

Dhammatthavinicchaya

Dhamma Topics and their Analysis



text compiled from Pāli sources and translated by
Ānandajoti Bhikkhu

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based on the Sanskrit

Arthaviniścayasūtram

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(2016)

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Introduction

Preface

I recently published a text and translation of Arthaviniścayasūtram, a Sanskrit discourse which collects some of the most important teachings found in the early tradition. I have examined the contents and their collection in [the Introduction to that work](#), to which I refer the reader.

The work itself struck me as being one of the finest collections of early Buddhist material that I have come across, and I thought therefore to produce a Pāli collection based on the same topics, but an expanded version with extra sections, that included other important teachings, and with a rearrangement of some of the topics.

I have also introduced a new set of topics concerning the Abhidhamma, or Abstract teaching, drawing from the proto-Abhidhammic Mahāniddesa, the Abhidhamma books themselves, and the post-Abhidhammic Paṭisambhidāmagga – all of this material is late, but still canonical.

We therefore first have seven Dhamma topics, then seven topics concerning meditation, in the middle the 37 Factors of Awakening, the new section with Abhidhamma-type topics, and then a series of seven topics concerning the special qualities of the Buddha – it is in this latter that three of the four extra-canonical pieces in this work are found¹ which are drawn from Milindapañhā, Dīghanikāyaṭṭhakathā and the Milindaṭṭhikā (sections 30, 32 & 35) respectively. I have also added a new section here, on the modes of deportment (section 34) that are listed in Majjhima 91.

Contents

As with the Sanskrit text, there are three basic ways of presenting the topics: simple lists, extended analytic lists, and lists followed by analyses, or further definitions. In the Sanskrit text these were roughly equal (8, 10, 9). But in this collection I have tried to give more details by including definitions, sometimes from sources other than those that the lists themselves come from.

Simple lists may sound uninteresting, but they do serve to delineate the topic they are defining, and many of the more extensive analyses also use lists to analyse the main subject they are examining.

Simple lists:

- 14. The Sixteen Modes of Mindfulness while Breathing
- 17. The Four Bases of Spiritual Power
- 26. The Twenty-Two Triads
- 27. The Twenty-Four Conditions
- 32. The Eighteen Qualities of a Buddha

¹ The fourth one is an analysis from the Nettippakaraṇa expanding on the Four Right Endeavours (section 16).

- 33. The Thirty-Two Marks of a Great Man
- 35. The Eighty Secondary Characteristics

Extended lists:

- 3. The Four Factors of a Stream-Enterer
- 9. The Four Formless Attainments
- 10. The Four Spiritual States
- 13. The Ten Thoughts
- 28. The Seventy-Three Knowledges
- 31. The Ten Strengths of a Realised One
- 34. The Sixty-Two Ways of Deportment

Lists and Analysis:

- 1. The Three Marks
- 2. The Four Noble Truths
- 4. The Five Components that provide Fuel for Attachment
- 5. The Six Elements
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- 22. The Two (Aspects of) Sense Desires
- 23. The Three Thoughts
- 24. The Six Designations
- 25. The Seven Underlying Tendencies
- 30. The Four Analytical Knowledges

The material has some other important characteristics, which are also found throughout the texts, and which it is well to point out here: they include mapping items against each other, repetition and contextualising.

One strategy is to map teachings against other teachings, and play them out, so that in the first of the sections presented here, for instance, the Three Marks of Existence (*Tilakkhaṇa*) are mapped against the Five Components (*Pañcakkhandha*), and show how the components are affected by the marks teachings.

Repetition is a hallmark of the early teachings, so that a teaching is often repeated with small, but sometimes interesting, variations that help bring out the deeper meaning of that particular teaching.

Teachings which otherwise stand in their own right are often included within other teachings, and then throw light both on the new subject, by explaining it, or helping to analyse it, and on the original teaching which is shown as having relevance in a new context.

Sources

Here is a summary showing where the material has been drawn from,² with the para-canonical and non-canonical sources highlighted in dark red:

Dhamma Topics

1. The Three Marks: *from* Alagaddūpamasuttaṃ, MN 22
2. The Four Noble Truths: *from* Khandasuttaṃ, SN 56.13
3. The Four Factors of a Stream-Enterer: *from* Saṅgītisuttaṃ, DN 32
4. The Five Components that provide Fuel for Attachment: *from* Khandhasaṃyuttaṃ, SN 22.56
5. The Six Elements: *from* MN 140, Dhātuvibhaṅgasuttaṃ
6. The Ten Types of Wholesome Deeds: *from* Cundasuttaṃ, AN 10.176
7. The Twelve Factors of Conditional Origination: *from* Vibhaṅgasuttaṃ, SN 12.2

Meditation Topics

8. The Four Absorptions: *from* Jhānavibhaṅgo (Vibh. 12)
9. The Four Formless Attainments: *from* Uposathasuttaṃ, AN 4.190
10. The Four Spiritual States: *from* Vatthasuttaṃ, MN 7
11. The Four Ways of Practice: Vitthārasuttaṃ, AN 4.162
12. The Four Cultivations of Meditation: *from* Samādhībhāvanāsuttaṃ, AN 4.41
13. The Ten Thoughts: *from* Dasadhammasuttaṃ, AN 10:48
14. The Sixteen Modes of Mindfulness while Breathing: *from* Ānāpānasatisuttaṃ, MN 118

Awakening Topics

15. The Four Ways of Attending to Mindfulness: *from* Satipaṭṭhānasuttaṃ, MN 10 and Satipaṭṭhānavibhaṅgo (Vibh. 7)
16. The Four Right Endeavours: *from* Satipaṭṭhānasuttaṃ, MN 10, *from* Nettippakaraṇaṃ, Hāravibhaṅgo
17. The Four Bases of Spiritual Power: *from* Iddhisāṃyuttaṃ, SN 51.1
18. The Five Faculties: *from* Indriyasāṃyuttaṃ, SN 48.9
19. The Five Strengths: *from* Balasāṃyuttaṃ, SN 50.1
20. The Seven Factors of Awakening: *from* Bojjhaṅgasāṃyuttaṃ, SN 46.4 and Ānāpānasatisuttaṃ, MN 118
21. The Noble Eightfold Path: *from* Saccavibhaṅgasuttaṃ, MN 141

Abhidhamma Topics

22. The Two Aspects of Sense Desires: *from* Mahāniddesapāḷi
23. The Three Thoughts: *from* Dhammasaṅgiṇīpāḷi

² I have mainly used the Myanmar Chaṭṭha Saṅgāyana edition of the text, with some small unnoted changes to correct ahistorical irregularities in that edition, like writing *vīriya*, a Sanskrit form, instead of Pāḷi *virīya*.

- 24. The Six Designations: *from* Puggalapaññattipāḷi
- 25. The Seven Underlying Tendencies: *from* Yamakapāḷi
- 26. The Twenty-Two Triads: *from* Dhammasaṅgiṇīpāḷi
- 27. The Twenty-Four Conditions: *from* Paṭṭhānapāḷi
- 28. The Seventy-Three Knowledges: *from* Paṭisambhidāmagga

Buddha Topics

- 29. The Four Confidences: Vesārajjasuttaṃ, AN 4.8
- 30. The Four Analytical Knowledges: *from* Milindapañhā, 4.1
- 31. The Ten Strengths of a Realised One: *from* Sihanādasuttaṃ, AN 10.21
- 32. The Eighteen Qualities of a Buddha: *from* Dīghanikāyaṭṭhakathā on Saṅgītisuttaṃ
- 33. The Thirty-Two Marks of a Great Man: *from* Brahmāyusuttaṃ, MN 91
- 34. The Sixty-Two Ways of Deportment: *from* Brahmāyusuttaṃ, MN 91
- 35. The Eighty Secondary Characteristics: *from* Milindaṭṭhikā.

In the English-only version I have added in key words in Pāḷi so that the text may serve as a primer for the teachings; for those who want to delve more deeply into the Pāḷi, it is given with a very exact line-by-line (interlinear) translation in the text and translation version.

There is also a Pāḷi-only version of the text, with a reading, so that students can learn some of the important passages that recur in the teachings.

I hope that this collection can act as a primer for people to familiarise themselves with some of the most important teachings that the Buddha gave, and provide an insight into the complex and interwoven world of the early Buddhist teachings.

Ānandajoti Bhikkhu
December, 2016

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Dhammatthā

Dhamma Topics

1. Tilakkhaṇā

1. The Three Marks

from Aniccasuttaṃ, SN 22.45

1. **Rūpaṃ, bhikkhave, aniccaṃ,**
1. Form, monastics, is impermanent,
2. **yad-aniccaṃ taṃ dukkhaṃ,**
2. that which is impermanent is suffering,
3. **yaṃ dukkhaṃ tad-anattā.**
3. that which is suffering is without self.³

Yad-anattā taṃ: Netam mama, nesoham-asmi, na meso attā ti,
That which is without self: This is not mine, I am not this, this is not my self,

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
like this it should be seen with right wisdom as it really is.

Evam-etaṃ yathābhūtaṃ sammappaññāya passato
Seeing like this with right wisdom as it really is

cittaṃ virajjati, vimuccati anupādāya āsavehi.
the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. **Vedanā aniccā,**
1. Feelings are impermanent,
2. **yad-aniccaṃ taṃ dukkhaṃ,**
2. that which is impermanent is suffering,
3. **yaṃ dukkhaṃ tad-anattā.**
3. that which is suffering is without self.

³ The three characteristics here are shown against the five components of mind and body, for the latter see section 4 below. This playing out of one set of factors against another is a characteristic of the discourse style.

Yad-anattā taṃ: Netam mama, nesoham-asmi, na meso attā ti,

That which is without self: This is not mine, I am not this, this is not my self,

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

like this it should be seen with right wisdom as it really is.

Evam-etaṃ yathābhūtaṃ sammappaññāya passato

Seeing like this with right wisdom as it really is

cittaṃ virajjati, vimuccati anupādāya āsavehi.

the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Saññā aniccā,

1. Perceptions are impermanent,

2. yad-aniccaṃ taṃ dukkhaṃ,

2. that which is impermanent is suffering,

3. yaṃ dukkhaṃ tad-anattā.

3. that which is suffering is without self.

Yad-anattā taṃ: Netam mama, nesoham-asmi, na meso attā ti,

That which is without self: This is not mine, I am not this, this is not my self,

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

like this it should be seen with right wisdom as it really is.

Evam-etaṃ yathābhūtaṃ sammappaññāya passato

Seeing like this with right wisdom as it really is

cittaṃ virajjati, vimuccati anupādāya āsavehi.

the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Saṅkhārā aniccā,

1. Volitions are impermanent,

2. yad-aniccaṃ taṃ dukkhaṃ,

2. that which is impermanent is suffering,

3. yaṃ dukkhaṃ tad-anattā.

3. that which is suffering is without self.

Yad-anattā taṃ: Netam mama, nesoham-asmi, na meso attā ti,

That which is without self: This is not mine, I am not this, this is not my self,

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

like this it should be seen with right wisdom as it really is.

Evam-etaṃ yathābhūtaṃ sammappaññāya passato

Seeing like this with right wisdom as it really is

cittaṃ virajjati, vimuccati anupādāya āsavehi.

the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Viññāṇaṃ aniccaṃ,

1. Consciousness is impermanent,

2. yad-aniccaṃ taṃ dukkhaṃ,

2. that which is impermanent is suffering,

3. yaṃ dukkhaṃ tad-anattā.

3. that which is suffering is without self.

Yad-anattā taṃ: Netam mama, nesoham-asmi, na meso attā ti,

that which is without self: This is not mine, I am not this, this is not my self,

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

like this it should be seen with right wisdom as it really is.

Evam-etaṃ yathābhūtaṃ sammappaññāya passato

Seeing like this with right wisdom as it really is

cittaṃ virajjati, vimuccati anupādāya āsavehi.

the mind becomes dispassionate, and liberated from the pollutants without attachment.

Rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ,

If, monastics, a monastic's mind is dispassionate towards the form-element,

vimuttaṃ hoti anupādāya āsavehi.

it is liberated from the pollutants without attachment.

Vedanādhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ,

If, monastics, a monastic's mind is dispassionate towards the feelings-element,

vimuttaṃ hoti anupādāya āsavehi.

it is liberated from the pollutants without attachment.

Saññādhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ,

If, monastics, a monastic's mind is dispassionate towards the perceptions-element,

vimuttaṃ hoti anupādāya āsavehi.

it is liberated from the pollutants without attachment.

Saṅkhārādhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ,

If, monastics, a monastic's mind is dispassionate towards the volitions-element,

vimuttaṃ hoti anupādāya āsavehi.

it is liberated from the pollutants without attachment.

Viññāṇadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ,

If, monastics, a monastic's mind is dispassionate towards the consciousness-element,

vimuttaṃ hoti anupādāya āsavehi

it is liberated from the pollutants without attachment.

Vimuttattā ṭhitaṃ, ṭhitattā santusitaṃ,

In liberation it is steady, in steadiness it is content,

santusitattā na paritassati, aparitassaṃ paccattañ-ñeva parinibbāyati.

in contentment it is not disturbed, being undisturbed he personally attains Nibbāna.

Khīṇā jāti,

Destroyed is rebirth,

vusitaṃ brahmacariyaṃ,

accomplished is the spiritual life,

kataṃ karaṇīyaṃ,

done is what ought to be done,

nāparaṃ itthattāyā ti pajānātī ti.

there is no more of this mundane state - this he knows.

2. Cattāri Ariyasaccāni

2. The Four Noble Truths

from Khandasuttaṃ, SN 56.13

Cattārimāni, bhikkhave, ariyasaccāni.

There are, monastics, these four noble truths.

Katamāni cattāri?

Which four?

1. Dukkhaṃ ariyasaccaṃ,

1. The noble truth of suffering,

2. dukkhasamudayaṃ ariyasaccaṃ,

2. the noble truth of the arising of suffering,

3. dukkhanirodhaṃ ariyasaccaṃ,

3. the noble truth of the cessation of suffering,

4. dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

4. the noble truth of the practice leading to the cessation of suffering.

from Saccavibhaṅgasuttaṃ, MN 141⁴

The First Noble Truth

1. Katamañ-cāvuso dukkhaṃ ariyasaccaṃ?

1. Now what, venerable friends, is the noble truth of suffering?

Jāti pi dukkhā,
Birth is suffering,

jarā pi dukkhā,
also old age is suffering,

vyādhi pi dukkho,
also sickness is suffering,

maraṇam-pi dukkhaṃ,
also death is suffering,

sokaparidevadukkhadomanassupāyāsā pi dukkhā,
also grief, lamentation, pain, sorrow, and despair, is suffering,

yam-picchaṃ na labhati tam-pi dukkhaṃ,
also not to obtain what one longs for is suffering,

saṅkhittena pañcupādānakkhandhā dukkhā.
in brief, the five components (of mind and bodily-form) that provide fuel for attachment are suffering.

The Second Noble Truth

2. Katamañ-cāvuso, dukkhasamudayaṃ ariyasaccaṃ?

2. Now what, venerable friends, is the noble truth of the arising of suffering?

Yā yaṃ taṇhā ponobhavikā,
It is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathīdam:
which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

Kāmatañhā,
Craving for sense pleasures,

bhavataṇhā,
craving for continuation,

⁴ Spoken by Ven. Sāriputta.

vibhavataṇhā.

craving for discontinuation.

Idaṃ vuccatāvuso dukkhasamudayaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the arising of suffering.

The Third Noble Truth

3. Katamañ-cāvuso dukkhanirodhaṃ ariyasaccaṃ?

3. Now what, venerable friends, is the noble truth of the cessation of suffering?

Yo tassā yeva taṇhāya asesavirāgaṇirodho –

It is the complete fading away and cessation without remainder of that craving –

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ vuccatāvuso dukkhanirodhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the cessation of suffering.

The Fourth Noble Truth

4. Katamañ-cāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

4. Now what, venerable friends, is the noble truth of the practice leading to the cessation of suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

It is this noble path with eight factors, as follows:

{1} **Sammādiṭṭhi,**

{1} Right view,

{2} **sammāsaṅkappo,**

{2} right thought,

{3} **sammāvācā,**

{3} right speech,

{4} **sammākammanto,**

{4} right action,

{5} **sammā-ājīvo,**

{5} right livelihood,

{6} **sammāvāyāmo,**

{6} right endeavour,

{7} **sammāsati,**
{7} right mindfulness,

{8} **sammāsamādhī.**
{8} right concentration.⁵

3. Cattāri Sotāpattiyaṅgāni

3. The Four Factors of a Stream-Enterer

from Saṅgītisuttaṃ, DN 32

Cattāri sotāpannassa aṅgāni.

There are four factors of a stream-enterer.

1. Idhāvuso, ariyasāvako Buddhhe aveccappasādena samannāgato hoti:

1. Here, venerable friends, a noble disciple is endowed with perfect confidence in the Buddha (thus):

Iti pi so Bhagavā Arahaṃ Sammāsambuddho,

Such is he,⁶ the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

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

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddhho Bhagavā ti.

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

2. Dhamme aveccappasādena samannāgato hoti:

2. Here, venerable friends, a noble disciple is endowed with perfect confidence in the Dhamma (thus):

Svākkhāto Bhagavatā Dhammo,

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

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattaṃ veditabbo viññūhī ti.

and can be understood by the wise for themselves.

⁵ For an analysis of the individual factors, see 21 below.

⁶ This and the next two are the most common chants reflecting on the Three Treasures.

3. Saṅghe aveccappasādena samannāgato hoti:

3. Here, venerable friends, a noble disciple is endowed with perfect confidence in the community (thus):

Supaṭipanno Bhagavato sāvakasaṅgho,

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

ujupaṭipanno Bhagavato sāvakasaṅgho,

the Fortunate One's community of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,

the Fortunate One's community of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,

the Fortunate One's community of disciples are correct in their practice,

yad-idam cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakasaṅgho,

this is the Fortunate One's community of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaram puññakkhettaṃ lokassā ti.

they are an unsurpassed field of merit for the world.

4. Ariyakantehi sīlehi samannāgato hoti:

4. He is endowed with virtue that is agreeable to the noble ones (thus):

akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi,

it is unbroken,⁷ faultless, unspotted, unblemished, productive of freedom,

viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

praised by the wise, unattached to, leading to concentration.

⁷ It is because of this 4th factor that it is said that the stream-enterer does not break his basic virtuous practices.

4. Pañcupādānakkhandhā

4. The Five Components that provide Fuel for Attachment

from Khandhasaṃyuttaṃ, SN 22.56

Pañcime, bhikkhave, upādānakkhandhā.

There are, monastics, these five components (of mind and bodily-form) that provide fuel for attachment.

Katame pañca?

What five?

1. **Rūpupādānakkhandho,**

1. The bodily-form component that provides fuel for attachment,

2. **vedanupādānakkhandho,**

2. the feelings component that provides fuel for attachment,

3. **saññupādānakkhandho,**

3. the perceptions component that provides fuel for attachment,

4. **saṅkhārupādānakkhandho,**

4. the volitions component that provides fuel for attachment,

5. **viññāṇupādānakkhandho.**

5. the consciousness component that provides fuel for attachment.

1. **Katamañ-ca, bhikkhave, rūpaṃ?**

1. And what, monastics, is bodily-form?

Cattāro ca mahābhūtā catunnañ-ca mahābhūtānaṃ upādāyarūpaṃ.

The four great elementals and bodily-form derived from the great elementals.

Idaṃ vuccati, bhikkhave, rūpaṃ.

This, monastics, is said to be bodily-form.

2. **Katamā ca, bhikkhave, vedanā?**

2. And what, monastics, are feelings?

Cha-y-ime, bhikkhave, vedanākāyā:

There is, monastics, this group of six feelings:

{1} **Cakkhusamphassajā vedanā,**

{1} Feeling arising from eye-contact,

{2} **sotasamphassajā vedanā,**

{2} feeling arising from ear-contact,

{3} **ghānasamphassajā vedanā,**
{3} feeling arising from nose-contact,

{4} **jivhāsamphassajā vedanā,**
{4} feeling arising from tongue-contact,

{5} **kāyasamphassajā vedanā,**
{5} feeling arising from body-contact,

{6} **manosamphassajā vedanā.**
{6} feeling arising from mind-contact.

Ayaṃ vuccati, bhikkhave, vedanā.

This, monastics, is said to be feelings.

3. Katamā ca, bhikkhave, saññā?

3. And what, monastics, are perceptions?

Cha-y-ime, bhikkhave, saññākāyā:

There is, monastics, this group of six perceptions:

{1} **Rūpasaññā,**
{1} The perception of forms,

{2} **saddasaññā,**
{2} the perception of sounds,

{3} **gandhasaññā,**
{3} the perception of smells,

{4} **rasasaññā,**
{4} the perception of tastes,

{5} **phoṭṭhabbasaññā,**
{5} the perception of tangibles,

{6} **dhammasaññā.**
{6} the perception of thoughts.

Ayaṃ vuccati, bhikkhave, saññā.

This, monastics, is said to be perceptions.

4. Katame ca, bhikkhave, saṅkhārā?

4. And what, monastics, are volitions?

Cha-y-ime, bhikkhave, cetanākāyā:

There is, monastics, this group of six intentions:

- {1} **Rūpasañcetanā,**
{1} An intention based on forms,
- {2} **saddasañcetanā,**
{2} an intention based on sounds,
- {3} **gandhasañcetanā,**
{3} an intention based on smells,
- {4} **rasasañcetanā,**
{4} an intention based on tastes,
- {5} **phoṭṭhabbasañcetanā,**
{5} an intention based on tangibles,
- {6} **dhammasañcetanā.**
{6} an intention based on thoughts.

Ime vuccanti, bhikkhave, saṅkhārā.

This, monastics, is said to be volitions.

5. Katamañ-ca, bhikkhave, viññāṇaṃ?

5. And what, monastics, is consciousness?

Cha-y-ime, bhikkhave, viññāṇakāyā:

There is, monastics, this group of six consciousnesses:

- {1} **Cakkhuvīññāṇaṃ,**
{1} Eye-consciousness,
- {2} **sotavīññāṇaṃ,**
{2} ear-consciousness,
- {3} **ghānavīññāṇaṃ,**
{3} nose-consciousness,
- {4} **jivhāvīññāṇaṃ,**
{4} tongue-consciousness,
- {5} **kāyavīññāṇaṃ,**
{5} body-consciousness,
- {6} **manovīññāṇaṃ.**
{6} mind-consciousness.

Idaṃ vuccati, bhikkhave, viññāṇaṃ.

This, monastics, is said to be consciousness.

5. Cha Dhātuyo

5. The Six Elements

from MN 140, Dhātuvibhaṅgasuttaṃ

Chayimā, bhikkhu, dhātuyo:

There are, monastic, these six elements:

1. **Pathavīdhātu,**
1. The earth element,
2. **āpodhātu,**
2. the water element,
3. **tejodhātu,**
3. the fire element,
4. **vāyodhātu,**
4. the wind element,
5. **ākāśadhātu,**
5. the space element,
6. **viññāṇadhātu.**
6. the consciousness element.⁸

1. Katamā ca, bhikkhu, pathavīdhātu?

1. And what, monastic, is the earth element?

Pathavīdhātu siyā ajjhattikā, siyā bāhirā.

The earth element may be internal or may be external.

Katamā ca, bhikkhu, ajjhattikā pathavīdhātu?

And what, monastic, is the internal earth element?

Yaṃ ajjhattaṃ, paccattaṃ,

Whatever is inside, in oneself,

kakkaḷaṃ, kharigataṃ, upādinnaṃ, seyyathīdaṃ:

that is hard or has become solid, and is attached to, like this:

⁸ The elements are sometimes listed as just the first four, and in later texts as the expanded six we find here.

{1} **Kesā,**
{1} Hairs of the head,⁹

{2} **lomā,**
{2} body hairs,

{3} **nakhā,**
{3} nails,

{4} **dantā,**
{4} teeth,

{5} **taco,**
{5} skin,

{6} **maṃsaṃ,**
{6} flesh,

{7} **nahāru,**
{7} sinews,

{8} **aṭṭhi,**
{8} bones,

{9} **aṭṭhimiñjā,**
{9} bone-marrow,

{10} **vakkam,**
{10} kidneys,

{11} **hadayaṃ,**
{11} heart,

{12} **yakanam,**
{12} liver,

{13} **kilomakam,**
{13} pleura,

{14} **pihakam,**
{14} spleen,

{15} **papphāsam,**
{15} lungs,

⁹ The following analysis of the parts of the body is found frequently in the texts, particularly as a subject for mindfulness (*sati*) meditation on the body; see section 15 below. Here the constituents are divided between those that are principally hard, under the earth element, and those that are more watery below.

{16} **antaṃ,**
{16} intestines,

{17} **antaḡaṇaṃ,**
{17} mesentery,

{18} **udariyaṃ,**
{18} undigested food,

{19} **karīsaṃ,**
{19} excrement,

yaṃ vā panaññaṃ-pi kiñci ajjhattaṃ, paccattaṃ,
or whatever else there is that is inside, in oneself,

kakkaḷaṃ, kharigataṃ, upādinnaṃ,
that is hard or has become solid, and is attached to,

ayaṃ vuccati, bhikkhu, ajjhattikā pathavīdhātu.
this, monastic, is said to be the internal earth element.

