

Artha-Viniścaya-Sūtram

The Discourse giving the Analysis of the Topics



Edited by Professor N H Samtani
Translated by Ānandajoti Bhikkhu

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

Edited by Prof. N. H. Samtani
(1971)

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

Table of Contents

Introduction

The Discourse giving the Analysis of the Topics

Outline

- (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
- (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
- (16) The Five Faculties
- (17) The Five Strengths
- (18) The Seven Factors of Awakening

(19) The Noble Eightfold Path

(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

(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

Conclusion

Introduction

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.¹ 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 text² – 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.

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
 - (16) The Five Faculties
 - (17) The Five Strengths
 - (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

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 Mahāparinibbānasuttaṃ, 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 Pāli canon, the Saṅgītisuttaṃ 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 be 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

Evaṃ mayā śrutam:

This I heard:

ekasmin samaye Bhagavān Śrāvastyāṃ viharati sma,
at one time the Fortunate One was dwelling near Śrāvastī,

Purvārāme Mṛgāra-mātuḥ prāsāde,
at Mṛgāra'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 Fortunate One, with a voice that was firm, deep, sweet, noble and without fault,

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

“Dharmam vo bhikṣavo deśayiṣyāmi,
“I will teach the Dharma to you, monastics,

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

svartham suvyañjanam,
with their meaning, with their (proper) phrasing,

kevalam paripurṇam parisuddham paryavadātam brahmacaryam saṃprakāśayiṣye,
I will make known the spiritual life which is complete, fulfilled, accomplished,

yad-uta, Arthaviniścayam⁷ nāma Dharmaparyāyam.
that is to say, the Dharma instruction known as the Analysis of the Topics.

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

⁷ Text: *yad-utārtha-viniścayam*, in sandhi here, but *yad-uta: Artha-viniścayam* at the end.

“Sādhu Bhagavann”-iti te bhikṣavo Bhagavataḥ pratyaśrauṣuḥ,
“Surely, Fortunate One,” those monastics replied to the Fortunate One,

Bhagavāms-tān-idam-avocat:
and the Fortunate 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) cāsa ārūpya-samāpattayaḥ,**
(9) the four formless attainments,
- (10) catvāro brahma-vihārāḥ,**
(10) the four spiritual states,
- (11) cāsaṣṭhaḥ pratipadaḥ,**
(11) the four practices,
- (12) cāsaṣṭhaḥ 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 ṛddhi-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) āryāṣṭāṅgo mārgaḥ,**
(19) the eightfold noble path,
- (20) ṣoḍaśākārānāpāna-smṛtiḥ,**
(20) the sixteen modes of mindfulness while breathing,
- (21) catvāri srota-āpattyaṅgāni,**
(21) the four factors of stream-entry,
- (22) daśa Tathāgata-balāni,**
(22) the ten strengths of a Realised One,
- (23) catvāri vaiśāradyaṇi,**
(23) the four confidences,
- (24) catasraḥ pratisamvidāḥ,**
(24) the four analytical knowledges,
- (25) aṣṭādaśāveṇikā Buddhadharmāḥ,**
(25) the eighteen special qualities of the Buddha,
- (26) dvātrimśan-mahā-puruṣa-lakṣaṇāni,**
(26) the thirty-two marks of a great man,
- (27) aśītir-anuvyañjanāni.**
(27) the eighty secondary characteristics.

Ayam bhikṣavo 'rthaviniścayasya dharmaparyāsyoddeśaḥ.

This, monastics, is indicated as the Dharma explanation known as the Analysis of the Topics.

(1) Pañca Skandhāḥ⁸

(1) The Five Components

Tatra bhikṣavaḥ katame pañca skandhāḥ?

Herein, monastics, what are the five components?

Tad-yathā:

They are as follows:

- (1) **Rūpa-skandhaḥ,**
(1) The bodily-form component,
- (2) **vedanā-skandhaḥ,**
(2) the feelings component,
- (3) **saṃjñā-skandhaḥ,**
(3) the perceptions component,
- (4) **saṃskāra-skandhaḥ,**
(4) the volitions component,
- (5) **vijñāna-skandhaś-ceti.**
(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) **Rūpopādānaskandhaḥ,**
(1) The bodily-form component that provides fuel for attachment,
- (2) **vedanopādānaskandhaḥ,**
(2) the feelings component that provides fuel for attachment,
- (3) **saṃjñopādānaskandhaḥ,**
(3) the perceptions component that provides fuel for attachment,

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) Cakṣur-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:

Asmiṃ sat-idam 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-pratyayāḥ saṃskārāḥ,

(1) With ignorance as condition: volitions,

(2) saṃskāra-pratyayaṃ vijñānaṃ,

(2) with volitions as condition: consciousness,

(3) vijñāna-pratyayaṃ nāma-rūpaṃ,

(3) with consciousness as condition: mind and body,

(4) nāma-rūpa-pratyayaṃ ṣaḍ-āyatanam,

(4) with mind and body as condition: the six sense-spheres,

(5) ṣaḍ-āyatana-pratyayaḥ sparśaḥ,

(5) with the six sense-spheres as condition: contact,

(6) sparśa-pratyayā vedanā,

(6) with contact as condition: feeling,

(7) vedanā-pratyayā tṛṣṇā,

(7) with feeling as condition: craving,

(8) tṛṣṇā-pratyayam-upādānam,

(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-daurmanasyopāyāsā sambhavanti,

(12) old age, death, grief, lamentation, pain, sorrow, and despair (all) arise,

evam-asya kevalasya mahato duḥkha-skandhasya samudayo bhavati.

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

(1) Avidyā-nirodhāt-saṃskāra-nirodhaḥ,

(1) (But) from the cessation of ignorance, there is the cessation of volitions,

(2) saṃskāra-nirodhād-vijñānā-nirodhaḥ,

(2) from the cessation of volitions, the cessation of consciousness,

(3) vijñāna-nirodhān-nāma-rūpa-nirodhaḥ,

(3) from the cessation of consciousness, the cessation of mind and body,

(4) nāma-rūpa-nirodhāt-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,

(6) sparśa-nirodhād vedanā-nirodhaḥ,

(6) from the cessation of contact, the cessation of feeling,

(7) vedanā-nirodhāt-tṛṣṇā-nirodhaḥ,

(7) from the cessation of feeling, the cessation of craving,

(8) tṛṣṇā-nirodhād-upādāna-nirodhaḥ,

(8) from the cessation of craving, the cessation of attachment,

(9) upādāna-nirodhād bhava-nirodhaḥ,

(9) from the cessation of attachment, the cessation of continuation,

(10) bhava-nirodhāj-jāti-nirodhaḥ,

(10) from the cessation of continuation, the cessation of birth,

(11) jāti-nirodhāj-

(11) from the cessation of birth:

(12) jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyopāyāsā 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, duṣkṛte 'jñānam, sukṛta-duṣkṛte 'jñānam;

not knowing good actions, not knowing bad actions, not knowing what are good actions and bad actions;

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, Saṃghe 'jñānam;

not knowing the Buddha, not knowing the Teaching, not knowing the Community;

duḥkhe 'jñānam, samudaye 'jñānam, nirodhe 'jñānam, mārga '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-praṇīteṣu kṛṣṇa-śukleṣu dharmeṣu ajñānam.

not knowing what things are inferior and superior, (or) dark and light.

Ṣaṭṣu vā sparśāyataneṣu,

In regard to the six sense-spheres,

yathā-bhūtam-ajñānam-adarśanam-anabhisamayas-tamaḥ,

darkness, or lack of penetration, lack of insight, lack of knowledge of the way things are,

saṃmoho '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 *dharmā* in the *Bodhi-pakṣya-dharma* according to the commentary.

(2) {Samskāra}
(2) {Volitions}

Avidyā-pratyayāḥ samskāra itī.

With ignorance as condition: volitions is said.

Samskāraḥ katame?

What are volitions?

Trayaḥ samskāraḥ:

There are these three volitions:

{1} Kāya-samskāraḥ

{1} Bodily volitions,

{2} vāk-samskāraḥ

{2} verbal volitions,

{3} manaḥ-samskāraḥ.

{3} mental volitions.

{1} Kāya-samskāraḥ katamaḥ?

{1} What are bodily volitions?

Āśvāsaḥ praśvāsaḥ, kāyiko hyeṣa dharmāḥ,

Breathing in and breathing out, these things are indeed bodily,

kāya-nīśritaḥ, kāya-pratibaddhaḥ, kāyaṁ nīśritya vartate.

(they are) dependent on body, connected with body, existing dependent on body.

Tasmād-āśvāsaḥ praśvāsaḥ kāya-samskāra ity-ucyate.

Therefore breathing in and breathing out is said to be bodily volitions.¹⁰

{2} Vāk-samskāraḥ katamaḥ?

{2} What are verbal volitions?

Vitarkya vicārya vācam bhāṣate, nāvitarkya, nāvicārya.

After thinking and reflecting he speaks words, not without thinking, not without reflecting.

Tasmād-vitarka-vicāro vāk-samskāra 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 *samskāra* (volitions). In fact there appears to be a confusion between two different uses of *samskāra*, 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.

{3} Manaḥ-samskāraḥ 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-samskāra ity-ucyate.
Therefore intention is said to be mental volitions.

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

(3) {Vijñānam}
(3) {Consciousness}

Samskāra-pratyayaṁ vijñānam-iti.
With volitions as condition: consciousness is said.

Vijñānam katamat?
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,

{6} mano-vijñānam.

{6} mind-consciousness.

Ime ṣaḍ 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-pratyayaṃ 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} samjñā-skandhaḥ,

{2} the perception component,

{3} saṃskāra-skandhaḥ,

{3} the volitions component,

{4} vijñāna-skandhaḥ,

{4} the consciousness component.

Idaṃ nāma.

This is mind.

Rūpaṃ katamat?

What is bodily-form?

Yat-kiṃcid-rūpam,

Whatever has form,

sarvaṃ 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?

Tad-yathā:

They are as follows:

{1} **Pr̥thivī-dhātuḥ,**
{1} The earth element,

{2} **ab-dhātuḥ,**
{2} the water element,

{3} **tejo-dhātuḥ,**
{3} the fire element,

{4} **vāyu-dhātuś-ca.**
{4} and the wind element.

{1} Pr̥thivī-dhātuḥ katamaḥ?

What is the earth element?

Yad gurutvaṃ kakkhaṭatvaṃ ca.
Whatever is weighty and solid.

{2} Ab-dhātuḥ katamaḥ?

{2} What is the water element?

Yad dravatvaṃ-abhiṣyandanatvaṃ ca.
Whatever is fluid and flowing.

{3} Tejo-dhātuḥ katamaḥ?

{3} What is the fire element?

Yad-uṣṇatvaṃ ca paripācanatvaṃ ca.
Whatever has heat and ripens.

{4} Vāyu-dhātuḥ katamaḥ?

{4} What is the wind element?

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

Yad-idaṃ rūpaṃ pūrvakaṃ ca nāma.

This is bodily-form and previously mind.

Tad-ubhayam-ekatrābhisaṃkṣīpya nāma-rūpam-ity-ucyate.

The two of them together in brief is what is said to be mind and bodily-form.

(5) {Ṣaḍ-Āyatanam}
(5) {Six Sense-spheres}

Nāma-rūpa-pratyayaṃ 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-āyatanam,
{1} The eye sense-sphere,

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

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

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

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

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

Idam-ucyate ṣaḍ-āyatanam.

This is said to be the six sense-spheres.

(6) {Sparśa}
(6) {Contact}

Ṣaḍ-āyatana-pratyayaḥ sparśa iti.

With the six sense-spheres as condition: contact is said.

Sparśaḥ katamaḥ?

What is contact?

Ṣaḍ sparśa-kāyāḥ.

