad-uta, catvāri puruṣa-yugāni, aṣṭau puruṣa-pudgalāḥ,
that is to say, the four pairs of persons, the eight individual persons,

eṣa Bhagavataḥ śrāvaka-saṅghaḥ,
this is the Gracious One’s Community of disciples,

śīla-saṃpannaḥ, samādhi-saṃpannaḥ, prajñāsaṃpannaḥ,
endowed with virtue, endowed with concentration, endowed with wisdom,

śraddhā-saṃpannaḥ, śruti-saṃpannaḥ,
endowed with faith, endowed with learning,

vimukti-saṃpannaḥ, vimukti-jñāna-darśana-saṃpannaḥ,
endowed with freedom, endowed with knowledge and insight into freedom,

āhavanīyaḥ, prāhavanīyaḥ, aṇjaliṣṭantiyaḥ, sāmicikaraṇīyaḥ,
they are worthy of offerings, of hospitality, of gifts, and of correct behaviour,

anuttaraṁ puṇya-kṣetraṁ darśaṇīyo lokasya.
they are an unsurpassed field of merit that are visible in the world.

(4) Ārya-kāntaiḥ śīlaiḥ samanvāgato bhavatī:
(4) He is endowed with virtue that is agreeable to the noble ones (thus):

Yāni ca tāni śīlāni akhaṇḍāni, acchidrāṇi,
Whatever virtue there is, it is unbroken, faultless,

aśabalāni, akalmaśāni, bhujīṣyāṇi, aparāmrśṭāni,
unspotted, unblemished, productive of freedom, not adhered to,

susamāṭāni susamārabdhāni,
well-obtained, well-undertaken,

vijñā-praśastāni, agarhitāni ca vijñair-[iti].
praised by the wise, uncensured by the wise.

Imāni bhikṣavaś-catvāri srota-āpattyaṅgāni.
These, monastics, are the four factors of a stream enterer.
Tatra katamāni bhikṣavo daśa Tathāgata-balāni?
Herein, monastics, what are the ten strengths of a Realised One?

(1) Iha bhikṣavas-Tathāgataḥ,
(1) Here, monastics, the Realised One,

sthānaṁ ca sthānato yathā-bhūtam prajānāti, asthānaṁ cāsthānataḥ,
knows as it really is the possible as possible, and the impossible as impossible,

idaṁ Tathāgatasya prathamaṁ balam.
this is the first strength of the Realised One.

(2) Atitānāgata-pratyutpannānāṁ karma-dharma-samādānanāṁ vipākaṁ
(2) The result of actions that have been performed in the past, future and present

yathā-bhūtaṁ prajānāti.
he knows as it really is.

(3) Para-sattvānāṁ para-pudgalānāṁ-anekādhimuktikānāṁ nānādhimuktikānāṁ
(3) Other beings' and other persons' manifold and various inclinations

yathā-bhūtaṁ prajānāti.
he knows as it really is.

(4) Aneka-dhātukaṁ lokaṁ nānā-dhātukaṁ lokaṁ
(4) The world's manifold elements and various elements

yathā-bhūtaṁ prajānāti.
he knows as it really is.

(5) Para-sattvānāṁ-indriyāṇam-parāparajñatāṁ
(5) Other beings' faculties and their higher and lower intelligence

yathā-bhūtaṁ prajānāti.
he knows as it really is.

(6) Sarvatra-gāminīṁ pratipadāṁ ca
(6) The practice that leads to all destinations

yathā-bhūtaṁ prajānāti.
he knows as it really is.

82 Texts reads: indriyāṇa-parāparajñatāṁ.
The Analysis of the Topics – 82

(7) Para-sattvānām-indriya-bala-bodhyaṅga-
(7) (In regard to) other beings’ faculties, strengths, factors of awakening,

dhyāna-vimokṣa-samādhi-samāpatīnāṁ –
absorptions, freedoms, concentration, attainments –

samkleśa-vyavadāna-vyavasthānaṁ,
the defilement, purification and emergence (from these),

yathā-bhūtaṁ praśāti.
he knows as it really is.

(8) Punar-aparaṁ sākāraṁ soddeśaṁ sānimittam-
(8) Furthermore with the modes, characteristics and details

aneka-vidhāṁ pūrva-nivāsaṁ samanuṣmarati,
he recollects his manifold past existences,

ekām-api jātiṁ samanuṣmarati dve tisraś-catasro vā,
he recollects one life, or two, three, four (lives),

yāvad-anekān-kiṭi-koṭi-niyuta-śata-sahasrāṇi anusmaratīti vistaraḥ.
he recollects the particulars of a hundred thousand billion lives.

