

the discourse giving
The Analysis of the Topics



Artha-Viniścaya-Sūtram
Translated by Ānandajoti Bhikkhu

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Table of Contents

Introduction

The Analysis of the Topics

Outline

- (1) The Five Components
- (2) The Five Components that provide Fuel for Attachment
- (3) The Eighteen Elements
- (4) The Twelve Sense-Spheres
- (5) The Twelve Factors of Conditional Origination
- (6) The Four Noble Truths
- (7) The Twenty-Two Faculties
- (8) The Four Absorptions
- (9) The Four Formless Attainments
- (10) The Four Spiritual States
- (11) The Four Ways of Practice
- (12) The Four Cultivations of Meditation
- (13) The Four Ways of Attending to Mindfulness
- (14) The Four Right Strivings
- (15) The Four Bases of Spiritual Power
- (16) The Five Faculties
- (17) The Five Strengths
- (18) The Seven Factors of Awakening

(19) The Noble Eightfold Path

(20) The Sixteen Modes of Mindfulness while Breathing

(21) The Four Factors of Stream Entry

(22) The Ten Strengths of a Realised One

(23) The Four Confidences

(24) The Four Analytical Knowledges

(25) The Eighteen Special Qualities of the Buddha

(26) The Thirty-Two Marks of a Great Man

(27) The Eighty Secondary Characteristics

Conclusion

Introduction

The Compilation

When I started work on this project I thought we were dealing with a *Dīrgha*-type text that had been overlooked in the Pāli tradition. Once I became more familiar with the text – or rather texts, as there are very great variations involved in the rescension of this text¹ – I came to a different conclusion.

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

It could be then that there was at the core a set of categories around meditation practice. These would be:

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

conceived of as originally appearing in successive order.

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

- (8) The Four Absorptions
- (9) The Four Formless Attainments
- (10) The Four Spiritual States
- (11) The Four Ways of Practice
- (12) The Four Cultivations of Meditation
- (13) The Four Ways of Attending to Mindfulness
 - (14) The Four Right Strivings
 - (15) The Four Bases of Spiritual Power
 - (16) The Five Faculties
 - (17) The Five Strengths
 - (18) The Seven Factors of Awakening

¹ See Samtani's collection of major variants in his Appendices to the edition of the text.

- (19) The Noble Eightfold Path
- (20) The Sixteen Modes of Mindfulness while Breathing
- (21) The Four Factors of a Stream Enterer

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

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

This was probably then expanded with other basic factors and explanations, especially the categories concerning the Buddha near the end of the text 22-27, until it achieved something like its present size, at which point standard introductions and endings were added on to make it more like a normal *sūtra*.²

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

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

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

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

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

² Note that there is a discrepancy in the numbers mentioned: at the beginning of the *sūtra* it states that 1,250 monastics attended, and at the end that only 500 attained Awakening.

Ven. Sujāto has convincingly shown that the Satipaṭṭhānasutta in the *Dīgha-* and *Majjhima-nikāya-s*³ of the Pāli tradition has undergone a similar expansion, and it is doubtless true of other discourses in the Pāli canon also,⁴ and was undoubtedly a way that the texts changed during the period of the oral tradition.

This doesn't, in my view, make the discourse less interesting or useful, as nothing in it departs far from the early teaching that is common to all traditions. All but two of these topics listed and discussed have early Pāli canonical equivalents.⁵

Contents

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

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

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

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

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

³ Bhikkhu Sujato, A History of Mindfulness, How Insight Worsted Tranquillity in the Satipaṭṭhāna Sutta (pdf, no date given).

⁴ This was noticed very early on, see for instance Rhys-Davids' introduction to his translation of that Mahāparinibbānasuttam, DN 16, in Sacred Book of the East, Vol III, p. 71 (Oxford, 1910).

⁵ See below for the three that do not find parallels.

The following are listed first, then explained in detail:

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

The three types of categories also occur in what is the closest discourse to this one found in the Pāḷi canon, the Saṅgītisuttaṃ DN 33. Not all of the topics listed here though, are listed there, and those that are listed there are sometimes treated differently. For instance the Five Faculties are listed in Saṅgīti, but not analysed as here, and the Five Strengths are not listed at all in the former discourse.

What I have taken as the core topics here, 8-13, are also found in the Saṅgīti, as are 5 of the 8 following topics, 14-21, which I think may have been central to the original collection. As the Saṅgīti only really covers topics up to 10 in number it is not surprising that certain categories which exceed that number are not found there.

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

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

The Material

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

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

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

Ānandajoti Bhikkhu
October, 2016

the discourse giving
The Analysis of the Topics

Homage to the Buddha!

Outline

This I heard:

at one time the Fortunate One was dwelling near Śrāvastī, at Mṛgāra’s mother’s mansion in the Eastern Grounds, together with a great monastic community of one thousand, two-hundred and fifty monastics.

There the Fortunate One, with a voice that was firm, deep, sweet, noble and without fault, addressed the monastics (saying):

“I will teach the Dharma to you, monastics, those Dharma teachings that are good in the beginning, good in the middle, good in the end, with their meaning, with their (proper) phrasing, I will make known the spiritual life which is complete, fulfilled, accomplished, that is to say, the Dharma instruction known as the Analysis of the Topics. Listen well and carefully, apply your minds, and I will speak.”

“Surely, Fortunate One,” those monastics replied to the Fortunate One, and the Fortunate One said this:

“What, monastics, are the Dharma instructions known as the Analysis of the Topics?”

They are as follows:

- (1) The five components (of mind and matter),
- (2) the five components (of mind and matter) that provide fuel for attachment,
- (3) the eighteen elements,
- (4) the twelve sense-spheres,
- (5) the twelve factors of conditional origination,
- (6) the four noble truths,
- (7) the twenty-two faculties,
- (8) the four absorptions,
- (9) the four formless attainments,
- (10) the four spiritual states,
- (11) the four practices,
- (12) the four cultivations of concentration,
- (13) the four ways of attending to mindfulness,
- (14) the four right strivings,
- (15) the four bases of spiritual power,
- (16) the five faculties,
- (17) the five strengths,

An Analysis of the Topics – 10

- (18) the seven factors of awakening,
- (19) the eightfold noble path,
- (20) the sixteen modes of mindfulness while breathing,
- (21) the four factors of stream-entry,
- (22) the ten strengths of a Realised One,
- (23) the four confidences,
- (24) the four analytical knowledges,
- (25) the eighteen special qualities of the Buddha,
- (26) the thirty-two marks of a great man,
- (27) the eighty secondary characteristics.