The group of six contacts.

Katame ṣaḍ?

Which six?

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

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

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

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

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

{6} manaḥ-saṃsparśa 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.

{Katame ṣaḍ?}¹¹

{What six?}

{1} Cakṣuḥ-saṃsparśajā vedanā,

{1} Feeling arising from eye-contact,

sukhā duḥkhā aduḥkhāsukhā ca,

pleasant, unpleasant, and neither unpleasant nor pleasant,

evaṃ {2-6} śrotra-ghrāṇa-jihvā-kāya-manaḥ-saṃsparśajā vedanā,

and so {2-6} feeling arising from ear-, nose-, tongue-, body- and mind-contact,

sukhā duḥkhā aduḥkhāsukhā ca.

pleasant, unpleasant, and neither unpleasant nor pleasant.

Iyam-ucyate vedanā.

This is said to be feeling.

(8) {Tṛṣṇā}

(8) {Craving}

Vedanā-pratyayā tṛṣṇeti.

With feeling as condition: craving is said.

Tṛṣṇā katamā?

What is craving?

Ṣaṭ tṛṣṇā-kāyāḥ,

The group of six cravings.

Katame ṣaṭ?

Which six?

{1} Rūpa-tṛṣṇā,

{1} Craving for form,

{2} śabda-tṛṣṇā,

{2} craving for sounds,

{3} gandha-tṛṣṇā,

{3} craving for smells,

{4} rasa-tṛṣṇā,

{4} craving for tastes,

¹¹ This is omitted in the text, but is evidently wanted for consistency.

{5} sparśa-trṣṇā,
{5} craving for tangibles,

{6} dharma-trṣṇeti.
{6} craving for thoughts.

{Iyam-ucyate trṣṇā.}¹²
{This is said to be craving.}

(9) {Upādānam}
(9) {Attachment}

Trṣṇā-pratyayam-upādānam-iti.
With craving as condition: attachment is said.

Upādānaṃ katamat?
What is attachment?

Catvārupādānāni.
There are four attachments.

Katamāni catvāri?
What four?

{1} Kāmopādānaṃ,
{1} Attachment to sensuality,

{2} drṣṭy-upādānaṃ,
{2} attachment to views,

{3} śīlavratopādānaṃ,
{3} attachment to virtue and practice,

{4} ātmavādupādānaṃ ceti.
{4} and attachment to self-view.

{Idam-ucyate upādānam.}¹³
{This is said to be attachment.}

¹² Wanted for consistency.

¹³ Wanted for consistency.

(10) {Bhava}
(10) {Continuation}

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

¹⁴ The first set are imagined as places, or types of hell.

{1} Saṁjīvaḥ,

{1} The reviving (hell),

{2} kālasūtraḥ,

{2} the black-thread (hell),

{3} saṁghātaḥ,

{3} the crushing (hell),

{4} rauravaḥ,

{4} the hot (hell),

{5} mahārauravaḥ,

{5} the great hot (hell),

{6} tapanāḥ,

{6} the remorseful (hell),

{7} pratāpanāḥ,

{7} the scolding (hell),

{8} avīciś-ca.

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

Śītanarakā aṣṭau.

There are eight cold hells.

(Katame 'ṣṭau?)

(Which eight?)

Tad-yathā:

They are as follows:

{1} Arbudaḥ,

{1} The tumorous (hell),¹⁵

{2} nirarbudaḥ,

{2} the very tumorous (hell),

{3} aṭaṭaḥ,

{3} the squealing (hell),

{4} hahavaḥ,

{4} the squaking (hell),

¹⁵ In the Pāḷi 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.

{5} huhuvaḥ,

{5} the screeching (hell),

{6} utpalaḥ,

{6} the blue-lotus (hell),¹⁶

{7} padmaḥ,

{7} the red-lotus (hell),

{8} mahāpadmaḥ.

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

{2} pretaḥ,

{2} ghosts,

{3} tiryāś-ca,

{3} animals,

{4} manuśyāḥ,

{4} humans,

{5} {devāḥ}.

{5} {gods}.

Ṣaṭ kāmāvacarās-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} Trayas-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,

¹⁶ This and the two that follow are said to gain their names because the body cracks open in ways that resemble these flowers.

{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} Parīta-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} Bṛhat-Phalāḥ

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

¹⁷ In Pāli 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.

{12} Abṛhāḥ,

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

{13} Atapāḥ,

{13} the Untroubled (High Divinities),

{14} Sudṛśāḥ,

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

{15} Sudarśanāḥ,

{15} the Beautiful (High Divinities)

{16} Akaniṣṭhāś-ceti.

{16} and the Highest (High Divinities).

Ārūpya-bhavaḥ katamāḥ?

What is continuation in the formless-realm?

Tad-yathā:

They are as follows:

{1} Ākāśānantyāyatanam,

{1} The Sphere of Infinite Space,

{2} Vijñānānantyāyatanam,

{2} the Sphere of Infinite Consciousness,

{3} Ākimcanyāyatanam,

{3} the Sphere of Nothingness,

{4} Naivasamjñā-nāsamjñāyatanam.

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

Ārūpiṇām devānām citta-mātra-dhyāyinām cātur-vidhopapattiḥ.

The formless gods arise in four ways according to (the level of) mind-only meditation.

Ayam-ucyate ārūpya-dhātuḥ.²⁰

This is said to be the formless element.

Ime trayo bhavāḥ.

These are the three continuations.

¹⁹ These last four have no parallels in Pāli. There they are stated to be: *Vehapphala-brahma-loko*, the World of the High Divinities of Great Fruit; *Asaññāsattāvāso*, 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.

²⁰ Text adds: (*sic*), indicating that we would have expected *ārūpya-bhavaḥ* here.

{**Ayam-ucyate bhavaḥ.**}²¹

{This is said to be continuation.}

(11) {**Jātiḥ**}

(11) {**Birth**}

Bhava-pratyayā jātir-iti.

With continuation as condition: birth is said.

Jātiḥ katamā?

What is birth?

Yā [teṣām] teṣām sattvānām tasmims-tasmin sattva-nikāye

For the various beings in the various classes of beings

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

skandha-pratilambhaḥ, dhātu-pratilambhaḥ, āyatanānām 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**}

(12) {**Old Age and Death**}

Jāti-pratyayaṁ jarā-maraṇam-iti.

With birth as condition: old age, death is said.

Jarā katamā?

What is old age?

Yat khālityaṁ pālityaṁ valīpracuratā jṛṇatā bhugnatā,

Whatever baldness, greying hair, wrinkled skin, agedness, bentness,

²¹ Wanted for consistency.

²² Text: *skandhā-nāmābhinirvṛttiḥ*.

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

tilakālopahvata-gātratā, daṅḍāvastambhanatā,²³
moles on the limbs, being propped up on crutches,

purataḥ prāgbhāra-kāyatā, indriyāṇām paripākaḥ,
forward bending of the body, decay of the sense faculties,

paribhedāḥ saṃskārāṇām, purāṇībhāvo,
breaking up of the conditions (for life), the state of being ancient,

jarjarībhāvaś-ca,²⁴ **dhandhatvaṃ mandatvaṃ,**
decrepitude, indisposition, weakness,

hāniḥ parihāniḥ.
dwindling away, complete dwindling away.

Iyam-ucyate jarā.

This is said to be old age.

Maraṇam katamat?

What is death?

Yat-teṣām teṣām sattvānām tasmāt-tasmāt-sattva-nikāyāc-cyutiḥ,
For the various beings in the various classes of beings there is a fall,

cyavanatā bhedaḥ antarhāniḥ,
a falling away, a dwindling away, a disappearance,

maraṇam kāla-kriyā, āyuso hāniḥ, uṣmaṇo hāniḥ
a making of time, a dwindling away of the lifespan, a dwindling away of the vital heat,

jīvitendriyasya nirodhaḥ, skandhānām niḥsepāḥ.
a cessation of the life-faculty, a throwing off of the components.

Idam-ucyate maraṇam.

This is said to be death.

Yad-etan-maraṇam pūrvikā jarā,²⁵

This death together with the former old-age,

²³ Text: *daṅḍāvaṣṭambhanatā*, 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-ekatrābhisamkṣīpya 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-Satyam} (1) {The Noble Truth of Suffering}

Duḥkham²⁷-ārya-satyam 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,

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.

maraṇaṃ duḥkham,
death is suffering,

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

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

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

samkṣipteṇa pañcopādāna-skandhā 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 katamat?
What is the noble truth of the arising of suffering?

Tad-yathā:
It is as follows:

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

nandīrāgasahagatā tatratatrābhinandinī.
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 katamat?
What is the noble truth of the cessation of suffering?

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

nandī-rāga-sahagatāyās-tatra-tatrābhinandinyā,
which is connected with enjoyment and passion, greatly enjoying this and that,

aśeṣataḥ prahāṇaṃ, pratiniḥsargo, vyantībhāvaḥ,
its abandonment without remainder, letting go, wasting away,

kṣayo virāgo nirodho vyupaśamo 'staṅgamaḥ.
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-Pratipada-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-saṅkalpaḥ,

{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) Dvāvimśatir-indriyāṇi (7) The Twenty-Two Faculties

Tatra bhikṣavaḥ katamāni dvā-vimśatir-indriyāṇi?

Herein, monastics, what are the twenty-two faculties?

Yad-uta:

They are as follows:

(1) Cakṣur-indriyam,

(1) The eye faculty,

(2) śrotrendriyam,

(2) the ear faculty,

(3) ghrāṇendriyam,

(3) the nose faculty,

(4) jihvendriyam,

(4) the tongue faculty,

(5) kāyendriyam,

(5) the body faculty,

(6) mana-indriyam,

(6) the mind faculty,

(7) strī-indriyam,

(7) the female faculty,

(8) puruṣendriyam,

(8) the male faculty,

(9) jīvitendriyam,

(9) the life faculty,

(10) duḥkhendriyam,²⁸

(10) the suffering faculty,

(11) daurmanasyendriyam,

(11) the sorrow faculty,

(12) sukhendriyam,

(12) the pleasure faculty,

(13) saumanasyendriyam,

(13) the well-being faculty,

²⁸ The order is somewhat different for this and the next three items in the Pāli texts.

(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) prajñendriyam,
(19) the wisdom faculty,

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

(21) ājñendriyam,
(21) the understanding faculty,

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

Imāni bhikṣavo dvā-vimśatir-indriyāṇi.

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 viviktaṃ kāmairiḥ,
(1) Here, monastics, a monastic, quite secluded from sense desires,

viviktaṃ pāpakair-akuśalair-dharmairiḥ,
secluded from wicked and unwholesome things,

savitarkaṃ savicāraṃ, vivekajaṃ prīti-sukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

prathamam dhyānam-upasāmpadya viharati.
dwells having attained the first absorption.

(2) Sa vitarka-vicārāṇām vyupaśamād,

(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-sukhaṁ,

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 saṁprajānan sukhaṁ ca kāyena pratisaṁvedayati,

mindful, clearly knowing, experiencing happiness through the body,

yat-tad-āryā ācaṅkṣate Upekṣakaḥ smṛtimān sukha-vihārīti,

about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous,

ṭṛtīyaṁ 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-parisuddhaṁ,

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-samāpattayaḥ?

Herein, monastics, what are the four formless attainments?

(1) Iha bhikṣavo bhikṣuḥ sarvaśo rūpa-samjñānām samatikramāt,

(1) Here, monastics, a monastic, having completely transcended perceptions of form,

praṭigha-samjñānām-astāṅgamān-

with the disappearance of perceptions of (sensory) impact,

nānātva-samjñānām-amanasikārād-anantam-ākāśam-ity-

not attending to perceptions of variety, (understanding): ‘This is endless space’,

ākāśānantyāyatanam-upasāmpadya²⁹ viharati.

abides in the sphere of endless space.