(9) Punar-aparam sa divyena caḥṣuṣā visuddhenātikrānta-mānuṣyakeṇa
(9) Furthermore with the divine eye which is purified and surpasses that of (normal) men

sattvān paśyati cyavmānān-upapadyamānān,
he sees the passing away and arising of beings,

kāya-vān-manasāṁ sucīta-duṣcaritaiḥ,
their good and bad conduct by body, speech and mind,

sugati-duḥgatiśūpadyamānān-iti vistaraḥ.
their arising in a good and a bad destiny, and the particulars (thereof).

(10) Āsrava-kṣayād-anāsravāṁ, ceto-vimuktīṁ prajñayā,
(10) The lack of pollutants though the destruction of the pollutants, the freedom of mind through wisdom,

yathā-bhūtaṁ praśāti.
he knows as it really is.

Imāni bhikṣavo daśa Tathāgata-balāni.
These, monastics, are the ten strengths of a Realised One.
(23) Catvāri Vaiśāradyāni
(23) The Four Confidences

Tatra katamāni bhikṣavas-Tathāgatasya catvāri vaiśāradyāni?
Herein, monastics, what are the four confidences of a Realised One?

(1) ‘Iha Bhagavāṁs-Tathāgato ’rhan Samyak-Saṁbuddha ity-ātmānaṁ pratijānīte,
(1) ‘Here while claiming he is the Gracious One, the Realised One, the Worthy One, the Perfect Sambuddha,

ime tvayā dharma nabhisanāmbuddhā.’
he doesn’t have knowledge of these things.’

Ity-atrasya kaścid vādamāno vadet,
In whatever respect this is being said,

sadevake loke samārake sabrahmake,
in the world with its gods, Māra, and Brahmā,

saśramaṇa-brāhmaṇikāyāṁ praıyāṁ sadeva-mānuṣāsuraṁyām,
in this generation, with its ascetics and brāhmaṇas, princes, men and demons,

nimittam-etan-na samanupāsyāmi.
there is no ground for it to be regarded in this way.

Nimittam-asamanupāsyāṁs-Tathāgataḥ
Not seeing any ground (for that) the Realised One

kṣema-prāpto viharati abhaya-prāptaḥ,
dwells, having attained safety, having attained fearlessness,

ārṣabhaṁ sthānaṁ praṭiṇāti,
he knows the leader’s position,

samyak-parṣad-gataḥ siṁha-nādaṁ nadati,
and having rightly gone to the assembly he roars the lion’s roar,

brāhma-ca克拉 pravartayaṁ,
he has set rolling the supreme (Dharma) wheel,

apravartitaṁ śramaṇena brāhmaṇena vā,
and it cannot be rolled back by an ascetic or by a brāhmaṇa,

kenacid vā punar-loke saha-Dharmeṇeti.
or by anyone in the world, in accordance with the Dharma.
The Analysis of the Topics – 84

(2) ‘Ye vā punar-mayāntarāyikā dharmā ākhyātāḥ
(2) ‘These things which you declare to be an obstacle

tān pratisevamānasya nālam-antarāyāyāḥ.’
they are surely not obstacles for one who practices them.’

Ity-attrāsyā kaścid-iti… vistaraḥ. 84
In whatever respect… and the elaboration (as before).

(3) ‘Yā vā punar-mayā śrāvakānāṁ pratipad-ākhyātā,  
(3) ‘That practice declared by me to my disciples,
āryā nairyāṇikī tāṁ pratisevamānasya
which is noble, leading to emancipation, when practiced
na niryāyāt tat-karasya samyag-duḥkha-ksayāya.’
doesn’t lead out for that one who practices it, and to the destruction of suffering.’

Ity-attrasya kaścid-iti… pūrvavat.
In whatever respect… as before. 85

(4) ‘Kṣīṇāsravasya sataḥ ātmānaṁ pratijānataḥ,  
(4) ‘Here while claiming to be without pollutants himself,
ime te āsrava na parikṣīṇā.’
these pollutants are not fully destroyed.’

Ity-attrasya kaścid vādamāno vadet,  
In whatever respect this is being said,
sadevake loke samārake sabrahmake,  
in the world with its gods, Māra, and Brahmā,
saśramaṇa-brāhmaṇikāyāṁ praṇāyāṁ sadeva-mānuṣasūryāyāṁ,  
in this generation, with its ascetics and brāhmaṇas, princes, men and demons,
nimittam-etan-na samanupaśyāmi.  
there is no ground for it to be regarded in this way.

Nimittam-asamanupaśyāṁ 86-Tathāgataḥ  
Not seeing any ground (for that) the Realised One

Text reads: antarāyāyetryatrāsyā.