Yā ceva kho pana ajjhattikā pathavīdhātu,
Now, that which is the internal earth element,

yā ca bāhirā pathavīdhātu pathavīdhātu-r-evesā:
and that which is the external earth element, is only the earth element:

Taṃ netāṃ mama, nesohaṃ-asmi, na meso attā ti,
This is not mine, I am not this, this is not my self,

evaṃ-eṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
like this it ought to be seen, as it really is, with right wisdom.

Evam-eṭaṃ yathābhūtaṃ sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.
one loses interest in the earth element, one detaches the mind from the earth element.

2. Katamā ca, bhikkhu, āpodhātu?

2. And what, monastic, is the water element?

Āpodhātu siyā ajjhattikā, siyā bāhirā.
The water element may be internal or may be external.

Katamā ca, bhikkhu, ajjhattikā āpodhātu?
And what, monastic, is the internal water element?

Yam ajjhattam, paccattam,
Whatever is inside, in oneself,

āpo, āpogataṃ, upādinnaṃ, seyyathīdaṃ:
that is water, or has become watery, and is attached to, like this:

{20} **Pittaṃ,**
{20} Bile,

{21} **semhaṃ,**
{21} phlegm,

{22} **pubbo,**
{22} pus,

{23} **lohitaṃ,**
{23} blood,

{24} **sedo,**
{24} sweat,

{25} **medo,**
{25} fat,

{26} **assu,**
{26} tears,

{27} **vasā,**
{27} grease,

{28} **kheḷo,**
{28} spit,

{29} **siṅghāṇikā,**
{29} mucus,

{30} **lasikā,**
{30} synovial fluid,

{31} **muttaṃ,**
{31} urine,

yam vā panaññaṃ-pi kiñci ajjhattam, paccattam,
or whatever else there is that is inside, in oneself,

āpo, āpogataṃ, upādinnaṃ,
that is water, or has become watery, and is attached to,

ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu.
that, monastic, is said to be the internal water element.

Yā ceva kho pana ajjhattikā āpodhātu,
Now, that which is the internal water element,

yā ca bāhirā āpodhātu āpodhātu-r-evesā:
and that which is the external water element, is only the water element:

Taṃ netam mama, nesoham-asmi, na meso attā ti,
This is not mine, I am not this, this is not my self,

evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbam.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtaṃ sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.
one loses interest in the water element, one detaches the mind from the water element.

3. Katamā ca, bhikkhu, tejodhātu?
3. And what, monastic, is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.
The fire element may be internal or may be external.

Katamā ca, bhikkhu, ajjhattikā tejodhātu?
And what, monastic, is the internal fire element?

Yaṃ ajjhattaṃ, paccattaṃ,
Whatever is inside, in oneself,

tejo, tejogataṃ, upādinnaṃ, seyyathīdaṃ:
that is fire, or has become fiery, and is attached to, like this:

Yena ca santappati, yena ca jīriyati, yena ca pariḍayhati,
That by which one is heated, by which one grows old, by which one is burned up,

yena ca asitapītakhāyitasāyitaṃ sammā pariñāmaṃ gacchati,
by which what is eaten, drunk, chewed, and tasted, gets completely digested,

yaṃ vā panaññaṃ-pi kiñci ajjhattaṃ, paccattaṃ,
or whatever else there is that is inside, in oneself,

tejo, tejogataṃ, upādinnaṃ,
that is fire, or has become fiery, and is attached to,

ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu.

that, monastic, is said to be the internal fire element.

Yā ceva kho pana ajjhattikā tejodhātu,

Now, that which is the internal fire element,

yā ca bāhirā tejodhātu tejodhātu-r-evesā:

and that which is the external fire element, is only the fire element:

Taṃ netam mama, nesoham-asmi, na meso attā ti,

This is not mine, I am not this, this is not my self,

evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbam.

like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtaṃ sammappaññāya disvā,

Having seen it like this, as it really is, with right wisdom,

tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

one loses interest in the fire element, one detaches the mind from the fire element.

4. Katamā ca, bhikkhu, vāyodhātu?

4. And what, monastic, is the wind element?

Vāyodhātu siyā ajjhattikā, siyā bāhirā.

The wind element may be internal or may be external.

Katamā ca, bhikkhu, ajjhattikā vāyodhātu?

And what, monastic, is the internal wind element?

Yaṃ ajjhattaṃ, paccattaṃ, vāyo, vāyogataṃ, upādinnaṃ, seyyathīdaṃ:

Whatever is inside, in oneself, that is wind, or has become windy, and is attached to, like this:

Uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā,

Winds that go up, winds that go down, winds in the bowels,

koṭṭhāsaya vātā, aṅgamaṅgānusārino vātā, assāso, passāso iti,

winds in the belly, winds that go through the limbs, in-breath, out-breath,

yaṃ vā panaññaṃ-pi kiñci ajjhattaṃ, paccattaṃ,

or whatever else there is that is inside, in oneself,

vāyo, vāyogataṃ, upādinnaṃ,

that is wind, or has become windy, and is attached to,

ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu.

this, monastic, is said to be the internal wind element.

Yā ceva kho pana ajjhattivā vāyodhātu,
Now, that which is the internal wind element,

yā ca bāhirā vāyodhātu vāyodhātu-r-evesā:
and that which is the external wind element, is only the wind element:

Tam netam mama, nesoham-asmi, na meso attā ti,
This is not mine, I am not this, this is not my self,

evam-etam yathābhūtam sammappaññāya dattṭhabbam.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtam sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.
one loses interest in the wind element, one detaches the mind from the wind element.

5. Katamā ca, bhikkhu, ākāsadhātu?
5. And what, monastic, is the space element?

Ākāsadhātu siyā ajjhattivā, siyā bāhirā.
The space element may be internal or may be external.

Katamā ca, bhikkhu, ajjhattivā ākāsadhātu?
And what, monastic, is the internal space element?

Yaṃ ajjhattam, paccattam, ākāsam, ākāsatam, upādinnaṃ, seyyathidaṃ:
Whatever is inside that is space, or has become spacey, and is attached to, like this:

Kaṇṇacchiddam nāsacchiddam mukhadvāram,
Ear-holes, nose-holes, the door of the mouth,

yena ca asitapītakhāyitasāyitam ajjhoharati,
and that by which what is eaten, drunk, chewed, and tasted is swallowed,

yattha ca asitapītakhāyitasāyitam santiṭṭhati,
that place where what is eaten, drunk, chewed, and tasted settles,

yena ca asitapītakhāyitasāyitam adhobhāgaṃ nikkhamati,
and the lower part by which that which is eaten, drunk, chewed, and tasted goes out,

yaṃ vā panaññaṃ-pi kiñci ajjhattam, paccattam,
or whatever else there is that is inside, in oneself,

ākāsam, ākāsatam, agham, aghagam,
that is space, or has become spacey, airy, or has become airy,

vivaram, vivaragataṃ, asamphuṭṭhaṃ maṃsalohitehi, upādinnaṃ,
open, or has become open, untouched by flesh and blood, and is attached to,

ayaṃ vuccati, bhikkhu, ajjhattikā ākāśadhātu.
that, monastic, is said to be the internal space element.

Yā ceva kho pana ajjhattikā ākāśadhātu,
Now, that which is the internal space element,

yā ca bāhirā ākāśadhātu ākāśadhātu-r-evesā:
and that which is the external space element, is only the space element:

Taṃ netam mama, nesoham-asmi, na meso attā ti:
This is not mine, I am not this, this is not my self,

evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtaṃ sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

ākāśadhātuyā nibbindati, ākāśadhātuyā cittaṃ virājeti.
one loses interest in the space element, one detaches the mind from the space element.

6. Athāparam viññāṇaṃ yeva avasissati parisuddhaṃ pariyodātaṃ.
6. Then there remains consciousness, purified and cleansed.

Tena ca viññāṇena kiṃ vijānāti?
What does one cognise with that consciousness?

{1} **Sukhan-ti pi vijānāti,**
{1} One cognises: Pleasant,

{2} **Dukkhan-ti pi vijānāti,**
{2} one cognises: Pain,

{3} **Adukkham-asukhan-ti pi vijānāti.**
{3} one cognises: Neither-painful-nor-pleasant.¹⁰

{1} **Sukhavedanīyaṃ, bhikkhu, phassaṃ**
{1} A contact, monastic, that is experienced as pleasant

paṭicca uppajjati sukhā vedanā.
arises conditioned by pleasant feeling.

¹⁰ These are three types of feeling (*vedanā*) that can be felt.

So sukham vedanam vedayamāno:

Experiencing a pleasant feeling one knows:

Sukham vedanam vedayāmī ti pajānāti.

I am experiencing a pleasant feeling.

Tasseva sukhavedanīyassa phassassa nirodhā,

With the cessation of the contact experienced as pleasant,

yaṃ tajjaṃ vedayitaṃ sukhavedanīyaṃ,

whatever feeling arising from that, that is to be experienced as pleasant,

phassaṃ paṭicca uppannā sukhā vedanā,

the contact arising conditioned by pleasant feeling,

sā nirujjhati, sā vūpasammatī ti, pajānāti.

that ceases, that is allayed, that he knows.

{2} Dukkavedanīyaṃ, bhikkhu, phassaṃ

{2} A contact, monastic, that is experienced as painful

paṭicca uppajjati dukkhā vedanā.

arises conditioned by painful feeling.

So dukkham vedanam vedayamāno:

Experiencing a painful feeling one knows:

Dukkham vedanam vedayāmī ti pajānāti.

I am experiencing a painful feeling.

Tasseva dukkhavedanīyassa phassassa nirodhā,

With the cessation of the contact experienced as painful,

yaṃ tajjaṃ vedayitaṃ dukkhavedanīyaṃ

whatever feeling arising from that, that is to be experienced as painful,

phassaṃ paṭicca uppannā dukkhā vedanā,

the contact arising conditioned by painful feeling,

sā nirujjhati, sā vūpasammatī ti, pajānāti.

that ceases, that is allayed, that he knows.

{3} Adukkham-asukhavedanīyaṃ, bhikkhu, phassaṃ

{3} A contact, monastic, that is experienced as neither-painful-nor-pleasant

paṭicca uppajjati adukkhham-asukhā vedanā.

arises conditioned by neither-painful-nor-pleasant feeling.

So adukkham-asukham vedanam vedayamāno:

Experiencing a neither-painful-nor-pleasant feeling one knows:

Adukkham-asukham vedanam vedayāmī ti pajānāti.

I am experiencing a neither-painful-nor-pleasant feeling.

Tasseva adukkham-asukhavedanīyassa phassassa nirodhā,

With the cessation of the contact experienced as neither-painful-nor-pleasant,

yaṃ tajaṃ vedayitaṃ adukkham-asukhavedanīyaṃ

whatever feeling arising from that, that is to be experienced as neither-painful-nor-pleasant feeling,

phassaṃ paṭicca uppannā adukkham-asukhā vedanā,

the contact arising conditioned by neither-painful-nor-pleasant feeling,

sā nirujjhati, sā vūpasammatī ti, pajānāti.

that ceases, that is allayed, that he knows.

6. Dasa Kusalakammaphathā

6. The Ten Types of Wholesome Deeds

from Cundakammā, AN 10.176

Tividham kho kāyena soceyyaṃ hoti,

Purity by way of body is threefold,

catubbidham vācāya soceyyaṃ hoti,

purity by way of speech is fourfold,

tividham manasā soceyyaṃ hoti.

purity by way of mind is threefold.

Katham tividham kāyena soceyyaṃ hoti?

What is the purity by way of body which is threefold?

1. Idha ekacco paṇātipātāṃ pahāya, paṇātipātā paṭivirato hoti.

1. Here, someone, having given up killing living creatures, refrains from killing living creatures.

Nihitadaṇḍo nihitasattho, lajjī dayāpanno,

Having put the stick aside, having put the sword aside, bashful, sympathetic,

sabbapāṇabhūtahitānukampī viharati.

he lives compassionate and benefitting all living beings.

2. Adinnādānaṃ pahāya, adinnādānā paṭivirato hoti.

2. Having given up taking what has not been given, he refrains from taking what has not been given.

Yaṃ taṃ parassa paravittūpakaraṇaṃ,
Whatever wealth and provisions belong to another,

gāmagataṃ vā, araṇṇagataṃ vā,
whether in the village, or the wilderness,

na taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti.
he does not steal whatever has not been given.

3. Kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti.

3. Having given up sexual misconduct, he refrains from sexual misconduct.

{1} **Yā tā māturakkhitā**

{1} Whatever (women) are protected by mother,

{2} **piturakkhitā**

{2} protected by father,

{3} **mātāpiturakkhitā,**

{3} protected by mother and father,

{4} **bhāturakkhitā,**

{4} protected by brother,

{5} **bhaginirakkhitā,**

{5} protected by sister,

{6} **ñātirakkhitā,**

{6} protected by relatives,

{7} **gottarakkhittā,**

{7} protected by clan,

{8} **Dhammarakkhitā,**

{8} protected by Dhamma,

{9} **sasāmikā,**

{9} have a husband,

{10} **saparidaṇḍā,**

{10} who are wards,

antamaso mālāguḷaparikkhittā pi,

or even one who has been garlanded (in engagement),

tathārūpāsu na cārittaṃ āpajjitā hoti.
not offending against such in practice.

Evam kho tividdhaṃ kāyena soceyyaṃ hoti.
This is the purity by way of body which is threefold.

Kathañ-ca catubbidhaṃ vācāya soceyyaṃ hoti?
What is the purity by way of speech which is fourfold?

4. Idha ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti.
4. Here, someone, having given up false speech, refrains from false speech.

Sabhaḡgato vā parisaggato vā ñātimajjhagato vā pūgamaajjhagato vā,
If to either a council, an assembly, a gathering of relatives, a guild gathering,

rājakulamaajjhagato vā abhinīto sakkhipuṭṭho:
or a royal court he is brought as a witness (and told):

Ehambho purisa, yaṃ jānāsi taṃ vadehī ti;
Come friend, what you know, that you speak;

so ajānaṃ vā āha: Na jānāmī ti, jānaṃ vā āha: Jānāmī ti,
then not knowing he says: I do not know, or knowing he says: I know,

apassaṃ vā āha: Na passāmī ti, passaṃ vā āha: Passāmī ti.
not seeing he says: I did not see, or seeing he says: I saw.

Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā,
Not for the sake of his self, or for the sake of another or for the sake of a trifling material gain,

na sampajāṇamusā bhāsītā hoti.
does he speak words that amount to false speech.

5. Pisuṇaṃ vācaṃ pahāya, pisuṇāya vācāya paṭivirato hoti.
5. Having given up malicious speech, he refrains from malicious speech.

Na ito sutvā amutra akkhātā imesaṃ bhedaṃ,
Having heard it from here, he does not announce it there in order to break those people up,

na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ.
or, having heard it from there, he doesn't announce it here in order to break these people up.

Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā
Thus he reconciles, reunites and rejoins those who have been broken up,

samaggārāmo samaggarato samagganandī,
delighting in concord, devoted to concord, rejoicing in concord,

samaggakaraṇim vācam bhāsītā hoti.
he is a speaker of words that bring concord.

- 6. Pharusam vācam pahāya, pharusāya vācāya paṭivirato hoti.**
6. Having given up rough speech, he refrains from rough speech.

Yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā,
Whatever words are blameless, pleasing to the ear, loving, heart-endearing,

porī bahujanakantā bahujanamanāpā,
polite, agreeable to the many-folk, pleasing to the many-folk,

tathārūpim vācam bhāsītā hoti.
he is a speaker of such words.

- 7. Samphappalāpam pahāya, samphappalāpā paṭivirato hoti.**
7. Having given up frivolous talk, he refrains from frivolous talk.

Kālavādī bhūtavādī atthavādī Dhammavādī vinayavādī.
He is one who speaks on time, who speaks truthfully, who speaks with meaning, who speaks on Dhamma, who speaks on discipline.

Nidhānavatim vācam bhāsītā hoti kālena,
He is a speaker of timely words worthy of recording,

sāpadesam pariyaṇṭavatim atthasamhitam.
that are reasonable, to the point, and endowed with meaning.

Evam kho catubbidham vācāya soceyyam hoti.
This is the purity by way of speech which is fourfold.

Kathaṇ-ca tividham manasā soceyyam hoti?
What is the purity by way of mind which is threefold?

- 8. Idha ekacco anabhijjhālu hoti.**
8. Here someone is without avarice.

Yaṃ taṃ parassa paravittūpakaraṇam taṃ anabhijjhītā hoti:
Whatever wealth and provisions belong to another, he is not avaricious for that, (thinking):

Aho vata yaṃ parassa taṃ mamassā ti.
Alas, what is another's, that (should be) mine.

9. Abyāpannacitto hoti, appaduṭṭhamanasaṅkappo:

9. He is someone with good-will, with intentions that are not corrupt, (thinking):

Ime sattā averā hontu abyāpajjā anīghā,

These beings who are enemies, may they be free from oppression and untroubled,

sukhī attānaṃ pariharantū ti.

may they take care of themselves and be happy.

10. Sammādiṭṭhiko hoti aviparītadassano:

10. He is someone with right view, who sees correctly, (thinking):

{1} **Atthi dinnam,**

{1} There are gifts,

{2} **atthi yiṭṭham,**

{2} there are offerings,

{3} **atthi hutam,**

{3} there are sacrifices,

{4} **atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko,**

{4} there are fruit and result for well-done and badly-done deeds,

{5} **atthi ayaṃ loko,**

{5} there is this world,

{6} **atthi paro loko,**

{6} there is the next world,

{7} **atthi mātā,**

{7} there are (obligations towards) mother,

{8} **atthi pitā,**

{8} there are (obligations towards) father,

{9} **atthi sattā opapātikā,**

{9} there are spontaneously born (heavenly) beings,

{10} **atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā,**

{10} there are in this world monastics and brahmins who have practiced and attained correctly,

ye imaṅ-ca lokaṃ paraṅ-ca lokaṃ sayam abhiññā sacchikatvā pavedentī ti.

and those who, themselves having directly realised it with their deep knowledge, make known this world and the next world.

Evam kho tividham manasā soceyyam hoti.

This is the purity by way of mind which is threefold.

Ime kho dasa kusalakammapathā.

These are the ten types of wholesome deeds.

7. Dvādasa Paṭiccasamuppādaṅgāni

7. The Twelve Factors of Conditional Origination

from Vibhaṅgasuttam, SN 12.2

Katamo ca bhikkhave paṭiccasamuppādo?

And what, monastics, is conditional origination?

1. Avijjāpaccayā bhikkhave saṅkhārā,

1. With ignorance as condition, monastics, there are volitions,

2. saṅkhārapaccayā viññāṇam,

2. with volitions as condition: consciousness,

3. viññāṇapaccayā nāmarūpaṃ,

3. with consciousness as condition: mind and bodily-form,

4. nāmarūpapaccayā saḷāyatanaṃ,

4. with mind and bodily-form as condition: the six sense-spheres,

5. saḷāyatanapaccayā phasso,

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

6. phassapaccayā vedanā,

6. with contact as condition: feeling,

7. vedanāpaccayā taṇhā,

7. with feeling as condition: craving,

8. taṇhāpaccayā upādānaṃ,

8. with craving as condition: attachment,

9. upādānapaccayā bhavo,

9. with attachment as condition: continuation,

10. bhavapaccayā jāti,

10. with continuation as condition: birth,

11-12. jātipaccayā jarāmaraṇaṃ,

11-12. with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole mass of suffering.

12. Katamañ-ca bhikkhave jarāmarañam?

12. And what, monastics, is old-age and death?

Yā tesam tesam sattānam tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccam, pāliccam, valittacatā;
there is aging, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno samhāni, indriyānam paripāko.
the dwindling away of the life span, the decay of the sense faculties.

Ayaṃ vuccati jarā.
This is called old age.

Yā tesam tesam sattānam tamhā tamhā sattanikāyā
For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānam, maccu, marañam, kālakiriya;
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānam bhedo, kalebarassa nikkhepo,
the break up of the components (of mind and bodily-form), the throwing off of the body,

jīvitindriyassa upacchedo.
a cutting off of the life-faculty.

Idaṃ vuccati marañam.
This is called death.

Iti ayañ-ca jarā, idañ-ca marañam.
This is old-age, and this is death.

Idaṃ vuccati bhikkhave jarāmarañam.
This, monastics, is called old-age and death.

11. Katamā ca bhikkhave jāti?

11. And what, monastics, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, nibbatti, abhinibbatti;

there is birth, being born, appearing, arising, turning up,

khandhānam pātubhāvo, āyatanānam paṭilābho.

the manifestation of the components (of mind and bodily-form), the acquisition of the sense-spheres.

Ayam vuccati bhikkhave jāti.

This, monastics, is called birth.

10. Katamo ca bhikkhave bhavo?

10. And what, monastics, is continuation?

Tayo me bhikkhave bhavā:

There are, monastics, three continuations:

{1} **Kāmabhavo,**

{1} Continuation in the sense worlds,

{2} **rūpabhavo,**

{2} continuation in the form worlds,

{3} **arūpabhavo.**

{3} continuation in the formless worlds.

Ayam vuccati bhikkhave bhavo.

This, monastics, is called continuation.

9. Katamañ-ca bhikkhave upādānam?

9. And what, monastics, is attachment?

Cattārimāni bhikkhave upādānāni:

There are, monastics, these four attachments:

{1} **Kāmupādānam,**

{1} Attachment to sense pleasures,

{2} **diṭṭhupādānam,**

{2} attachment to views,

{3} **sīlabbatupādānam,**

{3} attachment to virtue and practice,

{4} **attavādupādānam.**

{4} attachment to self-theories.

Idaṃ vuccati bhikkhave upādānam.

This, monastics, is called attachment.

8. Katamā ca bhikkhave taṇhā?

8. And what, monastics, is craving?

Cha-y-ime bhikkhave taṇhākāyā:

There are, monastics, these six cravings:

{1} **Rūpatañhā,**

{1} Craving for forms,

{2} **saddataṇhā,**

{2} craving for sounds,

{3} **gandhataṇhā,**

{3} craving for smells,

{4} **rasataṇhā,**

{4} craving for tastes,

{5} **phoṭṭhabbataṇhā,**

{5} craving for tangibles,

{6} **dhammataṇhā.**

{6} craving for thoughts.

Ayaṃ vuccati bhikkhave taṇhā.

This, monastics, is called craving.

7. Katamā ca bhikkhave vedanā?

7. And what, monastics, is feeling?

Cha-y-ime bhikkhave vedanākāyā:

There are, monastics, these six feelings:

{1} **Cakkhusamphassajā vedanā,**

{1} Feeling arising from eye-contact,

{2} **sotasamphassajā vedanā,**

{2} feeling arising from ear-contact,

{3} **ghānasamphassajā vedanā,**

{3} feeling arising from nose-contact,

{4} **jivhāsamphassajā vedanā,**
{4} feeling arising from tongue-contact,

{5} **kāyasamphassajā vedanā,**
{5} feeling arising from body-contact,

{6} **manosamphassajā vedanā.**
{6} feeling arising from mind-contact.

Ayaṃ vuccati bhikkhave vedanā.

This, monastics, is called feeling.

6. Katamo ca bhikkhave phasso?

6. And what, monastics, is contact?

Cha-y-ime bhikkhave phassakāyā:

There is, monastics, a group of these six contacts:

{1} **Cakkhusamphasso,**
{1} Eye-contact,

{2} **sotasamphasso,**
{2} ear-contact,

{3} **ghānasamphasso,**
{3} nose-contact,

{4} **jivhāsamphasso,**
{4} tongue-contact,

{5} **kāyasamphasso,**
{5} body-contact,

{6} **manosamphasso.**
{6} mind-contact.

Ayaṃ vuccati bhikkhave phasso.

This, monastics, is called contact.

5. Katamañ-ca bhikkhave saḷāyatanam?

5. And what, monastics, are the six sense-spheres?

{1} **Cakkhāyatanam,**
{1} Eye sense-sphere,

{2} **sotāyatanam,**
{2} ear sense-sphere,

{3} **ghāṇāyatanaṃ,**
{3} nose sense-sphere,

{4} **jivhāyatanaṃ,**
{4} tongue sense-sphere,

{5} **kāyāyatanaṃ,**
{5} body sense-sphere,

{6} **manāyatanaṃ.**
{6} mind sense-sphere.

Idaṃ vuccati bhikkhave saḷāyatanaṃ.

This, monastics, is called the six sense-spheres.

4. Katamañ-ca bhikkhave nāmarūpaṃ?

4. And what, monastics, is mind and bodily-form?

{1} **Vedanā,**
{1} Feeling,

{2} **saññā,**
{2} perception,

{3} **cetanā,**
{3} intention,

{4} **manasikāro.**
{4} application of mind.

Idaṃ vuccati nāmaṃ.

This is called mind.

Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāyarūpaṃ.

The four great elementals and bodily-form derived from the great elementals.

Idaṃ vuccati rūpaṃ.

This is called bodily-form.

Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.

This is mind, and this is bodily-form.

Idaṃ vuccati bhikkhave nāmarūpaṃ.

This, monastics, is called mind and bodily-form.

3. Katamañ-ca bhikkhave viññāṇaṃ?

3. And what, monastics, is consciousness?

Cha-y-ime bhikkhave viññāṇakāyā:

There are these six consciousnesses, monastics:

{1} **Cakkhuvīññāṇaṃ,**

{1} Eye-consciousness,

{2} **sotavīññāṇaṃ,**

{2} ear-consciousness,

{3} **ghānavīññāṇaṃ,**

{3} nose-consciousness,

{4} **jivhāvīññāṇaṃ,**

{4} tongue-consciousness,

{5} **kāyavīññāṇaṃ,**

{5} body-consciousness,

{6} **manovīññāṇaṃ.**

{6} mind-consciousness.