(2) Sarvaśo ākāśānantyāyatanam samatikramyānantam vijñānam-iti

(2) Having completely transcended the sphere of endless space, (understanding): ‘This is endless consciousness,’

vijñānānantyāyatanam-upasāmpadya 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-upasāmpadya viharati.

he abides in the sphere of nothingness.

(4) Sarvaśo ākiñcanyāyatanam samatikramya,

(4) Having completely transcended the sphere of nothingness,

naiva-samjñā-nāsamjñāyatanam-upasāmpadya viharati.

he abides in the sphere of neither-perception-nor-non-perception.

Imā bhikṣava ucyante catasra ārūpya-samāpattayaḥ.

These, monastics, are said to be the four formless attainments.

²⁹ Text reads: *ākāśānantyāyanatanam-*.

(10) Catvāro Brāhma-Vihārāḥ (10) The Four Spiritual States

(Tatra bhikṣavaḥ) katame³⁰ catvāro brāhma-vihārāḥ?
(Herein, monastics,) what are the four spiritual states?

Iha bhikṣavo bhikṣuḥ

Here, monastics, a monk

{1}³¹ maitrī-sahagatena, cittenāvairiṇāsapatnenāvyābādhenā,
{1} endowed with friendliness, with a mind free from hatred, enmity and ill-will,

vipulena mahadgatenādvayenāpramāṇena subhāvitena,
which is lofty, extensive, indiscriminating,³² immeasurable, well-developed,

ekāṃ diśaṃ samādhi-mucya sphuritvā upasāmpadya viharati,
with (a mind) liberated through concentration he abides pervading one direction (with friendliness),

tathā dvitīyāṃ, tathā tṛtīyāṃ, tathā caturthāṃ,
so for the second (direction), so for the third (direction), so for the fourth (direction),

ityūrdhvam-adhastīryak sarvaśaḥ sarvāvantaṃ-imaṃ lokāṃ,
and so in the highest (direction), the lowest (direction) and across the whole world in all quarters,

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

mahadgatenādvayenāpramāṇena subhāvitena,
which is lofty, extensive, indiscriminating, immeasurable, well-developed,

ekāṃ diśaṃ samādhi-mucya sphuritvā upasāmpadya viharati.
with (a mind) liberated through concentration he abides pervading one direction (with friendliness).

Evam (2) karuṇā-sahagatena...

So, (2) having kindness...

(3) muditā-sahagatena...

(3) having gladness...

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.

(4) upekṣā-sahagatena... cittenāvairiṇāsapatnenāvyābādhena,
(4) having equanimity... with a mind free from hatred, enmity and ill-will,

vipulena mahadgatenā{dvayenā}pramāṇena³³ subhāvitena,
which is lofty, extensive, {undiscriminating,} immeasurable, well-developed,

ekāṃ diśaṃ samādhi-mucya³⁴ sphurivā upasāmpadya viharati.³⁵
with (a mind) liberated through concentration he abides pervading one direction (with equanimity).

Ime bhikṣavaś-catvāro³⁶ brāhma-vihārāḥ.
These, monastics, are the four spiritual states.

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

Tatra {bhikṣavaḥ}³⁷ katamāś-catasraḥ pratipadaḥ?
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) asti³⁸ 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: *mahadgatenāpramāṇena*.

³⁴ Text reads: *diśaṃ-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 *bhikṣavo* 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 pudgalaḥ prakṛtyaiva tīvra-rāgo bhavati,

Here, one person constitutionally has great passion,

tīvra-dveṣo bhavati, tīvra-moho bhavati,

has great hatred, has great delusion,

so 'bhīkṣṇam tīvra-rāgatayā rāgajam duḥkha-daurmanasyam pratisamvedayati,

and because of his great passion, he continually experiences pain and sorrow which is born of passion,

abhīkṣṇam tīvra-dveṣatayā dveṣajam duḥkha-daurmanasyam pratisamvedayati,

and because of his great hatred, he continually experiences pain and sorrow which is born of hatred,

abhīkṣṇam tīvra-mohatayā mohajam duḥkha-daurmanasyam pratisamvedayati.

and because of his great delusion, he continually experiences pain and sorrow which is born of delusion.

Tasyemāni pañca lokottarāṅdriyāṇi dhandhāni bhavanti,

And for him these five supermundane faculties are slow,

mṛdūny-a(tīkṣṇāny-a)śīghra-vāhīny-āsraṇāṇām 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} **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.

³⁹ There is a definition of these faculties at 16 below.

Sa evaṃ pañcānāṃ lokottarāṇam-indriyāṇāṃ

Thus these five supermundane faculties

mṛdutvād-aśīghra-vāhitvāc-ca dhandham

are feeble and not speedy and are slow in bringing about

evānantaryaṃ samādhiṃ sprśati,

contact with the meditation that has immediate result,

yad-utāsraṇāṇāṃ kṣayāya.

that is to say, the destruction of the pollutants.

Iyaṃ duḥkhā pratipad dhandhābhijñā.

This is the practice which is painful and slow in knowledge.

(2) {Duḥkhā Kṣiprābhijñā}

(2) {Painful and Quick in Knowledge}

Tatra katamā duḥkhā pratipad 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-dveṣo [bhavati], tīvra-moho [bhavati],

has great hatred, has great delusion,

so 'bhīkṣṇaṃ tīvra-rāgatayā rāgajaṃ duḥkha-daurmanasyaṃ pratisaṃvedayati,

and because of his great passion, he continually experiences pain and sorrow which is born of passion,

abhīkṣṇaṃ tīvra-dveṣatayā dveṣajaṃ duḥkha-daurmanasyaṃ pratisaṃvedayati,

and because of his great hatred, he continually experiences pain and sorrow which is born of hatred,

abhīkṣṇaṃ tīvra-mohatayā mohajaṃ duḥkha-daurmanasyaṃ pratisaṃvedayati.

and because of his great delusion, he continually experiences pain and sorrow which is born of delusion.

Tasyemāni pañca lokottarāṇīndriyāṇi⁴⁰ adhimātrāṇi bhavanti,

(But) for him these five supermundane faculties are in high measure,

tīkṣṇāni śīghravāhīni {āsravāṇāṃ kṣayāya}.

(they are) sharp and speedy in bringing about {the destruction of the pollutants}.

⁴⁰ Text: *lokottarāṇi indriyāṇi*, inconsistently.

Katamāni pañca?

What five?

Yad-uta:

They are as follows:

{1} **Śraddhendriyaṃ,**

{1} The faith faculty,

{2} **vīryendriyaṃ,**

{2} the energy faculty,

{3} **smṛtīndriyaṃ,**

{3} the mindfulness faculty,

{4} **samādhīndriyaṃ,**

{4} the concentration faculty,

{5} **prajñendriyaṃ.**

{5} the wisdom faculty.

Sa eṣāṃ pañcānāṃ lokottarāṇāṃ-indriyāṇāṃ-

(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

evānantaryaṃ samādhiṃ spṛśati,

contact with the meditation that has immediate result,

yad-utāsraṇāṇāṃ kṣayāya.

that is to say, the destruction of the pollutants.

Iyaṃ duḥkhā pratipat kṣiprābhijñā.

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 pudgalaḥ prakṛtyaivālpārāgo bhavati,

Here, one person constitutionally has little passion,

alpadvēṣo bhavati, alpamoho bhavati,

has little hatred, has little delusion,

so 'lparāgatayā nābhīkṣṇam rāgajam duḥkha-daurmanasyam pratisamvedayati,
and because of his little passion, he does not continually experience pain and sorrow
which is born of passion,

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

alpamohatayā nābhīkṣṇam mohajam duḥkha-daurmanasyam pratisamvedayati.
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 {āsravāṇām 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 eṣāṃ pañcānām lokottarāṇām-indriyāṇām
(Therefore) these five supermundane faculties

dhandhatvād-atīkṣṇātvān-mṛduttvād-aśīghra-vāhitvāc-ca dhandham
are slow, not sharp, feeble, not speedy and are slow in bringing about

evānantarya-samādhim sprśati,
contact with the meditation that has immediate result,

yad-utāsravāṇām⁴¹ kṣayāya.

that is to say, the destruction of the pollutants.

Iyam⁴² 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 sukhā pratipad kṣiprābhijñā?

Herein, what is the practice which is pleasant and quick in knowledge?

Ihaikatyaḥ pudgalaḥ prakṛtyaivāparāgo⁴³ bhavati,

Here, one person constitutionally has little passion,

alpadveṣaḥ, alpamohaḥ,⁴⁴

has little hatred, has little delusion,

so 'lparāgatayā nābhīkṣṇam rāgajam duḥkha-daurmanasyam pratisamvedayati,
and because of his little passion, he does not continually experience pain and sorrow
which is born of passion,

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

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

Tasyemāni pañca lokottarāṇīndriyāṇi adhimātrāṇi bhavanti,

(But) for him these five supermundane faculties are in high measure,

tīkṣṇāni śīghravāhīni {āsravāṇām 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 āsravāṇām*.

⁴² Text inconsistently: *Iyam-ucyante*.

⁴³ Text: *-alparāgo*.

⁴⁴ Inconsistent with what was written previously, we would expect: *alpa-dveṣo bhavati, alpa-moho bhavati*.

{1} Śraddhendriyaṃ,
{1} The faith faculty,

{2} vīryendriyaṃ,
{2} the energy faculty,

{3} smṛtīndriyaṃ,
{3} the mindfulness faculty,

{4} samādhīndriyaṃ,
{4} the concentration faculty,

{5} prajñendriyaṃ.
{5} the wisdom faculty.

Sa eṣāṃ pañcānāṃ lokottarāṇāṃ-indriyāṇāṃ-
(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

evānantaryaṃ samādhiṃ sprṣati,
contact with the meditation that has immediate result,

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

Iyam-ucyate sukhā pratīpat 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 āsevītā bhāvitā bahulikṛtā,
(1) The cultivation of meditation, monastics, which, when practised, developed, made much of,

kāma-rāga-prahāṇāya samvartate.
leads to the abandoning of sensual desire.

(2) Asti bhikṣavaḥ samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā,

(2) The cultivation of meditation, monastics, which, when practised, developed, made much of,

dr̥ṣṭi-dharma-sukha-vihārāya sam̐vartate.

leads to a pleasant abiding here and now.

(3) Asti bhikṣavaḥ samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā,

(3) The cultivation of meditation, monastics, which, when practised, developed, made much of,

jñāna-darśana-pratīlambhāya sam̐vartate.

leads to the acquisition of knowledge and insight.

(4) Asti bhikṣavaḥ samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā,

(4) The cultivation of meditation, monastics, which, when practised, developed, made much of,

prajñā-pratīlambhāya sam̐vartate.

leads to the acquisition of wisdom.

(1) {Kāma-Rāga-Prahāṇāya}

(1) {The Abandoning of Sensual Desire}

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā,

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

kāma-rāga-prahāṇāya sam̐vartate?

leads to the abandoning of sensual desire?

Iha bhikṣavo bhikṣur-a{ra}nya-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-urdham – yāvat-pāda-talādhaḥ keśa-matthakāt, tvak-paryantam,

in regard to this very body – from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

yathāvasthitam, yathā-praṇihitam, pūrṇam nānā-prakārasyāśuc-

as it is placed, as it is disposed, full of manifold impurities,

yathā-bhūtam samyak prajñayā pratyavekṣate:

reflects with right wisdom as it really is:

Santi asmiṃ kāye:

There are in this body:

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

māmsam, asthi, snāyuh,⁴⁵ **śirā, vṛkkā,**
flesh, bones, sinews, nerves, kidneys,

hrdayam, plihā, klomakam, antrāṇi, antraguṇāḥ,⁴⁶ **āmāśaya, pakvāśaya,**
heart, spleen, pleura, intestines, mesentery, upper stomach, food,

udaryam, yakṛt, purīṣam,
stomach, liver, excrement,

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

majjā, medaḥ, pittaṃ, śleṣmā, pūyam,
marrow, fat, bile, phlegm, suppuration,

śoṇitam, mastakam, mastaka-luṅgam-iti,
blood, skull, brain,

pūrṇam nānā-prakārasyāśucer-yad-bhūtam pratyavekṣate,

(thus on this body) full of manifold impurities he reflects with right wisdom as it really is.