Text: asamanupaśyan, inconsistently.
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kṣema-prāpto viharati abhaya-prāptaḥ,
dwells, having attained safety, having attained fearlessness,

ārṣabham sthānām prajānāti,
he knows the leader's position,

samyak-parṣad-gataḥ simha-nādaṁ nadati,
and having rightly gone to the assembly he roars the lion's roar,

brāhma-cakram pravartayati,
he has set rolling the supreme (Dharma) wheel,

apravartitaṁ śramaṇena brāhmaṇena vā,
and it cannot be rolled back by an ascetic or by a brāhmaṇa,

kenacid vā punar-loke saha-Dharmeṇeti.
or by anyone in the world, in accordance with the Dharma.

Imāni {Tathāgatasya} catvāri vaiśāradyāni.
These are the four confidences of a Realised One.

(24) Catasraḥ Pratisaṁvidaḥ
(24) The Four Analytical Knowledges

Tatra katamās Tathāgatasya catasraḥ pratisaṁvidaḥ?
Herein, monastics, what are the four analytical knowledges?

Tad-yathā:
They are as follows: 88

(1) Artha-pratisaṁvit,
(1) The analytical knowledge of meaning,

(2) dharma-pratisaṁvit,
(2) the analytical knowledge of the way things are,

(3) nirukti-pratisaṁvit,
(3) the analytical knowledge of language,

(4) pratibhāna-pratisaṁvic-ca.
(4) the analytical knowledge of inspired speech.

(1) Artha-pratisaṁvit katamā?
(1) The analytical knowledge of meaning is what?

87 Text: brāhmaṁ cakram, inconsistently.
88 I have translated them according to the explanation in the commentary, they are understood somewhat differently in the Pāli tradition.
Yad-uta, paramārthe yad-avaivartya-jñānam.
That is to say, the unchanging knowledge of the ultimate truth.

(2) Dharma-pratisaṁvit katamā?
(2) The analytical knowledge of the way things are is what?

Anāsraveṣu dharmeṣu yad-avaivartya-jñānam.
The unchanging knowledge of things without pollutants.

(3) Nirukti-pratisaṁvit katamā?
(3) The analytical knowledge of language is what?

Abhivyāhāre yad-avaivartya-jñānam.
The unchanging knowledge of utterances.

(4) Pratibhāna-pratisaṁvic katamā?
(4) The analytical knowledge of inspired speech is what?

Yukta-muktam-abhilāpītāyāṁ:
What is suitable and facile talk:

samādhivaśo saṃprakhyāneṣu yad-avaivartya-jñānam.
the unchanging and clear knowledge one dwelling in concentration has (of this).

Imāś-catasraḥ pratisaṁvidaḥ.
These are the four analytical knowledges.

(25) Aṣṭādaśā Āveṇikā Buddha-Dharmāḥ
(25) The Eighteen Special Qualities of the Buddha

Tatra katame ʻṣṭā-daśāveṇikā Buddha-dharmāḥ?
Herein, monastics, what are the eighteen special qualities of the Buddha?

Yad-uta:
They are as follows:

(1) Nāsti Tathāgatasya skhalitam,
(1) The Realised One does not stumble,

(2) nāsti ravitam,
(2) he does not cry out,

(3) nāsti muṣita-smṛtitā,
(3) he does not lose mindfulness,

(4) nāstya-asamāḥitaṁ cittam,
(4) he does not have uncollectedness of mind,
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(5) nāsti nānātva-saṁjñā,
(5) he does not have perceptions of variety (of feelings),

(6) nāsty-apratisaṁkhyāyopekṣā,
(6) he does not have equanimity due to lack of consideration,

(7) nāsti chandasya hāniḥ,
(7) he does not have a loss of desire,

(8) nāsti vīryasya hāniḥ,
(8) he does not have a loss of energy,

(9) nāsti smṛter-hāniḥ,
(9) he does not have a loss of mindfulness,

(10) nāsti samādher-hāniḥ,
(10) he does not have a loss of concentration,

(11) nāsti prañāyā hāniḥ,
(11) he does not have a loss of wisdom,

(12) nāsti vimukter-hāniḥ,
(12) he does not have a loss of freedom,

(13) atīte 'dhvani asaṅgam-apratihataṁ ānāna-darśanam,
(13) he has independent, unobstructed knowledge and insight into the past time,

(14) anāgate 'dhvani asaṅgam-apratihataṁ ānāna-darśanam,
(14) he has independent, unobstructed knowledge and insight into the future time,

(15) pratyutpanne 'dhvani asaṅgam-apratihataṁ ānāna-darśanam,
(15) he has independent, unobstructed knowledge and insight into the present time,

(16) sarva-kāya-karma ānāna-pūrvaṅgamaṁ ānānānuparivartam,
(16) all his bodily deeds are preceded by knowledge, in accordance with knowledge,

(17) sarva-vāk-karma ānāna-pūrvaṅgamaṁ ānānānuparivartam,
(17) all his verbal deeds are preceded by knowledge, in accordance with knowledge,

(18) sarva-manaḥ-karma ānāna-pūrvaṅgamaṁ ānānānuparivartam.
(18) all his mental deeds, are preceded by knowledge, in accordance with knowledge.