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

(1) The Five Components

Herein, monastics, what are the five components?

They are as follows:

- (1) The bodily-form component,
- (2) the feelings component,
- (3) the perceptions component,
- (4) the volitions component,
- (5) and the consciousness component.

These, monastics, are the five components.

(2) The Five Components that provide Fuel for Attachment

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

They are as follows:

- (1) The bodily-form component that provides fuel for attachment,
- (2) the feelings component that provides fuel for attachment,
- (3) the perceptions component that provides fuel for attachment,
- (4) the volitions component that provides fuel for attachment,
- (5) the consciousness component that provides fuel for attachment.

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

(3) The Eighteen Elements

Herein, monastics, what are the eighteen elements?

They are as follows:

- (1) The eye element,
- (2) the visible-form element,
- (3) the eye-consciousness element,
- (4) the ear element,
- (5) the sound element,
- (6) the ear-consciousness element,
- (7) the nose element,
- (8) the smell element,
- (9) the nose-consciousness element,
- (10) the tongue element,
- (11) the taste element,
- (12) the tongue-consciousness element,
- (13) the body element,
- (14) the tangible element,
- (15) the body-consciousness element,
- (16) the mind element,
- (17) the thoughts element,
- (18) the mind-consciousness element.

These, monastics, are said to be the eighteen elements.

(4) The Twelve Sense-Spheres

Herein, monastics, what are the twelve sense-spheres?

They are as follows:

- (1) The internal eye sense-sphere,
- (2) the external visible-form sense-sphere,
- (3) the internal ear sense-sphere,
- (4) the external sound sense-sphere,
- (5) the internal nose sense-sphere,
- (6) the external smell sense-sphere,
- (7) the internal tongue sense-sphere,
- (8) the external taste sense-sphere,
- (9) the internal body sense-sphere,
- (10) the external tangible sense-sphere,
- (11) the internal mind sense-sphere,
- (12) the external thought sense-sphere.

These, monastics, are said to be the twelve sense-spheres.

(5) The Twelve Factors of Conditional Origination

Herein, monastics, what are the twelve factors of conditional origination?

It is as follows:

This being so, that is; from the arising of this, that arises.

They are (also) as follows:

- (1) With ignorance as condition: volitions,
- (2) with volitions as condition: consciousness,
- (3) with consciousness as condition: mind and body,
- (4) with mind and body as condition: the six sense-spheres,
- (5) with the six sense-spheres as condition: contact,
- (6) with contact as condition: feeling,
- (7) with feeling as condition: craving,
- (8) with craving as condition: attachment,
- (9) with attachment as condition: continuation,
- (10) with continuation as condition: birth,
- (11) with birth as condition:
- (12) old age, death, grief, lamentation, pain, sorrow, and despair (all) arise, and so there is an origination of this whole great mass of suffering.

- (1) (But) from the cessation of ignorance, there is the cessation of volitions,
- (2) from the cessation of volitions, the cessation of consciousness,
- (3) from the cessation of consciousness, the cessation of mind and body,
- (4) from the cessation of mind and body, the cessation of the six sense-spheres,
- (5) from the cessation of the six sense-spheres, the cessation of contact,
- (6) from the cessation of contact, the cessation of feeling,
- (7) from the cessation of feeling, the cessation of craving,
- (8) from the cessation of craving, the cessation of attachment,
- (9) from the cessation of attachment, the cessation of continuation,
- (10) from the cessation of continuation, the cessation of birth,
- (11) from the cessation of birth:
- (12) old age, death, grief, lamentation, pain, sorrow, and despair (all) cease, and so there is a cessation of this whole great mass of suffering.

(1) {Ignorance}

Herein what is ignorance?

It is as follows:

Not knowing the past, not knowing the future, not knowing the present; not knowing the internal, not knowing the external, not knowing the internal and the external; not knowing what are (volitional) deeds, not knowing results, not knowing (volitional)

deeds and their results; not knowing good actions, not knowing bad actions, not knowing what are good actions and bad actions; not knowing causes, not knowing fruition, not knowing causes and fruition; not knowing the origination of causes in things, not knowing conditional origination, not knowing the conditional origination of things; not knowing the Buddha, not knowing the Teaching, not knowing the Community; not knowing suffering, not knowing origination, not knowing cessation; not knowing the path, not knowing wholesome and unwholesome things,⁶ not knowing blameable and blameless things; not knowing what things should and should not be practiced, not knowing what things are inferior and superior, (or) dark and light.

In regard to the six sense-spheres, darkness, or lack of penetration, lack of insight, lack of knowledge of the way things are, complete delusion, bewildered ignorance.

This is said to be ignorance.

(2) {Volitions}

With ignorance as condition: volitions is said.

What are volitions?

There are these three volitions:

- { 1 } Bodily volitions,
- { 2 } verbal volitions,
- { 3 } mental volitions.

{ 1 } What are bodily volitions?

Breathing in and breathing out, these things are indeed bodily, (they are) dependent on body, connected with body, existing dependent on body. Therefore breathing in and breathing out is said to be bodily volitions.⁷

{ 2 } What are verbal volitions?

After thinking and reflecting he speaks words, not without thinking, not without reflecting. Therefore thinking and reflecting are said to be verbal volitions.

{ 3 } What are mental volitions?

⁶ This and the next four pairs are all related to the *dharmā* in the *Bodhi-pakṣya-dharma* according to the commentary.

⁷ The commentary has a hard time indeed explaining how breathing in and out can be considered *saṃskāra* (volitions). In fact there appears to be a confusion between two different uses of *saṃskāra*, one in the context of *pratitya-samutpāda*, and another in the context of *nirodha-samāpatti*. Here the definition that applies in the latter context, and been mistakenly utilised in the former.

Whatever passionate intentions, hateful intentions, deluded intentions (there are), these are mental factors, (they are) dependent on mind, connected with mind, existing dependent on mind. Therefore intention is said to be mental volitions.

These, monks, are said to be the three volitions.

(3) {Consciousness}

With volitions as condition: consciousness is said.

What is consciousness?

The group of six consciousnesses.

Which six?

They are as follows:

- { 1 } Eye-consciousness,
- { 2 } ear-consciousness,
- { 3 } nose-consciousness,
- { 4 } tongue-consciousness,
- { 5 } body-consciousness,
- { 6 } mind-consciousness.