Tad-yathā bhikṣava ubhayato dvāra-vinirmuktaṃ koṣṭhāgāraṃ,

Just as though, monks, there were a granary with open doors at both ends,

paripūrṇam nānā-prakārasya sasya-jātasya:

full of various and manifold kinds of corn varieties:

dhānya-tila-sarṣapa-mudga-yava-māśāṇam,

grain, sesame, mustard, mung beans, meal and beans,

tac-cakṣuṣmān puruṣo vyavalokayan jānīyād:

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 kāyam –

even so, monastics, a monastic in regard to this very body –

⁴⁵ Text: *snāyu*.

⁴⁶ Text reads: *antraguṇā*.

yathāvasthitam yathāpraṇihitam yāvat pratyavekṣate.

as it is placed, as it is disposed, reflects thus.

Iyam bhikṣavaḥ samādhi-bhāvanā āsevītā bahulīkṛtā,

This is the cultivation of meditation which, when practised, developed, made much of,

kāma-rāga-prahāṇāya samvartate.

leads to the abandoning of sensual desire.

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

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevītā bhāvitā bahulīkṛtā

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

dṛṣṭa-dharma-sukha-vihārāya samvartate?

leads to a pleasant abiding here and now?

Iha bhikṣavo bhikṣur-{ar}anya-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-adhyātmanṁ vivekajena samādhijena prīti-sukhena⁴⁷ abhiṣyandati,
has a body that is suffused internally with the happiness and joy born of seclusion and concentration,

paripūrayati, pariprīṇayati, parisphūrati.

and is fulfilled, satisfied and manifesting it.

Tasya nāsti sarvataḥ kāyād-asphuṭam bhavaty-asphūraṇīyam,

For him there is no part of the whole body that is not pervaded, not manifesting it,

yad-uta, adhyātmanṁ 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: *adhyātmaja-vivekajena*, which appears to be a mistake.

vāriṇā ’bhiṣyanditāni pariṣyanditāni paripūritāni pariprīṇitāni parisphūritāni,
flowing, streaming, fulfilled, satisfied and manifesting in water,

evam-eva bhikṣavo bhikṣur-^{ar}aṇyagato vā vṛkṣa-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, parisphūrati.
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 bhikṣavaḥ 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 bhikṣavo bhikṣuṇā ālokaśamjñā sādhu ca suṣṭhu ca sugṛhītā bhavati,
Here, 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 cittam 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 pūrvam tathā paścāt, yathā paścāt-tathā;⁴⁹

as before, so later, as later, so before;

yathādhatat tathaiordhvaṃ, yathaiordhvaṃ tathādhaḥ.

as below, so above, as above, so below.

Iti vivṛtena cetasā 'paryavanaddhena,

Thus with an open mind, which is receptive,

divasa-samjñādhiṣṭhitam samaprabhāsam cittam 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 grīṣmāṇām 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,

madhyāhnaśamaye yāvad-ālokapariśuddho bhavati,

and in the middle of the day, as far as there is light, it is pure,

paryavadātaḥ prabhāsvaraḥ, na cāsyāndhakārārpitatvaṃ bhavati,

fulfilled, luminous, and there is no darkness found,

evam-eva bhikṣavo bhikṣuṇā ālokaśamjñā sādhu ca suṣṭhu ca sugr̥hīto 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-samjñādhiṣṭhitā samaprabhāsam cittam 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 pūrvam tathā paścāt, yathā paścāt-tathā;⁵⁰

as before, so later, as later, so before;

yathādhatat-tathaiordhvaṃ,⁵¹ **yathaiordhvaṃ tathādhaḥ.**

as below, so above, as above, so below.

⁴⁹ Text: *yathā paścāt-tathā puraḥ*, with the last word looking like a gloss.

⁵⁰ Text: *yathā paścāt-tathā puraḥ*, with the last word looking like a gloss.

⁵¹ Above written as: *yathādhatat-tathaiordhvaṃ*.

Iti vivṛtena cetasā 'paryavanaddhena,

Thus with an open mind, which is receptive,

divasa-samjñādhiṣṭhitena samaprabhāsam cittam bhāvayati.

daily he cultivates his illumined mind, determined on the perception.

Iyam samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā

This is the cultivation of meditation which, when practised, developed, made much of,

jñāna-darśana-pratīlambhāya samvartate.

leads to the acquisition of knowledge and insight.

(4) {Prajñā-Pratīlambhāya}

(4) {The Acquisition of Wisdom}

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of,

prajñā-pratīlambhāya samvartate?

leads to the acquisition of wisdom?

Iha bhikṣavo bhikṣur-araṇyagato (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 prahāṇād duḥkhasya ca prahāṇāt

having given up pleasure, given up pain,

pūrvam-eva saumanasya-daurmanasyayor-astāṅgamād,

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.

dwells having attained the fourth absorption.

Iyam samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā

This is the cultivation of meditation which, when practised, developed, made much of,

prajñā-pratīlambhāya samvartate.

leads to the acquisition of wisdom.

Imāś-catasraḥ samādhi-bhāvanāḥ.

These are the four cultivations of meditation.

(13) Catvāri Smṛty-Upasthānāni (13) The Four Ways of Attending to Mindfulness⁵²

Tatra bhikṣavaḥ katamāni catvāri smṛty-upasthānāni?

Herein, monastics, what are the four ways of attending to mindfulness?

(1) Iha bhikṣavo bhikṣur-adhyātmaṃ kāye kāyānudarśī viharati,

(1) Here, monastics, a monastic dwells contemplating internally (the nature of) the body in the body,

ātāpī saṃprajānan smṛtimān vinīya loke abhidhyā-daurmanasye,

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,

bahirdhā kāye kāyānudarśī viharati,

he dwells contemplating externally (the nature of) the body in the body,

adhyātma-bahirdhā kāye⁵³ kāyānudarśī viharati,

he dwells contemplating internally and externally (the nature of) the body in the body,

ātāpī saṃprajānan smṛtimān, vinīya loke abhidhyā-daurmanasye.⁵⁴

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(2) Adhyātma-vedanāsu⁵⁵ bahirdhā-vedanāsu adhyātma-bahirdhā,

(2) * He dwells contemplating internally, externally, internally and externally,

vedanāsu vedanānudarśī viharati,

(the nature of) feelings in feelings,

ātāpī saṃprajānan 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,

citte⁵⁶ cittānudarśī viharati,

(the nature of) the mind in the mind,

⁵² Here begin the 37 things on the side of Awakening, (*sapta-triṃśad Bodhi-pakṣya-dharmā*), which culminates in the noble eightfold path.

⁵³ Written *adhyātma-bahirdhākāye* in text, inconsistently.

⁵⁴ Text: 'bhi-', inconsistently.

⁵⁵ The ellipsis is not indicated in the original edition.

⁵⁶ Written *adhyātma-bahirdhācitte* in text, inconsistently.

ātāpī saṃprajānan smṛtimān, vinīya loke abhidhyā-daurmanasye.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(4) Adhyātma-dharmeṣu bahirdhā-dharmeṣu adhyātma-bahirdhā

(4) * He dwells contemplating internally, externally, internally and externally,

dharmeṣu⁵⁷ dharmānudarśī viharati,

(the nature of) things in (various) things,

ātāpī saṃprajānan smṛtimān, vinīya loke abhidhyā-daurmanasye.

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-Prahāṇāni **(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

utpannānām⁵⁸ pāpakānām-akuśalānām dharmāṇām,

regarding bad and unwholesome thoughts that have arisen,

prahāṇāya chandaṃ janayati,

generates desire for their abandoning,

vyāyacchate, vīryam-ārabhate, cittaṃ pragṛhṇāti, samyak praṇidadhāti.

he endeavours, instigates energy, exerts his mind, and strives rightly.

(2) Anutpannānām ca pāpakānām-akuśalānām dharmāṇām,⁵⁹

(2) Regarding bad and unwholesome thoughts that have not yet arisen,

anutpādāya chandaṃ janayati,

he generates desire for their non-arising,

vyāyacchate, vīryam-ārabhate, cittaṃ pragṛhṇāti, samyak praṇidadhāti.

he endeavours, instigates energy, exerts his mind, and strives rightly.

⁵⁷ Written: *adhyātma-bahirdhādharmeṣu* in text, inconsistently.

⁵⁸ Text mistakenly: *anutpannānām*; compare below.

⁵⁹ Text reads: *dharmāṇām*, inconsistently.

(3) Anutpannānām kuśalānām dharmāṇām⁶⁰

(3) He generates desire for the arising of wholesome thoughts

utpādāya chandaṃ janayati,

that have not yet arisen,

vyāyacchate, vīryam-ārabhate, cittaṃ pragṛhṇāti, samyak praṇidadhāti.

he endeavours, instigates energy, exerts his mind, and strives rightly.

(4) Utpannānām ca kuśalānām dharmāṇām

(4) Regarding wholesome thoughts that have arisen

sthitaye asaṃmoṣāya aprahāṇāya bhūyobhāvāya,

* he generates desire for their endurance, persistence, non-abandoning, multiplication,

vaipulyatāyai paripūryai chandaṃ janayati,

extension, development, and fulfilment,

vyāyacchate, vīryam-ārabhate, cittaṃ pragṛhṇāti, 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 Ṛddhipādāḥ **(15) The Four Bases of Spiritual Power**

Tatra bhikṣavaḥ katame catvāra ṛddhipādāḥ?

Herein, monastics, what are the four bases of spiritual power?

(1) Iha [bhikṣavo] bhikṣuś-

(1) Herein, monastics, a monastic

chanda-samādhi-prahāṇa-saṃskāra-samanvāgatam-ṛddhipādam bhāvayati,

cultivates the basis of spiritual power that is concentration of desire accompanied by the volition of striving,

viveka-nīśritam virāga-nīśritam, nirodha-nīśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,

ātma-chando nātīlīno bhaviṣyati nātipraghītaḥ.

and his desire will not be too slack, nor too grasping.

⁶⁰ Text reads: *dharmāṇām*, inconsistently.

(2) Vīrya-samādhi-prahāṇa-saṃskāra-samanvāgatam-ṛddhipādam] bhāvayati,
(2) He cultivates the basis of spiritual power that is concentration of energy accompanied by the volition of striving,

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

ātma-vīryaṃ nātilīnaṃ bhaviṣyati nātipraghītam.
and his energy will not be too slack, nor too grasping.

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

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

ātma-cittaṃ natilīnaṃ bhaviṣyati nātipraghītam.
and his thought will not be too slack, nor too grasping.

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

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

ātma-mīmāṃsā nātilīnā bhaviṣyati nātipraghītā.
and his investigation will not be too slack, nor too grasping.

Ime bhikṣavaś-catvāra ṛddhipādāḥ.

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} Samsārāvacarām laukikīm samyag-dṛṣṭim śraddadhāti,
{1} He has faith in the right view concerning the worldly realms of birth and death,

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

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

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

{4} sa jīvita-hetor-api pāpakam 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 smṛtīndriyam?

(3) Herein, what is the faculty of mindfulness?

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

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

Idam-ucyate smṛtīndriyam.

This is said to be mindfulness.