Idaṃ vuccati bhikkhave viññāṇaṃ.

This, monastics, is called consciousness.

2. Katame ca bhikkhave saṅkhārā?

2. And what, monastics, are volitions?

Tayome bhikkhave saṅkhārā:

There are these three volitions, monastics:

{1} **Kāyasaṅkhāro,**

{1} Volitions expressed by way of body,

{2} **vacīsaṅkhāro,**

{2} volitions expressed by way of speech,

{3} **cittasaṅkhāro.**

{3} volitions expressed by way of mind.

Ime vuccanti bhikkhave saṅkhārā.

These, monastics, are called volitions.

1. Katamā ca bhikkhave avijjā?

1. And what, monastics, is ignorance?

{1} **Yaṃ kho bhikkhave, dukkhe aññāṇaṃ,**

{1} Whatever, monastics, is not knowing suffering,

{2} **dukkhasamudaye aññāṇaṃ,**

{2} not knowing the origination of suffering,

{3} **dukkhanirodhe aññāṇaṃ,**

{3} not knowing the cessation of suffering,

{4} **dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.**

{4} not knowing the path leading to the cessation of suffering.

Ayaṃ vuccati bhikkhave avijjā.

This, monastics, is called ignorance.

1. **Iti kho bhikkhave avijjāpaccayā saṅkhārā,**

1. Thus, monastics, with ignorance as condition there are volitions,

2. **saṅkhārapaccayā viññāṇaṃ,**

2. with volitions as condition: consciousness,

3. **viññāṇapaccayā nāmarūpaṃ,**

3. with consciousness as condition: mind and bodily-form,

4. **nāmarūpapaccayā saḷāyatanaṃ,**

4. with mind and bodily-form as condition: the six sense-spheres,

5. **saḷāyatanapaccayā phasso,**

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

6. **phassapaccayā vedanā,**

6. with contact as condition: feeling,

7. **vedanāpaccayā taṇhā,**

7. with feeling as condition: craving,

8. **taṇhāpaccayā upādānaṃ,**

8. with craving as condition: attachment,

9. **upādānapaccayā bhavo,**

9. with attachment as condition: continuation,

10. **bhavapaccayā jāti,**

10. with continuation as condition: birth,

11-12. jātipaccayā jarāmarañam,

11-12. with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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

1. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

1. But from the complete fading away and cessation of ignorance, there is the cessation of volitions,

2. saṅkhāranirodhā viññāṇanirodho,

2. from the cessation of volitions, the cessation of consciousness,

3. viññāṇanirodhā nāmarūpanirodho,

3. from the cessation of consciousness, the cessation of mind and bodily-form,

4. nāmarūpanirodhā saḷāyatananirodho,

4. from the cessation of mind and bodily-form, the cessation of the six sense-spheres,

5. saḷāyatananirodhā phassanirodho,

5. from the cessation of the six sense-spheres, the cessation of contact,

6. phassanirodhā vedanānirodho,

6. from the cessation of contact, the cessation of feeling,

7. vedanānirodhā taṇhānirodho,

7. from the cessation of feeling, the cessation of craving,

8. taṇhānirodhā upādānanirodho,

8. from the cessation of craving, the cessation of attachment,

9. upādānanirodhā bhavanirodho,

9. from the cessation of attachment, the cessation of continuation,

10. bhavanirodhā jātinirodho,

10. from the cessation of continuation, the cessation of birth,

11-12. jātinirodhā jarāmarañam,

11-12. from the cessation of birth: old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Bhāvanatthā Meditation Topics

8. Cattāri Jhānāni 8. The Four Absorptions *from Jhānavibhaṅgo (Vibh. 12)*

Cattāri jhānāni:

There are four absorptions:¹¹

1. **Paṭhamam jhānam,**
1. First absorption,
2. **dutiyam jhānam,**
2. second absorption,
3. **tatiyam jhānam,**
3. third absorption,
4. **catuttham jhānam.**
4. fourth absorption.

1. Tattha katamam paṭhamam jhānam?

1. Herein what is the first absorption?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggam bhāveti,

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds),

viviceva kāmehi,

quite secluded from sense desires,

vivicca akusalehi dhammehi,

secluded from unwholesome thoughts,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

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

paṭhamam jhānam upasampajja viharati pathavīkasiṇam.

dwells having attained the first absorption based on the earth-object.¹²

Tasmiṃ samaye pañcaṅgikaṃ jhānam hoti:

At that time there is absorption with five factors:

¹¹ The standard pericope for the four absorptions can be found in section 12, where they are said to lead to a pleasant abiding here and now; and in the definition of *sammā samādhi* in section 21 below; this though is a variation explaining the factors that are present also.

¹² This is one of the meditation objects known to be helpful for producing absorption.

1. Vitakko,

1. Thinking,

2. vicāro,

2. reflection

3. pīti,

3. joy,

4. sukham,

4. happiness,

5. cittassekaggatā.

5. one-pointedness of thought.

Idaṃ vuccati paṭhamam jhānam.

This is said to be the first absorption.

Avasesā dhammā jhānasampayuttā.

(Also) the rest of the thoughts associated with the absorptions.

2. Tattha katamam dutiyam jhānam?

2. Herein what is the second absorption?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds),

vitakkavicārānaṃ vūpasamā,

with the calming down of thinking and reflection,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

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

dutiyam jhānam upasampajja viharati pathavīkasiṇam.

he dwells having attained the second absorption based on the earth-object.

Tasmiṃ samaye tivaṅgikaṃ jhānam hoti:

At that time there is absorption with three factors:

1. Pīti,

1. Joy,

2. sukhaṃ,

2. happiness,

3. cittassekaggatā.

3. one-pointedness of thought.

Idaṃ vuccati dutiyaṃ jhānaṃ.

This is said to be the second absorption.

Avasesā dhammā jhānasampayuttā.

(Also) the rest of the thoughts associated with the absorptions.

3. Tattha katamaṃ tatiyaṃ jhānaṃ?

3. Herein what is the third absorption?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds),

pītiyā ca virāgā upekkhako ca viharati,

with the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: Upekkhako satimā sukhavihārī ti,

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

tatiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ.

he dwells having attained the third absorption based on the earth-object.

Tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti:

At that time there is absorption with two factors:

1. Sukhaṃ,

1. Happiness,

2. cittassekaggatā.

2. one-pointedness of thought.

Idaṃ vuccati tatiyaṃ jhānaṃ.

This is said to be the third absorption.

Avasesā dhammā jhānasampayuttā.

(Also) the rest of the thoughts associated with the absorptions.

4. Tattha katamaṃ catutthaṃ jhānaṃ?

4. Herein what is the fourth absorption?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds),

sukhassa ca pahānā, dukkhassa ca pahānā,
having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,
and with the previous passing away of mental happiness and sorrow,

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

catuttham jhānaṃ upasampajja viharati pathavīkasiṇaṃ.
he dwells having attained the fourth absorption based on the earth-object.

Tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti:
At that time there is absorption with two factors:

1. **Upekkhā,**
1. Equanimity,
2. **cittassekaggatā.**
2. one-pointedness of thought.

Idaṃ vuccati catuttham jhānaṃ.
This is said to be the fourth absorption.

Avasesā dhammā jhānasampayuttā.
(Also) the rest of the thoughts associated with the absorptions.

9. Cattāro Āruppasamāpattī **9. The Four Formless Attainments** *from Uposathasuttaṃ, An 4.190*

1. **Idha, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā,**
1. Here, monastics, a monastic having completely transcended perceptions of form,¹³

paṭighasaññānaṃ atthaṅgamā,
with the disappearance of perceptions of (sensory) impact,

nānattasaññānaṃ amanasikārā: Ananto ākāso ti
not attending to perceptions of variety, (understanding): This is endless space,

ākāsānañcāyatanam upasampajja viharati,
abides in the sphere of endless space,

¹³ These four are sometimes referred to as the 5th-8th jhānas, or meditations, and so continue from the last section.

2. sabbaso ākāsaṇaṇcāyatanam samatikkamma: Anantaṁ viññāṇa-ti

2. having completely transcended the sphere of endless space, (understanding): This is endless consciousness,

viññāṇaṇcāyatanam upasampajja viharati,

he abides in the sphere of endless consciousness,

3. sabbaso viññāṇaṇcāyatanam samatikkamma: Natthi kiñcī ti

3. having completely transcended the sphere of endless consciousness, (understanding): This is nothing,

ākīṇcaṇṇāyatanam upasampajja viharati,

he abides in the sphere of nothingness,

4. sabbaso ākīṇcaṇṇāyatanam samatikkamma,

4. having completely transcended the sphere of nothingness,

nevasaññānāsaṇṇāyatanam upasampajja viharati.

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

10. Cattāro Brāhmavihārā
10. The Four Spiritual States¹⁴
from Vatthasuttaṁ, MN 7

1. So mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati,

1. He dwells suffusing one direction with a mind full of friendliness,

tathā dutiyaṁ, tathā tatiyaṁ, tathā catuttham.

likewise the second (direction), third (direction) and fourth (direction).

Iti uddham-adho tiriyaṁ sabbadhi sabbattatāya,

So up and down and across (the middle), everywhere, in every place,

sabbāvantam lokam, mettāsahagatena cetasā,

* he dwells suffusing the entire world with a mind full of friendliness,

vipulena mahaggatena appamāṇena,

that is extensive, grown great, immeasurable,

averena abyāpajjena pharitvā viharati,

without hatred, without ill-will,

¹⁴ These are also known as the four immeasurables (*appamañña*).

- 2. puna caparam karuṇāsahagatena cetasā ekam disam pharitvā viharati,**
2. furthermore, he dwells suffusing one direction with a mind full of kindness,

tathā dutiyam, tathā tatiyam, tathā catuttham.

likewise the second (direction), third (direction) and fourth (direction).

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya,

So up and down and across (the middle), everywhere, in every place,

sabbāvantam lokam, karuṇāsahagatena cetasā,

* he dwells suffusing the entire world with a mind full of kindness,

vipulena mahaggatena appamāṇena,

that is extensive, grown great, immeasurable,

averena abyāpajjena pharitvā viharati,

without hatred, without ill-will,

- 3. puna caparam muditāsahagatena cetasā ekam disam pharitvā viharati,**

3. furthermore, he dwells suffusing one direction with a mind full of gladness,

tathā dutiyam, tathā tatiyam, tathā catuttham.

likewise the second (direction), third (direction) and fourth (direction).

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya,

So up and down and across (the middle), everywhere, in every place,

sabbāvantam lokam, karuṇāsahagatena cetasā,

* he dwells suffusing the entire world with a mind full of gladness,

vipulena mahaggatena appamāṇena,

that is extensive, grown great, immeasurable,

averena abyāpajjena pharitvā viharati,

without hatred, without ill-will,

- 4. puna caparam upekkhāsahagatena cetasā ekam disam pharitvā viharati,**

4. furthermore, he dwells suffusing one direction with a mind full of equanimity,

tathā dutiyam, tathā tatiyam, tathā catuttham.

likewise the second (direction), third (direction) and fourth (direction).

Iti uddham-adho tiriyaṃ sabbadhi sabbattatāya,

So up and down and across (the middle), everywhere, in every place,

sabbāvantam lokam, upekkhāsahagatena cetasā,

* he dwells suffusing the entire world with a mind full of equanimity,

vipulena mahaggaṭṭena appamāṇena,
that is extensive, grown great, immeasurable,

averena abyāpajjena pharitvā viharatī.
without hatred, without ill-will.

11. Catasso Paṭipadā

11. The Four Ways of Practice

Vitthārasuttaṃ, AN 4.162

Catasso imā, bhikkhave, paṭipadā.
There are, monastics, these four ways of practice.

Katamā catasso?
Which four?

- 1. Dukkā paṭipadā dandhābhiññā,**
1. Practice which is painful and slow in knowledge,
- 2. dukkhā paṭipadā khippābhiññā,**
2. practice which is painful and quick in knowledge,
- 3. sukhā paṭipadā dandhābhiññā,**
3. practice which is pleasant and slow in knowledge,
- 4. sukhā paṭipadā khippābhiññā.**
4. practice which is pleasant and quick in knowledge.

1. Katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā?
1. And what, monastics, is the practice which is painful and slow in knowledge?

{1} **Idha, bhikkhave, ekacco pakatīyāpi tibbarāgaṇātiko hoti,**
{1} Here, monastics, one person constitutionally has great passion,

abhiṅkhaṇaṃ rāgaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and constantly he experiences pain and sorrow which is born of passion,

{2} **pakatīyāpi tibbadosaṇātiko hoti,**
{2} he constitutionally has great hatred,

abhiṅkhaṇaṃ dosaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and constantly he experiences pain and sorrow which is born of hatred,

{3} **pakatīyāpi tibbamohajātiko hoti,**
{3} he constitutionally has great delusion,¹⁵

abhiikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.
and constantly he experiences pain and sorrow which is born of delusion.

Tassimāni pañcindriyāni mudūni pātubhavanti:
And for him these five faculties¹⁶ manifest feebly:

{1} **Saddhindriyaṃ,**
{1} The faith faculty,

{2} **viriyindriyaṃ,**
{2} the energy faculty,

{3} **satindriyaṃ,**
{3} the mindfulness faculty,

{4} **samādhindriyaṃ,**
{4} the concentration faculty,

{5} **paññindriyaṃ.**
{5} the wisdom faculty.

So imesaṃ pañcannaṃ indriyānaṃ muduttā
Thus these five faculties are feeble

dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.
and he is slow in achieving the immediate result of the destruction of the pollutants.

Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.
This, monastics, is called the practice which is painful and slow in knowledge.

2. Katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā?
2. And what, monastics, is the practice which is painful and quick in knowledge?

{1} **Idha, bhikkhave, ekacco pakatīyāpi tibbarāgajātiko hoti,**
{1} Here, monastics, one person constitutionally has great passion,

abhiikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and constantly he experiences pain and sorrow which is born of passion,

¹⁵ These three (*rāga*, *dosa*, *moha*) are known as the three roots (*mūla*) of unwholesome thoughts; *rāga* here is a synonym of the more usual *lobha*.

¹⁶ The five faculties are analysed in section 18.

{2} **pakatiyāpi tibbadosajātiko hoti,**
{2} he constitutionally has great hatred,

abhikkhaṇaṃ dosaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and constantly he experiences pain and sorrow which is born of hatred,

{3} **pakatiyāpi tibbamohajātiko hoti,**
{3} he constitutionally has great delusion,

abhikkhaṇaṃ mohajaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.
and constantly he experiences pain and sorrow which is born of delusion.

Tassimāni pañcendriyāni adhimattāni pātubhavanti:

And for him these five faculties manifest in excess:

{1} **Saddhindriyaṃ,**
{1} The faith faculty,

{2} **viriyindriyaṃ,**
{2} the energy faculty,

{3} **satindriyaṃ,**
{3} the mindfulness faculty,

{4} **samādhindriyaṃ,**
{4} the concentration faculty,

{5} **paññindriyaṃ.**
{5} the wisdom faculty.

So imesaṃ pañcannaṃ indriyānaṃ adhimattattā

Thus these five faculties are in high measure

khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

and he is quick in achieving the immediate result of the destruction of the pollutants.

Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.

This, monastics, is called the practice which is painful and quick in knowledge.

3. Katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā?

3. And what, monastics, is the practice which is pleasant and slow in knowledge?

{1} **Idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti,**
{1} Here, monastics, one person constitutionally does not have great passion,

nābhikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and he does not constantly experience pain and sorrow which is born of passion,

{2} **pakatīyāpi na tibbadosajātiko hoti,**
{2} he constitutionally does not have great hatred,

nābhikkhaṇaṃ dosaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and he does not constantly experience pain and sorrow which is born of hatred,

{3} **pakatīyāpi na tibbamohajātiko hoti,**
{3} he constitutionally does not have great delusion,

nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.
and he does not constantly experience pain and sorrow which is born of delusion.

Tassimāni pañcendriyāni mudūni pātubhavanti:

And for him these five faculties manifest feebly:

{1} **Saddhindriyaṃ,**
{1} The faith faculty,

{2} **viriyindriyaṃ,**
{2} the energy faculty,

{3} **satindriyaṃ,**
{3} the mindfulness faculty,

{4} **samādhindriyaṃ,**
{4} the concentration faculty,

{5} **paññindriyaṃ.**
{5} the wisdom faculty.

So imesaṃ pañcannaṃ indriyānaṃ muduttā

Thus these five faculties are feeble

dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

and he is slow in achieving the immediate result of the destruction of the pollutants.

Ayaṃ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.

This, monastics, is called the practice which is pleasant and slow in knowledge.

4. Katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā?

4. And what, monastics, is the practice which is pleasant and quick in knowledge?

{1} **Idha, bhikkhave, ekacco pakatīyāpi na tibbarāgajātiko hoti,**
{1} Here, monastics, one person constitutionally does not have great passion,

nābhikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and he does not constantly experience pain and sorrow which is born of passion,

{2} **pakatiyāpi na tibbadosajātiko hoti,**
{2} he constitutionally does not have great hatred,

nābhikkhaṇaṃ dosaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti,
and he does not constantly experience pain and sorrow which is born of hatred,

{3} **pakatiyāpi na tibbamohajātiko hoti,**
{3} he constitutionally does not have great delusion,

nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.
and he does not constantly experience pain and sorrow which is born of delusion.

Tassimāni pañcendriyāni adhimattāni pātubhavanti:

And for him these five faculties manifest in excess:

{1} **Saddhindriyaṃ,**
{1} The faith faculty,

{2} **viriyindriyaṃ,**
{2} the energy faculty,

{3} **satindriyaṃ,**
{3} the mindfulness faculty,

{4} **samādhindriyaṃ,**
{4} the concentration faculty,

{5} **paññindriyaṃ.**
{5} the wisdom faculty.

So imesaṃ pañcannaṃ indriyānaṃ adhimattattā

Thus these five faculties are in high measure

khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

and he is quick in achieving the immediate result of the destruction of the pollutants.

Ayaṃ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā.

This, monastics, is called the practice which is pleasant and quick in knowledge.

Imā kho, bhikkhave, catasso paṭipadā.

These, monastics, are the four ways of practice.

12. Catasso Samādhībhāvanā

12. The Four Cultivations of Meditation

from Samādhībhāvanāsuttaṃ, AN 4.41

Catasso imā, bhikkhave, samādhībhāvanā.

There are, monastics, four cultivations of meditation.

Katamā catasso?

Which four?

1. Atthi, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

1. There is, monastics, the cultivation of meditation, which, when developed and made much of,

diṭṭhadhammasukhavihārāya saṃvattati,

leads to a pleasant abiding here and now,

2. atthi, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

2. there is, monastics, the cultivation of meditation, which, when developed and made much of,

ñāṇadassanappaṭilābhāya saṃvattati,

leads to the acquisition of knowledge and insight,

3. atthi, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

3. there is, monastics, the cultivation of meditation, which, when developed and made much of,

satisampajaññāya saṃvattati,

leads to mindfulness and full awareness,

4. atthi, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

4. there is, monastics, the cultivation of meditation, which, when developed and made much of,

āsavānaṃ khayāya saṃvattati.

leads to the destruction of the pollutants.

1. Katamā ca, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

1. And what, monastics, is the cultivation of meditation, which, when developed and made much of,

diṭṭhadhammasukhavihārāya saṃvattati?

leads to a pleasant abiding here and now?¹⁷

¹⁷ These are the four absorptions outlined in section 9 above.

{1} Idha, bhikkhave, bhikkhu vivicceva kāmehi,

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

vivicca akusalehi dhammehi,

secluded from unwholesome thoughts,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

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

paṭhamāṃ jhānaṃ upasampajja viharati,

dwells having attained the first absorption,

{2} vitakkavicārānaṃ vūpasamā,

{2} with the calming down of thinking and reflection,

ajjhataṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

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

dutiyaṃ jhānaṃ upasampajja viharati,

he dwells having attained the second absorption,

{3} pītiyā ca virāgā upekkhako ca viharati,

{3} with the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: Upekkhako satimā sukhavihārī ti,

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

tatiyaṃ jhānaṃ upasampajja viharati,

he dwells having attained the third absorption,

{4} sukhaṃ ca pahānā, dukkhaṃ ca pahānā,

{4} having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,

and with the previous passing away of mental happiness and sorrow,

adukkhamasukhaṃ, upekkhāsati pārisuddhiṃ,

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

catuttham jhānaṃ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

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

diṭṭhadhammasukhavihārāya saṃvattati.

leads to a pleasant abiding here and now.

2. Katamā ca, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

2. And what, monastics, is the cultivation of meditation, which, when developed and made much of,

ñāṇadassanappaṭilābhāya saṃvattati?

leads to the acquisition of knowledge and insight?

Idha, bhikkhave, bhikkhu ālokasaññaṃ manasikaroti,

Here, monastics, a monastic applies his mind to the perception of light,

divāsaññaṃ adhiṭṭhāti,

he determines the perception by day,

yathā divā, tathā rattiṃ, yathā rattiṃ, tathā divā.

as by day, so by night, as by night, so by day.

Iti vivaṭena cetasā, apariyonaddhena, sappabhāsaṃ cittaṃ bhāveti.

Thus with an open mind, which is receptive, he cultivates his illumined mind.

Ayaṃ, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā

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

ñāṇadassanappaṭilābhāya saṃvattati.

leads to the acquisition of knowledge and insight.

3. Katamā ca, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

3. And what, monastics, is the cultivation of meditation, which, when developed and made much of,

satisampajaññāya saṃvattati?

leads to mindfulness and full awareness?

{1} Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti,

{1} Here, monastics, a monastic knows feelings arising,

viditā upaṭṭhahanti, viditā abbattham gacchanti,
knows them persisting, knows them vanishing,

{2} **viditā saññā uppajjanti,**
{2} he knows perceptions arising,

viditā upaṭṭhahanti, viditā abbattham gacchanti,
knows them persisting, knows them vanishing,

{3} **viditā vitakkā uppajjanti, viditā upaṭṭhahanti,**
{3} he knows thoughts arising,

viditā abbattham gacchanti.
knows them persisting, knows them vanishing.

Ayam, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,
This, monastics, is the cultivation of meditation, which, when developed and made much of,

satisampajaññāya samvattati.
leads to mindfulness and full awareness.

4. Katamā ca, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,
4. And what, monastics, is the cultivation of meditation, which, when developed and made much of,

āsavānaṃ khayāya samvattati?
leads to the destruction of the pollutants?

Idha, bhikkhave, bhikkhu
Here, monastics, a monastic

pañcasu upādānakkhandhesu udayabbayānupassī viharati:
dwells contemplating the arising and falling away of the five components that provide fuel for attachment (thus):

{1} **Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;**
{1} This is bodily-form, this is the arising of bodily-form, this is the disappearance of bodily-form;

{2} **iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;**
{2} this is feelings, this is the arising of feelings, this is the disappearance of feelings;

{3} **iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;**
{3} this is perceptions, this is the arising of perceptions, this is the disappearance of perceptions;

{4} **iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;**
{4} this is volitions, this is the arising of volitions, this is the disappearance of volitions;

{5} **iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo. ti**
{5} this is consciousness, this is the arising of consciousness, this is the disappearance of consciousness.

Ayaṃ, bhikkhave, samādhībhāvanā, bhāvitā bahulīkatā,

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

āsavaṇaṃ khayāya saṃvattati.

leads to the destruction of the pollutants.

Imā kho, bhikkhave, catasso samādhībhāvanā.

These, monastics, are the four cultivations of meditation.

13. Dasa Dhammā

13. The Ten Thoughts

from Dasadhammasuttaṃ, AN 10:48

Dasa ime bhikkhave dhammā

There are these ten thoughts, monastics,

pabbajitena abhiṇhaṃ paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Katame dasa?

What are the ten?

1. Vevaṇṇiyamhi ajjhupagato ti

1. I have become one who has no (distinctive) appearance

– pabbajitena abhiṇhaṃ paccavekkhitabbā,

– one who has gone forth should frequently reflect on this,

2. parapaṭibaddhā me jīvikā ti

2. I am bound to others for my livelihood

– pabbajitena abhiṇhaṃ paccavekkhitabbā,

– one who has gone forth should frequently reflect on this,

3. añño me ākappa karaṇīyo ti

3. I should comport myself differently

– pabbajitena abhiṇhaṃ paccavekkhitabbā,

– one who has gone forth should frequently reflect on this,

4. kacci nu kho me attā sīlato na upavadatī? ti

4. can I myself find no fault with my virtue?

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

5. kacci nu kho maṃ anuvicca viññū sabrahmacārī,

5. will my wise companions in the spiritual life, after testing me,

sīlato na upavadantī? ti

find no fault with my virtue?

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

6. sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti

6. there is alteration in, and separation from, all that is dear and appealing to me

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

7. kammassakomhi, kammadāyādo, kammayoni,

7. it is deeds that I own, it is deeds that I am heir to, it is deeds that I am born from,

kammabandhu, kammaṭṭisarāṇo –

deeds are my kinsfolk, deeds are my refuge –

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,

whatever deeds I perform, whether good or bad,

tassa dāyādo bhavissāmī ti

to that I will be the heir

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

8. kathaṃ bhūtassa me rattiṃdivā vītipatantī? ti

8. in what way do the nights and days pass for me?