These are said to be the consciousnesses in the group of six consciousnesses.

(4) {Name and Bodily-Form}

With consciousness as condition: mind and bodily-form is said.

Herein, what is mind?

Mind is the four formless components.

Which four?

- { 1 } The feelings component,
- { 2 } the perception component,
- { 3 } the volitions component,
- { 4 } the consciousness component.

This is mind.

What is bodily-form?

An Analysis of the Topics – 15

Whatever has form, all of these: the four great existents, and whatever is derived from the four great existents.

Which four?

They are as follows:

- { 1 } The earth element,
- { 2 } the water element,
- { 3 } the fire element,
- { 4 } and the wind element.

What is the earth element?

Whatever is weighty and solid.

{ 2 } What is the water element?

Whatever is fluid and flowing.

{ 3 } What is the fire element?

Whatever has heat and ripens.

{ 4 } What is the wind element?

Whatever is flexible, circulates and is light in motion.

This is bodily-form and previously mind.

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

(5) {Six Sense-spheres}

With mind and bodily-form as condition: the six sense-spheres is said.

What are the six sense-spheres?

The six internal sense-spheres.

They are as follows:

- { 1 } The eye sense-sphere,
- { 2 } the ear sense-sphere,
- { 3 } the nose sense-sphere,
- { 4 } the tongue sense-sphere,
- { 5 } the body sense-sphere,

{6} the mind sense-sphere.

This is said to be the six sense-spheres.

(6) {Contact}

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

What is contact?

The group of six contacts.

Which six?

- {1} Eye-contact,
- {2} ear-contact,
- {3} nose-contact,
- {4} tongue-contact,
- {5} body-contact,
- {6} mind-contact.

This is said to be contact.

(7) {Feeling}

With contact as condition: feeling is said.

What is feeling?

The group of six feelings.

{What six?}

- {1} Feeling arising from eye-contact, pleasant, unpleasant, and neither unpleasant nor pleasant, and so {2-6} feeling arising from ear-, nose-, tongue-, body and mind-contact, pleasant, unpleasant, and neither unpleasant nor pleasant.

This is said to be feeling.

(8) {Craving}

With feeling as condition: craving is said.

What is craving?

The group of six cravings.

Which six?

- { 1 } Craving for form,
- { 2 } craving for sounds,
- { 3 } craving for smells,
- { 4 } craving for tastes,
- { 5 } craving for tangibles,
- { 6 } craving for thoughts.

{This is said to be craving.}

(9) {Attachment}

With craving as condition: attachment is said.

What is attachment?

There are four attachments.

What four?

- { 1 } Attachment to sensuality,
- { 2 } attachment to views,
- { 3 } attachment to virtue and practice,
- { 4 } and attachment to self-view.

{This is said to be attachment.}

(10) {Continuation}

With attachment as condition: continuation is said.

What is continuation?

(There are) three continuations.

Which three?

They are as follows:

- { 1 } Continuation in the sense-realm,
- { 2 } continuation in the form-realm,
- { 3 } continuation in the formless-realm.

Herein, what is continuation in the sense-realm?

The (sense-realms) are as follows:

{1} {Hells}

There are eight hot hells.

Which eight?

They are as follows:⁸

- {1} The reviving (hell),
- {2} the black-thread (hell),
- {3} the crushing (hell),
- {4} the hot (hell),
- {5} the great hot (hell),
- {6} the remorseful (hell),
- {7} the scolding (hell),
- {8} and the never-ceasing (hell).

There are eight cold hells.

(Which eight?)

They are as follows:

- {1} The tumurous (hell),⁹
- {2} the very tumurous (hell),
- {3} the squealing (hell),
- {4} the squaking (hell),
- {5} the screaching (hell),
- {6} the blue-lotus (hell),¹⁰
- {7} the red-lotus (hell),
- {8} the great red-lotus (hell).

- {2} ghosts,
- {3} animals,
- {4} humans,
- {5} {gods}.

There are gods in six sensual-realms.

What are the six?

⁸ The first set are imagined as places, or types of hell.

⁹ In the Pāṭi tradition, rather than being cold hells, these are time periods applied to those living in hell. I follow the Nibandhana in the translation of the names here.

¹⁰ This and the two that follow are said to gain their names because the body cracks open in ways that resemble these flowers.

- {1} The gods known as the Four Great Kings,
- {2} the gods of the Thirty-three Divinities,
- {3} the Yāma (gods),
- {4} the Contented (gods),
- {5} those gods Delighting in Creation,
- {6} those gods Wielding Power over the Creation of Others.

Herein, what is continuation in the form-realm?

They are as follows:

- {1} the High Divinities' retinue,¹¹
- {2} the Ministers of the High Divinities,
- {3} the Great High Divinities,
- {4} (the High Divinities of) Limited Radiance
- {5} (the High Divinities of) Unbounded Radiance,
- {6} (the High Divinities of) Streaming Radiance,
- {7} (the High Divinities of) Limited Beauty,
- {8} (the High Divinities of) Refulgent Beauty,
- {9} the cloudless (High Divinities),
- {10} (the High Divinities) Born of Merit,
- {11} the (High Divinities) of Increasing Fruit,
- {12} the No-Longer Increasing (High Divinities),¹²
- {13} the Untroubled (High Divinities),
- {14} the Good-looking (High Divinities),
- {15} the Beautiful (High Divinities)
- {16} and the Highest (High Divinities).

What is continuation in the formless-realm?

They are as follows:

- {1} The Sphere of Infinite Space,
- {2} the Sphere of Infinite Consciousness,
- {3} the Sphere of Nothingness,
- {4} and the Sphere of Neither-Perception-nor-Non-Perception.

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

This is said to be the formless element.

¹¹ In Pāḷi this is usually used as a name for the whole collection of Brahmā realms. The equivalent at this position is the *Brahma-pārisajja-loko*, the *World of Brahmā's Retinue*.

¹² These last four have no parallels in Pāḷi. There they are stated to be: *Vehapphala-brahma-loko*, the *World of the High Divinities of Great Fruit*; *Asaññāsattāvāso*, the *Realm of Unconscious Beings*; *Aviha-brahma-loko*, the *World of the Steadfast High Divinities*. The equivalent of the latter, *Abṛhāh*, is found two places higher here.

These are the three continuations.

{This is said to be continuation.}

(11) {Birth}

With continuation as condition: birth is said.

What is birth?