(4) Tatra katamat samādhīndriyam?

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

Yān dharmān smṛtīndriyeṇa 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-jātīyo 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-balam,**
(1) The strength of faith,
- (2) **vīrya-balam,**
(2) the strength of energy,
- (3) **smṛti-balam,**
(3) the strength of mindfulness,
- (4) **samādhi-balam,**
(4) the strength of concentration,
- (5) **prajñā-balam.**
(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-sambodhyaṅgam,**
(1) The factor of awakening that is mindfulness,
- (2) **dharmapracaya-sambodhyaṅgam,**
(2) the factor of awakening that is investigation of the (nature of) things,
- (3) **vīrya-sambodhyaṅgam,**
(3) the factor of awakening that is energy,

⁶¹ Text reads: *pañca-balāni*, inconsistently.

(4) prīti-sambodhyaṅgam,

(4) the factor of awakening that is joy,

(5) praśrabdhi-sambodhyaṅgam,

(5) the factor of awakening that is tranquillity,

(6) samādhi-sambodhyaṅgam,

(6) the factor of awakening that is concentration,

(7) upekṣā-sambodhyaṅgam.

(7) the factor of awakening that is equanimity.

(1) Iha bhikṣavo bhikṣuḥ smṛti-sambodhyaṅgam bhāvayati,

(1) Here, monastics, a monastic cultivates the factor of awakening that is mindfulness,

viveka-niśritam virāga-niśritam nirodha-niśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(2) Evaṁ dharma-pravicaya-sambodhyaṅgam⁶² bhāvayati,

(2) He cultivates the factor of awakening that is investigation of the (nature of) things,

viveka-niśritam virāga-niśritam nirodha-niśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(3) Vīrya-sambodhyaṅgam bhāvayati,

(3) He cultivates the factor of awakening that is energy,

viveka-niśritam virāga-niśritam nirodha-niśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(4) Prīti-sambodhyaṅgam bhāvayati,

(4) He cultivates the factor of awakening that is joy,

viveka-niśritam virāga-niśritam nirodha-niśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(5) Praśrabdhi-sambodhyaṅgam bhāvayati,

(5) He cultivates the factor of awakening that is tranquillity,

viveka-niśritam virāga-niśritam nirodha-niśritam vyavasarga-pariṇatam,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

⁶² Text: - *pravicyaṃ*, out of sandhi, but others in sandhi elsewhere.

(6) Samādhi-sambodhyaṅgaṃ bhāvayati,

(6) He cultivates the factor of awakening that is concentration,

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

(7) Upekṣā-sambodhyaṅgaṃ bhāvayati,

(7) He cultivates the factor of awakening that is equanimity,

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

Imāni bhikṣavaḥ sapta sambodhyaṅgāni.

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-dṛṣṭiḥ,

(1) Right view,

(2) samyak-saṃkalpaḥ,

(2) right thought,

(3) samyag-vāk,

(3) right speech,

(4) samyak-karmāntaḥ,

(4) right action,

(5) samyag-ājīvaḥ,

(5) right livelihood,

(6) samyag-vyāyamaḥ,

(6) right endeavour,

(7) samyak-smṛtiḥ,

(7) right mindfulness,

(8) samyak-samādhiś-ca.

(8) right concentration.

(1) {Samyag-Dṛṣṭiḥ}
(1) {Right View}

Tatra bhikṣavaḥ samyag-dṛṣṭiḥ katamā?

Herein, monastics, right view is what?

Asty-ayaṃ 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-duṣkṛtānām karmaṇām 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-pratipannā iti.
there are in the world those who have practiced and attained correctly.

Ayaṃ bhikṣavaḥ samyag-dṛṣṭiḥ, tad-viparītā micchā-dṛṣṭiḥ.

This, monastics, is right view, the opposite of wrong view.

(2) {Samyak-Saṃkalpaḥ}
(2) {Right Thought}

Samyak-saṃkalpaḥ katamaḥ?

Herein, monastics, right thought is what?

Buddhatvādi-pariṇāmitaṃ śīlaṃ dānaṃ ca,
It is virtue and generosity that ripen in Buddhahood and so on,

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

[Ayaṃ bhikṣavaḥ samyak-saṃkalpaḥ.]

[This, monastics, is right thought.]

(3) {Samyag-Vāk}
(3) {Right Speech}

Samyag vāk katamā?

Herein, monastics, right speech is what?

Iha bhikṣavaḥ phāruṣyānṛta-paiśunya-sambhinnapralāpa-varjitā vak.
Here, monastics, it is the avoidance of rough, lying, malicious and frivolous speech.

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-manasām daśa-kuśaleṣu karma-patheṣu 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:

prāṇātipātādattādāna-kāma-mithyācārād-viratiḥ.

refraining from killing a living creature, from taking what has not been given, from sexual misconduct.

{2} **Vācikaṁ catur-vidham:**

{2} Verbally it is fourfold:

anṛta-paiśunya-phāruṣya-sambhinnapralāpād viratiḥ.

refraining from lying, malicious, rough and frivolous speech.

{3} **Mānasam trividham:**

{3} Mentally it is threefold:

abhidhyāvyāpāda-mithyā-dṛṣṭabhyo 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-samjño ca bhavati, vadhaka-cittam⁶³ cotpādayati,

There is a living being, a sentient being, and a murderous thought arises,

upakramam 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-cittam*.

{Ayam-ucyate prāṇātipātaḥ.}⁶⁴

{This is said to be killing a living creature.}

(ii) Tatrādattādānaṁ 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 māṭṛ-piṭṛ-bhrāṭṛ-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 adattādānaṁ.}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-upabhogaḥ, bhartṛ⁶⁷-rāja-māṭṛ-piṭṛ-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) Anṛtam katamat?

{2} (i) Lying is what?

Sākṣi-praśne yathā-bhūtād vitatha-vacanam-anṛtam,

When asked to bear witness as it really is he speaks an untrue word, a lie,

Anarhato vā arhann-asmīti, parihāsavarjam.

such as when not an Arhat one says one is an Arhat, except in jest.

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) Paiśunyaṃ katamat?

(ii) Malicious (speech) is what?

Abhūtena satyena vā bheda-karaṃ vacanaṃ, 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 pārūṣyaṃ katamat?

(iii) Herein rough (speech) is what?

Para-duḥkha-cikīrṣor-yad-aniṣṭa-vacana-śrāvaṇaṃ pārūṣyaṃ.

Pronouncing a word that is unfavourable with the intention to cause suffering for another is rough (speech).

Duḥkham-asya bhavaty-anayā⁶⁸ buddhayā,

With the understanding that there is misfortune and suffering for him,

yad-aniṣṭa-vacana-śrāvaṇaṃ kriyate tat-pārūṣyaṃ.

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 kathanam vā.

or talk that is talk about stories.

Ayam-ucyate sambhinnapralāpaḥ.

This is said to be frivolous (speech).

⁶⁸ Text reads: *bhavatvityanayā?*

Vācīkam-eva-catur-vidham.

Verbally it is fourfold.

{3} (i) Tatrābhidhyā 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 'bhidhyā.

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-dṛṣṭiḥ 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-dṛṣṭiḥ.}

{This is said to be wrong view. }

[Etan-mānasam tri-vidham.]

[Mentally is threefold.]

{Ayam-ucyate bhikṣavaḥ samyak-karmāntaḥ.}⁷⁰

{This, monastics, is right action.}

⁶⁹ Indicating it should be completed as the opposite of right view, as defined at 19.1 above.

⁷⁰ Wanted for consistency.

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

Tatra samyag-ājīvaḥ katamaḥ?

Herein, monastics, right livelihood is what?

Bhikṣus-tāvāt⁷¹ (1) kuhanā (2) lapanā (3) naimittikatvaṁ,
A monastic is (1) scheming, (2) ingratiating, (3) hinting,

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

(1) Tatra kuhanā katamā?

(2) Herein scheming is what?

Bhikṣur-dāna-patīḥ dṛṣṭvā, paryaṅkaṃ baddhvā,

A monastic, having seen a benefactor, after crossing his legs,

pathi śūnyāgāre⁷³ vā niṣīdati:

sits down in an empty place along the path:

Dhyāyī bhikṣur-ayam-arhann-iti 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 ingratiating is what?

Iha bhikṣur-lābha-satkāra-nimittam-eva:

Here a monk in order to get gains and respect (says):

Tvaṁ me mātā, tvaṁ me pitā, tvaṁ me bhāginī, tvaṁ me duhiteti,

You are my mother, you are my father, you are my sister, you are my daughter,

evam-anyānyapi priya-vacanāni bravīti.

and speaks these and other loving words.

Evam-ādikā lapanety-ucyate.

This and so forth is said to be ingratiating.

⁷¹ Text reads: *Bhikṣostāvāt*.

⁷² This defines, of course, not right livelihood, as expected, but wrong livelihood.

⁷³ Text: *śūnyāgāre*.

(3) Tatra naimittikatvaṃ katamat?

(3) Herein hinting is what?

Bhikṣus-tāvāt piṇḍapātaṃ paribhujva asakṛd brūte:

A monastic, having eaten his almsfood, repeatedly says:

Yādṛśo 'yaṃ piṇḍapātas-tādṛśo 'nyeṣūpāsaka-gr̥heṣu 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 naiṣṣeṣikatvaṃ katamat?

(4) Herein extorting is what?

Bhikṣus-tāvāt yatra gr̥he piṇḍapātaṃ 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 nirayaṃ gacchanti,

Those who don't give go to the underworld,

yūyam-apyadāna-patayo, vyaktaṃ 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,

taṃ ca labdhvā paribhunkte.

and he receives and enjoys it.

Idam-ucyate naiṣṣeṣikatvam.

This is said to be extorting.

(5) Tatra lābhena lābha-pratikāṅkṣā katamā?

(5) Herein longing for gain through gain is what?

Bhikṣus-tāvād-ātmīyena dhanena śobhanāni cīvarāṇi copakrīya

A monastic, from his own wealth purchases beautiful robes

⁷⁴ It seems the quotation marker is wanted here.

upāsakebhyo darśayati:

and shows them to devotees (saying):

Īdṛśāni vayanā vastrāṇi labhāmahe iti.

We receive such woven garments.

Te lajjatā yāni vastrāṇi prayacchanti tāni paribhūkte.

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.

Ayam 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, māṃsa-vikrayaḥ,

selling alcohol, selling meat,

apratyavekṣita-tila-sarṣapa-pīdanam⁷⁵ 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-pratyutthānāñjali-sāmīcī-karma karaṇīyam.

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-*.

(7) {Samyak-Smṛtiḥ}
(7) {Right Mindfulness}

Tatra bhikṣavaḥ samyak-smṛtiḥ katamā?

Herein, monastics, right mindfulness is what?

Iha khalu bhikṣavo [bhikṣuḥ] striyaṁ 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,

māmsam, asthi, snāyuḥ, śirā, vṛkkā,

flesh, bones, sinews, nerves, kidneys,

hṛdayaṁ, plīhā, kḷomakaḥ, āmāśayaḥ, pakvāśayaḥ, antrāṇi, antragūṇāḥ,⁷⁷

heart, spleen, pleura, upper stomach, food, intestines, mesentery,

audariyakam,⁷⁸ **yakṛt, pūriṣam,**

stomach, liver, excrement,

aśru, svedaḥ, kheḍaḥ, sinhāṇako, vasā, lasikā,

tears, sweat, spit, mucus, grease, synovial fluid,

majjā, medaḥ, pittaṁ, śleṣmā, pūyam,

marrow, fat, bile, phlegm, suppuration,

śoṇitaṁ, mastakaṁ, mastaka-luṅgaḥ.

blood, skull, brain,

uccāra-prasrāvaiḥ pūrṇaṁ nānā-prakāraśucir-iti.

excrement, urine (and that it is) full of manifold impurities.