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

9. kacci nu khoṃ suññāgāre abhiraṃāmī? ti

9. do I delight in empty places?

– **pabbajitena abhiṇham paccavekkhitabbam,**

– one who has gone forth should frequently reflect on this,

10. atthi nu kho me uttarimanussadhammā –

10. has a state beyond (ordinary) human beings –

alam-ariyañāpadassanaviseso – adhigato?

the distinction of what is truly noble knowledge and insight – been attained by me?

Soham pacchime kāle sabrahmacārīhi puṭṭho,

Will I at the end, when questioned by my companions in the spiritual life,

na mañku bhavissāmī? ti

not be embarrassed?

– pabbajitena abhiñham paccavekkhitabbam.

– one who has gone forth should frequently reflect on this.

Ime kho bhikkhave dasadhammā,

These are the ten thoughts, monastics,

pabbajitena abhiñham paccavekkhitabbā ti.

that one who has gone forth should frequently reflect on.

14. Soḷasākārā Ānāpānasati

14. The Sixteen Modes of Mindfulness while Breathing

from Ānāpānasatisuttaṃ, MN 118

Katham bhāvitā ca bhikkhave ānāpānasati?

And how, monastics, is mindfulness while breathing developed?

Katham bahulīkatā mahapphalā hoti mahānisamsā?

How, when it has been made much of, does it yield great fruit and bring great advantages?

Idha bhikkhave bhikkhu araññagato vā, rukkhamūlagato vā,

Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satim upaṭṭhapetvā,

and establishing mindfulness at the front,

so sato va assasati, sato passasati.

ever mindful he breathes in, mindful he breathes out.

1. Dīghaṃ vā assasanto: Dīghaṃ assasāmī ti pajānāti,

1. While breathing in long, he knows: I am breathing in long,

dīghaṃ vā passasanto: Dīghaṃ passasāmī ti pajānāti,

while breathing out long, he knows: I am breathing out long,

2. rassaṃ vā assasanto: Rassaṃ assasāmī ti pajānāti,

2. while breathing in short, he knows: I am breathing in short,

rassaṃ vā passasanto: Rassaṃ passasāmī ti pajānāti,

while breathing out short, he knows: I am breathing out short,

3. Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

3. he trains like this: Experiencing the whole body I will breathe in,

Sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: Experiencing the whole body I will breathe out,

4. Passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,

4. he trains like this: Making the bodily processes calm I will breathe in,

Passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati,

he trains like this: Making the bodily processes calm I will breathe out,

5. Pītipaṭisaṃvedī assasissāmī ti sikkhati,

5. he trains like this: Experiencing joy I will breathe in,

Pītipaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: Experiencing joy I will breathe out,

6. Sukhapaṭisaṃvedī assasissāmī ti sikkhati,

6. he trains like this: Experiencing pleasure I will breathe in,

Sukhapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: Experiencing pleasure I will breathe out,

7. Cittasaṅkhārapaṭisaṃvedī assasissāmī ti sikkhati,

7. he trains like this: Experiencing the mental processes I will breathe in,

Cittasaṅkhārapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: Experiencing the mental processes I will breathe out,

8. Passambhayaṃ cittasaṅkhāraṃ assasissāmī ti sikkhati,

8. he trains like this: Making the mental processes calm I will breathe in,

Passambhayaṃ cittasaṅkhāraṃ passasissāmī ti sikkhati,

he trains like this: Making the mental processes calm I will breathe out,

9. Cittapaṭisaṃvedī assasissāmī ti sikkhati,

9. he trains like this: Experiencing the mind I will breathe in,

Cittapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: Experiencing the mind I will breathe out,

10. Abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,

10. he trains like this: gladdening the mind I will breathe in,

Abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: Gladdening the mind I will breathe out,

11. Samādahaṃ cittaṃ assasissāmī ti sikkhati,

11. he trains like this: Concentrating the mind I will breathe in,

Samādahaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: Concentrating the mind I will breathe out,

12. Vimocayaṃ cittaṃ assasissāmī ti sikkhati,

12. he trains like this: Freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.

he trains like this: Freeing the mind I will breathe out.

13. Aniccānupassī assasissāmī ti sikkhati,

13. he trains like this: Contemplating impermanence I will breathe in,

Aniccānupassī passasissāmī ti sikkhati,

he trains like this: Contemplating impermanence I will breathe out,

14. Virāgānupassī assasissāmī ti sikkhati,

14. he trains like this: Contemplating dispassion I will breathe in,

Virāgānupassī passasissāmī ti sikkhati,

he trains like this: Contemplating dispassion I will breathe out,

15. Nirodhānupassī assasissāmī ti sikkhati,

15. he trains like this: Contemplating cessation I will breathe in,

Nirodhānupassī passasissāmī ti sikkhati,

he trains like this: Contemplating cessation I will breathe out,

16. Paṭinissaggānupassī assasissāmī ti sikkhati,

16. he trains like this: Contemplating letting go I will breathe in,

Paṭinissaggānupassī passasissāmī ti sikkhati.

he trains like this: Contemplating letting go I will breathe out.

Evam bhāvitā kho bhikkhave ānāpānasati.

Like this, monastics, is mindfulness while breathing developed.

Evam bahulīkatā mahapphalā hoti mahānisamsā.

Like this, when it has been made much of, it yields great fruit and brings great advantages.

Bodhanatthā Awakening Topics

15. Cattāri Satipaṭṭhānāni

15. The Four Ways of Attending to Mindfulness

from Satipaṭṭhānasuttaṃ, MN 10

1. Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

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

ātāpī, sampajāno, satimā, vineyya loke abhiññhādomanassam,

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

2. vedanāsu vedanānupassī viharati,

2. he dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhiññhādomanassam,

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

3. citte cittānupassī viharati,

3. he dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhiññhādomanassam,

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

4. dhammesu dhammānupassī viharati,

4. he dwells contemplating (the nature of) things in (various) things,

ātāpī, sampajāno, satimā, vineyya loke abhiññhādomanassam.

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

from Satipaṭṭhānavibhaṅgo (Vibh. 7)

1. Kathañ-ca bhikkhu ajjhataṃ kāye kāyānupassī viharati?

1. And how¹⁸ does a monastic dwell contemplating (the nature of) the body in the body in regard to himself?

¹⁸ What follows is what is considered to constitute the root (*mūla*) form of the mindfulness (*satipaṭṭhāna*) teaching, before it was expanded with additions to what now are the discourses at DN 22 and MN 10. See Sujāto, A History of Mindfulness.

Idha bhikkhu ajjhattam kāyam –
Here a monastic in regard to himself –

uddham pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino – paccavekkhati:
and filled with manifold impurities – reflects (thus):¹⁹

Atthi imasmim kāye:
There are in this body:

{1} **Kesā,**
{1} Hairs of the head,

{2} **lomā,**
{2} body hairs,

{3} **nakhā,**
{3} nails,

{4} **dantā,**
{4} teeth,

{5} **taco,**
{5} skin,

{6} **maṃsam,**
{6} flesh,

{7} **nahāru,**
{7} sinews,

{8} **aṭṭhi,**
{8} bones,

{9} **aṭṭhimiñjā,**
{9} bone-marrow,

{10} **vakkaṃ,**
{10} kidneys,

{11} **hadayaṃ,**
{11} heart,

¹⁹ Note that contemplation of the body is being discussed in terms of the Paṭikkūlamānasikāraṃ and, equally important, no other meditation is mentioned in this section, showing it to be, at the very least, the basic practice associated with Contemplation of the Body.

{12} **yakanam,**
{12} liver,

{13} **kilomakam,**
{13} pleura,

{14} **pihakam,**
{14} spleen,

{15} **papphāsam,**
{15} lungs,

{16} **antam,**
{16} intestines,

{17} **antagūṇam,**
{17} mesentery,

{18} **udariyam,**
{18} undigested food,

{19} **karīsam,**
{19} excrement,

{20} **pittam,**
{20} bile,

{21} **semham,**
{21} phlegm,

{22} **pubbo,**
{22} pus,

{23} **lohitam,**
{23} blood,

{24} **sedo,**
{24} sweat,

{25} **medo,**
{25} fat,

{26} **assu,**
{26} tears,

{27} **vasā,**
{27} grease,

{28} **kheḷo,**

{28} spit,

{29} **siṅghāṇikā,**

{29} mucus,

{30} **lasikā,**

{30} synovial fluid,

{31} **muttan-ti.**

{31} urine.

So taṃ nimittam āsevati bhāveti bahulikaroti svāvatthitam vavatthapeti...

He practices, develops, makes much of that sign, and fixes its definition...²⁰

2. Kathañ-ca bhikkhu ajjhattam vedanāsu vedanānupassī viharati?

2. And how does a monastic dwell contemplating (the nature of) the feelings in the feelings in regard to himself?

{1} Idha bhikkhu sukham vedanam vediyamāno:

{1} Here a monastic when experiencing a pleasant feeling²¹

Sukham vedanam vediyāmī ti pajānāti;

knows: I experience a pleasant feeling;²²

{2} dukkham vedanam vediyamāno:

{2} when experiencing an unpleasant feeling

dukkham vedanam vediyāmī ti pajānāti;

he knows: I experience an unpleasant feeling;

{3} adukkhamasukham vedanam vediyamāno:

{3} when experiencing a neither-unpleasant-nor-pleasant feeling

adukkhamasukham vedanam vediyāmī ti pajānāti,

he knows: I experience a neither-unpleasant-nor-pleasant feeling,

²⁰ In the text it continues by applying the same instruction in regard to another, then in regard to himself and another, which sections are omitted here. For full text see [Satipaṭṭhānavibhaṅgo](#).

²¹ According to PED *vediy°* is “a specific Pāli formation after the manner of the 4th (y) class of Sanskrit verbs...” It is cognate to *vedanā*, and this structure of using a cognate noun and verb together is quite common in Pāli. In English, though, we tend to avoid repetition, so I have used the two basic meanings of *experience* and *feeling* to translate it.

²² In Pāli we many times see the use of direct quotation to express personal experience or reflection. If we were expressing ourselves in normal English we would say something like: *Here a monastic when experiencing a pleasant feeling knows he is experiencing it.*

{4} sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno:

{4} or, when experiencing a sensual pleasant feeling

sāmisaṃ sukhaṃ vedanaṃ vediyāmī ti pajānāti;

he knows: I experience a sensual pleasant feeling;

{5} nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno:

{5} or, when experiencing a spiritual pleasant feeling

Nirāmisaṃ sukhaṃ vedanaṃ vediyāmī ti pajānāti;

he knows: I experience a spiritual pleasant feeling;

{6} sāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno:

{6} or, when experiencing a sensual unpleasant feeling

Sāmisaṃ dukkhaṃ vedanaṃ vediyāmī ti pajānāti;

he knows: I experience a sensual unpleasant feeling;

{7} nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno:

{7} or, when experiencing a spiritual unpleasant feeling

Nirāmisaṃ dukkhaṃ vedanaṃ vediyāmī ti pajānāti;

he knows: I experience a spiritual unpleasant feeling;

{8} sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno:

{8} or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

Sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmī ti pajānāti;

he knows: I experience a sensual neither-unpleasant-nor-pleasant feeling;

{9} nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno:

{9} or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

Nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmī ti pajānāti.

he knows: I experience a spiritual neither-unpleasant-nor-pleasant feeling.

So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthapeti...

He practices, develops, makes much of that sign, and fixes its definition...

3. Kathañ-ca bhikkhu ajjhataṃ citte cittānupassī viharati?

And how does a monastic dwell contemplating (the nature of) the mind in the mind in regard to himself?

{1} Idha bhikkhu sarāgaṃ vā cittaṃ: Sarāgaṃ me cittaṃ-ti pajānāti,

{1} Here a monastic when the mind has passion knows: My mind has passion,

{2} vītarāgaṃ vā cittaṃ: Vītarāgaṃ me cittaṃ-ti pajānāti;

{2} or, when the mind is without passion he knows: My mind is without passion;

{3} **sadosaṃ vā cittaṃ: Sadosaṃ me cittaṃ-ti pajānāti,**

{3} or, when the mind has hate he knows: My mind has hate,

{4} **vītadosaṃ vā cittaṃ: Vītadosaṃ me cittaṃ-ti pajānāti;**

{4} or, when the mind is without hate he knows: My mind is without hate;

{5} **samohaṃ vā cittaṃ: Samohaṃ me cittaṃ-ti pajānāti,**

{5} or, when the mind has delusion he knows: My mind has delusion,

{6} **vītamohaṃ vā cittaṃ: Vītamohaṃ me cittaṃ-ti pajānāti;**

{6} or, when the mind is without delusion he knows: My mind is without delusion;

{7} **saṅkhittaṃ vā cittaṃ: Saṅkhittaṃ me cittaṃ-ti pajānāti,**

{7} or, when the mind is collected he knows: My mind is collected,

{8} **vikkhittaṃ vā cittaṃ: Vikkhittaṃ me cittaṃ-ti pajānāti;**

{8} or, when the mind is scattered he knows: My mind is scattered;

{9} **mahaggataṃ vā cittaṃ: Mahaggataṃ me cittaṃ-ti pajānāti,**

{9} or, when the mind has become very great he knows: My mind has become very great,

{10} **amahaggataṃ vā cittaṃ: Amahaggataṃ me cittaṃ-ti pajānāti;**

{10} or, when the mind has not become very great he knows: My mind has not become very great;

{11} **sa-uttaraṃ vā cittaṃ: Sa-uttaraṃ me cittaṃ-ti pajānāti,**

{11} or, when the mind is surpassable he knows: My mind is surpassable,

{12} **anuttaraṃ vā cittaṃ: Anuttaraṃ me cittaṃ-ti pajānāti;**

{12} or, when the mind is unsurpassable he knows: My mind is unsurpassable;

{13} **samāhitaṃ vā cittaṃ: Samāhitaṃ me cittaṃ-ti pajānāti,**

{13} or, when the mind is concentrated he knows: My mind is concentrated,

{14} **asamāhitaṃ vā cittaṃ: Asamāhitaṃ me cittaṃ-ti pajānāti;**

{14} or, when the mind is not concentrated he knows: My mind is not concentrated;

{15} **vimuttaṃ vā cittaṃ: Vimuttaṃ me cittaṃ-ti pajānāti,**

{15} or, when the mind is liberated he knows: My mind is liberated,

{16} **avimuttaṃ vā cittaṃ: Avimuttaṃ me cittaṃ-ti pajānāti.**

{16} or, when the mind is not liberated he knows: My mind is not liberated.

So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti...

He practices, develops, makes much of that sign, and fixes its definition...

4. Kathañ-ca bhikkhu ajjhataṃ dhammesu dhammānupassī viharati?

And how does a monastic dwell contemplating (the nature of) things in (various) things in regard to himself?

Kathaṇ-ca bhikkhu ajjhataṃ dhammesu dhammānupassī viharati?

And how does a monastic dwell contemplating (the nature of) things in (various) things in regard to himself?

{1} Idha bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ:

{1} Here a monastic having sensual desire in himself²³

Atthi me ajjhataṃ kāmacchando ti pajānāti;

knows: There is sensual desire in myself;

asantaṃ vā ajjhataṃ kāmacchandaṃ:

or, not having sensual desire in himself

Natthi me ajjhataṃ kāmacchando ti pajānāti.

he knows: I do not have sensual desire in myself.

Yathā ca anuppannassa kāmacchandassa uppādo hoti,

How there is an arising of sensual desire that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa kāmacchandassa pahānaṃ hoti,

and how there is an abandonment of sensual desire that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned sensual desire again in the future,

tañ-ca pajānāti.

that also he knows.

{2} Santaṃ vā ajjhataṃ byāpādaṃ:

{2} Having ill-will in himself

Atthi me ajjhataṃ byāpādo ti pajānāti;

he knows: There is ill-will in myself;

asantaṃ vā ajjhataṃ byāpādaṃ:

or, not having ill-will in himself

²³ These and what follows constitute the five hindrances.

natthi me ajjhataṃ byāpādo ti pajānāti.
he knows: I do not have ill-will in myself.

Yathā ca anuppannassa byāpādassa uppādo hoti,
How there is an arising of ill-will that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa byāpādassa pahānaṃ hoti,
and how there is an abandonment of ill-will that has arisen,

tañ-ca pajānāti;
that he knows;

yathā ca pahīnassa byāpādassa āyatim anuppādo hoti,
and how there is a non-arising of abandoned ill-will again in the future,

tañ-ca pajānāti.
that also he knows.

{3} Santaṃ vā ajjhataṃ thīnamiddhaṃ :
{3} Having sloth and torpor in himself

Atthi me ajjhataṃ thīnamiddhaṃ-ti pajānāti;
he knows: There is sloth and torpor in myself;

asantaṃ vā ajjhataṃ thīnamiddhaṃ:
or, not having sloth and torpor in himself

Natthi me ajjhataṃ thīnamiddhaṃ-ti pajānāti.
he knows: I do not have sloth and torpor in myself.

Yathā ca anuppannassa thīnamiddhassa uppādo hoti,
How there is an arising of sloth and torpor that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa thīnamiddhassa pahānaṃ hoti,
and how there is an abandonment of sloth and torpor that has arisen,

tañ-ca pajānāti;
that he knows;

yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti,
and how there is a non-arising of abandoned sloth and torpor again in the future,

tañ-ca pajānāti.

that also he knows.

{4} Santam vā ajjhataṃ uddhaccakukkuccam:

{4} Having agitation and worry in himself

Atthi me ajjhataṃ uddhaccakukkuccan-ti pajānāti;

he knows: There is agitation and worry in myself;

asantaṃ vā ajjhataṃ uddhaccakukkuccam:

or, not having agitation and worry in himself

Natthi me ajjhataṃ uddhaccakukkuccan-ti pajānāti.

he knows: I do not have agitation and worry in myself.

Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti,

How there is an arising of agitation and worry that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti,

and how there is an abandonment of agitation and worry that has arisen,

tañ-ca pajānāti;

that he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti,

and how there is a non-arising of abandoned agitation and worry again in the future,

tañ-ca pajānāti.

that also he knows.

{5} Santam vā ajjhataṃ vicikiccham:

{5} Having doubt in himself

Atthi me ajjhataṃ vicikicchā ti pajānāti;

he knows: There is doubt in myself;

asantaṃ vā ajjhataṃ vicikiccham:

or, not having doubt in himself

Natthi me ajjhataṃ vicikicchā ti pajānāti.

he knows: I do not have doubt in myself.

Yathā ca anuppannāya vicikicchāya uppādo hoti,

How there is an arising of doubt that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannāya vicikicchāya pahānaṃ hoti,
and how there is an abandonment of doubt that has arisen,

tañ-ca pajānāti;
that he knows;

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti,
and how there is a non-arising of abandoned doubt again in the future,

tañ-ca pajānāti.
that also he knows.

{1} Santam vā ajjhattam satisambojjhaṅgam:
{1} Having the mindfulness factor of complete awakening in himself²⁴

Atthi me ajjhattam satisambojjhaṅgo ti pajānāti;
he knows: There is the mindfulness factor of complete awakening in myself;

asantaṃ vā ajjhattam satisambojjhaṅgam:
or, not having the mindfulness factor of complete awakening in himself

Natthi me ajjhattam satisambojjhaṅgo ti pajānāti.
he knows: I do not have the mindfulness factor of complete awakening in myself.

Yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti,
How there is an arising of the mindfulness factor of complete awakening that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti,
and how there is fulfilment of the cultivation of the mindfulness factor of complete awakening that has arisen,

tañ-ca pajānāti.
that also he knows.

²⁴ These and what follows constitute the seven factors of awakening, see also section 20 below.

{2} Santam vā ajjhataṃ dhammavicayasambojjhaṅgaṃ:

{2} Having the investigation of the (nature) of things factor of complete awakening in himself

Atthi me ajjhataṃ dhammavicayasambojjhaṅgo ti pajānāti;

he knows: There is the investigation of the (nature) of things factor of complete awakening in myself;

asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ:

or, not having the investigation of the (nature) of things factor of complete awakening in himself

Natthi me ajjhataṃ dhammavicayasambojjhaṅgo ti pajānāti.

he knows: I do not have the investigation of the (nature) of things factor of complete awakening in myself.

Yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti,

How there is an arising of the investigation of the (nature) of things factor of complete awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the cultivation of the investigation of the (nature) of things factor of complete awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

{3} Santam vā ajjhataṃ viriyasambojjhaṅgaṃ:

{3} Having the energy factor of complete awakening in himself

Atthi me ajjhataṃ viriyasambojjhaṅgo ti pajānāti;

he knows: There is the energy factor of complete awakening in myself;

asantaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ:

or, not having the energy factor of complete awakening in himself

Natthi me ajjhataṃ viriyasambojjhaṅgo ti pajānāti.

he knows: I do not have the energy factor of complete awakening in myself.

Yathā ca anuppannassa viriyasambojjhaṅgassa uppādo hoti,

How there is an arising of the energy factor of complete awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti,
and how there is fulfilment of the cultivation of the energy factor of complete
awakening that has arisen,

tañ-ca pajānāti.
that also he knows.

{4} Santam vā ajjhataṃ pītisambojjhaṅgaṃ:
{4} Having the joy factor of complete awakening in himself

Atthi me ajjhataṃ pītisambojjhaṅgo ti pajānāti;
he knows: There is the joy factor of complete awakening in myself;

asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ:
or, not having the joy factor of complete awakening in himself

Natthi me ajjhataṃ pītisambojjhaṅgo ti pajānāti.
he knows: I do not have the joy factor of complete awakening in myself.

Yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti,
How there is an arising of the joy factor of complete awakening that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti,
and how there is fulfilment of the cultivation of the joy factor of complete awakening
that has arisen,

tañ-ca pajānāti.
that also he knows.

{5} Santam vā ajjhataṃ passaddhisambojjhaṅgaṃ:
{5} Having the calmness factor of complete awakening in himself

Atthi me ajjhataṃ passaddhisambojjhaṅgo ti pajānāti;
he knows: There is the calmness factor of complete awakening in myself;

asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ:
or, not having the calmness factor of complete awakening in himself

Natthi me ajjhataṃ passaddhisambojjhaṅgo ti pajānāti.
he knows: I do not have the calmness factor of complete awakening in myself.

Yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti,
How there is an arising of the calmness factor of complete awakening that has not
arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti,
and how there is fulfilment of the cultivation of the calmness factor of complete awakening that has arisen,

tañ-ca pajānāti.
that also he knows.

{6} Santam vā ajjhataṃ samādhisambojjhaṅgaṃ:
{6} Having the concentration factor of complete awakening in himself

Atthi me ajjhataṃ samādhisambojjhaṅgo ti pajānāti;
he knows: There is the concentration factor of complete awakening in myself;

asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ:
or, not having the concentration factor of complete awakening in himself

Natthi me ajjhataṃ samādhisambojjhaṅgo ti pajānāti.
he knows: I do not have the concentration factor of complete awakening in myself.

Yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti,
How there is an arising of the concentration factor of complete awakening that has not arisen,

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti,
and how there is fulfilment of the cultivation of the concentration factor of complete awakening that has arisen,

tañ-ca pajānāti.
that also he knows.

{7} Santam vā ajjhataṃ upekkhāsambojjhaṅgaṃ:
{7} Having the equanimity factor of complete awakening in himself

Atthi me ajjhataṃ upekkhāsambojjhaṅgo ti pajānāti;
he knows: There is the equanimity factor of complete awakening in myself;

asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ:
or, not having the equanimity factor of complete awakening in himself

Natthi me ajjhataṃ upekkhāsambojjhaṅgo ti pajānāti.
he knows: I do not have the equanimity factor of complete awakening in myself.

Yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti,

How there is an arising of the equanimity factor of complete awakening that has not arisen,

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti,

and how there is fulfilment of the cultivation of the equanimity factor of complete awakening that has arisen,

tañ-ca pajānāti.

that also he knows.

So taṃ nimittam āsevati bhāveti bahulīkaroti svāvatthitam vavatthapeti...

He practices, develops, makes much of that sign, and fixes its definition...

16. Cattāri Sammāvāyāmā

16. The Four Right Endeavours²⁵

from Satipaṭṭhānasuttaṃ, MN 10

1. Idha, bhikkhave, bhikkhu

1. Here, monastics, a monastic

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṃ janeti,

generates desire for their non-arising,

vāyamati, viriyam ārabhati, cittaṃ paggaṇhāti, padahati,

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

2. uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

2. regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṃ janeti,

he generates desire for their abandonment,

vāyamati, viriyam ārabhati, cittaṃ paggaṇhāti, padahati,

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

3. anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

3. he generates desire for the arising of wholesome thoughts that have not yet arisen,

²⁵ The four right endeavours are a part of the eightfold noble path, and recur in the appropriate place in section 21 below.

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati,

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

4. uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya,

4. * regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,

multiplication, extension, cultivation, and fulfilment,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

from Nettippakaraṇaṃ, Hāravibhaṅgo

1. Katame anuppannā pāpakā akusalā dhammā?

1. What are bad and unwholesome thoughts that have not yet arisen?

{1} **Kāma vitakko,**

{1} The thought of sensual pleasure,

{2} **byāpāda vitakko,**

{2} the thought of ill-will,

{3} **vihiṃsā vitakko.**

{3} the thought of harming.²⁶

Ime anuppannā pāpakā akusalā dhammā.