For the various beings in the various classes of beings there is (the process of) birth, being born, rebirth, appearing, turning up, manifestation, the acquisition of the components, the acquisition of the elements, the acquisition of the sense-spheres, the production of the mind-components, the arising of the life faculty, being brought together in their respective divisions.

This is said to be birth.

(12) {Old Age and Death}

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

What is old age?

Whatever baldness, greying hair, wrinkled skin, agedness, bentness, crookedness, warpedness, twistedness, rattling in the throat when breathing in and breathing out, moles on the limbs, being propped up on crutches, forward bending of the body, decay of the sense faculties, breaking up of the conditions (for life), the state of being ancient, decrepitude, indisposition, weakness, dwindling away, complete dwindling away.

This is said to be old age.

What is death?

For the various beings in the various classes of beings there is a fall, a falling away, a dwindling away, a disappearance, a making of time, a dwindling away of the lifespan, a dwindling away of the vital heat, a cessation of the life-faculty, a throwing off of the components.

This is said to be death.

This death together with the former old-age, these two together are in short what is said to be old-age and death.

This, monastics, is the twelve-fold conditional origination.

(6) The Four Noble Truths

Herein, (monks,) what are the four noble truths?

[They are as follows:]

- { 1 } The noble truth of suffering,
- { 2 } the noble truth of the arising of suffering,
- { 3 } the noble truth of the cessation of suffering,
- { 4 } the noble truth of the path leading to the cessation of suffering,

(1) {The Noble Truth of Suffering}

Herein, what is the noble truth of suffering?

[It is as follows:]

Birth is suffering,
old age is suffering,
sickness is suffering,
death is suffering,
being parted from what is liked is suffering,
being joined to what is not liked is suffering,
not to obtain that which is wished for and sought for is suffering,
in brief, the five components (of mind and body) that provide fuel for attachment are suffering.

This is said to be the noble truth of suffering.

(2) {The Noble Truth of the Arising of Suffering}

What is the noble truth of the arising of suffering?

It is as follows:

It is that craving which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that.

This is said to be the noble truth of the arising of suffering.

(3) {The Noble Truth of the Cessation of Suffering}

What is the noble truth of the cessation of suffering?

Whatever craving there is which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that, its abandonment without

remainder, letting go, wasting away, destruction, fading away, cessation, stilling and disappearance.

This is said to be the noble truth of the cessation of suffering.

(4) {The Noble Truth of the Practice Leading to the End of Suffering}

Herein, what is the noble truth of the practice leading to the end of suffering?

It is that eightfold noble path beginning with right view and so on.

It is as follows:

- { 1 } Right view,
- { 2 } right thought,
- { 3 } right speech,
- { 4 } right action,
- { 5 } right livelihood,
- { 6 } right endeavour,
- { 7 } right mindfulness,
- { 8 } right concentration.

This is said to be the noble truth of the practice leading to the end of suffering.

These, monastics, are the four noble truths.

(7) The Twenty-Two Faculties

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

They are as follows:

- (1) The eye faculty,
- (2) the ear faculty,
- (3) the nose faculty,
- (4) the tongue faculty,
- (5) the body faculty,
- (6) the mind faculty,
- (7) the female faculty,
- (8) the male faculty,
- (9) the life faculty,
- (10) the suffering faculty,
- (11) the sorrow faculty,
- (12) the pleasure faculty,
- (13) the well-being faculty,
- (14) the equanimity faculty,
- (15) the faith faculty,

- (16) the energy faculty,
- (17) the mindfulness faculty,
- (18) the concentration faculty,
- (19) the wisdom faculty,
- (20) the ‘I-will-know-the-unknown’ faculty,
- (21) the understanding faculty,
- (22) the complete understanding faculty.

These, monastics, are the twenty-two faculties.

(8) The Four Absorptions

Herein, monastics, what are the four absorptions?

- (1) Here, monastics, a monastic, quite secluded from sense desires, secluded from wicked and unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.
- (2) With the stilling of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and rapture born of concentration, he dwells having attained the second absorption.
- (3) With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous, (thus) he dwells having attained the third absorption.
- (4) Having given up pleasure and given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

These, monastics, are the four absorptions.

(9) The Four Formless Attainments

Herein, monastics, what are the four formless attainments?

- (1) Here, monastics, a monastic, having completely transcended perceptions of form, with the disappearance of perceptions of (sensory) impact, not attending to perceptions of variety, (understanding): ‘This is endless space’, abides in the sphere of endless space.
- (2) Having completely transcended the sphere of endless space, (understanding): ‘This is endless consciousness,’ he abides in the sphere of endless consciousness.

(3) Having completely transcended the sphere of endless consciousness, (understanding): ‘This is nothing,’ he abides in the sphere of nothingness.

(4) Having completely transcended the sphere of nothingness, he abides in the sphere of neither-perception-nor-non-perception.

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

(10) The Four Spiritual States

(Herein, monastics,) what are the four spiritual states?

Here, monastics, a monk {1} endowed with friendliness, with a mind free from hatred, enmity and ill-will, which is lofty, extensive, indiscriminating,¹³ immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with friendliness), so for the second (direction), so for the third (direction), so for the fourth (direction), and so in the highest (direction), the lowest (direction) and across the whole world in all quarters, (he abides) having friendliness, with a mind free from hatred, enmity and ill-will, which is lofty, extensive, indiscriminating, immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with friendliness).

So, (2) having kindness... (3) having gladness... (4) having equanimity... with a mind free from hatred, enmity and ill-will, which is lofty, extensive, {indiscriminating,} immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with equanimity).

These, monastics, are the four spiritual states.

(11) The Four Ways of Practice

Herein, {monastics,} what are the four ways of practice?

- (1) There is, monastics, practice which is painful and slow in knowledge,
- (2) practice which is painful and quick in knowledge,
- (3) practice which is pleasant and slow in knowledge,
- (4) practice which is pleasant and quick in knowledge.

(1) {Painful and Slow in Knowledge}

Herein, what is the practice which is painful and slow in knowledge?

¹³ *Adyena* is translated in accordance with the commentarial explanation, it could also be rendered as unified.

An Analysis of the Topics – 25

Here, one person constitutionally has great passion, has great hatred, has great delusion, and because of his great passion, he continually experiences pain and sorrow which is born of passion, and because of his great hatred, he continually experiences pain and sorrow which is born of hatred, and because of his great delusion, he continually experiences pain and sorrow which is born of delusion.