Iyam-ucyate bhikṣavaḥ samyak-smṛtiḥ.

This, monastics, is right mindfulness.

⁷⁶ Text reads: *tvaḍ*.

⁷⁷ In the earlier list the items and order were different.

⁷⁸ Earlier written: *udariyam*.

(8) {Samyak-Samādhiḥ}
(8) {Right Concentration}

Samyak-samādhiḥ katamaḥ?

Herein, monastics, right concentration is what?

Catvāri dhyānāni.

The four absorptions.

{1} Iha [bhikṣavo] bhikṣur-viviktaṃ kāmair-viviktaṃ,

{1} Here, [monastics,] a monastic quite secluded from sense desires,

pāpakair-akuśalair-dharmair,

secluded from unwholesome things,

savitarkaṃ savicāraṃ vivekaṃ prīti-sukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

prathamam dhyānam-upasāmpadya viharati.

dwells having attained the first absorption.

{2} Sa vitarka-vicāraṇāṃ vyupaśamād-

{2} With the stilling of thinking and reflection,

adhyātma-samprasādāc-cetasa ekoti-bhāvād-

with internal clarity, and one-pointedness of mind,

avitarkam-avicāraṃ samādhijaṃ prīti-sukhaṃ,

being without thinking, without reflection, having the happiness and rapture born of concentration,

dvitīyaṃ dhyānam-upasāmpadya 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 samprajānaṃ, sukhaṃ ca kāyena pratisamvedayati,

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,

ṭṛtīyaṃ dhyānam-upasāmpadya 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-astamgamād-

and with the previous disappearance of mental well-being and sorrow,

aduḥkhāsukham-upekṣā-smṛti-parisuddham,

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

caturtham dhyānam-upasampadya viharati.

he dwells having attained the fourth absorption.

Imāni khalu bhikṣavaś-catvāri dhyānāni.

These, monastics, are the four absorptions.

Ayam-ucyate samyak-samādhiḥ.

This, monastics, is right concentration.

Ayaṁ bhikṣava āryāṣṭāṅgo mārgaḥ.

This, monastics, is the noble eightfold path.

(20) Ṣoḍaśākārā Ānāpāna-Smṛtiḥ

(20) The Sixteen Modes of Mindfulness while Breathing

Tatra bhikṣavaḥ katamā ṣoḍaśākārā ānāpāna-smṛtiḥ?

Herein, monastics, what are the sixteen modes of mindfulness while breathing?

Iha bhikṣavo [bhikṣuḥ] smṛta āśvasan smṛta āśvasām-iti yathā-bhūtaṁ prajānāti,

Here, monastics, [a monastic] while breathing in mindfully, knows as it really is: I am breathing in mindfully,

smṛtaḥ vā praśvasan smṛta praśvasām-iti yathā-bhūtaṁ prajānāti.

while breathing out mindfully, knows as it really is: I am breathing out mindfully.⁷⁹

(1) Dīrgham-aśvasan dīrgham-aśvasāmīti yathā-bhūtaṁ prajānāti,

(1) While breathing in long, he knows as it really is: I am breathing in long,

dīrgham vā praśvasan dīrgham praśvasāmīti yathā-bhūtaṁ prajānāti.

while breathing out long, he knows as it really is: I am breathing out long.

⁷⁹ Although the modes are similar to those known in the Pāḷi tradition, the order is somewhat different.

(2) **Hrasvam-āśvasan hrasvam-⁸⁰ āśvasāmīti yathā-bhūtaṃ prajānāti,**

(2) While breathing in short, he knows as it really is: I am breathing in short,

hrasvaṃ vā praśvasan hrasvaṃ praśvasāmīti yathā-bhūtaṃ prajānāti.

while breathing out short, he knows as it really is: I am breathing out short.

(3) **Sarva-kāya-saṃskāra-pratisaṃvedī āśvasan**

(3) While breathing in and experiencing the whole bodily conditions

sarva-kāya-saṃskāra-pratisaṃvedī āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in and experiencing the whole bodily conditions,

sarva-kāya-saṃskāra-pratisaṃvedī praśvasan

while breathing out and experiencing the whole bodily conditions

sarva-kāya-saṃskāra-pratisaṃvedī praśvasāmīti yathā-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out and experiencing the whole bodily conditions.

(4) **Prīti-pratisaṃvedī āśvasan**

(4) While breathing in and experiencing joy

prīti-pratisaṃvedī āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in and experiencing joy,

prīti-pratisaṃvedī praśvasan

while breathing out and experiencing joy

prīti-pratisaṃvedī praśvasāmīti yathā-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out and experiencing joy.

(5) **Sukha-pratisaṃvedī vā āśvasan**

(5) While breathing in and experiencing pleasure

sukha-pratisaṃvedī āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in and experiencing pleasure,

sukha-pratisaṃvedī praśvasan

while breathing out and experiencing pleasure

sukha-pratisaṃvedī praśvasāmīti yathā-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out and experiencing pleasure.

(6) **Pratiprasambhayan kāya-saṃskārān āśvasan**

(6) While breathing in and making the bodily conditions calm

⁸⁰Text: *hrasvam*, inconsistently.

pratiprasrambhayan kāya-saṃskārān āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in and making the bodily conditions calm,

pratiprasrambhayan kāya-saṃskārān praśvasan
while breathing out and making the bodily conditions calm

pratiprasrambhayan kāya-saṃskārān praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out and making the bodily conditions calm.

(7) Citta-saṃskāra-pratisamvedī āśvasan
(7) While breathing in and experiencing the mental conditions

citta-saṃskāra-pratisamvedī āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in and experiencing the mental conditions,

citta-saṃskāra-pratisamvedī praśvasan
while breathing out and experiencing the mental conditions

citta-saṃskāra-pratisamvedī praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out and experiencing the mental conditions.

(8) Pratiprasrambhayan vā citta-saṃskārān āśvasan
(8) While breathing in and making the mental conditions calm

pratiprasrambhayan vā citta-saṃskārān āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in and making the mental conditions calm,

pratiprasrambhayan vā citta-saṃskārān praśvasan
while breathing out and making the making the mental conditions calm

pratiprasrambhayan vā citta-saṃskārān praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out and making the mental conditions calm.

(9) Citta-pratisamvedī āśvasan
(9) While breathing in and experiencing the mind

citta-pratisamvedī āśvasāmīti yathā-bhūtaṃ prajānāti,
he knows as it really is: I am breathing in and experiencing the mind,

citta-pratisamvedī praśvasan
while breathing out and experiencing the mind

citta-pratisamvedī praśvasāmīti yathā-bhūtaṃ prajānāti.
he knows as it really is: I am breathing out and experiencing the mind.

(10) Abhipramodayan me cittam-āśvasan

(10) While breathing in (thinking), my mind is gladdened

abhipramodayan me cittam-āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in (thinking), my mind is gladdened,

abhipramodayan me cittam-praśvasan

while breathing out (thinking), my mind is gladdened

abhipramodayan me cittam-praśvasāmīti yathā-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out (thinking), my mind is gladdened.

(11) Samādadhāt cittam-āśvasan

(11) While breathing in and concentrating the mind

samādadhāt cittam-āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in and concentrating the mind,

samādadhāt cittam-praśvasan

while breathing out and concentrating the mind

samādadhāt cittam-praśvasāmīti yathā-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out and concentrating the mind.

(12) Vimocayan me cittam-āśvasan

(12) While breathing in (thinking), my mind is free

vimocayan me cittam-āśvasāmīti yathā-bhūtaṃ prajānāti,

he knows as it really is: I am breathing in (thinking), my mind is free,

vimocayan me cittam praśvasan

while breathing out (thinking), my mind is free

vimocayan me cittam 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

(16) While breathing in and contemplating letting go

pratiniḥsargānudarśī āśvasāmīti yathā-bhūtaṃ prajānāti,

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-bhūtaṃ prajānāti.

he knows as it really is: I am breathing out and contemplating letting go.

Iyaṃ bhikṣavaḥ ṣoḍaśākārā ānāpāna-smṛtiḥ.

This, monastics, is the sixteen modes of mindfulness while breathing.

(21) Catvāri Srota-Āpattyaṅgāni
(21) 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 Buddhē 'vetyaprasādena samanvāgato bhavati:

(1) Here a [monastic,] noble disciple is endowed with perfect confidence in the Buddha (thus):

Ity-api sa Bhagavāms-Tathāgato 'rhan Samyak-Sambuddho,

Such is he, the Fortunate One, the Realised One, the Worthy One, the Perfect Sambuddha,

vidyā-caraṇa-saṃpannaḥ Sugato lokavid-

the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaraḥ puruṣa-damya-sārathiḥ,

the unsurpassed guide for those people who need taming,

Śāstā devānāṃ ca manuṣyāṇāṃ ca Buddhō Bhagavān-[iti].

the Teacher of gods and men, the Buddha, the Fortunate One.

(2) Dharme 'vetyaprasādena samanvāgato bhavati:

(2) He is endowed with perfect confidence in the Dharma (thus):

Svākhyāto Bhagavatā dharmāḥ,

The Dharma has been well-proclaimed by the Fortunate One,

sāmdṛṣṭiko nirjvara ākālika aupanāyika chipaśyakaḥ,

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,

tṛṣṇā-kṣayaḥ virāgaḥ nirodhaḥ Nirvāṇam.

the end of craving, dispassion, cessation, Nirvāṇa.

(3) Saṃghe 'vetyaprasādena samanvāgato bhavati:

(3) He is endowed with perfect confidence in the Community (thus):

Su-pratipanno bhagavataḥ śrāvaka-saṃghaḥ,

The Fortunate One's Community of disciples are good in their practice,

nyāya-pratipannaḥ...

systematic in their practice...

rjudṛṣṭi-pratipannaḥ...

hold straight views in their practice...

sāmīci-pratipannaḥ,

are correct in their practice,

Dharmānudharma-pratipannaḥ, anudharmacārī.

practising in conformity with the Teaching, living in conformity with the Teaching.

Santi Saṃghe srota-āpatti-phala-sākṣāt-kriyāyai pratipannakāḥ,

There are in the Community those practising for experiencing for themselves the fruit of stream-entry,

santi Saṃghe srota-āpannāḥ,

there are in the Community those who are stream-enterers,

santi Saṃghe sakṛdāgāmi-phala-sākṣāt-kriyāyai pratipannakāḥ,

there are in the Community those practising for experiencing for themselves the fruit of once-returning,

santi Saṃghe sakṛdāgāmināḥ,

there are in the Community those who are once-returners,

santi Saṃghe 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 Saṃghe anāgāmināḥ,

there are in the Community those who are non-returners,

santi Saṃghe Arhattva-phala-sākṣāt-kriyāyai pratipannakāḥ,

there are in the Community those practising for experiencing for themselves the fruit of Worthiness,

santi Saṃghe 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-saṃghaḥ,

this is the Fortunate One's Community of disciples,

śīla-sampannaḥ, samādhi-sampannaḥ, prajñāsampannaḥ,

endowed with virtue, endowed with concentration, endowed with wisdom,

śraddhā-sampannaḥ, śruta-sampannaḥ,

endowed with faith, endowed with learning,

vimukti-sampannaḥ, vimukti-jñāna-darśana-sampannaḥ,

endowed with freedom, endowed with knowledge and insight into freedom,

āhavanīyaḥ, prāhavanīyaḥ, añjalīkaraṇīyaḥ, sāmīcīkaraṇīyaḥ,

they are worthy of offerings, of hospitality, of gifts, and of correct behaviour,

anuttaram puṇya-kṣetraṃ darśaṇīyo lokasya.

they are an unsurpassed field of merit that are visible in the world.