These are bad and unwholesome thoughts that have not yet arisen.

2. Katame uppannā pāpakā akusalā dhammā?

2. What are bad and unwholesome thoughts that have already arisen?

Anusayā akusalamūlāni.

Underlying tendencies and unwholesome roots.

Ime uppannā pāpakā akusalā dhammā.

These are bad and unwholesome thoughts that have already arisen.

3. Katame anuppannā kusalā dhammā?

3. What are wholesome thoughts that have not yet arisen?

Yāni sotāpannassa indriyāni.

Whatever faculties a stream-enterer has.

²⁶ These constitute wrong thought (*micchāsāṅkappa*), the opposite of the second factor of the eightfold noble path.

Ime anuppannā kusalā dhammā.

These are wholesome thoughts that have not yet arisen.

4. Katame uppannā kusalā dhammā?

4. What are wholesome thoughts that have arisen?

Yāni aṭṭhamakassa indriyāni.

Whatever faculties the eighth (person)²⁷ has.

Ime uppannā kusalā dhammā.

These are wholesome thoughts that have arisen.

17. Cattāro Iddhipādā **17. The Four Bases of Spiritual Power** *from Iddhisamuttam, SN 51.1*

Cattārome bhikkhave iddhipādā, bhāvitā bahulikātā,

There are, monastics, these four bases of spiritual power, which, when developed and made much of,

apārā pārāṃ gamanāya samvattanti.

lead to going from the near shore to the far shore.

Katame cattāro?

Which four?

1. Idha, bhikkhave, bhikkhu

1. Here, monastics, a monastic

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

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

2. viriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

2. he cultivates the basis of spiritual power that is concentration of energy accompanied by the volition of striving,

3. cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

3. he cultivates the basis of spiritual power that is concentration of thought accompanied by the volition of striving,

4. vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

4. he cultivates the basis of spiritual power that is concentration of investigation accompanied by the volition of striving.

²⁷ I.e. one practising to become a stream-enterer.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulikātā

These, monastics, are these four bases of spiritual power, which, when developed and made much of,

apārā pāram gamanāya samvattanti.

lead to going from the near shore to the far shore.

18. Pañcindriyāni

18. The Five Faculties

from Indriyasamyuttaṃ, SN 48.9

Pañcimāni, bhikkhave, indriyāni.

There are, monastics, these five faculties.

Katamāni pañca?

Which five?

1. Saddhindriyaṃ,

1. The faith faculty,

2. viriyindriyaṃ,

2. the energy faculty,

3. satindriyaṃ,

3. the mindfulness faculty,

4. samādhindriyaṃ,

4. the concentration faculty,

5. paññindriyaṃ.

5. the wisdom faculty.

1. Katamañ-ca, bhikkhave, saddhindriyaṃ?

1. And what, monastics, is the faith faculty?

Idha, bhikkhave, ariyasāvako saddho hoti,

Here, monastics, a noble disciple is faithful,

saddahati Tathāgatassa bodhim:

he has faith in the Realised One's Awakening (thus):

Iti pi so Bhagavā Arahāṃ Sammā-Sambuddho,

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

vijjā-caraṇa-sampanno Sugato lokavidū,

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

anuttaro purisa-damma-sārathī,

the unsurpassed guide for those people who need taming,

Satthā deva-manussānaṃ Buddho Bhagavā ti.

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

Idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This, monastics, is called the faith faculty.

2. Katamañ-ca, bhikkhave, viriyindriyaṃ?

2. And what, monastics, is the energy faculty?

Idha, bhikkhave, ariyasāvako āraddhaviriyo viharati,

Here, monastics, a noble disciple lives with energy aroused

akusalānaṃ dhammānaṃ pahānāya,

for the giving up of unwholesome thoughts,

kusalānaṃ dhammānaṃ upasampadāya,

for the establishment of wholesome thoughts,

thāmaṃva dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

being firm, making strong endeavour, and having persistence in regard to wholesome thoughts.

Idaṃ vuccati, bhikkhave, viriyindriyaṃ.

This, monastics, is called the energy faculty.

3. Katamañ-ca, bhikkhave, satindriyaṃ?

3. And what, monastics, is called the mindfulness faculty?

Idha, bhikkhave, ariyasāvako satimā hoti,

Here, monastics, a noble disciple is mindful,

paramena satinepakkena samannāgato,

endowed with superior mindfulness and carefulness,

cirakatam-pi cirabhāsitaṃ-pi saritā anussaritā.

remembering and recalling what was done a long time ago and what was said a long time ago.

Idaṃ vuccati, bhikkhave, satindriyaṃ.

This, monastics, is called the mindfulness faculty.

4. Katamañ-ca, bhikkhave, samādhindriyaṃ?

4. And what, monastics, is called the concentration faculty?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā,

Here, monastics, a noble disciple having relinquished sense objects,

labhati samādhim, labhati cittassa ekaggatam.
attains concentration, attains one-pointedness of mind.

Idam vuccati, bhikkhave, samādhindriyam.
This, monastics, is called the concentration faculty.

5. Katamañ-ca, bhikkhave, paññindriyam?
5. And what, monastics, is called the wisdom faculty?

Idha, bhikkhave, ariyasāvako paññavā hoti,
Here, monastics, a noble disciple is wise,

udayatthagāminiyā paññāya samannāgato,
endowed with wisdom concerning rise and fall,

ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
having noble penetration into the right way leading to the destruction of suffering.

Idam vuccati, bhikkhave, paññindriyam.
This, monastics, is called the wisdom faculty.

Imāni kho, bhikkhave, pañcindriyāni.
These, monastics, are the five faculties.

19. Pañca Balāni

19. The Five Strengths

from Balasamyuttam, SN 50.1

Pañcimāni, bhikkhave, balāni.
There are, monastics, these five strengths.

Katamāni pañca?
Which five?

- 1. Saddhabalam,**
1. The faith strength,
- 2. viriyabalam,**
2. the energy strength,
- 3. satibalam,**
3. the mindfulness strength,
- 4. samādhibalam,**
4. the concentration strength,
- 5. paññābalam.**
5. the wisdom strength.

Imāni kho, bhikkhave, pañca balānī. ti

These, monastics, are the five strengths.

Kathañ-ca, bhikkhave, bhikkhu pañca balāni bhāvento,

And how, monastics, does a monastic cultivate the five strengths,

pañca balāni bahulīkaronto,

make much of the five strengths,

nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

so they tend to Nibbāna, incline to Nibbāna, lead to Nibbāna?

1. Idha, bhikkhave, bhikkhu saddhābalaṃ bhāveti,

1. Here, monastics, a monastic cultivates the faith strength,

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

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

2. viriyabalaṃ bhāveti,

2. cultivates the energy strength,

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

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

3. satibalaṃ bhāveti,

3. cultivates the mindfulness strength,

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

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

4. samādhibalaṃ bhāveti,

4. cultivates the concentration strength,

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

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

5. paññābalaṃ bhāveti,

5. cultivates the wisdom strength,

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

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

Evaṃ kho, bhikkhave, bhikkhu pañca balāni bhāvento,

Thus, monastics, a monastic cultivates the five strengths,

pañca balāni bahuḷikaronto,
make much of the five strengths,

nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
so they tend to Nibbāna, incline to Nibbāna, lead to Nibbāna.

20. Satta Bojjhaṅgāni

20. The Seven Factors of Awakening

from Bojjhaṅgasamyuttaṃ, SN 46.4

Sattime, āvuso, bojjhaṅgā.
There are, venerable friends, these seven factors of awakening.

Katame satta?
Which seven?

- 1. Satisambojjhaṅgo,**
1. The mindfulness factor of complete awakening,
- 2. dhammavicayasambojjhaṅgo,**
2. the investigation of (the nature of) things factor of complete awakening,
- 3. viriyasambojjhaṅgo,**
3. the energy factor of complete awakening,
- 4. pītisambojjhaṅgo,**
4. the joy factor of complete awakening,
- 5. passaddhisambojjhaṅgo,**
5. the calmness factor of complete awakening,
- 6. samādhisambojjhaṅgo,**
6. the concentration factor of complete awakening,
- 7. upekkhāsambojjhaṅgo.**
7. the equanimity factor of complete awakening.

Ime kho, āvuso, satta bojjhaṅgā.
There are, venerable friends, these seven factors of awakening.

from Ānāpānasatisuttaṃ, MN 118

- 1. Yasmiṃ samaye bhikkhave bhikkhu, kāye kāyānupassī viharati,**
1. Monastics, a monastic who, at whatever time, dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam,

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,²⁸

upaṭṭhitassa tasmiṃ samaye sati hoti asammuṭṭhā,

at that time has mindfulness established and he is not forgetful,

yasmiṃ samaye bhikkhave

and monastics, at whatever time

bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā,

a monastic's mindfulness is established and he is not forgetful,

satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti...

at that time the mindfulness factor of complete awakening has been undertaken for that monastic...

2. So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,

2. Living mindfully in this way he investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,

examining and entering into a deep enquiry (into it),

yasmiṃ samaye bhikkhave

and monastics, at whatever time

bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,

a monastic living mindfully in this way investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,

examining and entering into a deep enquiry (into it),

dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti...

at that time the investigation (of the nature) of things factor of complete awakening has been undertaken for that monastic...

3. Tassa taṃ dhammaṃ paññāya pavicinato,

3. For he who is investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,

examining and entering into a deep enquiry (into it),

āraddham hoti viriyaṃ asallīnaṃ,

there is an undertaking of unshaken energy,

²⁸ This is part of the definition of mindfulness (*sati*) in the satipaṭṭhānasuttaṃ (DN 22, MN 10).

yasmiṃ samaye bhikkhave
and monastics, at whatever time

bhikkhuno taṃ dhammaṃ paññāya pavicinato,
for a monastic investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,
examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,
there is an undertaking of unshaken energy,

viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti...
at that time the energy factor of complete awakening has been undertaken for that monastic...

4. Āraddhaviriyassa uppajjati pīti nirāmisā,
4. For he who has undertaken energy spiritual joy arises,

yasmiṃ samaye bhikkhave
and monastics, at whatever time

bhikkhuno araddhaviriyassa uppajjati pīti nirāmisā,
for a monastic who has undertaken energy spiritual joy arises,

pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti...
at that time the joy factor of complete awakening has been undertaken for that monastic...

5. Pītimanassa kāyo pi passambhati cittaṃ-pi passambhati,
5. For one who has a joyful mind the body is calm, and the mind is calm,

yasmiṃ samaye bhikkhave
and monastics, at whatever time

bhikkhuno pītimanassa kāyo pi passambhati cittaṃ-pi passambhati,
a monastic has a joyful mind and a body that is calm, and a mind that is calm,

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti...
at that time the calmness factor of complete awakening has been undertaken for that monastic...

6. Passaddhakāyassa sukhino cittaṃ samādhīyati,
6. For one with a calm body and happiness his mind becomes concentrated,

yasmiṃ samaye bhikkhave
and monastics, at whatever time

bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati,

a monastic has a calm body and happiness and a mind that becomes concentrated,

samādhisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti...

at that time the concentration factor of complete awakening has been undertaken for that monastic...

7. So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,

7. He who has a well-concentrated mind in this way becomes completely equanimous,

yasmim samaye bhikkhave

and monastics, at whatever time

bhikkhuno tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,

a monastic's well-concentrated mind in this way becomes completely equanimous,

upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,

at that time the equanimity factor of complete awakening has been undertaken for that monastic,

upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,

at that time that monastic is cultivating the equanimity factor of complete awakening,

upekkhāsambojjhaṅgo tasmim samaye bhikkhuno

at that time that monastic's equanimity factor of complete awakening

bhāvanāpāripūrim gacchati.

is cultivated and heading towards fulfilment.

21. Ariyaṭṭhaṅgiko Maggo

21. The Noble Eightfold Path

from Saccavibhaṅgasuttaṃ, MN 141²⁹

Katamañ-cāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the practice leading to the end of suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

It is this noble path with eight factors, as follows:

1. Sammādiṭṭhi,

1. Right view,

2. sammāsaṅkappo,

2. right thought,

²⁹ This discourse is spoken by Ven Sāriputta.

3. **sammāvācā,**

3. right speech,

4. **sammākammanto,**

4. right action,

5. **sammā-ājīvo,**

5. right livelihood,

6. **sammāvāyāmo,**

6. right endeavour,

7. **sammāsati,**

7. right mindfulness,

8. **sammāsamādhi.**

8. right concentration.

1. Katamā cāvuso sammādiṭṭhi?

1. Now what, venerable friends, is right view?

{1} **Yam kho āvuso dukkhe ñāṇam,**

{1} That, venerable friends, which is knowledge about suffering,

{2} **dukkhasamudaye ñāṇam,**

{2} knowledge about the arising of suffering,

{3} **dukkhanirodhe ñāṇam,**

{3} knowledge about the cessation of suffering,

{4} **dukkhanirodhagāminiyā paṭipadāya ñāṇam.**

{4} knowledge about the practice leading to the cessation of suffering.

Ayam vuccatāvuso sammādiṭṭhi.

This, venerable friends, is called right view.

2. Katamo cāvuso sammāsaṅkappo?

2. Now what, venerable friends, is right thought?

{1} **Nekkhammasaṅkappo,**

{1} The thought of renunciation,

{2} **abyāpādasāṅkappo,**

{2} the thought of good-will,

{3} **avihimsāsaṅkappo.**

{3} the thought of non-violence.

Ayaṃ vuccatāvuso sammāsaṅkappo.

This, venerable friends, is called right thought.

3. Katamā cāvuso sammāvācā?

3. Now what, venerable friends, is right speech?

{1} **Musāvādā veramaṇī,**

{1} Refraining from false speech,

{2} **pisuṇāvācā veramaṇī,**

{2} refraining from malicious speech,

{3} **pharusāvācā veramaṇī,**

{3} refraining from rough speech,

{4} **samphappalāpā veramaṇī.**

{4} refraining from frivolous talk.

Ayaṃ vuccatāvuso sammāvācā.

This, venerable friends, is called right speech.

4. Katamo cāvuso sammākammanto?

4. Now what, venerable friends, is right action?

{1} **Pāṇātipātā veramaṇī,**

{1} Refraining from killing living creatures,

{2} **adinnādānā veramaṇī,**

{2} refraining from taking what has not been given,

{3} **kāmesu micchācārā veramaṇī.**

{3} refraining from sexual misconduct.

Ayaṃ vuccatāvuso sammākammanto.

This, venerable friends, is called right action.

5. Katamo cāvuso sammā-ājīvo?

5. Now what, venerable friends, is right livelihood?

Idhāvuso ariyasāvako micchā-ājīvaṃ pahāya,

Here, venerable friends, a noble disciple, having given up wrong ways of livelihood,

sammā-ājīvena jīvikam kappeti.

earns his living by a right way of livelihood.

Ayaṃ vuccatāvuso sammā-ājīvo.

This, venerable friends, is called right livelihood.

6. Katamo cāvuso sammāvāyāmo?

6. Now what, venerable friends, is right endeavour?

{1} **Idhāvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ**

{1} * Here, venerable friends, a monastic regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṃ janeti,
generates desire for their non-arising,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati,
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

{2} **uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ**

{2} regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṃ janeti,
he generates desire for their abandonment,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati,
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

{3} **anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,**

{3} he generates desire for the arising of wholesome thoughts that have not yet arisen,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati,
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

{4} **uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā, asammosāya,**

{4} * regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,
multiplication, extension, cultivation, and fulfilment,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccatāvuso sammāvāyāmo.

This, venerable friends, is called right endeavour.

7. Katamā cāvuso sammāsati?

7. Now what, venerable friends, is right mindfulness?

{1} **Idhāvuso bhikkhu kāye kāyānupassī viharati,**

{1} Here, venerable friends, a monastic dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhiññādomanassaṃ,
ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,

{2} vedanāsu vedanānupassī viharati,
{2} he dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhiññādomanassaṃ,
ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,

{3} citte cittānupassī viharati,
{3} he dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhiññādomanassaṃ,
ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,

{4} dhammesu dhammānupassī viharati,
{4} he dwells contemplating (the nature of) things in (various) things,

ātāpī, sampajāno, satimā, vineyya loke abhiññādomanassaṃ.
ardent, fully aware and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccatāvuso sammāsati.

This, venerable friends, is called right mindfulness.

8. Katamo cāvuso sammāsamādhi?

8. Now what, venerable friends, is right concentration?

{1} Idhāvuso bhikkhu vivicceva kāmehi,
{1} Here, venerable friends, a monastic, quite secluded from sense desires,

vivicca akusalehi dhammehi,
secluded from unwholesome thoughts,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,
having thinking, reflection, and the joy and happiness born of seclusion,

paṭhamāṃ jhānaṃ upasampajja viharati,
dwells having attained the first absorption,

{2} vitakkavicārānaṃ vūpasamā,
{2} with the calming down of thinking and reflection,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,
with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

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

dutiyam jhānaṃ upasampajja viharati,

he dwells having attained the second absorption,

{3} pītiyā ca virāgā upekkhako ca viharati,

{3} with the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: Upekkhako satimā sukhavihārī ti,

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

tatiyam jhānaṃ upasampajja viharati,

he dwells having attained the third absorption,

{4} sukhasa ca pahānā, dukkhasa ca pahānā,

{4} having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,

and with the previous passing away of mental happiness and sorrow,

adukkhamasukhaṃ, upekkhāsatipārisuddhiṃ,

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

catuttham jhānaṃ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ vuccatāvuso sammāsamādhi.

This, venerable friends, is called right concentration.

Idaṃ vuccatāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

This, venerable friends, is called the noble truth of the practice leading to the cessation of suffering.

Abhidhammatthā

Abstract Topics

22. Dvekāmā

22. The Two (Aspects of) Sense Desires

from Mahāniddeśapāḷi

Dve kāmā:

There are two (aspects of) sense desires:³⁰

1. Vatthukāmā ca,

1. Sense desire for objects,

2. kilesakāmā ca.

2. and sense desire as defilements.

1. Katame vatthukāmā?

1. What is sense desire for objects?

Manāpikā rūpā,

(Desire for) pleasing forms,

manāpikā saddā,

pleasing sounds,

manāpikā gandhā,

pleasing smells,

manāpikā rasā,

pleasing tastes,

manāpikā phoṭṭhabbā;

pleasing tangibles;

attharaṇā, pāvuraṇā,

spreads, shawls,

dāsidāsā,

male and female servants,

ajeḷakā, kukkuṭasūkarā,

goats, chickens and pigs,

³⁰ This is a proto-Abhidhamma text, and indeed shares many of the same definitions as are found in the Abhidhamma texts proper.

hatthigavāssavaḷavā;

elephants, cows, horses, mares;

khettam, vatthu,

fields, lands,

hiraññaṃ, suvaṇṇaṃ,

silver, gold,

gāmanigamarājadhāniyo raṭṭhañ-ca janapado ca,

villages, towns, capital cities, kingdoms, countries,

koso ca koṭṭhāgārañ-ca,

stores and treasuries,

yaṃ kiñci rajanīyaṃ vatthu, vatthukāmā.

whatever enticing objects there are, these are the objects of sense desires.

Api ca atītā kāmā, anāgatā kāmā, paccuppannā kāmā;

Furthermore, past sense desires, future sense desires, present sense desires;

ajjhata kāmā, bahiddhā kāmā, ajjhatabahiddhā kāmā;

internal sense desires, external sense desires, internal and external sense desires;

hīnā kāmā, majjhimā kāmā, paṇītā kāmā;

inferior sense desires, middling sense desires, excellent sense desires;

āpāyikā kāmā, mānusikā kāmā, dibbā kāmā, paccupaṭṭhitā kāmā;

sense desires leading to the downfall, sense desires leading to human state, sense desires leading to the heavenly state, sense desires that are present;

nimmitā kāmā, animmitā kāmā, paranimmitā kāmā;

sense desires having signs, sense desires not having signs, sense desires for the signs of others;

pariggahitā kāmā, apariggahitā kāmā,

sense desires that are possessed, sense desires that are not possessed,

mamāyitā kāmā, amamāyitā kāmā;

sense desires that are cherished, sense desires that are uncherished;

sabbe pi kāmāvacarā dhammā,

all things in the sensuous worlds,

sabbe pi rūpāvacarā dhammā,

all things in the form worlds,

sabbe pi arūpāvacarā dhammā;
all things in the formless worlds;

taṇhāvatthukā, taṇhārammaṇā,
objects of craving, grounds of craving,

kāmanīyaṭṭhena, rajanīyaṭṭhena, madanīyaṭṭhena kāmā.
sense desires that are expected, sense desires that are enticing, sense desires that are intoxicating.

Ime vuccanti vatthukāmā.

These are said to be the sense desires for objects.

2. Katame kilesakāmā?

2. What are sense desires as defilement?

Chando kāmo rāgo kāmo,
Sense desire as impulse, desire, passions,

chandarāgo kāmo;
sense desire as passionate impulse,

saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo.
sense desire as thought, sense desire as passion, sense desire as passionate desire.

Yo kāmesu, kāmacchando, kāmarāgo,
In sense desires, whatever passionate impulse, passionate desire,

kāmanandī, kāmataṇhā,
joy in desire, craving in desire,

kāmasneho, kāmapariḷāho,
affectate desire, feverous desire,

kāmamucchā, kāmajjhosaṇaṁ,
infatuated desire, cleaving desire,

kāmogho, kāmayogo,
flood of desire, yoke of desire,

kāmupādānaṁ, kāmacchandaniṇvaraṇaṁ...
attachment to desire, the hindrance of passionate impulse...

Ime vuccanti kilesakāmā.

This is said to be sense desires as defilements.

23. Ticittāni

23. The Three Thoughts

from Dhammasaṅgiṇīpāḷi

1. **Kusalā dhammā,**

1. wholesome thoughts,

2. **akusalā dhammā,**

2. unwholesome thoughts,

3. **abyākatā dhammā.**

3. thoughts without consequences.³¹

1. **Katame dhammā kusalā?**

1. What are wholesome thoughts?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,

When at that time a wholesome thought in the sensuous worlds has arisen,

somanassasahagataṃ, ñāṇasampayuttaṃ,

connected with well-being, joined with knowledge,³²

rūpārammaṇaṃ vā, saddārammaṇaṃ vā,

taking a form as object, or a sound as object,

gandhārammaṇaṃ vā, rasārammaṇaṃ vā,

or a smell as object, or a taste as object,

phoṭṭhabbārammaṇaṃ vā, dhammārammaṇaṃ vā,

or a tangible as object, or a thought as object,

yaṃ yaṃ vā panārabhha,

or whatever it begins with,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti;

at that time there is contact, there is feeling, there is perception, there is intention, there is thought;

vitakko hoti, vicāro hoti,

there is thinking, there is reflection,

³¹ These are the first of the triads listed in the first book of the Abhidhamma, the Dhammasaṅgiṇī. The others are listed in section 26 below.

³² This is one definition, but the thought may, of course, have arisen in the form or formless worlds, be connected or unconnected with well-being or knowledge. This is given as an example, and the same applies to the other thoughts below.

pīti hoti, sukhaṃ hoti, cittassekaggatā hoti;

there is joy, there is happiness, there is one-pointedness of mind;

saddhindriyaṃ hoti, viriyindriyaṃ hoti, satindriyaṃ hoti,

there is the faith faculty, there is the energy faculty, there is the mindfulness faculty,

samādhindriyaṃ hoti, paññindriyaṃ hoti,

there is the concentration faculty, there is the wisdom faculty,

manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti;

there is the mind faculty, there is the well-being faculty, there is the life faculty;

sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti,

there is right view, there is right thought, there is right endeavour,

sammāsaṭi hoti, sammāsamādhī hoti;

there is right mindfulness, there is right concentration;

saddhābalaṃ hoti, viriyabalaṃ hoti,

there is the faith strength, there is the energy strength,

satibalaṃ hoti, samādhībalaṃ hoti, paññābalaṃ hoti,

there is the mindfulness strength, there is the concentration strength, there is the wisdom strength,

hiriabalaṃ hoti, ottappabalaṃ hoti;

there is the conscience strength, there is the shame strength;

alobho hoti, adoso hoti, amoho hoti;

there is no greed, there is no hate, there is no delusion;

anabhijjhā hoti, abyāpādo hoti,

there is no avarice, there is no ill-will,

sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti;

there is right view, there is conscience, there is shame;

kāyapassaddhi hoti, cittapassaddhi hoti,

there is bodily calm, there is mental calm,

kāyalahutā hoti, cittalahutā hoti,

there is bodily lightness, there is mental lightness,

kāyamudutā hoti, cittamudutā hoti,

there is bodily plasticity, there is mental plasticity,

kāyakammaññatā hoti, cittakammaññatā hoti,

there is bodily workableness, there is mental workableness,

kāyapāguññatā hoti, cittapāguññatā hoti,
there is bodily proficiency, there is mental proficiency,

kāyujukatā hoti, cittujukatā hoti;
there is bodily uprightness, there is mental uprightness;

sati hoti, sampajaññaṃ hoti,
there is mindfulness, there is full awareness,

samatho hoti, vipassanā hoti,
there is calm, there is insight,

paggāho hoti, avikkhepo hoti.
there is support, there is balance.