Ime aṣṭā-daśāvenikā Buddha-dharmāḥ.
These are the eighteen special qualities of the Buddha.
(26) Dvā-Triṁśan-Mahā-Puruṣa-Lakṣaṇāni
(26) The Thirty-Two Marks of a Great Man

Tatra katamāni Tathāgatasya dvā-triṁśan-mahā-puruṣa-lakṣaṇāni?
Herein, monastics, what are the thirty-two marks of a great man?

Yad-uta:
They are as follows:

(1) Supraṭiṣṭhita-pādatā,
(1) (He has) well-placed feet,

(2) adhastāt-pāda-talayoḥ-cakrāṅkita-pāda-talatā,
(2) under the soles of his feet there is the mark of a wheel,

(3) āyata-pārṣṇy-utsaṅga-pādatā,
(3) the heels of his feet are long and deep,

(4) dirghāṅgulitā,
(4) his fingers are long,

(5) jāla-hasta-pādatā,
(5) his hands and feet are webbed,

(6) mṛdu-taruṇa-hasta-pādatā,
(6) his hands and feet are soft and tender,

(7) saptotsada-śarīrātā,
(7) his body has seven prominent marks,

(8) eṇeyya89-jaṅghatā,
(8) his calves are like an antelope’s,

(9) kośa-gata-vasti-guhyatā,
(9) what is covered by a cloth is ensheathed,

(10) simha-pūrvārdha-kāyatā,
(10) his torso is like a lion’s,

(11) citāntarāṁsatā,
(11) between his shoulders is firm,

(12) sama-vṛttā-skandhatā,
(12) his upper back is even all round,

89 Text reads: eṇeya.
(13) anavanata-pralamba-bāhutā,
(13) the arms hang low without bending,

(14) viśuddha-gātratā,
(14) the limbs are bright,

(15) kambu-grīvatā,
(15) his neck (has lines) like a conch,

(16) simha-hanutā,
(16) his jaw is like a lion’s,

(17) sama-catvāriṁśad-dantatā,
(17) his forty teeth are even,

(18) samāvirala-dantatā,
(18) his teeth are without gaps,

(19) suśukla-dantatā,
(19) his teeth are very white,

(20) prabhūta-jihvatā,
(20) his tongue is large,

(21) rasa-rasāgratā,
(21) his taste buds are supremely sensitive,

(22) brahma-svara-kalaviṅka-ruta-svaratā,
(22) his voice is like Brahmā’s or like the sound of the cuckoo,

(23) abhinīla-netratā,
(23) his eyes are very dark,

(24) go-pakṣma-netratā,
(24) his eyes have eyelashes like a cow’s,

(25) sūkṣmac-chavitā,
(25) he has fine skin,

(26) suvarṇac-chavitā,
(26) he has golden skin,

(27) ekaika-romakūpatā,
(27) his body-hairs arise singly,

(28) īrdhvāgra-pradakṣiṇāvarta-romatā,
(28) his body-hairs bristle and turn to the right,
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(29) indra-nīla-keśatā,
(29) the hair of his head is very dark,

(30) sušukla-bhrūmukhāntarorṇālalāṭatā,
(30) the tuft of hair between the eyebrows on his forehead is very white,

(31) uṣṇīśa-śiras-katā,
(31) he has a protuberance on the head,

(32) nyagrodha-parimaṇḍalatā.
(32) his (body) is well-proportioned like a banyan tree.

Imāni dvā-trimśan-mahā-puruṣa-lakṣaṇāni.
These are the thirty-two marks of a great man.

(1) Supratiṣṭhita-pādatā:
(1) (He has) well-placed feet:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
This mark of a great man, on a Realised One, on a great man,

pūrvaṁ dṛḍha-samādānatayā nirvṛttam.
arose through previously being firm in resolution.

(2) Adhastāt-pāda-talayoś-cakrāṅkita-pāda-talatā:
(2) Under the soles of his feet there is the mark of a wheel:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
This mark of a great man, on a Realised One, on a great man,

tatra pūrve vicitra-dānopacayena nirvṛttam.
arose herein through previously being generous in various ways.

(3) Āyata-pārṣṇy-utsaṅga-pādatā:
(3) The heels of his feet are long and deep:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
This mark of a great man, on a Realised One, on a great man,

pūrve para-sattvājihma-karaṇatayā nirvṛttam.
arose through previously being honest with other beings.

(4) Dīrghāṅgulitā:
(4) His fingers are long:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
This mark of a great man, on a Realised One, on a great man,
pūrve sattvānāṁ Dharma-rakṣāvaraṇa-gupti-karaṇatayā nirvṛttam.
arose through previously being protective and guarding of beings with Dharma.