And for him these five supermundane faculties are slow, feeble, not sharp, not speedy in bringing about the destruction of the pollutants.

What five?

They are as follows:¹⁴

- {1} The faith faculty,
- {2} the energy faculty,
- {3} the mindfulness faculty,
- {4} the concentration faculty,
- {5} the wisdom faculty.

Thus these five supermundane faculties are feeble and not speedy and are slow in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants.

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

(2) {Painful and Quick in Knowledge}

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

Here, one person constitutionally has great passion, has great hatred, has great delusion, and because of his great passion, he continually experiences pain and sorrow which is born of passion, and because of his great hatred, he continually experiences pain and sorrow which is born of hatred, and because of his great delusion, he continually experiences pain and sorrow which is born of delusion.

(But) for him these five supermundane faculties are in high measure, (they are) sharp and speedy in bringing about {the destruction of the pollutants}.

What five?

They are as follows:

- {1} The faith faculty,
- {2} the energy faculty,
- {3} the mindfulness faculty,

¹⁴ There is a definition of these faculties at 16 below.

- {4} the concentration faculty,
- {5} the wisdom faculty.

(Therefore) these five supermundane faculties being in high measure, they are (sharp) and speedy and quick in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants.

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

(3) {Pleasant and Slow in Knowledge}

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

Here, one person constitutionally has little passion, has little hatred, has little delusion, and because of his little passion, he does not continually experience pain and sorrow which is born of passion, and because of his little hatred, he does not continually experience pain and sorrow which is born of hatred, and because of his little delusion, he does not continually experience pain and sorrow which is born of delusion.

(But) for him these five supermundane faculties are slow, feeble, not sharp, not speedy in bringing about {the destruction of the pollutants}.

What five?

They are as follows:

- {1} The faith faculty,
- {2} the energy faculty,
- {3} the mindfulness faculty,
- {4} the concentration faculty,
- {5} the wisdom faculty.

(Therefore) these five supermundane faculties are slow, not sharp, feeble, not speedy and are slow in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants.

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

(4) {Pleasant and Quick in Knowledge}

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

Here, one person constitutionally has little passion, has little hatred, has little delusion, and because of his little passion, he does not continually experience pain and sorrow which is born of passion, and because of his little hatred, he does not continually experience pain and sorrow which is born of hatred, and because of his little delusion, he does not continually experience pain and sorrow which is born of delusion.

(But) for him these five supermundane faculties are in high measure, (they are) sharp and speedy in bringing about {the destruction of the pollutants}.

What five?

They are as follows:

- {1} The faith faculty,
- {2} the energy faculty,
- {3} the mindfulness faculty,
- {4} the concentration faculty,
- {5} the wisdom faculty.

(Therefore) these five supermundane faculties, being in high measure, they are (sharp) and speedy and quick in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants.

This is said to be the practice which is pleasant and quick in knowledge.

These, monastics, are the four ways of practice.

(12) The Four Cultivations of Meditation

Herein, monastics, what are the four cultivations of meditation?

- (1) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the abandoning of sensual desire.
- (2) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to a pleasant abiding here and now.
- (3) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.
- (4) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of wisdom.

(1) {The Abandoning of Sensual Desire}

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the abandoning of sensual desire?

Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, in regard to this very body – from the sole of the feet upwards, from the hair of the head down, bounded by the skin, as it is placed, as it is disposed, full of manifold impurities, reflects with right wisdom as it really is:

There are in this body:

Hairs of the head, body hairs, nails, teeth, filth, skin,
flesh, bones, sinews, nerves, kidneys,
heart, spleen, pleura, intestines, mesentery,
upper stomach, food, stomach, liver, excrement,
tears, sweat, spit, mucus, grease, synovial fluid,
marrow, fat, bile, phlegm, suppuration,
blood, skull, brain,

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

Just as though, monks, there were a granary with open doors at both ends, full of various and manifold kinds of corn varieties: grain, sesame, mustard, mung beans, meal and beans, and a man with good vision looking round would understand: these are bearded grains, these are fruit-grain, even so, monastics, a monastic in regard to this very body – as it is placed, as it is disposed, reflects thus.

This is the cultivation of meditation which, when practised, developed, made much of, leads to the abandoning of sensual desire.

(2) {A Pleasant Abiding Here and Now}

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now?

Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it.

For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration.

Just as though, monastics, water-lilies or red lotuses or white lotuses which are born in water, growing in water, immersed in water, they are all cool, flowing, streaming, fulfilled, satisfied and manifesting in water, so, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it.

For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration.

This is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now.

(3) {The Acquisition of Knowledge and Insight}

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight?

Here, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well, daily he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below.

Thus with an open mind, which is receptive, by day he cultivates his illumined mind, determined on the perception, in every corner of the world.

Just as though, monastics, in the first month of the summer the days are cloudless, without thunder or rain, or mists, and in the middle of the day, as far as there is light, it is pure, fulfilled, luminous, and there is no darkness found, so, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well, by day he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below.

Thus with an open mind, which is receptive, daily he cultivates his illumined mind, determined on the perception.

This is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.

(4) {The Acquisition of Wisdom}

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of wisdom?

Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, dwells having attained the fourth absorption.

This is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of wisdom.

These are the four cultivations of meditation.

(13) The Four Ways of Attending to Mindfulness¹⁵

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

(1) Here, monastics, a monastic dwells contemplating internally (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, he dwells contemplating externally (the nature of) the body in the body, he dwells contemplating internally and externally (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(2) He dwells contemplating internally, externally, internally and externally, (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(3) He dwells contemplating internally, externally, internally and externally, (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(4) He dwells contemplating internally, externally, internally and externally, (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

These, monastics, are the four ways of attending to mindfulness.

(14) The Four Right Strivings

Herein, monastics, what are the four right strivings?

(1) Here, monastics, a monastic regarding bad and unwholesome thoughts that have arisen, generates desire for their abandoning, he endeavours, instigates energy, exerts his mind, and strives rightly.

(2) Regarding bad and unwholesome thoughts that have not yet arisen, he generates desire for their non-arising, he endeavours, instigates energy, exerts his mind, and strives rightly.

(3) He generates desire for the arising of wholesome thoughts that have not yet arisen, he endeavours, instigates energy, exerts his mind, and strives rightly.

(4) Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence, non-abandoning, multiplication, extension, development, and fulfilment, he endeavours, instigates energy, exerts his mind, and strives rightly.