Ye vā pana tasmim samaye aññe pi atthi
At that time, these or other

paṭīcasamuppannā arūpino dhammā.
formless thoughts are conditionally originated.

Ime dhammā kusalā.
These are wholesome thoughts.

2. **Katame dhammā akusalā?**
2. What are unwholesome thoughts?

Yasmim samaye akusalam cittam uppannam hoti,
When at that time an unwholesome thought in the sensuous worlds has arisen,

somanassasahagatam, diṭṭhigatasampayuttam,
connected with well-being, joined with knowledge,

rūpārammaṇam vā, saddārammaṇam vā,
taking a form as object, or a sound as object,

gandhārammaṇam vā, rasārammaṇam vā,
or a smell as object, or a taste as object,

phoṭṭhabbārammaṇam vā, dhammārammaṇam vā,
or a tangible as object, or a thought as object,

yam yam vā panārabbhā,
or whatever it begins with,

tasmim samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittam hoti,
at that time there is contact, there is feeling, there is perception, there is intention,
there is thought;

vitakko hoti, vicāro hoti,
there is thinking, there is reflection,

pīti hoti, sukhaṃ hoti, cittassekaggatā hoti;
there is joy, there is happiness, there is one-pointedness of mind;

viriyindriyaṃ hoti, samādhindriyaṃ hoti,
there is the energy faculty, there is the concentration faculty,

manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti;
there is the mind faculty, there is the well-being faculty, there is the life faculty;

micchādiṭṭhi hoti, micchāsāṅkappo hoti,
there is wrong view, there is wrong thought,

micchāvāyāmo hoti, micchāsamādhi hoti;
there is wrong endeavour, there is wrong concentration;

viriyabalaṃ hoti, samādhibalaṃ hoti,
there is the energy strength, there is the concentration strength,

ahirikaḥ hoti, anottappabalaṃ hoti;
there is no conscience strength, there is no shame strength;

lobho hoti, moho hoti, abhiṇṇā hoti, micchādiṭṭhi hoti,
there is greed, there is delusion, there is avarice, there is wrong view,

ahirikaṃ hoti, anottappaṃ hoti,
there is no conscience, there is no shame,

samatho hoti, paggāho hoti, avikkhepo hoti.
there is calm, there is support, there is balance.

Ye vā pana tasmim samaye aññe pi atthi
At that time, these or other

paṭīcasamuppannā arūpino dhammā.
formless thoughts are conditionally originated.

Ime dhammā akusalā.
These are unwholesome thoughts.

3. Katame dhammā abyākatā?
3. What are thoughts without consequences?

Yasmim samaye kāmāvacarassa kusalassa kammassa katattā,
When at that time in the sensuous worlds a good deed has been done,

upacitattā vipākam cakkhuvīññāṇam uppannam hoti,

has been accumulated, (and) as a result an eye-consciousness has arisen,

upekkhāsahagatam, rūpārammaṇam,

connected with equanimity, taking form as object,

tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti,

at that time there is contact, there is feeling, there is perception, there is intention, there is thought,

upekkhā hoti, cittassekaggatā hoti,

there is equanimity, there is one-pointedness of mind,

manindriyam hoti, upekkhindriyam hoti, jīvitindriyam hoti.

there is the mind faculty, there is the equanimity faculty, there is the life faculty.

Ye vā pana tasmiṃ samaye aññe pi atthi

At that time, these or other

paṭiccasamuppannā arūpino dhammā.

formless thoughts are conditionally originated.

Ime dhammā abyākatā.

These are thoughts without consequences.

24. Cha Paññattiyo

24. The Six Designations

from Puggalapaññattipāḷi

Cha paññattiyo:

There are six designations:

1. Khandhapaññatti,

1. The designation of the components,

2. āyatanapaññatti,

2. the designation of the sense-spheres,

3. dhātupaññatti,

3. the designation of the elements,

4. saccapaññatti,

4. the designation of the truths,

5. indriyapaññatti,

5. the designation of the faculties,

6. puggalapaññatti.

6. the designation of the persons.

1. Kittāvatā khandhānaṃ khandhapaññatti?

1. In what way is there a designation of the components regarding components?

Yāvatā pañcakkhandhā:

So far as there are these five components:

- {1} **Rūpakkkhandho,**
{1} The bodily-form component,
- {2} **vedanākkhandho,**
{2} the feelings component,
- {3} **saññākkhandho,**
{3} the perceptions component,
- {4} **saṅkhārakkhandho,**
{4} the volitions component,
- {5} **viññāṇakkhandho,**
{5} the consciousness component,

ettāvatā khandhānaṃ khandhapaññatti.

thus far there is a designation of the components regarding components.

2. Kittāvatā āyatanānaṃ āyatanapaññatti?

2. In what way is there designation of the sense-spheres regarding the sense-spheres?

Yāvatā dvādasāyatanāni:

So far as there are these twelve sense-spheres:

- {1} **Cakkhāyatanam,**
{1} The eye sense-sphere,
- {2} **rūpāyatanam,**
{2} the visible-form sense-sphere,
- {3} **sotāyatanam,**
{3} the ear sense-sphere,
- {4} **saddāyatanam,**
{4} the sound sense-sphere,
- {5} **ghānāyatanam,**
{5} the nose sense-sphere,
- {6} **gandhāyatanam,**
{6} the smell sense-sphere,

{7} **jivhāyatanam,**
{7} the tongue sense-sphere,

{8} **rasāyatanam,**
{8} the taste sense-sphere,

{9} **kāyāyatanam,**
{9} the body sense-sphere,

{10} **poṭṭhabbāyatanam,**
{10} the taste sense-sphere,

{11} **manāyatanam,**
{11} the mind sense-sphere,

{12} **dhammāyatanam,**
{12} the thoughts sense-sphere,

ettāvatā āyatanānam āyatanapaññatti.

thus far there is a designation of the sense-spheres regarding the sense-spheres.

3. Kittāvatā dhātūnam dhātupaññatti?

3. In what way is there designation of the elements regarding the elements?

Yāvatā aṭṭhārasa dhātuyo:

So far as there are these eighteen elements:

{1} **Cakkhudhātu,**
{1} The eye element,

{2} **rūpadhātu,**
{2} the visible-form element,

{3} **cakkhaviññāṇadhātu;**
{3} the eye-consciousness element;

{4} **sotadhātu,**
{4} the ear element,

{5} **saddadhātu,**
{5} the sound element,

{6} **sotaviññāṇadhātu;**
{6} the ear-consciousness element;

{7} **ghānadhātu,**
{7} the nose element,

{8} **gandhadhātu,**
{8} the smell element,

{9} **ghānaviññāṇadhātu;**
{9} the nose-consciousness element;

{10} **jivhādhātu,**
{10} the tongue element,

{11} **rasadhātu,**
{11} the taste element,

{12} **jivhāviññāṇadhātu;**
{12} the tongue-consciousness element;

{13} **kāyadhātu,**
{13} the body element,

{14} **phoṭṭhabbadhātu,**
{14} the tangible element,

{15} **kāyaviññāṇadhātu;**
{15} the body-consciousness element;

{16} **manodhātu,**
{16} the mind element,

{17} **dhammadhātu,**
{17} the thought element,

{18} **manoviññāṇadhātu,**
{18} the mind-consciousness element,

ettāvatā dhātūnaṃ dhātupaññatti.

thus far there is a designation of the elements regarding the elements.

4. Kittāvatā saccānaṃ saccapaññatti?

4. In what way is there designation of the truths regarding the truths?

Yāvatā cattāri saccāni:

So far as there are these four truths:

{1} **Dukkhasaccam,**
{1} The truth of suffering,

{2} **samudayasaccam,**
{2} the truth of arising,

{3} **nirodhasaccam,**
{3} the truth of cessation,

{4} **maggasaccam,**
{4} the truth of the path,

ettāvatā saccānaṃ saccapaññatti.

thus far there is a designation of the truths regarding the truths.

5. **Kittāvatā indriyānaṃ indriyapaññatti?**

3. In what way is there designation of the faculties regarding the faculties?

Yāvatā bāvisatindriyāni:

So far as there are these twenty-two faculties:

{1} **Cakkhundriyaṃ,**
{1} The eye faculty,

{2} **sotindriyaṃ,**
{2} the ear faculty,

{3} **ghānindriyaṃ,**
{3} the nose faculty,

{4} **jivhindriyaṃ,**
{4} the tongue faculty,

{5} **kāyindriyaṃ,**
{5} the body faculty,

{6} **manindriyaṃ;**
{6} the mind faculty;

{7} **itthindriyaṃ,**
{7} the female faculty,

{8} **purisindriyaṃ,**
{8} the male faculty,

{9} **jīvitindriyaṃ;**
{9} the life faculty;

{10} **sukhindriyaṃ,**
{10} the pleasure faculty,

{11} **dukkhindriyaṃ,**
{11} the pain faculty,

{12} **somanassindriyaṃ,**
{12} the well-being faculty,

{13} **domanassindriyaṃ,**
{13} the sorrow faculty,

{14} **upekkhindriyaṃ;**
{14} the equanimity faculty;

{15} **saddhindriyaṃ,**
{15} the faith faculty,

{16} **viriyindriyaṃ,**
{16} the energy faculty,

{17} **satindriyaṃ,**
{17} the mindfulness faculty,

{18} **samādhindriyaṃ,**
{18} the concentration faculty,

{19} **paññindriyaṃ;**
{19} the wisdom faculty;

{20} **anaññātaññassāmītindriyaṃ,**
{20} the ‘I-will-know-the-unknown’ faculty,

{21} **aññindriyaṃ,**
{21} the understanding faculty,

{22} **aññātāvindriyaṃ,**
{22} the complete understanding faculty,

ettāvatā indriyānaṃ indriyapaññatti.

thus far there is a designation of the faculties regarding the faculties.

6. Kittāvatā puggalānaṃ puggalapaññatti?

6. In what way is there a designation of the person regarding persons?

{1} **Samayavimutto,**
{1} One free occasionally,³³

{2} **asamayavimutto,**
{2} one free always,

³³ This is a list of the 54 single persons, others follow, like pairs of people, triads, etc. They are mainly concerned with the state of attainment of the person.

{3} **kuppadhammo,**
{3} one unsteady,

{4} **akuppadhammo,**
{4} one steady,

{5} **parihānadhammo,**
{5} one liable to fall,

{6} **aparihānadhammo,**
{6} one not liable to fall,

{7} **cetanābhabbo,**
{7} one able in intention,

{8} **anurakkhaṇābhabbo,**
{8} one able in guarding,

{9} **puthujjano,**
{9} the worldling,

{10} **gotrabhū,**
{10} the lineage-holder,

{11} **bhayūparato,**
{11} one abstaining through fear,

{12} **abhayūparato,**
{12} one not abstaining through fear,

{13} **bhabbāgamano,**
{13} one able to arrive,

{14} **abhabbāgamano,**
{14} one unable to arrive,

{15} **niyato,**
{15} one determined,

{16} **aniyato,**
{16} one undetermined,

{17} **paṭipannako,**
{17} one path-attained,

{18} **phaletṭhito,**
{18} one established in fruition,

{19} **samasīṣī,**
{19} the equal-headed,

{20} **ṭhitakappī,**
{20} one who steadies the aeon,

{21} **ariyo,**
{21} the noble one,

{22} **anariyo,**
{22} the ignoble one,

{23} **sekkho,**
{23} the trainee,

{24} **asekkho,**
{24} the one beyond training,

{25} **nevasekkhanāsekkho,**
{25} the one neither in training nor beyond training,

{26} **tevijjo,**
{26} the three knowledges,

{27} **chaḷabhiñño,**
{27} the six deep knowledges,

{28} **Sammāsambuddho,**
{28} the Perfect Sambuddha,

{29} **Paccekasambuddho,**
{29} the Independent Sambuddha

{30} **ubhatobhāgavimutto,**
{30} the one liberated in both ways,

{31} **paññāvimutto,**
{31} the one liberated through wisdom,

{32} **kāyasakkhī,**
{32} the body-witness,

{33} **diṭṭhippatto,**
{33} the one attained to (right) view,

{34} **saddhāvimutto,**
{34} the one liberated through faith,

- {35} **Dhammānusārī,**
{35} the one who follows Dhamma,
- {36} **saddhānusārī,**
{36} the one who follows faith,
- {37} **sattakkhattuparamo,**
{37} the one (who returns) seven times at most,
- {38} **kolaṅkolo,**
{38} the one who goes from one good family to another good family,
- {39} **ekabījī,**
{39} the single-seeded,
- {40} **sakadāgāmī,**
{40} the once-returner,
- {41} **anāgāmī,**
{41} the non-returner,
- {42} **antarāparinibbāyī,**
{42} the one who attains Nibbāna before the middle (of the aeon),
- {43} **upahaccaparinibbāyī,**
{43} the one who attains Nibbāna at the end (of the aeon),
- {44} **asaṅkhāraparinibbāyī,**
{44} the one who attains Nibbāna without (difficult) conditions,
- {45} **sasaṅkhāraparinibbāyī,**
{45} the one who attains Nibbāna with (difficult) conditions,
- {46} **uddhamsoto-akaniṭṭhagāmī,**
{46} one who goes upstream to the highest (divinities),
- {47} **sotāpanno,**
{47} the stream-enterer,
- {48} **sotāpattiphalasacchikiriya paṭipanno,**
{48} the one on the path to experiencing the fruit of stream-entry,
- {49} **sakadāgāmī,**
{49} the once-returner,
- {50} **sakadāgāmiṭṭhagāmī,**
{50} the one on the path to experiencing the fruit of once-returning,

{51} **anāgāmī,**

{51} the non-returner,

{52} **anāgāmiphalasacchikiriyāya paṭipanno,**

{52} the one on the path to experiencing the fruit of non-returning,

{53} **Arahā,**

{53} the Worthy One,

{54} **Arahattāya paṭipanno.**

{54} the one on the path to Worthiness.

25. Sattānusayā **25. The Seven Underlying Tendencies** *from Yamakapāḷi*

Sattānusayā:

There are seven underlying tendencies:³⁴

1. **Kāmarāgānusayo,**

1. The underlying tendency to sensual desire,

2. **paṭighānusayo,**

2. the underlying tendency to repulsion,

3. **mānānusayo,**

3. the underlying tendency to conceit,

4. **diṭṭhānusayo,**

4. the underlying tendency to wrong views,

5. **vicikicchānusayo,**

5. the underlying tendency to uncertainty,

6. **bhavarāgānusayo,**

6. the underlying tendency to passion for continuation,

7. **avijjānusayo.**

7. the underlying tendency to ignorance.

1. **Kattha kāmarāgānusayo anuseti?**

1. Wherein is the underlying tendency to sensual desire?

Kāmadhātuyā dvīsu vedanāsu.

In the two feelings associated with the sensual realms.

³⁴ These are called underlying tendencies because the underlying tendency to sensual desire, etc. strongly incline towards rebirth (Vism).

Ettha kāmarāgānusayo anuseti.

Herein is the underlying tendency to sensual desire.

2. Kattha paṭighānusayo anuseti?

2. Wherein is the underlying tendency to repulsion?

Dukkhāya vedanāya.

In painful feeling.

Ettha paṭighānusayo anuseti.

Herein is the underlying tendency to repulsion.

3. Kattha mānānusayo anuseti?

3. Wherein is the underlying tendency to conceit?

Kāmadhātuyā dvīsu vedanāsu rūpadhātuyā arūpadhātuyā.

In the two feelings in the sense realms, the form realms and the formless realms.

Ettha mānānusayo anuseti.

Herein is the underlying tendency to conceit.

4. Kattha diṭṭhānusayo anuseti?

4. Wherein is the underlying tendency to wrong views?

Sabbasakkāyapariyāpannesu dhammesu.

In those things included in all the embodiment (views).

Ettha diṭṭhānusayo anuseti.

Herein is the underlying tendency to wrong views.

5. Kattha vicikicchānusayo anuseti?

5. Wherein is the underlying tendency to uncertainty?

Sabbasakkāyapariyāpannesu dhammesu.

In those things included in all the embodiment (views).

Ettha vicikicchānusayo anuseti.

Herein is the underlying tendency to uncertainty.

6. Kattha bhavarāgānusayo anuseti?

6. Wherein is the underlying tendency to passion for continuation?

Rūpadhātuyā arūpadhātuyā.

In the form realms and in the formless realms.

Ettha bhavarāgānusayo anuseti.

Herein is the underlying tendency to passion for continuation.

7. Kattha avijjānusayo anuseti?

7. Wherein is the underlying tendency to ignorance?

Sabbasakkāyapariyāpannesu dhammesu.

In those things included in all the embodiment (views).

Ettha avijjānusayo anuseti.

Herein is the underlying tendency to ignorance.

26. Bāvīsati Tikā

26. The Twenty-Two Triads

from Dhammasaṅgaṇīpāḷi

1. Kusalā dhammā,

1. Wholesome thoughts,

akusalā dhammā,

unwholesome thoughts,

abyākatā dhammā;

thoughts without consequences;

2. sukhāya vedanāya sampayuttā dhammā,

2. thoughts connected with pleasant feeling,

dukkhāya vedanāya sampayuttā dhammā,

thoughts connected with painful feeling,

adukkham-asukhāya vedanāya sampayuttā dhammā;

thoughts connected with neither painful nor pleasant feeling;

3. vipākā dhammā,

3. thoughts with results,

vipākadhammadhammā dhammā,

thoughts that have resultant nature,

nevavipākanavipākadhammadhammā dhammā;

thoughts that are neither results nor have resultant nature;

4. upādinnupādāniyā dhammā,

4. thoughts that are attached to and favourable to the attachments,

anupādinnupādāniyā dhammā,

thoughts that are not attached to (but) are favourable to the attachments,

anupādinna-anupādāniyā dhammā;

thoughts that are not attached to and are not favourable to the attachments;

5. saṅkiliṭṭhasaṅkilesikā dhammā,

5. thoughts that are defiled and connected with the defilements,

asaṅkiliṭṭhasaṅkilesikā dhammā,

thoughts that are not defiled (but) are connected with the defilements,

asaṅkiliṭṭha-asaṅkilesikā dhammā;

thoughts that are not defiled and are not connected with the defilements;

6. savitakkasavicārā dhammā,

6. thoughts that are with thinking and reflection,

avitakkavicāramattā dhammā,

thoughts that are without thinking (but) have reflection alone,

avitakka-avicārā dhammā;

thoughts that are without thinking and without reflection;

7. pītisahagatā dhammā,

7. thoughts that are united with joy,

sukhasahagatā dhammā,

thoughts that are united with pleasure,

upekkhāsahagatā dhammā;

thoughts that are united with equanimity;

8. dassanena pahātabbā dhammā,

8. thoughts that are to be given up through vision (of the first path),

bhāvanāya pahātabbā dhammā,

thoughts that are to be given up through cultivation (of the rest of the paths),

neva dassanena na bhāvanāya pahātabbā dhammā;

thoughts that are to be given up neither through vision (of the first path) nor through cultivation (of the rest of the paths);

9. dassanena pahātabbahetukā dhammā,

9. thoughts that have roots that are to be given up through vision (of the first path),

bhāvanāya pahātabbahetukā dhammā,

thoughts that have roots that are to be given up through cultivation (of the rest of the paths),

neva dassanena na bhāvanāya pahātabbahetukā dhammā;

thoughts that have roots that are neither to be given up through vision (of the first path) nor through cultivation (of the rest of the paths);

10. ācayagāmino dhammā,

10. thoughts that go towards increase (of rebirths),

apacayagāmino dhammā,

thoughts that go towards decrease (of rebirths),

nevācayagāmino nāpacayagāmino dhammā;

thoughts that go towards neither decrease nor increase (of rebirths);

11. sekhā dhammā,

11. those in training,

asekhā dhammā,

those no longer in training,

nevasekhā nāsekhā dhammā;

those neither in training nor no longer in training;

12. parittā dhammā,

12. thoughts that are limited,

mahaggatā dhammā,

thoughts that are very great,

appamāṇā dhammā;

thoughts that are immeasurable;

13. parittārammaṇā dhammā,

13. thoughts that are limited sense-objects,

mahaggatārammaṇā dhammā,

thoughts that are very great sense-objects,

appamāṇārammaṇā dhammā;

thoughts that are immeasurable sense-objects;

14. hīnā dhammā,

14. thoughts that are inferior,

majjhimā dhammā,

thoughts that are middling,

paṇītā dhammā;

thoughts that are excellent;

15. micchattaniyatā dhammā,

15. thoughts that are wrongful and have a fixed destiny,

sammattaniyatā dhammā,

thoughts that are righteous and have a fixed destiny,

aniyatā dhammā;

thoughts that do not have a fixed destiny;

16. maggārammaṇā dhammā,

16. thoughts that have path as their objects,

maggahetukā dhammā,

thoughts that have path as their roots,

maggādhipatino dhammā;

thoughts that have path as their predominant (factor);

17. uppannā dhammā,

17. thoughts that have arisen,

anuppannā dhammā,

thoughts that have not arisen,

uppādino dhammā;

thoughts that are arising;

18. atītā dhammā,

18. thoughts that are past,

anāgatā dhammā,

thoughts that are future,

paccuppannā dhammā;

thoughts that are present;

19. atītārammaṇā dhammā,

19. thoughts that are past objects,

anāgatārammaṇā dhammā,

thoughts that are future objects,

paccuppannārammaṇā dhammā;

thoughts that are present objects;

20. ajjhattā dhammā,
20. thoughts that are his own,

bahiddhā dhammā,
thoughts that are another's,

ajjhattabahiddhā dhammā;
thoughts that are his own and another's;

21. ajjhattārammaṇā dhammā,
21. thoughts that are internal objects,

bahiddhārammaṇā dhammā,
thoughts that are external objects,

ajjhattabahiddhārammaṇā dhammā;
thoughts that are internal and external objects;

22. sanidassanasappaṭighā dhammā,
22. thoughts that are visible and have impingement,

anidassanasappaṭighā dhammā,
thoughts that are not visible and have impingement,

anidassana-appaṭighā dhammā.
thoughts that are not visible and do not have impingement.

27. Catuvīsati Paccayā **27. The Twenty-Four Conditions** *from Paṭṭhānapāli*

- 1. Hetupaccayo,**
1. Root condition,³⁵
- 2. ārammaṇapaccayo,**
2. object condition,
- 3. adhipatipaccayo,**
3. predominance condition,
- 4. anantarapaccayo,**
4. preceding condition,

³⁵ Similar to the methods above, these 24 conditions form a kind of matrix for the last book of the Abhidhamma, the Paṭṭhāna, which examines phenomena from the point of view of conditionality.

5. **samanantarapaccayo,**
5. prior condition,
6. **sahajātapaccayo,**
6. arising together condition,
7. **aññamaññapaccayo,**
7. mutually arising condition,
8. **nissayapaccayo,**
8. support condition,
9. **upanissayapaccayo,**
9. strong support condition,
10. **purejātapaccayo,**
10. arising before condition,
11. **pacchājātapaccayo,**
11. arising later condition,
12. **āsevanapaccayo,**
12. habitual condition,
13. **kammapaccayo,**
13. (intentional) deed condition,
14. **vipākapaccayo,**
14. result condition,
15. **āhārapaccayo,**
15. nutriment condition,
16. **indriyapaccayo,**
16. faculty condition,
17. **jhānapaccayo,**
17. absorption condition,
18. **maggapaccayo,**
18. path condition,
19. **sampayuttapaccayo,**
19. association condition,
20. **vippayuttapaccayo,**
20. disassociation condition,

21. **atthipaccayo,**
21. presence condition,
22. **natthipaccayo,**
22. absence condition,
23. **vigatapaccayo,**
23. disappearance condition,
24. **avigatapaccayo.**
24. non-disappearance condition.