(5) Jāla-hasta-pādatā:
(5) His hands and feet are webbed:

Tathāgatasayaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,
pūrve paraparivārābhedanatayā nirvṛttam.
arose through previously not breaking up others' dependents.

(6) Mṛdu-taruṇa-hasta-pādatā:
(6) His hands and feet are soft and tender:

Tathāgatasayaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,
pūrve vividha-prāvaraṇānupradānatayā nirvṛttam.
arose through previously being generous with many invitations.

(7) Saptotsada-śarīratā:
(7) His body has seven prominent marks:

Tathāgatasayaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,
pūrve vipulānnapānānupradānatayā nirvṛttam.
arose through previously being generous with extensive food and drinks.

(8) Eṇeyya⁹⁰-jaṅghatā:
(8) His calves are like an antelope’s:

Tathāgatasayaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,
pūrve Buddha-dharma-parigrahaṇatayā nirvṛttam.
arose through previously holding to the Buddha’s teaching.

(9) Kośa-gata-vasti-guhyatā:
(9) What is covered by a cloth is ensheathed:

Tathāgatasayaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

⁹⁰ Text reads: Eṇeya.
pūrve guhya-mantra-rakṣaṇatayā,  
* arose through previously guarding the secret mantra,  

maithuna-dharma-pratīvisarjanatayā ca nirvṛttam.  
and abstaining from sexual intercourse.  

(10) Siṃha-pūrvārdha-kāyatā:  
(10) His torso is like a lion’s:  

Tathāgatasyedāṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇāṁ  
This mark of a great man, on a Realised One, on a great man,  

pūrve subha-karmānupūrvācaraṇatayā nirvṛttam.  
arose through previously practising good deeds in succession.  

(11) Citāntarāṁsatā:  
(11) Between his shoulders is firm:  

Tathāgatasyedāṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇāṁ  
This mark of a great man, on a Realised One, on a great man,  

pūrve kuśala-dharma-samācaraṇatayā nirvṛttam.  
arose through previously practising wholesome things.  

(12) Sama-vṛttta-skandhatā:  
(12) His upper back is even all round:  

Tathāgatasyedāṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇāṁ  
This mark of a great man, on a Realised One, on a great man,  

pūrve pareṣām-abhayāśvāsadānatayā nirvṛttam.  
arose through previously giving fearlessness and consolation to others.  

(13) Anavanata-pralamba-bāhutā:  
(13) The arms hang low without bending:  

Tathāgatasyedāṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇāṁ  
This mark of a great man, on a Realised One, on a great man,  

pūrve parakiṅkaraṇīyotsukatayā nirvṛttam.  
arose through previously being anxious to serve others.  

(14) Viśuddha-gāтратā:  
(14) The limbs are bright:  

Tathāgatasyedāṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇāṁ  
This mark of a great man, on a Realised One, on a great man,
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pūrve daśa-kuśala-karma-pathātapta-samādānatayā nirvṛttam.
arostr through previously arduously undertaking the ten paths of wholesome deeds.

(15) Kambu-grīvatā:
(15) His neck (has lines) like a conch:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

pūrve glāneṣu vividha-bhaiṣajyānupradānatayā nirvṛttam.
arose through previously being generous with various medicines for the sick.

(16) Siṁha-hanutā:
(16) His jaw is like a lion’s:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

pūrve kuśala-mula-prayoga-paripūryā nirvṛttam.
arose through previously fulfilling the root and application of wholesomeness.

(17) Sama-catvāriṁśad-dantatā:
(17) His forty teeth are even:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

pūrve sarva-sattvāśvāsapravagatayā nirvṛttam.
arose through previously applying himself to the consolation of all others.

(18) Samāvirala-dantatā:
(18) His teeth are without gaps:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

pūrve bhīnna-sattva-sandhānatayā nirvṛttam.
arose through previously reuniting beings who had broken-up.

(19) Suśukla-dantatā:
(19) His teeth are very white:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ
This mark of a great man, on a Realised One, on a great man,

pūrve svārakṣita-kāya-vān-manas-karmatayā nirvṛttam.
arose through previously protecting his deeds by body, voice and mind.
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(20) **Prabhūta-jihvatā:**
(20) His tongue is large:

\[
\text{Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ}
\]
This mark of a great man, on a Realised One, on a great man,

\[
pūrve satya-vacana-saṁrakṣaṇatayā nīrvṛttam.
\]
arose through previously protecting the truth of words.

(21) **Rasa-rasāgratā:**
(21) His taste buds are supreme:

\[
\text{Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ}
\]
This mark of a great man, on a Realised One, on a great man,

\[
pūrve 'pramāṇa-puṇya-skandho(pasevitā)tmatayā}
\]
arose through previously himself practiced an immeasurable mass of merit

\[
parānupradānatayā nīrvṛttam.
\]
and was generous to others (with it).