(4) Ārya-kāntaiḥ śīlaiḥ samanvāgato bhavati:

(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, akalmāṣāṇi, bhujīṣyāṇi, aparāmrṣṭāni,

unspotted, unblemished, productive of freedom, not adhered to,

susamāptāni susamārabdhāni,

well-obtained, well-undertaken,

vijña-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.

(22) Daśa Tathāgata-Balāni (22) The Ten Strengths of a Realised One

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,

sthānam ca sthānato yathā-bhūtaṃ prajānāti, asthānam cāsthānataḥ,

knows as it really is the possible as possible, and the impossible as impossible,

idaṃ Tathāgatasya prathamam balam.

this is the first strength of the Realised One.

(2) Atītānāgata-pratyutpannānām karma-dharma-samādānānām vipākam

(2) The result of actions that have been performed in the past, future and present

yathā-bhūtaṃ prajānāti.

he knows as it really is.

(3) Para-sattvānām para-pudgalānām-anekādhimuktikānām nānādhimuktikānām

(3) Other beings' and other persons' manifold and various inclinations

yathā-bhūtaṃ prajānāti.

he knows as it really is.

(4) Aneka-dhātukam lokam nānā-dhātukam lokam

(4) The world's manifold elements and various elements

yathā-bhūtaṃ prajānāti.

he knows as it really is.

(5) Para-sattvānām-indriyāṇam-parāparaḥḥatām⁸²

(5) Other beings' faculties and their higher and lower intelligence

yathā-bhūtaṃ prajānāti.

he knows as it really is.

(6) Sarvatra-gāminīm pratipadam ca

(6) The practice that leads to all destinations

yathā-bhūtaṃ prajānāti.

he knows as it really is.

⁸² Texts reads: *indriyāṇa-parāparaḥḥatām*.

(7) Para-sattvānām-indriya-bala-bodhyaṅga-

(7) (In regard to) other beings' faculties, strengths, factors of awakening,

dhyāna-vimokṣa-samādhi-samāpattīnām –

absorptions, freedoms, concentration, attainments –

saṁkleśa-vyavadāna-vyavasthānam,

the defilement, purification and emergence (from these),

yathā-bhūtaṁ praḥjānāti.

he knows as it really is.

(8) Punar-aparam sākāram soddeśam sānimittam-

(8) Furthermore with the modes, characteristics and details

aneka-vidham pūrva-nivāsam samanumarati,

he recollects his manifold past existences,

ekām-āpi jātiṁ samanumarati dve tisraś-catasro vā,

he recollects one life, or two, three, four (lives),

yāvad-ānekāny-āpi jāti-koṭi-niyuta-śata-sahasrāṇi anusmaratīti vistaraḥ.

he recollects the particulars of a hundred thousand billion lives.

(9) Punar-aparam sa divyena cakṣuṣā visuddhenātīkrānta-mānuṣyakeṇa

(9) Furthermore with the divine eye which is purified and surpasses that of (normal) men

sattvān paśyati cyavamānān-upapadyamānān,

he sees the passing away and arising of beings,

kāya-vān-manasām sucarita-duścariṭaiḥ,

their good and bad conduct by body, speech and mind,

sugati-durgatiṣūpapadyamānān-iti vistaraḥ.

their arising in a good and a bad destiny, and the particulars (thereof).

(10) Āsrava-kṣayād-anāsravām, ceto-vimuktiṁ praḥjāyā,

(10) The lack of pollutants though the destruction of the pollutants, the freedom of mind through wisdom,

yathā-bhūtaṁ praḥjānāti.

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 Bhagavāms-Tathāgato 'rhan Samyak-Sambuddha ity-ātmānam
pratijānīte,**

(1) 'Here while claiming he is the Fortunate One, the Realised One, the Worthy One,
the Perfect Sambuddha,

ime tvayā dharmā nābhisambuddhā.'

he doesn't have knowledge of these things.'

Ity-atrasya kaścīd vādamāno vadet,

In whatever respect this is being said,

sadevake loke samārake sabrahmake,

in the world with its gods, Māra, and Brahmā,

saśramaṇa-brāhmaṇikāyām prajāyām sadeva-mānuṣāsuryām,

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-asamanupaśyāms-Tathāgataḥ

Not seeing any ground (for that) the Realised One

kṣema-prāpto viharati abhaya-prāptaḥ,

dwells, having attained safety, having attained fearlessness,

ārṣabham sthānam prajānāti,

he knows the leader's position,

samyak-parṣad-gataḥ simha-nādam nadati,

and having rightly gone to the assembly he roars the lion's roar,

brāhma-cakraṁ pravartayati,

he has set rolling the supreme (Dharma) wheel,

apravartitam 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.

(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-atrāsya⁸³ kaścīd-iti... vistarāḥ.⁸⁴

In whatever respect... and the elaboration (as before).

(3) ‘Yā vā punar-mayā śrāvakānām pratipad-ākhyātā,

(3) ‘That that practice declared by me to my disciples,

āryā nairyāṇikī tām pratisevamānasya

which is noble, leading to emancipation, when practiced

na niryāyāt tat-karasya samyag-duḥkha-kṣayāya.’

doesn’t lead out for that one who practices it, and to the destruction of suffering.’

Ity-atrasya kaścīd-iti... pūrvavat.

In whatever respect... as before.⁸⁵

(4) ‘Kṣiṇāsravasya sataḥ ātmānaṁ pratijānataḥ,

(4) ‘Here while claiming to be without pollutants himself,

ime te āsravā na parikṣiṇā.’

these pollutants are not fully destroyed.’

Ity-atrasya kaścīd vādamāno vadet,

In whatever respect this is being said,

sadevake loke samārake sabrahmake,

in the world with its gods, Māra, and Brahmā,

saśramaṇa-brāhmaṇikāyām prajāyām sadeva-mānuṣāsuraṇām,

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-asamanupaśyaṁ⁸⁶-Tathāgataḥ

Not seeing any ground (for that) the Realised One

⁸³ Text reads: *antarāyāyetyatrāsya*.

⁸⁴ This is indicating that the text needs to be filled in as elaborated above.

⁸⁵ This is indicating that the text needs to be filled in as above.

⁸⁶ Text: *asamanupaśyan*, inconsistently.

kṣema-prāpto viharati abhaya-prāptaḥ,
dwells, having attained safety, having attained fearlessness,

ārṣabhaṃ sthānaṃ prajānāti,
he knows the leader's position,

samyak-parṣad-gataḥ simha-nādaṃ nadati,
and having rightly gone to the assembly he roars the lion's roar,

brāhma-cakram⁸⁷ pravartayati,
he has set rolling the supreme (Dharma) wheel,

apravartitaṃ 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 vaiśāryāni.
These are the four confidences of a Realised One.

(24) Catasraḥ Pratisaṃvidāḥ **(24) The Four Analytical Knowledges**

Tatra katamās-Tathāgatasya catasraḥ pratisaṃvidāḥ?
Herein, monastics, what are the four analytical knowledges?

Tad-yathā:
They are as follows:⁸⁸

- (1) Artha-pratisaṃvit,**
(1) The analytical knowledge of meaning,
- (2) dharma-pratisaṃvit,**
(2) the analytical knowledge of the way things are,
- (3) nirukti-pratisaṃvit,**
(3) the analytical knowledge of language,
- (4) pratibhāna-pratisaṃvic-ca.**
(4) the analytical knowledge of inspired speech.

(1) Artha-pratisaṃvit katamā?
(1) The analytical knowledge of meaning is what?

⁸⁷ Text: *brāhmaṇaṃ 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-abhilāpitāyām:

What is suitable and facile talk:

samādhivaśo samprakhyāneṣu yad-avaivartya-jñānam.

the unchanging and clear knowledge one dwelling in concentration has (of this).

Imāś-catasraḥ pratisaṁvidāḥ.

These are the four analytical knowledges.

(25) Aṣṭādaśa Āveṇikā Buddha-Dharmāḥ

(25) The Eighteen Special Qualities of the Buddha

Tatra katame 'ṣṭā-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) nāsty-asamāhitam cittam,

(4) he does not have uncollectedness of mind,

(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 prajñāyā 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-apratihatam jñāna-darśanam,

(13) he has independent, unobstructed knowledge and insight into the past time,

(14) anāgate 'dhvani asaṅgam-apratihatam jñāna-darśanam,

(14) he has independent, unobstructed knowledge and insight into the future time,

(15) pratyutpanne 'dhvani asaṅgam-apratihatam jñāna-darśanam,

(15) he has independent, unobstructed knowledge and insight into the present time,

(16) sarva-kāya-karma jñāna-pūrvaṅgamaṁ jñānānuparivartam,

(16) all his bodily deeds are preceded by knowledge, in accordance with knowledge,

(17) sarva-vāk-karma jñāna-pūrvaṅgamaṁ jñānānuparivartam,

(17) all his verbal deeds, are preceded by knowledge, in accordance with knowledge,

(18) sarva-mañḥ-karma jñāna-pūrvaṅgamaṁ jñānānuparivartam.

(18) all his mental deeds, are preceded by knowledge, in accordance with knowledge.

Ime aṣṭā-daśāveṇikā Buddha-dharmāḥ.

These are the eighteen special qualities of the Buddha.

(26) Dvā-Trimśan-Mahā-Puruṣa-Lakṣaṇāni (26) The Thirty-Two Marks of a Great Man

Tatra katamāni Tathāgatasya dvā-trimśan-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-talayoś-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) dīrghāṅgulitā,

(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-śarīratā,

(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) citāntarāmsatā,

(11) between his shoulders is firm,

(12) sama-vṛtta-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) siṃha-hanutā,

(16) his jaw is like a lion's,

(17) sama-catvāriṃśad-dantatā,

(17) his forty teeth are even,

(18) samāvīrala-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) ūrdhvāgra-pradakṣiṇāvarta-romatā,

(28) his body-hairs bristle and turn to the right,

(29) indra-nīla-keśatā,

(29) the hair of his head is very dark,

(30) suśukla-bhrūmukhāntarorṇālalāṭatā,

(30) the tuft of hair between the eyebrows on his forehead is very white,

(31) uṣṇīṣa-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-lakṣaṇaṁ

This mark of a great man, on a Realised One, on a great man,

pūrvam 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-lakṣaṇaṁ

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-lakṣaṇaṁ

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-lakṣaṇaṁ

This mark of a great man, on a Realised One, on a great man,

pūrve sattvānām Dharma-rakṣāvaraṇa-guṭti-karaṇatayā nirvṛttam.
arose through previously being protective and guarding of beings with Dharma.

(5) Jāla-hasta-pādatā:

(5) His hands and feet are webbed:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
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:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
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:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
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:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
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:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇam
This mark of a great man, on a Realised One, on a great man,

⁹⁰Text reads: *Eṇeya*.

pūrve guhya-mantra-rakṣaṇatayā,

* arose through previously guarding the secret mantra,

maithuna-dharma-prativisarjanatayā ca nirvṛttam.

and abstaining from sexual intercourse.

(10) Siṃha-pūrvārdha-kāyatā:

(10) His torso is like a lion's:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

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) Citāntarāṃsatā:

(11) Between his shoulders is firm:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

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-vṛtta-skandhatā:

(12) His upper back is even all round:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve pareṣāṃ-abhayāśvāsādānatayā nirvṛttam.

arose through previously giving fearlessness and consolation to others.

(13) Anavanata-pralamba-bāhutā:

(13) The arms hang low without bending:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

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-gātratā:

(14) The limbs are bright:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve daśa-kuśala-karma-pathātapta-samādānatayā nirvṛttam.

arose 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) Simha-hanūtā:

(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-mūla-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-sattvāśvāsa-prayogatayā nirvṛttam.

arose through previously applying himself to the consolation of all others.