28. Tesattati Ñāṇā

28. The Seventy-Three Knowledges

from Paṭisambhidāmagga

1. **Sotāvadhāne paññā, sutamaye ñāṇaṃ,**
1. The wisdom there is from being attentive, is knowledge from learning,
2. **sutvāna saṃvare paññā, sīlamaye ñāṇaṃ,**
2. the wisdom there is from restraint after listening (to Dhamma), is knowledge from virtue,
3. **saṃvaritvā samādahane paññā, samādhibhāvanāmaye ñāṇaṃ,**
3. the wisdom there is from concentrating after restraint, is knowledge from cultivating meditation,
4. **paccayapariggahe paññā, dhammaṭṭhitiñāṇaṃ,**
4. the wisdom there is from acquiring (the right) conditions, is knowledge from (understanding) the relationship of things,
5. **atītānāgatapaccuppannānaṃ dhammānaṃ saṅkhipitvā vavatthāne paññā,**
5. the wisdom there is from defining after abbreviating things in the past, future and present

sammasane ñāṇaṃ,
is knowledge from comprehension,
6. **paccuppannānaṃ dhammānaṃ vipariṇāmanupassane paññā,**
6. the wisdom there is through contemplating the changes in presently arisen things

udayabbayānupassane ñāṇaṃ,
is knowledge from contemplation of rise and fall,
7. **ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā, vipassane ñāṇaṃ,**
7. the wisdom there is from contemplating dissolution from reflecting on an object, is knowledge of insight,

8. bhayatupaṭṭhāne paññā, ādīnave ñāṇaṃ,

8. the wisdom there is understanding fearful (things), is knowledge of danger,

9. muñcitukamyatāpaṭisaṅkhāsantiṭṭhanā paññā, saṅkhārupekkhāsu ñāṇaṃ,

9. the wisdom there is from being steady in reflection and desiring freedom, is knowledge of the equanimity of conditions,

10. bahiddhā vuṭṭhānavivaṭṭane paññā, gotrabhuññāṇaṃ,

10. the wisdom there is from emerging and turning away from the external, is knowledge of change of lineage,

11. dubhato vuṭṭhānavivaṭṭane paññā, magge ñāṇaṃ,

11. the wisdom there is from emerging and turning away from both (the internal and the external), is knowledge of the path,

12. payogappaṭippassaddhi paññā, phale ñāṇaṃ,

12. the wisdom there is from the calming of undertakings, is the knowledge of fruition,

13. chinnavatthumānupassane paññā, vimuttiññāṇaṃ,

13. the wisdom there is from contemplating the road to cutting off (defilements), is the knowledge of freedom,

14. tadā samudāgate dhamme passane paññā, paccavekkhaṇe ñāṇaṃ,

14. the wisdom there is from seeing things that arose at that (time), is the knowledge of reflection,

15. ajjhattavavatthāne paññā, vatthunānatte ñāṇaṃ,

15. the wisdom there is from defining the internal (sense-spheres), is the knowledge of various internal (sense-spheres),

16. bahiddhāvavatthāne paññā, gocaranānatte ñāṇaṃ,

16. the wisdom there is from defining the external (sense-spheres), is the knowledge of various external (sense-spheres),

17. cariyāvavatthāne paññā, cariyānānatte ñāṇaṃ,

17. the wisdom there is from defining conduct, is the knowledge of various conduct,

18. catudhammavavatthāne paññā, bhūminānatte ñāṇaṃ,

18. the wisdom there is from defining the four states (of existence), is the knowledge of various planes (of existence),

19. navadhammavavatthāne paññā, dhammanānatte ñāṇaṃ,

19. the wisdom there is from defining the nine states, is the knowledge of various states,

20. abhiññāpaññā, ñātaṭṭhe ñāṇaṃ,

20. the wisdom there is from deep knowledge, is the knowledge of the state of being known,

21. pariññāpaññā, tīraṇaṭṭhe ñāṇaṃ,

21. the wisdom there is from full knowledge, is the knowledge of the state of being decided,

22. pahāne paññā, pariccāgaṭṭhe ñāṇaṃ,

22. the wisdom there is from giving up, is the knowledge of the state of being abandoned,

23. bhāvanāpaññā, ekarasaṭṭhe ñāṇaṃ,

23. the wisdom there is from cultivation, is the knowledge of the state of having one taste,

24. sacchikiriyaṇaṭṭhe ñāṇaṃ, phassaṇaṭṭhe ñāṇaṃ,

24. the wisdom there is from realisation, is the knowledge of the state of having contact,

25. atthanānante paññā, atthapaṭṭisaṃbhide ñāṇaṃ,

25. the wisdom there is from various meanings, is the knowledge of the analytic knowledge of meaning,

26. dhammānante paññā, dhammapaṭṭisaṃbhide ñāṇaṃ,

26. the wisdom there is from various truths, is the knowledge of the analytical knowledge of truth,

27. niruttinānante paññā, niruttipaṭṭisaṃbhide ñāṇaṃ,

27. the wisdom there is from various language usages, is the knowledge of the analytical knowledge of language,

28. paṭibhānanānante paññā, paṭibhānapaṭṭisaṃbhide ñāṇaṃ,

28. the wisdom there is from various inspired speeches, is the knowledge of the analytical knowledge of inspired speech,

29. vihāranānante paññā, vihāraṭṭhe ñāṇaṃ,

29. the wisdom there is from various dwellings, is the knowledge of the state of having dwellings,

30. samāpattinānante paññā, samāpattaṭṭhe ñāṇaṃ,

30. the wisdom there is from various attainments, is the knowledge of the state of attainment,

31. vihārasamāpattinānante paññā, vihārasamāpattaṭṭhe ñāṇaṃ,

31. the wisdom there is from various dwellings in attainments, is the knowledge of the state of dwelling in attainment,

32. avikkhepaparisuddhattā āsavasamucchede paññā,

32. the wisdom there is from cutting off the pollutants with balance and purity,

ānantarikasamādhimhi ñāṇaṃ,

is the knowledge of the meditation having immediate result,

33. dassanādhipeyyaṃ santo ca vihārādhigamo paṇītādhimuttatā paññā,

33. the wisdom there is from a predominance of insight, the achievement of dwelling in peace, and excellent intent

araṇavihāre ñāṇaṃ,

is the knowledge of dwelling in peacefulness,

34. dvīhi balehi samannāgatattā tayo ca saṅkhārānaṃ paṭippassaddhiyā,

34. * the wisdom there is from wielding control by possessing two strengths, three allayments of conditions,

soḷasahi ñāṇacariyāhi, navahi samādhicariyāhi, vasibhāvatā paññā,

sixteen types of conduct, and nine types of concentration

nirodhasamāpattiyā ñāṇaṃ,

is the knowledge of the attainment of cessation,

35. sampajānassa pavattapariyādāne paññā, parinibbāne ñāṇaṃ,

35. the wisdom there is from completing the round for one with full knowledge, is the knowledge of final emancipation,

36. sabbadhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā,

36. the wisdom there is from absence, cessation and the right cutting off of all conditions

samasīsaṭṭhe ñāṇaṃ,

is the knowledge of the state of being equal-headed,

37. puthunānattatejapariyādāne paññā, sallekhaṭṭhe ñāṇaṃ,

37. the wisdom there is from the finishing of (unwholesome) power, of variety and separation, is the knowledge of the state of being austere,

38. asallīnattapahitattapaggahaṭṭhe paññā, viriyārambhe ñāṇaṃ,

38. the wisdom there is from being active, resolute and supportive, is the knowledge of exerting energy,

39. nānādharmappakāsanatā paññā, atthasandassane ñāṇaṃ,

39. the wisdom there is from making clear different states, is the knowledge of pointing out their meaning,

40. sabbadhammānaṃ ekasaṅgahatā nānattekattapaṭivedhe paññā,

40. the wisdom there is from inclusivity and penetrating unity and variation in all things

dassanavisuddhiñāṇaṃ,

is the knowledge of purification of insight,

41. viditattā paññā, khantiñāṇaṃ,

41. the wisdom there is from understanding, is the knowledge of patience,

42. phuṭṭhattā paññā, pariyoḡaḡaṇe ñāṇaṃ,

42. the wisdom there is from experiencing, is the knowledge of scrutiny,

43. samodahane paññā, padesaviḡāre ñāṇaṃ,

43. the wisdom there is from application, is the knowledge of dwelling within limits,

44. adhipatattā paññā, saññāvivaṭṭe ñāṇaṃ,

44. the wisdom there is from predominance, is the knowledge of turning away through perception,

45. nānatte paññā, cetovivaṭṭe ñāṇaṃ,

45. the wisdom there is from variety, is the knowledge of turning away through intention,

46. adhiṭṭhāne paññā, cittavivaṭṭe ñāṇaṃ,

46. the wisdom there is from determination, is the knowledge of turning away through thought,

47. suññate paññā, ñāṇavivaṭṭe ñāṇaṃ,

47. the wisdom there is from emptiness, is the knowledge of turning away through knowledge,

48. vosagge paññā, vimokkhavivaṭṭe ñāṇaṃ,

48. the wisdom there is from relinquishing, is the knowledge of turning away through freedom,

49. tathaṭṭhe paññā, saccavivaṭṭe ñāṇaṃ,

49. the wisdom there is from being real, is the knowledge of turning away through truth,

50. kāyam-pi cittam-pi ekavavatthānatā

50. * the wisdom there is from success in defining mind and body,

sukhasaññāṇ-ca lahusaññāṇ-ca adhiṭṭhānavasena ijjhanaṭṭhe paññā,

and having power of determination of the perception of pleasure and the perception of lightness

iddhividhe ñāṇaṃ,

is the knowledge of the kinds of spiritual power,

51. vitakkavipphāravasena nānattekattasaddanimittānaṃ pariyoḡaḡaṇe paññā,

51. the wisdom there is from the scrutiny of the signs of unity and variation in sound through the pervasion of thought

sotadhātuvisuddhiñāṇaṃ,

is the knowledge of the purification of the ear element,

52. tiṇṇaṇṇam cittāṇam vipphārattā indriyāṇam pasādavasena

52. * the wisdom there is from the scrutiny of the pervasion of three thoughts through the sensitivity of the faculties,

nānattekattaviññāṇacariyā pariyogāhaṇe paññā,
and unity and variation in conscious conduct

cetopariyaññāṇam,
is the knowledge of mind-reading,

53. paccayappavattāṇam dhammāṇam

53. * the wisdom there is from the scrutiny of the rounds of conditioned existence

nānattekattakammavipphārasena pariyogāhaṇe paññā,
and the variation and unity in the pervasion of deeds

pubbenivāsānussatiññāṇam,
is the knowledge of the recall of previous existences,

54. obhāsavasena nānattekattarūpanimittāṇam dassanaṭṭhe paññā,

54. the wisdom there is from the state of having insight into the signs of variation and unity in forms, through illumination

dibbacakkhuññāṇam,
is the knowledge of the divine eye,

55. catusaṭṭhiyā ākārehi tiṇṇaṇṇam indriyāṇam vasībhāvatā paññā,

55. the wisdom there is from mastery of the three (supermundane) faculties with their sixty-four modes

āsavāṇam khaye ñāṇam,
is the knowledge of the destruction of the pollutants,

56. pariññāṭṭhe paññā, dukkhe ñāṇam,

56. the wisdom there is from having full knowledge, is the knowledge of suffering,

57. pahānaṭṭhe paññā, samudaye ñāṇam,

57. the wisdom there is from having given up, is the knowledge of arising,

58. sacchikiriyaṭṭhe paññā, nirodhe ñāṇam,

58. the wisdom there is from having experienced, is the knowledge of cessation,

59. bhāvanaṭṭhe paññā, magge ñāṇam,

59. the wisdom there is from having cultivated, is the knowledge of path,

60. dukkhe ñāṇam,

60. knowledge of suffering,

61. dukkhasamudaye ñāṇaṃ,

61. knowledge of the arising of suffering,

62. dukkhanirodhe ñāṇaṃ,

62. knowledge of the cessation of suffering

63. dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

63. knowledge of the practice leading to the cessation of suffering,

64. atthapaṭisambhīde ñāṇaṃ,

64. analytic knowledge of meaning,

65. dhammapaṭisambhīde ñāṇaṃ,

65. analytic knowledge of truth,

66. niruttipaṭisambhīde ñāṇaṃ,

66. analytic knowledge of language,

67. paṭibhāṇapaṭisambhīde ñāṇaṃ,

67. analytic knowledge of inspired speech,

68. indriyaparopariyatte ñāṇaṃ,

68. knowledge of the disposition of others' faculties,

69. sattānaṃ āsayānusaye ñāṇaṃ,

69. knowledge of the dispositions and underlying tendencies of beings,

70. yamakaṭṭhāre ñāṇaṃ,

70. knowledge of the twin miracle,

71. mahākaruṇāsamāpattiyā ñāṇaṃ,

71. knowledge of the attainment of great kindness,

72. sabbaññutāñāṇaṃ,

72. knowledge of omniscience,

73. anāvaraṇaṇāṇaṃ.

73. knowledge of unobstructiveness.

Imāni tesattati ñāṇāni.

These are the seventy-three knowledges.

Imesaṃ tesattatiyā ñāṇānaṃ sattasaṭṭhi ñāṇāni sāvakaśādhāraṇāni,

Of these seventy-three knowledges sixty-seven are common to disciples,

cha ñāṇāni asādhāraṇāni sāvakehi.

and (the last) six are not common to disciples.³⁶

³⁶ I.e. the last six knowledges are special to the Buddha.

Buddhatthā Buddha Topics

29. Cattāri Vesārajjā 29. The Four Confidences Vesārajjasuttam, AN 4.8

Cattārimāni, bhikkhave, Tathāgatassa vesārajjāni,
There are, monastics, these four confidences of a Realised One,

yehi vesārajjehi samannāgato Tathāgato āsabham ṭhānam paṭijānāti,
endowed with these confidences the Realised One claims the place of the leader,

parisāsu sīhanādam nadati, brahmacakkaṃ pavatteti.
and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

Katamāni cattāri?
Which four?

1. Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā ti:

1. While claiming to be a Perfect Sambuddha these things have not been awakened to:

tatra vata maṃ samaṇo vā, brāhmaṇo vā,
herein, that an ascetic or a brahmin,

devo vā, māro vā, brahmā vā, koci vā lokasmiṃ,
or a god or a māra or a brahmā or anyone in the world,

sahadhammena paṭicodessatī ti,
will reprove me (like this) with truth,

nimittam-etam, bhikkhave, na samanupassāmi,
with just cause, monastics, this I do not see,

etam-aham, bhikkhave, nimittam asamanupassanto
and not seeing, monastics, this just cause

khemappatto abhayappatto vesārajjappatto viharāmi,
I dwell having attained safety, having attained fearlessness, having attained confidence,

2. khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā ti:

2. while claiming to be one with pollutants destroyed these pollutants are not destroyed:

tatra vata maṃ samaṇo vā, brāhmaṇo vā,
herein, that an ascetic or a brahmin,

devo vā, māro vā, brahmā vā, koci vā lokasmiṃ,
or a god or a māra or a brahmā or anyone in the world,

sahadhammena paṭicodessatī ti,
will reprove me (like this) with truth,

nimittam-etam, bhikkhave, na samanupassāmi,
with just cause, monastics, this I do not see,

etam-aham, bhikkhave, nimittam asamanupassanto
and not seeing, monastics, this just cause

khemappatto abhayappatto vesārajjappatto viharāmi,
I dwell having attained safety, having attained fearlessness, having attained confidence,

3. ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyā ti:
3. those things called obstacles by you are unable to obstruct whoever practises them:

tatra vata maṃ samaṇo vā, brāhmaṇo vā,
herein, that an ascetic or a brahmin,

devo vā, māro vā, brahmā vā, koci vā lokasmiṃ,
or a god or a māra or a brahmā or anyone in the world,

sahadhammena paṭicodessatī ti,
will reprove me (like this) with truth,

nimittam-etam, bhikkhave, na samanupassāmi,
with just cause, monastics, this I do not see,

etam-aham, bhikkhave, nimittam asamanupassanto
and not seeing, monastics, this just cause

khemappatto abhayappatto vesārajjappatto viharāmi,
I dwell having attained safety, having attained fearlessness, having attained confidence,

4. yassa kho pana te atthāya Dhammo desito,
4. when the Dhamma is taught with meaning to someone,

so na niyyāti takkarassa sammā dukkhakkhayāyā ti:
it does not lead the one who practices it to the complete destruction of suffering:

tatra vata maṃ samaṇo vā, brāhmaṇo vā,
herein, that an ascetic or a brahmin,

devo vā, māro vā, brahmā vā, koci vā lokasmiṃ,
or a god or a māra or a brahmā or anyone in the world,

sahadhammena paṭicodessatī ti,

will reprove me (like this) with truth,

nimittam-etam, bhikkhave, na samanupassāmi,

with just cause, monastics, this I do not see,

etam-aham, bhikkhave, nimittam asamanupassanto

and not seeing, monastics, this just cause

khemappatto abhayappatto vesārajjappatto viharāmi.

I dwell having attained safety, having attained fearlessness, having attained confidence.

Imāni kho, bhikkhave, cattāri Tathāgatassa vesārajjāni,

There are, monastics, these four confidences of a Realised One,

yehi vesārajjehi samannāgato Tathāgato āsabham ṭhānam paṭijānāti,

endowed with these confidences the Realised One claims the place of the leader,

parisāsu sīhanādam nadati, brahmacakkaṃ pavattetī ti.

and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

30. Catasso Paṭisambhidāyo

30. The Four Analytical Knowledges

from Milindapañho, 4.1

Catasso kho, mahārāja, paṭisambhidāyo:

There are, great king, four analytic knowledges:

1. Atthapaṭisambhidā,

1. The analytic knowledge of meaning,

2. dhammapaṭisambhidā,

2. the analytical knowledge of truth,

3. niruttipaṭisambhidā,

3. the analytical knowledge of language,

4. paṭibhānapaṭisambhidā ti.

4. the analytical knowledge of inspired speech.

1. Yo koci maṃ atthapaṭisambhida pañham pucchissati,

1. Whoever would ask me a question relating to the analytic knowledge of meaning,

tassa atthena attham kathayissāmi,

I will speak to him comparing meaning with meaning,

kāraṇena kāraṇaṃ kathayissāmi,

I will speak comparing reason with reason,

hetunā hetuṃ kathayissāmi,

I will speak comparing cause with cause,

nayena nayaṃ kathayissāmi,

I will speak comparing method with method,

nissamsayaṃ karissāmi,

I will make him be without doubt,

vimatiṃ vivecessāmi,

I will separate him from perplexity,

tosayissāmi pañhaveyyākaraṇena.

I will satisfy him with an answer to the question.

2. Yo koci maṃ dhammapaṭisambhīde pañhaṃ pucchissati,

2. Whoever would ask me a question relating to the analytic knowledge of the truth,

tassa dhammena dhammaṃ kathayissāmi,

I will speak to him comparing truth with truth,

amatena amataṃ kathayissāmi,

I will speak comparing the deathless with the deathless,

asaṅkhatena asaṅkhatam kathayissāmi,

I will speak comparing the unconditioned with the unconditioned,

nibbānena nibbānaṃ kathayissāmi,

I will speak comparing Nibbāna with Nibbāna,

suññatena suññataṃ kathayissāmi,

I will speak comparing emptiness with emptiness,

animittena animittaṃ kathayissāmi,

I will speak comparing the uncaused with the uncaused,

appaṇihitena appaṇihitaṃ kathayissāmi,

I will speak comparing the desireless with the desireless,

anejena anejaṃ kathayissāmi,

I will speak comparing the lust-free with the lust-free,

nissamsayaṃ karissāmi,

I will make him be without doubt,

vimaṭṭiṃ vivecessāmi,

I will separate him from perplexity,

tosayissāmi pañhaveyyākaraṇena.

I will satisfy him with an answer to the question.

3. Yo koci maṃ niruttipaṭisambhīde pañhaṃ pucchissati,

3. Whoever would ask me a question relating to the analytic knowledge of language,

tassa niruttiyā niruttiṃ kathayissāmi,

I will speak to him comparing language with language,

padena padaṃ kathayissāmi,

I will speak comparing (the opening) line with (the opening) line,

anupadena anupadaṃ kathayissāmi,

I will speak comparing the following line with the following line,

akkharena akkharaṃ kathayissāmi,

I will speak comparing letter with letter,

sandhiyā sandhiṃ kathayissāmi,

I will speak comparing junction with junction,

byañjanena byañjanaṃ kathayissāmi,

I will speak comparing consonant with consonant,

anubyañjanena anubyañjanaṃ kathayissāmi,

I will speak comparing attribute with attribute,

vaṇṇena vaṇṇaṃ kathayissāmi,

I will speak comparing sound with sound,

sarena saraṃ kathayissāmi,

I will speak comparing vowel with vowel,

paññattiyā paññattiṃ kathayissāmi,

I will speak comparing designation with designation,

vohārena vohāraṃ kathayissāmi,

I will speak comparing expression with expression,

nissamsayaṃ karissāmi,

I will make him be without doubt,

vimaṭṭiṃ vivecessāmi,

I will separate him from perplexity,

tosayissāmi pañhaveyyākaraṇena.

I will satisfy him with an answer to the question.

4. Yo koci maṃ paṭibhānapaṭisambhida pañhaṃ pucchissati,

4. Whoever would ask me a question relating to the analytic knowledge of inspired speech,

tassa paṭibhānena paṭibhānaṃ kathayissāmi,

I will speak to him comparing inspired speech with inspired speech,

opammena opammaṃ kathayissāmi,

I will speak comparing simile with simile,

lakkhaṇena lakkhaṇaṃ kathayissāmi,

I will speak comparing mark with mark,

rasena rasaṃ kathayissāmi,

I will speak comparing essence with essence,

nissaṃsayāṃ karissāmi,

I will make him be without doubt,

vimatiṃ vivecessāmi,

I will separate him from perplexity,

tosayissāmi pañhaveyyākaraṇena.

I will satisfy him with an answer to the question.

31. Dasa Tathāgatabalāni

31. The Ten Strengths of a Realised One

from Sīhanādasuttaṃ, AN 10.21

Dasa-y-imāni, bhikkhave, Tathāgatassa Tathāgatabalāni,

There are, monastics, for the Realised One these ten strengths of a Realised One,

yehi balehi samannāgato Tathāgato āsabhaṃ ṭhānaṃ paṭijānāti,

endowed with these strengths the Realised One claims the place of the leader,

parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

Katamāni dasa?

Which ten?

1. Idha, bhikkhave, Tathāgato

1. Here, monastics, the Realised One

ṭhānañ-ca ṭhānato, aṭṭhānañ-ca aṭṭhānato yathābhūtaṃ pajānāti.

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

Yam-pi, bhikkhave, Tathāgato

Since, monastics, the Realised One

ṭhānañ-ca ṭhānato, aṭṭhānañ-ca aṭṭhānato yathābhūtaṃ pajānāti,

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

idam-pi, bhikkhave, Tathāgatassa Tathāgatabalaṃ hoti,

this, monastics, is for the Realised One a strength of a Realised One,

yam balaṃ āgamma Tathāgato āsabhaṃ ṭhānaṃ paṭijānāti,

and the Realised One, having this strength, claims the leader's place,

parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

he roar's the lion's roar, and sets the supreme wheel rolling.

2. Puna caparaṃ, bhikkhave, Tathāgato

2. Furthermore, monastics, the Realised One

atītānāgatapaccuppannānaṃ kammaṣamādānānaṃ,

regarding deeds undertaken in the past, future or present,

ṭhānaṣo hetuṣo vipākaṃ yathābhūtaṃ pajānāti...

knows as it really is the result in terms of possibilities and causes...

3. Puna caparaṃ, bhikkhave, Tathāgato

3. Furthermore, monastics, the Realised One

sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti...

knows as it really is the practice leading to all destinations...

4. Puna caparaṃ, bhikkhave, Tathāgato

4. Furthermore, monastics, the Realised One

anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti...

knows as it really is the world's manifold elements and various elements...

5. Puna caparaṃ, bhikkhave, Tathāgato

5. Furthermore, monastics, the Realised One

sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti...

knows as it really is other beings' manifold inclinations...

6. Puna caparaṃ, bhikkhave, Tathāgato

6. Furthermore, monastics, the Realised One

parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti...

knows as it really is the disposition of other beings' and other persons' faculties...

7. Puna caparaṃ, bhikkhave, Tathāgato –

7. Furthermore, monastics, the Realised One –

jhānavimokkhasamādhisamāpattīnaṃ,

the absorptions, freedoms, concentrations, attainments,

samkilesaṃ vodānaṃ vuṭṭhānaṃ – yathābhūtaṃ pajānāti...

and the rising from and purity in regard to the defilements – knows them as it really is...

8. Puna caparaṃ, bhikkhave, Tathāgato

8. Furthermore, monastics, the Realised One

anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ:

recollects various previous existences, such as:

ekam-pi jātiṃ, dve pi jātiyo, tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo,

one life, two lives, three lives, four lives, five lives,

dasa pi jātiyo, visam-pi jātiyo, tiṃsam-pi jātiyo, cattārīsam-pi jātiyo,

ten lives, twenty lives, thirty lives, forty lives,

paññāsam-pi jātiyo, jātisatam-pi, jātisahassam-pi, jātisatasahassam-pi,

fifty lives, a hundred lives, a thousand lives, a hundred thousand lives,

aneke pi samvattaṅkappe, aneke pi vivaṭṭakappe, aneke pi samvattavivaṭṭakappe:

innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons of devolution and evolution (thus):

amutrāsiṃ evaṃnāmo, evaṃgotto, evaṃvaṇṇo, evam-āhāro,

in such and such a place I had this name, this family, this class, this food,

evaṃsukhadukkhapaṭisaṃvedī evam-āyupariyanto;

this experience of pleasure and pain, this life term;

so tato cuto amutra udapādim,

passing away from there I arose in another state of existence,

tatrāpāsiṃ evaṃnāmo, evaṃgotto, evaṃvaṇṇo, evam-āhāro,

and in that place I had this name, this family, this class, this food,

evamsukhadukkhapaṭisaṃvedī evam-āyupariyanto,
this experience of pleasure and pain, this life term,

so tato cuto idhupapanno ti,
and passing away from there I arose here,

iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati...
and so with their characteristics and with their details he recollects his various previous existences...