(22) **Brahma-svara-kalaviṅka-ruta-svaratā:**
(22) His voice is like Brahmā’s or like the sound of the cuckoo:

\[
\text{Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ}
\]
This mark of a great man, on a Realised One, on a great man,

\[
pūrve snigdha-vacana-satya-pālanatayā ānanda-vacana-śrāvaṇatayā ca
\]
arose through previously guarding the truth with mild words, and listening to joyous words.

(23) **Abhinīla-netratā:**
(23) His eyes are very dark:

\[
\text{Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ}
\]
This mark of a great man, on a Realised One, on a great man,

\[
pūrve maitravat sattva-saṁrakṣaṇatayā nīrvṛttam.
\]
arose through previously having friendliness and protecting beings (with it).

(24) **Go-pakṣma-netratā:**
(24) His eyes have eyelashes like a cow’s:

\[
\text{Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ}
\]
This mark of a great man, on a Realised One, on a great man,

\[
pūrve 'krśtrim-āśayatayā nīrvṛttam.
\]
arose through previously having intentions that were natural.
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(25) Sūkṣma-chavitā:  
(25) He has fine skin:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ  
This mark of a great man, on a Realised One, on a great man,
pūrve Dharma-saṅgiti-citta-karmaṇyatayā nīr puttam.  
arose through previously attending Dharma recitations.

(26) Suvarṇa-chavitā:  
(26) He has golden skin:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ  
This mark of a great man, on a Realised One, on a great man,
pūrve śayyāsan-staraṇa-manāpa-vastrānu nīr puttam.  
arose through previously being generous with bedding, spreadings and pleasing garments.

(27) Ekaika-romūpatā:  
(27) His body-hairs arise singly:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ  
This mark of a great man, on a Realised One, on a great man,
pūrve saṁgaṇikā-parivarjanatayā nīr puttam.  
arose through previously abstaining from society.

(28) Īrāvāgra-pradākṣiṇavarta-romā:  
(28) His body-hairs are elevated and turn to the right:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ  
This mark of a great man, on a Realised One, on a great man,
pūrve ācāryopādhyāya-kalyāṇa-mitrānuśāsani-pradākṣiṇa-grāhitayā nīr puttam.  
arose through previously making circumambulation of teachers, preceptors, spiritual friends and advisors.

(29) Indra-nilakaṭa:  
(29) The hair of his head is very dark:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ  
This mark of a great man, on a Realised One, on a great man,
pūrve sarva-prāṇānukampanatayā nihita-loṣṭa-daṇḍa-śastratayā ca nīr puttam.  
arose through previously having compassion towards all living beings, and praising the putting down of clods of earth and sticks.

91 Text: Suvarṇa-chavitā.
(30) Suśukla-bhrūmukhāntarorṇalātata:
(30) The tuft of hair between the eyebrows on his forehead is very white:

_Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ_
This mark of a great man, on a Realised One, on a great man,

_ pūrve varṇārhanāṁ varṇa-bhāṣaṇatayā nīryttam._
arose through previously speaking praise of those worthy of praise.

(31) Uṣṇīṣa-sīras-katā:
(31) He has a protuberance on the head:

_Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ_
This mark of a great man, on a Realised One, on a great man,

_ pūrve guru-gaurava-praṇāmatayā nīryttam._
arose through previously saluting his respected teachers.

(32) Nyagrodha-parimaṇḍalatā:
(32) His (body) is well-proportioned like a banyan tree:

_Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ_
This mark of a great man, on a Realised One, on a great man,

_ pūrve ātmanaḥ para-sattvānāṁ ca samādhau niyojanatayā nīryttam._
arose through previously urging himself and others in concentration.

_Apramāṇaiḥ kuśala-mūlaireśu dharmeṣu vaśavartītvāt_
Through having mastery over the immeasurable wholesome roots

_Tathāgatasya dvā-trimśan-mahā-puruṣa-lakṣaṇāṁ kāye nīryttāni._
the thirty-two marks of a great man arose on the Realised One’s body.

(27) Aśītiḥ Anuvyaṅjanāni
(27) The Eighty Secondary Characteristics

Katamānay-aśīty-anuvyaṅjanānī?
Herein, monastics, what are the eighty secondary characteristics?