(18) Samāvirāla-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 bhinna-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-vāñ-manas-karmatayā nirvṛttam.

arose through previously protecting his deeds by body, voice and mind.

(20) Prabhūta-jihvatā:

(20) His tongue is large:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ

This mark of a great man, on a Realised One, on a great man,

pūrve satya-vacana-saṁrakṣaṇatayā nirvṛttam.

arose through previously protecting the truth of words.

(21) Rasa-rasāgratā:

(21) His taste buds are supreme:

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 nirvṛttam.

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:

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
nirvṛttam.**

arose through previously guarding the truth with mild words, and listening to joyous words.

(23) Abhinīla-netratā:

(23) His eyes are very dark:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ

This mark of a great man, on a Realised One, on a great man,

pūrve maitravat sattva-saṁrakṣaṇatayā nirvṛttam.

arose through previously having friendliness and protecting beings (with it).

(24) Go-pakṣma-netratā:

(24) His eyes have eyelashes like a cow's:

Tathāgatasyedaṁ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṁ

This mark of a great man, on a Realised One, on a great man,

pūrve 'kr̥trim-āśayatayā nirvṛttam.

arose through previously having intentions that were natural.

(25) Sūkṣma-chavitā:

(25) He has fine skin:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve Dharma-saṃgīti-citta-karmaṇyatayā nirvṛttam.

arose through previously attending Dharma recitations.

(26) Suvarṇa-chavitā:⁹¹

(26) He has golden skin:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve śayyāsana-staraṇa-manāpa-vastrānupradānatayā nirvṛttam.

arose through previously being generous with bedding, spreadings and pleasing garments.

(27) Ekaika-romakūpatā:

(27) His body-hairs arise singly:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve saṃgaṇikā-parivarjanatayā nirvṛttam.

arose through previously abstaining from society.

(28) Ūrdhvāgra-pradakṣiṇāvarta-romatā:

(28) His body-hairs are elevated and turn to the right:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve ācāryopādhyāya-kalyāṇa-mitrānuśāsani-pradakṣiṇa-grāhitayā nirvṛttam.

arose through previously making circumambulation of teachers, preceptors, spiritual friends and advisors.

(29) Indra-nīla-keśatā:

(29) The hair of his head is very dark:

Tathāgatasyedaṃ mahā-puruṣasya mahā-puruṣa-lakṣaṇaṃ

This mark of a great man, on a Realised One, on a great man,

pūrve sarva-prāṇānukampanatayā nihita-loṣṭa-daṇḍa-śastratayā ca nirvṛttam.

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-bhrūmukhāntarorṇalāṭatā:

(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 varṇārhanām varṇa-bhāṣaṇatayā nirvṛttam.

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 nirvṛttam.

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-sattvānām ca samādhau niyojanatayā nirvṛttam.

arose through previously urging himself and others in concentration.

Apramāṇaiḥ kuśala-mūlaireṣu dharmeṣu vaśavartitvāt

Through having mastery over the immeasurable wholesome roots

Tathāgatasya dvā-triṁśan-mahā-puruṣa-lakṣaṇāni kāye nirvṛttāni.

the thirty-two marks of a great man arose on the Realised One's body.

(27) Aśītiḥ Anuvyañjanāni

(27) The Eighty Secondary Characteristics

Katamāny-aśīty-anuvyañjanāni?

Herein, monastics, what are the eighty secondary characteristics?

(1) Tāmra-nakhās-ca Buddhā Bhagavantaḥ,

(1) The Buddhas, the Fortunate Ones have copper-coloured nails,

(2) snigdha-nakhās-ca,

(2) glossy nails,

(3) tuṅga-nakhās-ca,

(3) prominent nails,

- (4) **tulya-pāṇirekhās-ca,**
(4) even lines on his hands,
- (5) **vṛttāṅgulayaś-ca,**
(5) rounded fingers,
- (6) **citāṅgulayaś-ca,**
(6) firm fingers,
- (7) **anupūrvāṅgulayaś-ca,**
(7) regular fingers,
- (8) **gūḍha-śirās-ca,**
(8) hidden veins,
- (9) **nirgranthi-śirās-ca,**
(9) unhindered veins,
- (10) **gūḍha-gulphās-ca,**
(10) hidden ankles,
- (11) **avisama-padās-ca**
(11) even feet,
- (12) **simha-vikrānta-gāmināś-ca,**
(12) a gait like that of a lion,
- (13) **nāga-vikrānta-gāmināś-ca,**
(13) a gait like that of an elephant,
- (14) **hamsa-vikrānta-gāmināś-ca,**
(14) a gait like that of a goose,
- (15) **vṛṣabha-vikrānta-gāmināś-ca,**
(15) a gait like that of a bull,
- (16) **pradakṣiṇa-gāmināś-ca,**
(16) a respectful stride,
- (17) **cāru-gāmināś-ca,**
(17) a beautiful stride,
- (18) **avakra-gātrās-ca,**
(18) straight limbs,
- (19) **vṛtta-gātrās-ca,**
(19) rounded limbs,

- (20) **mṛṣṭa-gātrās-ca,**
(20) pleasant limbs,
- (21) **anupūrva-gātrās-ca,**
(21) regular limbs,
- (22) **pr̥thu-cāru-{jānu}-maṇḍalās-ca,**
(22) broad, beautiful knees,
- (23) **paripūrṇa-vyañjanās-ca,**
(23) fullsome genitals,
- (24) **sama-kramās-ca,**
(24) an even step,
- (25) **śuci-gātrās-ca,**
(25) pure limbs,
- (26) **mṛdu-gātrās-ca,**
(26) soft limbs,
- (27) **viśuddha-gātrās-ca,**
(27) purified limbs,
- (28) **adīna-gātrās-ca,**
(28) noble limbs,
- (29) **utsada-gātrās-ca,**
(29) upright limbs,
- (30) **susāmhata-gātrās-ca,**
(30) compact limbs,
- (31) **suvibhaktāṅga-pratyaṅgās-ca,**
(31) well-proportioned minor limbs,
- (32) **vitimira-śuddha-lokās-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,

(36) kṣāmodarāś-ca,

(36) a slim stomach,

(37) gambhīra-nābhayaś-ca,

(37) a deep navel,

(38) pradakṣiṇāvarta-nābhayaś-ca,

(38) a navel that turns to the right,

(39) samanta-prāsādikāś-ca,

(39) (an appearance) that is pleasant on all sides,

(40) śuci-samācārāś-ca,

(40) a pure behaviour,

(41) vyapagata-tilakāla-gātrāś-ca,

(41) limbs that are free of moles,

(42) tūla-sadrśa-sukāmāra-pāṇayaś-ca,

(42) hands that are soft as cotton,

(43) snigdha-pāṇi-lekhāś-ca,

(43) glossy palms of the hands,

(44) gambhīra-pāṇi-lekhāś-ca,

(44) deep palms of the hands,

(45) āyata-pāṇi-lekhāś-ca,

(45) long palms of the hands,

(46) nātyāyata-vadanāś-ca,

(46) a not overly-long face,

(47) bimba-pratibimba-darśanāś-ca,

(47) a lovely appearance and reflection,

(48) mṛdu-jihvāś-ca,

(48) a soft tongue,

(49) (tanu-jihvāś-ca),

(49) (a slim tongue),

(50) tāmra-jihvāś-ca

(50) a copper-coloured tongue,

(51) gaja-garjita-jīmūta-ghoṣāś-ca,

(51) a voice that sounds like an elephant's,

(52) madhura-cāru-mañju-ghoṣās-ca,

(52) a voice that is sweet, charming and lovely,

(53) vṛtta-damṣṭrās-ca,

(53) rounded eye-teeth,

(54) tīkṣṇa-damṣṭrās-ca,

(54) sharp eye-teeth,

(55) sama-damṣṭrās-ca,

(55) even eye-teeth,

(56) anupūrva-damṣṭrās-ca,

(56) regular eye-teeth,

(57) uttuṅga-nāsās-ca,

(57) a long nose,

(58) śuci-nāsās-ca,

(58) a clean nose,

(59) viśāla-nayanās-ca,

(59) wide eyes,

(60) āyata-nayanās-ca,

(60) long eyes,

(61) cita-pakṣma-gaṇās-ca,

(61) thick eyelashes,

(62) nīlotpaladala-nayanās-ca,

(62) eyes like lotus petals,

(63) pṛthāyata-vakṣasās-ca,

(63) a broad and long chest,

(64) āyata-bhruvaś-ca,

(64) a long brow,

(65) ślakṣṇa-bhruvaś-ca,

(65) a smooth eyebrow,

(66) sama-roma-bhruvaś-ca,

(66) an eyebrow with even hairs,

(67) snigdha-bhruvaś-ca,

(67) a glossy eyebrow,

(68) pīnāyata-karṇās-ca,

(68) pendant ears,

(69) sama-karṇās-ca,

(69) even ears,

(70) anupahata-karṇendriyās-ca,

(70) unimpaired ear faculty,

(71) supariṇata-lalāṭās-ca,

(71) a well-developed forehead,

(72) (pṛthu-lalāṭās-ca),

(72) (a broad forehead),

(73) suparipūrṇottamāṅgās-ca,

(73) a complete head,

(74) bhramara-sadṛśa-keśās-ca,

(74) hair of the head that is like a black bee (in colour),

(75) vṛtta-keśās-ca,

(75) rounded hair of the head,

(76) śukma-keśās-ca,

(76) fine hair of the head,

(77) asaṁhata-keśās-ca,

(77) unconfused hair of the head,

(78) aparūṣa-keśās-ca,

(78) smooth hair of the head,

(79) surabhi-keśās-ca,

(79) fragrant hair of the head,

(80) śrīvatsa-svastika-nandyāvarta-cakra-vajra-padma-matsy-ādi-:

(80) curls of hair, the auspicious cross, the diagram, wheel, diamond, lotus, fish and so on:

lāñchana-pāṇi-pāda-talās-ca Buddhā Bhagavanto bhavanti.

the Buddhas, the Fortunate Ones have these marks on their hands, feet, and soles.

Imāny-aśītir-anuvyañjanāni.

These are the eighty secondary characteristics.

Conclusion

Yad-uktaṁ Bhagavatā:

This was said by the Fortunate 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,

svārthaṁ savyañjanam,

with their meaning, with their (proper) phrasing,

kevalaṁ paripurṇaṁ parisuddhaṁ paryavadātaṁ brahmacaryaṁ saṁprakāśaiṣye,

I will make known the spiritual life which is complete, fulfilled, accomplished,

yad-uta, Artha-Viniścayaṁ nāma Dharma-paryāyam.”-iti

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 ’raṇyāyatanāni vṛkṣa-mūlāni śūnyāgārāṇi,

“There are for you, monastics, wildernesses, roots of trees, empty places,

parvata-kandara-giriguhā-palāla-puñjāni,

mountain caves and caverns, heaps of straw,

abhyavakāśa-śmaśāna-vana-prastha-pantāni,

open spaces, cemeteries, deep and remote forests,

śayanāsanāni adhyāvasat.

you can live in these dwelling places.

Dhyāyat, bhikṣavo, mā pramādyat,

Meditate, monastics, do not be heedless,

mā paścād-vipratisāriṇo bhaviṣyatha.”

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

pañcānām bhikṣu-śatānām-anupādāyāsravebhyaś-cittāni vimuktāni.

the minds of five hundred monastics were freed from the attachments and the pollutants.

Idam-avocad Bhagavān,

The Fortunate One said this,

āttamanāste bhikṣavaḥ sā ca sarvāvātī 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 bhāṣitam-abhyanandann-iti.

and they greatly rejoiced in what was said by the Fortunate 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,

Teṣāṃ ca yo nirodha – evaṃ-vādī mahā-śramaṇaḥ.

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