¹⁵ Here begin the 37 things on the side of Awakening, (*sapta-triṃśad Bodhi-pakṣya-dharmā*), which culminates in the noble eightfold path.

These, monastics, are the four right strivings.

(15) The Four Bases of Spiritual Power

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

(1) Herein, monastics, a monastic cultivates the basis of spiritual power that is concentration of desire accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his desire will not be too slack, nor too grasping.

(2) He cultivates the basis of spiritual power that is concentration of energy accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his energy will not be too slack, nor too grasping.

(3) He cultivates the basis of spiritual power that is concentration of thought accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his thought will not be too slack, nor too grasping.

(4) He cultivates the basis of spiritual power that is concentration of investigation accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his investigation will not be too slack, nor too grasping.

These, monastics, are the four bases of spiritual power.

(16) The Five Faculties

Herein, monastics, what are the five faculties?

They are as follows:

- (1) The faculty of faith,
- (2) the faculty of energy,
- (3) the faculty of mindfulness,
- (4) the faculty of concentration,
- (5) the faculty of wisdom.

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

It is the faith he has regarding four things.

Which four?

- { 1 } He has faith in the right view concerning the worldly realms of birth and death,
- { 2 } in refuge in deeds and results,
- { 3 } in all the deeds that I will do, whether good or bad, I will experience the result of that deed,
- { 4 } in he will not do bad deeds, even for the sake of life.

This is said to be faith.

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

With the faculty of faith he has faith in those things, and with the faculty of energy he makes those things arise.

This is said to be energy.

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

With the faculty of energy he makes those things arise, and with the faculty of mindfulness he makes those things not go to destruction.

This is said to be mindfulness.

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

With the faculty of mindfulness he makes those things not go to destruction, and with the faculty of concentration he fixes his attention on those things.

This is said to be concentration.

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

With the faculty of concentration he fixes his attention on those things, and with the faculty of wisdom he penetrates and reflects on the birth of those things.

This is said to be wisdom.

These, monastics, are the five faculties.

(17) The Five Strengths

Herein, monastics, what are the five strengths?

They are as follows:

- (1) The strength of faith,

- (2) the strength of energy,
- (3) the strength of mindfulness,
- (4) the strength of concentration,
- (5) the strength of wisdom.

These, monastics, are the five strengths.

(18) The Seven Factors of Awakening

Herein, monastics, what are the seven factors of awakening?

They are as follows:

- (1) The factor of awakening that is mindfulness,
- (2) the factor of awakening that is investigation of the (nature of) things,
- (3) the factor of awakening that is energy,
- (4) the factor of awakening that is joy,
- (5) the factor of awakening that is tranquillity,
- (6) the factor of awakening that is concentration,
- (7) the factor of awakening that is equanimity.

(1) Here, monastics, a monastic cultivates the factor of awakening that is mindfulness, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(2) He cultivates the factor of awakening that is investigation of the (nature of) things, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(3) He cultivates the factor of awakening that is energy, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(4) He cultivates the factor of awakening that is joy, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(5) He cultivates the factor of awakening that is tranquillity, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(6) He cultivates the factor of awakening that is concentration, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(7) He cultivates the factor of awakening that is equanimity, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

These, monastics, are the seven factors of awakening.

(19) The Noble Eightfold Path

Herein, monastics, what is the noble eightfold path?

It is as follows:

- (1) Right view,
- (2) right thought,
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right endeavour,
- (7) right mindfulness,
- (8) right concentration.

(1) {Right View}

Herein, monastics, right view is what?

There is this world, there is the next world, there is (an obligation towards) mother, there is (an obligation towards) father, there is a gift, there is an offering, there is the fruit and result of deeds well done and badly done, in this world and the next, there are in the world those who have practiced and attained correctly.

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

(2) {Right Thought}

Herein, monastics, right thought is what?

It is virtue and generosity that ripen in Buddhahood and so on, not (those) that ripen in Universal Monarchy and so on.

[This, monastics, is right thought.]

(3) {Right Speech}

Herein, monastics, right speech is what?

Here, monastics, it is the avoidance of rough, lying, malicious and frivolous speech.

This, monastics, is said to be right speech.

(4) {Right Action}

Herein, monastics, right action is what?

It is the performance of ten types of wholesome deeds by way of body, speech and mind.

{ 1 } Herein, bodily it is threefold: refraining from killing a living creature, from taking what has not been given, from sexual misconduct.

{ 2 } Verbally it is fourfold: refraining from lying, malicious, rough and frivolous speech.

{ 3 } Mentally it is threefold: refraining from coveting, ill-will and wrong view.

{ 1 } (i) Herein, killing a living creature is what?

There is a living being, a sentient being, and a murderous thought arises, and he makes an approach and takes its life. This, monastics, is said to be killing a living creature. Except it is not killing a living creature when done through heedlessness or without perception.

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

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

Having a thieving mind he takes what has not been given and makes another's property his own. Except it is not taking what has not been given when one procures a small amount, that presents no obstacle, from mother, father, brother, kin or friend's property.¹⁶

{ This is said to be taking what has not been given is what. }

(iii) Herein sexual misconduct is what?

Enjoying others' women, whether under the protection of lord, king, mother, father, it is (also) bad practice after going to the wrong place, or at the wrong time.

This is said to be sexual misconduct.

Bodily it is threefold.

{ 2 } (i) Lying is what?

When asked to bear witness as it really is he speaks an untrue word, a lie, such as when not an Arhat one says one is an Arhat, except in jest.

This is said to be lying.

(ii) Malicious (speech) is what?

¹⁶ This is an odd interpolation, to say the least.

Breaking up (others) with a word that is true or false, that is malicious (speech).

This is said to be malicious (speech).

(iii) Herein rough (speech) is what?

Pronouncing a word that is unfavourable with the intention to cause suffering for another is rough (speech). With the understanding that there is misfortune and suffering for him, making pronouncement of a word that is unfavourable, that is rough (speech).

This is said to be rough (speech).

(iv) Frivolous (speech) is what?

It is as follows: Talk about kings, talk about thieves, talk about wars, talk about drink, talk about gambling, talk about women, or talk that is talk about stories.

This is said to be frivolous (speech).

Verbally it is fourfold.

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

Coveting and desiring another's property for his own, (thinking:) may whatever property there is be mine.

This is said to be coveting.

(ii) Herein, ill-will is what?

Thinking of pressurising, cutting off or taking the life of another.

This is said to be ill-will.

(iii) Herein wrong view is what?