(1) Tāmra-nakhās-ca Buddhā Bhagavantaḥ,
(1) The Buddhas, the Gracious Ones have copper-coloured nails,

(2) snigdha-nakhās-ca,
(2) glossy nails,

(3) tuṅga-nakhās-ca,
(3) prominent nails,
(4) tulya-pañirekhāś-ca,
(4) even lines on his hands,

(5) vr̥ttāṅgulayaś-ca,
(5) rounded fingers,

(6) citāṅgulayaś-ca,
(6) firm fingers,

(7) anupūrvāṅgulayaś-ca,
(7) regular fingers,

(8) gūḍha-śirāś-ca,
(8) hidden veins,

(9) nirgranthi-śirāś-ca,
(9) unhindered veins,

(10) gūḍha-gulphāś-ca,
(10) hidden ankles,

(11) avisama-padāś-ca
(11) even feet,

(12) simha-vikrānta-gāminaś-ca,
(12) a gait like that of a lion,

(13) nāga-vikrānta-gāminaś-ca,
(13) a gait like that of an elephant,

(14) haṁsa-vikrānta-gāminaś-ca,
(14) a gait like that of a goose,

(15) vr̥ṣabha-vikrānta-gāminaś-ca,
(15) a gait like that of a bull,

(16) pradakṣiṇa-gāminaś-ca,
(16) a respectful stride,

(17) cāru-gāminaś-ca,
(17) a beautiful stride,

(18) avakra-gātrāś-ca,
(18) straight limbs,

(19) vr̥tta-gātrāś-ca,
(19) rounded limbs,
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(20) mṛṣṭa-gātrāś-ca,
(20) pleasant limbs,

(21) anupūrva-gātrāś-ca,
(21) regular limbs,

(22) ṁṛthu-cāru-{jānu}-maṇḍalāś-ca,
(22) broad, beautiful knees,

(23) paripūrṇa-vyañjanāś-ca,
(23) fullsome genitals,

(24) sama-kramāś-ca,
(24) an even step,

(25) śuci-gātrāś-ca,
(25) pure limbs,

(26) mṛdu-gātrāś-ca,
(26) soft limbs,

(27) viśuddha-gātrāś-ca,
(27) purified limbs,

(28) adīna-gātrāś-ca,
(28) noble limbs,

(29) utsada-gātrāś-ca,
(29) upright limbs,

(30) susaṁhata-gātrāś-ca,
(30) compact limbs,

(31) suvibhaktāṅga-pratyāṅgāś-ca,
(31) well-proportioned minor limbs,

(32) vitimira-śuddha-lokāś-ca,
(32) a pure luminescence that dispels the darkness,

(33) vṛtta-kukṣayaś-ca,
(33) a rounded belly,

(34) mṛṣṭa-kukṣayaś-ca,
(34) a pleasant belly,

(35) abhugna-kukṣayaś-ca,
(35) a straight belly,
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(36) kṣāmodarāś-ca,
(a slim stomach,

(37) gambhīra-nābhayaś-ca,
(a deep navel,

(38) pradakṣiṇāvarta-nābhayaś-ca,
(a navel that turns to the right,

(39) samanta-prāsādikāś-ca,
(an appearance) that is pleasant on all sides,

(40) śuci-samācārāś-ca,
(a pure behaviour,

(41) vyapagata-tilakāla-gātrāś-ca,
(limbs that are free of moles,

(42) tūla-sadṛśa-sukāmāra-pāṇayaś-ca,
(hands that are soft as cotton,

(43) snigdha-pāṇi-lekhāś-ca,
(glossy palms of the hands,

(44) gambhīra-pāṇi-lekhāś-ca,
(deep palms of the hands,

(45) āyata-pāṇi-lekhāś-ca,
(long palms of the hands,

(46) nātyāyata-vadanāś-ca,
(a not overly-long face,

(47) bimba-pratibimba-darśanāś-ca,
(a lovely appearance and reflection,

(48) mṛdu-jihvāś-ca,
(a soft tongue,

(49) (tanu-jihvāś-ca),
(a slim tongue),

(50) tāmra-jihvāś-ca
(a copper-coloured tongue,

(51) gaja-garjita-jīmūta-ghoṣāś-ca,
(a voice that sounds like a elephant's,
(52) madhura-cāru-maṇju-ghoṣā-ś-ca,
(52) a voice that is sweet, charming and lovely,

(53) vṛttā-dāṁśṭrā-ś-ca,
(53) rounded eye-teeth,

(54) tīkṣṇa-dāṁśṭrā-ś-ca,
(54) sharp eye-teeth,

(55) sama-dāṁśṭrā-ś-ca,
(55) even eye-teeth,

(56) anupūrva-dāṁśṭrā-ś-ca,
(56) regular eye-teeth,

(57) uttuṅga-nāsā-ś-ca,
(57) a long nose,

(58) śuci-nāsā-ś-ca,
(58) a clean nose,

(59) viśāla-nayanā-ś-ca,
(59) wide eyes,

(60) āyata-nayanā-ś-ca,
(60) long eyes,

(61) cita-pakṣma-gaṇā-ś-ca,
(61) thick eyelashes,

(62) nilotpaladala-nayanā-ś-ca,
(62) eyes like lotus petals,

(63) prthāyata-vakṣasā-ś-ca,
(63) a broad and long chest,

(64) āyata-bhrūva-ś-ca,
(64) a long brow,

(65) ślakṣṇa-bhrūva-ś-ca,
(65) a smooth eyebrow,

(66) sama-roma-bhrūva-ś-ca,
(66) an eyebrow with even hairs,

(67) snigdha-bhrūva-ś-ca,
(67) a glossy eyebrow,
(68) pīnāyata-karṇāś-ca,  
(pendant ears,  