9. Puna caparaṃ, bhikkhave, Tathāgato
9. Furthermore, monastics, the Realised One

dibbena cakkhunā visuddhena atikkantamānusakena
with the divine eye which is purified and surpasses that of (normal) men

satte passāmi cavamāne upapajjamāne,
sees the passing away and arising of beings,

hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate,
inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny,

yathākammūpage satte pajānati:
and he knows beings arise according to their (good and bad) actions:

Ime vata bhonto sattā kāyaduccaritena samannāgatā,
These venerables who are endowed with bad bodily conduct,

vacīduccaritena samannāgatā, manoduccaritena samannāgatā,
endowed with bad verbal conduct, endowed with bad mental conduct,

ariyānaṃ upavādakā, micchādiṭṭhikā micchādiṭṭhikammasamādānā,
who blamed the noble ones, were ones of wrong view, and undertook deeds based on wrong view,

te kāyassa bheda, paraṃ maraṇā,
at the break-up of the body, after death,

apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā;
arise in the lower world, in an unhappy destiny, in the fall, in the nether region;

ime vā pana bhonto sattā kāyasucaritena samannāgatā,
and these venerables who are endowed with good bodily conduct,

vacīsucaritena samannāgatā, manosucaritena samannāgatā,
endowed with good verbal conduct, endowed with good mental conduct,

ariyānaṃ anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā,
who did not blame the noble ones, were ones of right view, and undertook deeds based on right view,

te kāyassa bhedā, param̐ maraṇā,
at the break-up of the body, after death,

sugatiṃ saggaṃ lokaṃ upapannā ti.
arise in a good destiny, a heavenly world.

Iti dibbena cakkhunā visuddhena atikkantamānusakena
Thus with the divine eye which is purified and surpasses that of (normal) men

satte passati cavamāne upapajjamāne,
he sees the passing away and arising of beings,

hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate,
inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny,

yathākammūpage satte pajānāti...
and he knows beings arise according to their (good and bad) actions...

10. Puna caparaṃ, bhikkhave, Tathāgato
10. Furthermore, monastics, the Realised One

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja viharati.
dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.

Yam-pi, bhikkhave, Tathāgato
Since, monastics, the Realised One

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja viharati,
dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life,

idam-pi, bhikkhave, Tathāgatassa Tathāgatabalaṃ hoti,
this, monastics, is for the Realised One a strength of a Realised One,

yam balam āgamma Tathāgato āsabham ̥hānam paṭijānāti,
and the Realised One, having this strength, claims the leader's place,

parisāsu sīhanādam nadati, brahmacakkaṃ pavatteti.
he roar's the lion's roar, and sets the supreme wheel rolling.

Imāni kho, bhikkhave, dasa Tathāgatassa Tathāgatabalāni,
There are, monastics, for a Realised One these ten strengths of a Realised One,

yehi balehi samannāgato Tathāgato āsabham ̥hānam paṭijānāti,
endowed with these strengths the Realised One claims the place of the leader,

parisāsu sīhanādam nadati, brahmacakkaṃ pavatteti.
and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

32. Aṭṭhārasa Buddhadhammā

32. The Eighteen Qualities of a Buddha *from Dīghanikāyaṭṭhakathā on Saṅgītisuttaṃ*

Aṭṭhārasa Buddhadhammā nāma:
There are eighteen qualities of a Buddha:

1. Natthi Tathāgatassa kāyaduccaritaṃ,

1. There is no wrong bodily conduct for a Realised One,

2. natthi vacīduccaritaṃ,

2. there is no wrong verbal conduct,

3. natthi manoduccaritaṃ,

3. there is no wrong mental conduct,

4. atīte Buddhassa appaṭihataññāṃ,

4. the Buddha's knowledge of the past is unobstructed,

5. anāgate Buddhassa appaṭihataññāṃ,

5. the Buddha's knowledge of the future is unobstructed,

6. paccuppanne Buddhassa appaṭihataññāṃ,

6. the Buddha's knowledge of the present is unobstructed,

7. sabbam kāyakammaṃ Buddhassa Bhagavato ñāṇānuparivatti,

7. all the deeds done by way of body do not return to the Buddha, the Fortunate One,

8. sabbam vacīkammaṃ Buddhassa Bhagavato ñāṇānuparivatti,

8. all the deeds done by way of speech do not return to the Buddha, the Fortunate One,

9. sabbaṃ manokammaṃ Buddhassa Bhagavato ñāṇānuparivatti,

9. all the deeds done by way of mind do not return to the Buddha, the Fortunate One,

10. natthi chandassa hāni,

10. he does not have a loss of (wholesome) desire,

11. natthi viriyassa hāni,

11. he does not have a loss of energy,

12. natthi satiyā hāni,

12. he does not have a loss of mindfulness,

13. natthi davā,

13. he does not play around,

14. natthi ravā,

14. he does not cry out,

15. natthi calitaṃ,

15. he does not tremble,

16. natthi sahasā,

16. he does not use force,

17. natthi abyāvaṇo mano,

17. he does not have a worried mind,

18. natthi akusalacittaṃ.

18. he does not have an unwholesome thought.

33. Dvātiṃsa Mahāpurisaḷakkhaṇāni

33. The Thirty-Two Marks of a Great Man

from Brahmāyusuttaṃ, MN 91

Samannāgato ca so bhavaṃ Gotamo dvattiṃsamahāpurisaḷakkhaṇehi:

The reverend Gotama is endowed with the thirty-two marks of a great man:

1. Suppatiṭṭhitapādo,

1. He has well placed feet,

idam-pi tassa bhoto Gotamassa mahāpurisassa mahāpurisaḷakkhaṇaṃ bhavati,
this is, for the great man, the venerable Gotama, a mark of a great man,

2. heṭṭhā ... pādālesu cakkāni jātāni,

2. under the soles of his feet there are wheels,

sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni...
with a thousand rims and naves, complete in every way...

3. āyatapaṇhi...

3. the heels are long and deep...

4. dīghaṅguli...

4. the fingers are long...

5. mudotalunahatthapādo...

5. the hands and feet are soft and tender...

6. jālahatthapādo...

6. the hands and feet are webbed...

7. ussaṅkhapādo...

7. the ankles are high...

8. eṇijaṅgho...

8. the calves are like an antelope's...

9. ʘhitako ... anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati...

9. when he stands ... without bending he can rub and stroke both his knees with his hands...

10. kosohitavatthaguyho...

10. what is covered by a cloth is ensheathed...

11. suvaṇṇavaṇṇo ... kañcanasannibhattaco...

11. he is golden in colour, has skin like gold...

12. sukhumacchavi ... sukhumattā chaviyā rajojallaṃ kāye na upalimpati...

12. he has fine skin, and because of the fine skin, dust and dirt do not adhere to him...

13. ekekalomo ... ekekāni lomāni lomakūpesu jātāni...

13. the body-hairs arise singly, each body hair appearing in its own hair follicle...

14. uddhaggalomo ... uddhaggāni lomāni jātāni nīlāni,

14. the hair bristles, his bristling hair is black,

añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni...

the colour of collyrium, turning in curls, turning to the right...

15. brahmujugatto...

15. the limbs are straight like brahmā's...

16. sattussado...

16. there are seven prominent marks...

17. sīhapubbaddhakāyo...

17. the torso is like a lion's...

18. citantaramso...

18. between the shoulders it is firm...

19. nigrodhaparimaṇḍalo,

19. the (body) is well-proportioned like a banyan tree,

yāvatakvassa kāyo tāvatakvassa byāmo,

the extent of the body equals the extent of the arm span,

yāvatakvassa byāmo tāvatakvassa kāyo...

the extent of the arm span equals the extent of the body...

20. samavaṭṭakkhandho...

20. the upper back is even all round,

21. rasaggasaggī...

21. the taste buds are supremely sensitive...

22. sīhahanu...

22. the jaw is like a lion's...

23. cattālīsadanto...

23. there are forty teeth...

24. samadanto...

24. the teeth are even...

25. aviraḷadanto...

25. the teeth are without gaps...

26. susukkadāṭho...

26. the teeth are very white...

27. pahūtajivho...

27. the tongue is very large...

28. brahmassaro ... karavikabhāṇī...

28. the voice is like brahmā's or like the sound of the cuckoo...

29. abhinīlanetto...

29. the eyes are very dark...

30. gopakhumo...

30. the eyelashes are like a cow's...

31. uṇṇā ... bhamukantare jātā odātā mudutūlasannibhā...

31. the tuft of hair between the eyebrows on his forehead is very white like cotton...

32. **uṇhīsaṣīso,**

32. there is a protuberance on the head,

idam-pi tassa bhoto Gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

this is, for the great man, the venerable Gotama, a mark of a great man.

34. Dvesatṭhi Iriyāpathā

34. The Sixty-Two Ways of Deportment

from Brahmāyusuttaṃ, MN 91

1. **Gacchanto ... dakkhiṇeneva pādena paṭhamam pakkamati,**

1. When walking ... he steps with the right foot first,

2. **so nātidūre pādam uddharati, nāccāsanne pādam nikkhipati,**

2. he doesn't lift the foot too far, or lay it down too near,

3. **so nātisīgham gacchati, nātisaṇikam gacchati,**

3. he doesn't walk too quickly, he doesn't walk too slowly,

4. **na ca adduvena adduvaṃ saṅghaṭṭento gacchati,**

4. he walks without knee knocking on knee,

5. **na ca goppakena goppakaṃ saṅghaṭṭento gacchati,**

5. he walks without ankle knocking on ankle,

6. **so gacchanto na satthim unnāmeti, na satthim onāmeti,**

6. he walks without bending the thighs upwards, without bending the thighs downwards,

na satthim sannāmeti, na satthim vināmeti,

without bending the thighs inwards, without bending the thighs outwards,

7. **gacchato ... adharakāyo va iṇjati,**

7. when walking ... only the lower body moves,

8. **na ca kāyabalena gacchati,**

8. he walks without over-exerting the body,

9. **apalokento ... sabbakāyeneva apaloketi, so na uddham ulloketi, na adho oloketi,**

9. when looking ahead ... he looks ahead with the whole body (facing), he does not look up, he does not look down,

10. **na ca vipekkhamāno gacchati,**

10. he does not walk while looking around,

11. **yugamattañ-ca pekkhati, tato cassa uttari anāvaṭaṃ ñāṇadassanaṃ bhavati,**

11. he looks ahead but a yoke's length, because beyond that his knowledge and insight are unhindered,

12. so antaragharam pavisanto na kāyam unnāmeti, na kāyam onāmeti,
12. when entering between the houses he does so without bending the body upwards,
without bending the body downwards,

na kāyam sannāmeti, na kāyam vināmeti,
without bending the body inwards, without bending the body outwards,

13. so nātidūre nāccāsanne āsanassa parivattati,
13. he doesn't turn to the seat when too far or too near,

14. na ca pāṇinā ālambitvā āsane nisīdati,
14. he sits without leaning with his hand on the seat,

15. na ca āsanasmim kāyam pakkhipati,
15. he does not throw his body into the seat,

16. so antaraghare nisinno samāno na hatthakukkuccam āpajjati,
16. when sitting in the houses he does not exhibit bad conduct with the hands,

na pādakukkuccam āpajjati,
he does not exhibit bad conduct with the feet,

17. na adduvena adduвам āropetvā nisīdati,
17. he sits without knee knocking on knee,

18. na ca gopphakena gopphakam āropetvā nisīdati,
18. he sits without ankle knocking on ankle,

19. na ca pāṇinā hanukam upadahitvā nisīdati,
19. he sits without placing his hand on his jaw,

20. so antaraghare nisinno samāno na chambhati,
20. when sitting in the houses he is without fear,

na kampati, na vedhati, na paritassati,
without wavering, without quaking, without trembling,

21. so achambhī akampī avedhī aparitassī vigatalomahaṃso,
21. he is without fear, without wavering, without quaking, without trembling, his hair
does not stand on end,

vivekavatto... antaraghare nisinno hoti,
he is intent on seclusion... when sitting in the houses,

22. so pattodakam̐ paṭiggaṇhanto na pattam̐ unnāmeti, na pattam̐ onāmeti,
22. when taking water in the bowl he does so without bending the bowl upwards, without bending the bowl downwards,

na pattam̐ sannāmeti, na pattam̐ vināmeti,
without bending the bowl inwards, without bending the bowl outwards,

23. so pattodakam̐ paṭiggaṇhāti nātithokam̐ nātibahum̐,
23. when taking water in the bowl he takes neither too little, nor too much,

24. so na khulukhulukārakam̐ pattam̐ dhovati,
24. he washes the bowl without knocking it around,

25. na samparivattakam̐ pattam̐ dhovati,
25. he washes the bowl without rolling it around,

26. na pattam̐ bhūmiyam̐ nikkhipitvā hatthe dhovati,
26. he washes the hands without having placed the bowl on the ground,

27. hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti,
27. the bowl is rinsed when his hands are rinsed, his hands are rinsed when the bowl is rinsed,

28. so pattodakam̐ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno,
28. he discards the bowl water neither too far nor too near, without throwing it about,

29. so odanam̐ paṭiggaṇhanto na pattam̐ unnāmeti, na pattam̐ onāmeti,
29. when taking rice in the bowl he does so without bending the bowl upwards, without bending the bowl downwards,

na pattam̐ sannāmeti, na pattam̐ vināmeti,
without bending the bowl inwards, without bending the bowl outwards,

30. so odanam̐ paṭiggaṇhāti nātithokam̐ nātibahum̐,
30. when taking rice in the bowl he takes neither too little, nor too much,

31. byañjanam̐ ... byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti,
31. he takes a measure of curry for ... his curry, he does not exceed the morsel (of rice) with (excessive) curry,

32. dvattikkhattum̐ ... mukhe ālopaṃ samparivattetvā ajjhoharati,
32. he swallows the morsel (of rice) in his mouth, after chewing it over ... two or three times,

33. na cassa kāci odanamiñjā asambhinnā kāyam̐ pavisati,
33. no rice enters his body unmasticated,

na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti,
and no rice remains in his mouth,

34. athāparam ālopam upanāmeti,

34. furthermore he does not take in excess of a morsel,

35. rasapaṭisaṃvedī ... āhāram āhāreti, no ca rasarāgapapaṭisaṃvedī,

35. he takes his food ... experiencing the taste, not experiencing passion for the taste,

36. aṭṭhaṅgasamannāgataṃ ... āhāram āhāreti:

36. endowed with eight factors ... he takes his food:

{1} **neva davāya,**

{1} not for sport,

{2} **na madāya,**

{2} or for showing off,

{3} **na maṇḍanāya,**

{3} not for ornament,

{4} **na vibhūsanāya,**

{4} or for adornment,

{5} **yāvad-eva imassa kāyassa, ṭhitiyā yāpanāya,**

{5} but only to maintain this body, and to carry on,

{6} **vihimsūparatiyā,**

{6} to inhibit annoyance,

{7} **brahmacariyānuggahāya,**

{7} and to assist in the spiritual life,

{8} **iti purāṇaṇ-ca vedanaṃ paṭihaṅkhāmi,**

{8} thinking: so I will get rid of any old feeling,

navaṇ-ca vedanaṃ na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.

and I will carry on, being blameless, and living comfortably.

37. so bhuttāvī pattodakam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti,

37. after eating, when taking water in the bowl, he does so without bending the bowl upwards, without bending the bowl downwards,

na pattam sannāmeti, na pattam vināmeti,

without bending the bowl inwards, without bending the bowl outwards,

38. so pattodakam paṭiggaṇhāti nātithokam nātibahum,

38. when taking water in the bowl he takes neither too little, nor too much,

39. so na khulukhulukārakam pattaṃ dhovati,

39. he washes the bowl without knocking it around,

40. na samparivattakam pattaṃ dhovati,

40. he washes the bowl without rolling it around,

41. na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati,

41. he washes the hands without having placed the bowl on the ground,

42. hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti,

42. the bowl is rinsed when his hands are rinsed, his hands are rinsed when the bowl is rinsed,

43. so pattodakam chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno,

43. he discards the bowl water neither too far nor too near, without throwing it about,

44. so bhuttāvī, na pattaṃ bhūmiyaṃ nikkhipati nātidūre nāccāsanne,

44. after eating, he places the bowl down on the ground neither too far nor too near,

45. na ca anattiko pattena hoti, na ca ativelānurakkhī pattasmiṃ,

45. he is not careless with the bowl, nor is he over-protective of the bowl,

46. so bhuttāvī, muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kālam-atināmeti,

46. after eating, he sits quietly for a while, but he does not exceed the time for the rejoicing,

47. so bhuttāvī, anumodati, na taṃ bhattaṃ garahati,

47. after eating, he rejoices, not blaming them for the food,

na aññaṃ bhattaṃ paṭikaṅkhati,

not longing for other food,

48. aññadatthu dhammiyā kathāya taṃ parisam sandasseti,

48. he surely instructs the assembly with a Dhamma talk,

samādapeti samuttejeti sampahaṃseti,

rouses, enthuses, and cheers (them),

49. so taṃ parisam dhammiyā kathāya sandassetvā,

49. after instructing the assembly with a Dhamma talk,

samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkamati,

rousing, enthusing, and cheering (them), he rises from his seat and goes away,

50. so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca mucchitukāmo gacchati,

50. he doesn't leave too quickly, he doesn't leave too slowly, he doesn't leave desiring to be free (of them),

51. na ca tassa ... kāye cīvaram accukkaṭṭham hoti, na ca accokkaṭṭham,
51. he does not hold his ... robe too high on his body, nor too low,

na ca kāyasmim allīnam, na ca kāyasmā apakaṭṭham,
it does not cling too tight, nor hang too loose on his body,

52. na ca tassa ... kāyamhā vāto cīvaram apavahati,
52. the wind does not drive the robe off ... from his body,

53. na ca tassa ... kāye rajojallam upalimpati,
53. fine dust and dirt do not adhere ... to his body,

54. so āramagato nisīdati paññatte āsane, nisajja pāde pakkhāleti,
54. he goes to the monastery and sits down on the appointed seat, and while sitting he washes his feet,

na ca so ... pādamaṇḍanānuyogamanuyutto viharati,
but he does not dwell devoted to adorning his feet,

55. so pāde pakkhāletvā nisīdati,
55. after washing his feet, he sits down,

pallaṅkam ābhujitvā ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā,
after folding his legs crosswise, setting his body straight, and establishing mindfulness at the front,

56. so neva attabyābādhāya ceteti, na parabyābādhāya ceteti,
56. he does not think about harming himself, he does not think about harming others,

na ubhayabyābādhāya ceteti,
he does not think about harming both,

57. attahitaparahita-ubhayahitasabbalokahitam-eva so ... cintento nisinno hoti,
57. he sits down thinking about ... the welfare of himself, the welfare of others, the welfare of both,

58. so āramagato parisatim dhammam deseti, na tam parisam ussādeti,
58. he goes to the monastery and teaches Dhamma to the assembly, he does not flatter the assembly,

na tam parisam apasādeti,
he does not disparage the assembly,

59. aññadatthu dhammiyā kathāya tam parisam sandasseti
59. he surely instructs the assembly with a Dhamma talk,

samādapeti samuttejeti sampahamseti,
rouses, enthuses, and cheers (them),

60. aṭṭhaṅgasamannāgato kho panassa ... mukhato ghoso niccharati:

60. endowed with eight factors ... the sound goes forth from his mouth:

{1} **Vissatṭho ca,**

{1} It is distinct,

{2} **viññeyyo ca,**

{2} intelligible,

{3} **mañju ca,**

{3} sweet,

{4} **savanīyo ca,**

{4} pleasant,

{5} **bindu ca,**

{5} concise,

{6} **avisārī ca,**

{6} undefused,

{7} **gambhīro ca,**

{7} deep,

{8} **ninnādī ca,**

{8} melodious,

61. yathāparisaṃ kho pana so ... sarena viññāpeti,

61. as far as the assembly extends ... his voice is intelligible,

na cassa bahiddhā parisāya ghoso niccharati,

but the sound does not go forth beyond the assembly,

62. te tena ... dhammiyā kathāya sandassitā,

62. when they have been instructed with a Dhamma talk by him,

samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanā pakkamanti

roused, enthused, and cheered, they rise from their seats and go away,

avalokayamānā yeva avijahitattā.

looking only (at him), forsaking (anyone else).

35. Asītyanubyañjanāni

35. The Eighty Secondary Characteristics

from Milindaṭṭikā

1. **Citaṅgulitā,**
1. (The great man has) fingers without spaces,
2. **anupubbaṅgulitā,**
2. graduated fingers,
3. **vaṭṭaṅgulitā,**
3. rounded fingers,
4. **tambanakhatā,**
4. copper-coloured nails,
5. **tuṅganakhatā,**
5. prominent nails,
6. **siniddhanakhatā,**
6. glossy nails,
7. **nigūḷhagoppakhatā,**
7. hidden ankles,
8. **samapādatā,**
8. even feet,
9. **gajasamānakkamanatā,**
9. he proceeds like an elephant,
10. **sīhasamānakkamanatā,**
10. he proceeds like a lion,
11. **haṁsasamānakkamanatā,**
11. he proceeds like a goose,
12. **usabhasamānakkamanatā,**
12. he proceeds like a bull,
13. **dakkhiṇāvattagattatā,**
13. he has limbs turning to the right,
14. **samantato cārujāṇumaṇḍalatā,**
14. kneecaps that are charming on all sides,
15. **paripuṇṇapurisabyañjanatā,**
15. fullsome genitals,

16. **acchiddanābhitā,**

16. a navel without defects,

17. **gambhīranābhitā,**

17. a deep navel,

18. **dakkhiṇāvaṭṭanābhitā,**

18. a navel turning to the right,

19. **suvaṇṇakadalūrutā,**

19. beautiful thighs like a plantain,

20. **Erāvaṇakarasadisabhujatā,**

20. hands that are shaped like Erāvaṇa's³⁷ trunk,

21. **anupubbagattatā,**

21. graduated limbs,

22. **maṭṭhakagattatā,**

22. smooth limbs,

23. **sucigattatā,**

23. pure limbs,

24. **suvibhaggattatā,**

24. well-arranged limbs,

25. **anussannānussannasabbagattatā,**

25. every limb is neither too big nor too small,

26. **alīnagattatā,**

26. unsluggish limbs,

27. **tilakādivirahitagattatā,**

27. limbs free of spots and so on,

28. **anupubbaruciragattatā,**

28. graduated, pleasant limbs,

29. **visuddhagattatā,**

29. purified limbs,

30. **koṭisahassahatthibaladharagattatā,**

30. limbs that have the strength of a million elephants,

³⁷ *Erāvaṇa* is Indra's elephant.

31. **tuṅganāsatā,**
31. a prominent nose,
32. **susaṇṭhānanāsatā,**
32. a well-shaped nose,
33. **rattadvijamaṁsatā,**
33. red gums,
34. **susukkadantatā,**
34. clean teeth,
35. **suvisuddhindriyatā,**
35. very purified sense faculties,
36. **vaṭṭadāṭhatā,**
36. rounded canine teeth,
37. **rattoṭṭhasamabimbitā,**
37. red lips like fruits,
38. **āyatavadanatā,**
38. a long face,
39. **gambhīrapāṇilekhatā,**
39. deep lines of the hands,
40. **āyatalekhatā,**
40. long lines,
41. **ujulekhatā,**
41. straight lines,
42. **surucirasaṇṭhānalekhatā,**
42. well-shaped, pleasant lines,
43. **parimaṇḍalakāyavantatā,**
43. a proportionate body,
44. **paripuṇṇakapolatā,**
44. fullsome cheeks,
45. **āyatavisālanettatā,**
45. long and large eyes,
46. **pañcapasādavantanettatā,**
46. eyes that are clear in five ways,

47. **kuñcikaggapakhumatā,**

47. eyelashes like reeds,

48. **mudutanukarattajivhatā,**

48. a soft and thin red tongue,

49. **āyatajivhatā,**

49. a long tongue,

50. **āyatarucirakaṇṇatā,**

50. long and pleasant ears,

51. **niggaṇṭhisiratā,**

51. veins that are not varicose,

52. **nigguyhasiratā,**

52. veins that are not hidden,

53. **chattasannibhacārusīsātā,**

53. a charming head shaped like an umbrella,

54. **āyataputhulalāṭasobhatā,**

54. a long and broad forehead that is radiant,

55. **susaṇṭhānabhamukatā,**

55. well-shaped eyebrows,

56. **kaṇhābhamukatā,**

56. black eyebrows,

57. **saṇhabhamukatā,**

57. smooth eyebrows,

58. **anulomabhamukatā,**

58. regular eyebrows,

59. **mahābhamukatā,**

59. large eyebrows,

60. **āyatabhamukatā,**

60. long eyebrows,

61. **sukhumālagattatā,**

61. graceful limbs,

62. **ativiya-ujjalitagattatā,**

62. extremely bright limbs,

63. ativiyasommagattatā,

63. extremely agreeable limbs,

64. ativimulagattatā,

64. very pure limbs,

65. komalagattatā,

65. soft limbs,

66. siniddhagattatā,

66. glossy limbs,

67. sugandhatanutā,

67. a fragrant body,

68. samalomatā,

68. even body-hairs,

69. atisukhuma-assāsapassāsadhāraṇatā,

69. maintaining very fine in- and out-breaths,

70. susaṇṭhānamukhatā,

70. a well-shaped mouth,

71. sutanusukhatā,

71. a pleasant and slender waist,

72. sugandhamukhatā,

72. a fragrant mouth,

73. sugandhamuddhatā,

73. a fragrant head,

74. sunīlakesatā,

74. black hair,

75. dakkhiṇāvaṭṭakesatā,

75. hair turning to the right,

76. susaṇṭhānakesatā,

76. well-shaped hair,

77. siniddhakesatā,

77. glossy hair,

78. saṇhakesatā,

78. smooth hair,

79. **alulitakesatā,**

79. **untangled hair,**

80. **ketumālāratanacittatā.**

80. **a beautiful, bejewelled halo.**