There is no this world, there is no other world, and so on as before.¹⁷

{This is said to be wrong view.}

[Mentally is threefold.]

{This, monastics, is right action.}

¹⁷ Indicating it should be completed as the opposite of right view, as defined at 19.1 above.

(5) {Right Livelihood}

Herein, monastics, right livelihood is what?

A monastic is (1) scheming, (2) ingratiating, (3) hinting, (4) extorting, and (5) longing for gain upon gain.¹⁸

(1) Herein scheming is what?

A monastic, having seen a benefactor, after crossing his legs, sits down in an empty place along the path: (thinking:) There will be gain and respect for me (if they think:) This meditating monastic is an Arhat.

This and so forth is said to be scheming.

(2) Herein ingratiating is what?

Here a monk in order to get gains and respect (says): You are my mother, you are my father, you are my sister, you are my daughter, and speaks these and other loving words.

This and so forth is said to be ingratiating.

(3) Herein hinting is what?

A monastic, having eaten his almsfood, repeatedly says: Almsfood like this is not found in other devotees' houses. If spoken with a mind free from (wanting) gains or respect, it is not a fault.

This is said to be hinting.

(4) Herein extorting is what?

A monastic, who does not receive almsfood at a house, desiring that it be given, says this in that place: Those who don't give go to the underworld, you are certainly one of those who don't give, and will reappear in the underworld. Out of fear and fright of the underworld they present almsfood, and he receives and enjoys it.

This is said to be extorting.

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

A monastic, from his own wealth purchases beautiful robes and shows them to devotees (saying): We receive such woven garments. They, being shamed, present such garments and he enjoys them.

¹⁸ This defines, of course, not right livelihood, as expected, but wrong livelihood.

This, monastics, is said to be longing for gain through gain.

This is the monastics' wrong livelihood, [refraining from it is called right livelihood.]

Here, monastics, is wrong livelihood for a devotee:

Selling poison, selling weapons, selling living beings, selling alcohol, selling meat, and, without having inspected (first), pounding sesame and mustard seed (and so on) is wrong livelihood, abstaining from it {is right livelihood}.

This, monastics, is right livelihood.

(6) {Right Endeavour}

Herein, monastics, right endeavour is what?

Here, monastics, correctly performing one's duties such as worship, homage, rising and respectful salutation.

This, monastics, is said to be right endeavour.

(7) {Right Mindfulness}

Herein, monastics, right mindfulness is what?

Here, monastics, [a monastic] having seen a woman, and passion having arisen, sees as it really is the unattractive nature of the body on the outside and the inside (reflecting), there are in this body:

Hairs of the head, body hairs, nails, teeth, filth, skin,
flesh, bones, sinews, nerves, kidneys,
heart, spleen, pleura, upper stomach, food,
intestines, mesentery, stomach, liver, excrement,
tears, sweat, spit, mucus, grease, synovial fluid,
marrow, fat, bile, phlegm, suppuration,
blood, skull, brain, excrement, urine (and that it is) full of manifold impurities.

This, monastics, is right mindfulness.

(8) {Right Concentration}

Herein, monastics, right concentration is what?

The four absorptions.

{1} Here, [monastics,] a monastic quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.

{2} With the stilling of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and rapture born of concentration, he dwells having attained the second absorption.

{3} With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous, he dwells having attained the third absorption.

{4} Having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption.

These, monastics, are the four absorptions.

This, monastics, is right concentration.

This, monastics, is the noble eightfold path.

(20) The Sixteen Modes of Mindfulness while Breathing

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

Here, monastics, [a monastic] while breathing in mindfully, knows as it really is: I am breathing in mindfully, while breathing out mindfully, knows as it really is: I am breathing out mindfully.¹⁹

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

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

(3) While breathing in and experiencing the whole bodily conditions he knows as it really is: I am breathing in and experiencing the whole bodily conditions, while breathing out and experiencing the whole bodily conditions he knows as it really is: I am breathing out and experiencing the whole bodily conditions.

¹⁹ Although the modes are similar to those known in the Pāḷi tradition, the order is somewhat different.

An Analysis of the Topics – 40

(4) While breathing in and experiencing joy he knows as it really is: I am breathing in and experiencing joy, while breathing out and experiencing joy he knows as it really is: I am breathing out and experiencing joy.

(5) While breathing in and experiencing pleasure he knows as it really is: I am breathing in and experiencing pleasure, while breathing out and experiencing pleasure he knows as it really is: I am breathing out and experiencing pleasure.

(6) While breathing in and making the bodily conditions calm he knows as it really is: I am breathing in and making the bodily conditions calm, while breathing out and making the bodily conditions calm he knows as it really is: I am breathing out and making the bodily conditions calm.

(7) While breathing in and experiencing the mental conditions he knows as it really is: I am breathing in and experiencing the mental conditions, while breathing out and experiencing the mental conditions he knows as it really is: I am breathing out and experiencing the mental conditions.

(8) While breathing in and making the mental conditions calm he knows as it really is: I am breathing in and making the mental conditions calm, while breathing out and making the making the mental conditions calm he knows as it really is: I am breathing out and making the mental conditions calm.

(9) While breathing in and experiencing the mind he knows as it really is: I am breathing in and experiencing the mind, while breathing out and experiencing the mind he knows as it really is: I am breathing out and experiencing the mind.

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

(11) While breathing in and concentrating the mind he knows as it really is: I am breathing in and concentrating the mind, while breathing out and concentrating the mind he knows as it really is: I am breathing out and concentrating the mind.

(12) While breathing in (thinking), my mind is free he knows as it really is: I am breathing in (thinking), my mind is free, while breathing out (thinking), my mind is free he knows as it really is: I am breathing out (thinking), my mind is free.

(13) And so for contemplating impermanence...

(14) Contemplating dispassion...

(15) Contemplating cessation...

(16) While breathing in and contemplating letting go he knows as it really is: I am breathing in and contemplating letting go, while breathing out and contemplating letting go he knows as it really is: I am breathing out and contemplating letting go.

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

(21) The Four Factors of Stream Entry

Herein, monastics, what are the four factors of a stream enterer?

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

Such is he, the Fortunate One, the Realised One, the Worthy One, the Perfect Sambuddha, the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds, the unsurpassed guide for those people who need taming, the Teacher of gods and men, the Buddha, the Fortunate One.