(69) sama-karṇāś-ca,  
(even ears,  

(70) anupahata-karṇendriyāś-ca,  
(unimpaired ear faculty,  

(71) supariṇata-lalāṭāś-ca,  
(a well-developed forehead,  

(72) (prthu-lalāṭāś-ca),  
(a broad forehead,  

(73) suparipūrṇottamāṅgāś-ca,  
(a complete head,  

(74) bhramara-sadṛśa-keśāś-ca,  
(hair of the head that is like a black bee (in colour),  

(75) vṛttta-keśāś-ca,  
(rounded hair of the head,  

(76) śukma-keśāś-ca,  
(fine hair of the head,  

(77) asaṁhata-keśāś-ca,  
(unconfused hair of the head,  

(78) aparuṣa-keśāś-ca,  
(smooth hair of the head,  

(79) surabhi-keśāś-ca,  
(fragrant hair of the head,  

(80) śrīvatsa-svastika-nandyāvarta-cakra-vajra-padma-matsy-ādi-:  
(curls of hair, the auspicious cross, the diagram, wheel, diamond, lotus, fish and so on:  

lāñchana-pāṇi-pāda-talāś-ca Buddhā Bhagavanto bhavanti.  
the Buddhas, the Gracious Ones have these marks on their hands, feet, and soles.  

Imāny-aśītir-anuvyañjanāni.  
These are the eighty secondary characteristics.
Conclusion

Yad-uṭktaṁ Bhagavatā:
This was said by the Gracious One:

“Dharmaṁ vo bhikṣavo deśaiṣyāmi
“I will teach the Dharma to you, monastics,

ādau kalyāṇaṁ madhye kalyāṇaṁ paryavasāne kalyāṇaṁ,
those Dharma teachings that are good in the beginning, good in the middle, good in the end,

svarthaṁ savyaṅjanam,
with their meaning, with their (proper) phrasing,

kevalaṁ paripurṇaṁ parisuddhaṁ paryavadātaṁ brahmacaryam saṃprakāśaiṣye,
I will make known the spiritual life which is complete, fulfilled, accomplished,

yad-uta, Artha-Viniścayaṁ nāma Dharma-paryāyam.”-īti
that is to say, the Dharma instruction known as the Analysis of the Topics.”

Me yad-uktam-idaṁ tat-pratyuktam:
When this was said, he said this also:

“Etāni vo bhikṣavo ’raṇyāyatanaṁi vṛkṣa-mūḷāṁi śūnya-gārāṇi,
“There are for you, monastics, wildernesses, roots of trees, empty places,

parvata-kandara-giriguhā-palāla-puñjāṇi,
mountain caves and caverns, heaps of straw,

abhyavakāśa-śmaśāna-vana-prastha-pantāṇi,
open spaces, cemeteries, deep and remote forests,

śayanāsanāṁi adhyāvasat.
you can live in these dwelling places.

Dhyāyat, bhikṣavo, mā pramādyat,
Meditate, monastics, do not be heedless,

mā paścād-vipratisāriṇo bhaviṣyathā.”
do not regret it later.”

Idam-anuśāsanam.
This is the advice.

Asmin khalu punar-Dharma-paryāye bhāṣyamāṇe
And while this Dharma instruction was being spoken
pañcānāṁ bhikṣu-śatānāṁ-anupādāyāsrehevyaś-cittāni vimuktāni.
the minds of five hundred monastics were freed from the attachments and the pollutants.

Idam-avocad Bhagavān,
The Gracious One said this,

āttamanāste bhikṣavaḥ sā ca sarvāvatī parṣat,
and those monastics and the whole assembly were uplifted,

sadeva-mānuṣāsura-gandharvaś-ca loko,
together with the gods, humans, demons and angels in the world,

Bhagavato bhāṣitat-abhyanandann-iti.
and they greatly rejoiced in what was said by the Gracious One.

Artha-Viniścaya-Dharma-Paryāyaḥ Samāptaḥ
The Dharma instruction known as the Analysis of the Topics is Complete

Ye dharmā hetu-prabhavā, hetus-teṣāṃ Tathāgato hyavadat,
Whatever things have a cause and source, their cause the Realised One has told,

Teṣām ca yo nirodha – evaṁ-vādī mahā-śramaṇāḥ.
And also that which is their cessation – such is the Great Ascetic’s doctrine.

Likhitam-Idam Samvat 319 Caitra Śukla 9
This was written in Samvat 319,
in the month of Caitra, the 9th day of the waxing moon