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

The Dharma has been well-proclaimed by the Fortunate One, it is visible, healthy, not subject to time, onward leading, inviting inspection, and can be understood by the wise for themselves, that is to say, (it is) the crushing of pride, dispelling of thirst, eradication of desire, cutting off of (material) things, the apprehension of emptiness, the end of craving, dispassion, cessation, Nirvāṇa.

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

The Fortunate One's Community of disciples are good in their practice, systematic in their practice... hold straight views in their practice... are correct in their practice, practising in conformity with the Teaching, living in conformity with the Teaching. There are in the Community those practising for experiencing for themselves the fruit of stream-entry, there are in the Community those who are stream-enterers, there are in the Community those practising for experiencing for themselves the fruit of once-returning, there are in the Community those who are once-returners, there are in the Community those practising for experiencing for themselves the fruit of non-returning, there are in the Community those who are non-returners, there are in the Community those practising for experiencing for themselves the fruit of Worthiness, there are in the Community those who are Worthy, that is to say, the four pairs of persons, the eight individual persons, this is the Fortunate One's Community of disciples, endowed with virtue, endowed with concentration, endowed with wisdom, endowed with faith, endowed with learning, endowed with freedom, endowed with knowledge and insight into freedom, they are worthy of offerings, of hospitality, of gifts, and of correct behaviour, they are an unsurpassed field of merit that are visible in the world.

(4) He is endowed with virtue that is agreeable to the noble ones (thus): Whatever virtue there is, it is unbroken, faultless, unspotted, unblemished, productive of freedom, not adhered to, well-obtained, well-undertaken, praised by the wise, uncensured by the wise.

These, monastics, are the four factors of a stream enterer.

(22) The Ten Strengths of a Realised One

Herein, monastics, what are the ten strengths of a Realised One?

(1) Here, monastics, the Realised One, knows as it really is the possible as possible, and the impossible as impossible, this is the first strength of the Realised One.

(2) The result of actions that have been performed in the past, future and present he knows as it really is.

(3) Other beings' and other persons' manifold and various inclinations he knows as it really is.

(4) The world's manifold elements and various elements he knows as it really is.

(5) Other beings' faculties and their higher and lower intelligence he knows as it really is.

(6) The practice that leads to all destinations he knows as it really is.

(7) (In regard to) other beings' faculties, strengths, factors of awakening, absorptions, freedoms, concentration, attainments – the defilement, purification and emergence (from these), he knows as it really is.

(8) Furthermore with the modes, characteristics and details he recollects his manifold past existences, he recollects one life, or two, three, four (lives), he recollects the particulars of a hundred thousand billion lives.

(9) Furthermore with the divine eye which is purified and surpasses that of (normal) men he sees the passing away and arising of beings, their good and bad conduct by body, speech and mind, their arising in a good and a bad destiny, and the particulars (thereof).

(10) The lack of pollutants though the destruction of the pollutants, the freedom of mind through wisdom, he knows as it really is.

These, monastics, are the ten strengths of a Realised One.

(23) The Four Confidences

Herein, monastics, what are the four confidences of a Realised One?

(1) ‘Here while claiming he is the Fortunate One, the Realised One, the Worthy One, the Perfect Sambuddha, he doesn’t have knowledge of these things.’ In whatever respect this is being said, in the world with its gods, Māra, and Brahmā, in this generation, with its ascetics and brahmins, princes, men and demons, there is no ground for it to be regarded in this way.

Not seeing any ground (for that) the Realised One dwells, having attained safety, having attained fearlessness, he knows the leader’s position, and having rightly gone to the assembly he roars the lion’s roar, he has set rolling the supreme (Dharma) wheel, and it cannot be rolled back by an ascetic or by a brahmin, or by anyone in the world, in accordance with the Dharma.

(2) ‘These things which you declare to be an obstacle they are surely not obstacles for one who practices them.’ In whatever respect... and the elaboration (as before).

(3) ‘That that practice declared by me to my disciples, which is noble, leading to emancipation, when practiced doesn’t lead out for that one who practices it, and to the destruction of suffering.’ In whatever respect... as before.²⁰

(4) ‘Here while claiming to be without pollutants himself, these pollutants are not fully destroyed.’ In whatever respect this is being said, in the world with its gods, Māra, and Brahmā, in this generation, with its ascetics and brahmins, princes, men and demons, there is no ground for it to be regarded in this way.

Not seeing any ground (for that) the Realised One dwells, having attained safety, having attained fearlessness, he knows the leader’s position, and having rightly gone to the assembly he roars the lion’s roar, he has set rolling the supreme (Dharma) wheel, and it cannot be rolled back by an ascetic or by a brahmin, or by anyone in the world, in accordance with the Dharma.

These are the four confidences of a Realised One.

²⁰ This is indicating that the text needs to be filled in as above.

(24) The Four Analytical Knowledges

Herein, monastics, what are the four analytical knowledges?

They are as follows:²¹

- (1) The analytical knowledge of meaning,
- (2) the analytical knowledge of the way things are,
- (3) the analytical knowledge of language,
- (4) the analytical knowledge of inspired speech.

(1) The analytical knowledge of meaning is what?

That is to say, the unchanging knowledge of the ultimate truth.

(2) The analytical knowledge of the way things are is what?

The unchanging knowledge of things without pollutants.

(3) The analytical knowledge of language is what?

The unchanging knowledge of utterances.

(4) The analytical knowledge of inspired speech is what?

What is suitable and facile talk: the unchanging and clear knowledge one dwelling in concentration has (of this).

These are the four analytical knowledges.

(25) The Eighteen Special Qualities of the Buddha

Herein, monastics, what are the eighteen special qualities of the Buddha?

They are as follows:

- (1) The Realised One does not stumble,
- (2) he does not cry out,
- (3) he does not lose mindfulness,
- (4) he does not have uncollectedness of mind,
- (5) he does not have perceptions of variety (of feelings),
- (6) he does not have equanimity due to lack of consideration,
- (7) he does not have a loss of desire,

²¹ I have translated them according to the explanation in the commentary, they are understood somewhat differently in the Pāli tradition.

- (8) he does not have a loss of energy,
- (9) he does not have a loss of mindfulness,
- (10) he does not have a loss of concentration,
- (11) he does not have a loss of wisdom,
- (12) he does not have a loss of freedom,
- (13) he has independent, unobstructed knowledge and insight into the past time,
- (14) he has independent, unobstructed knowledge and insight into the future time,
- (15) he has independent, unobstructed knowledge and insight into the present time,
- (16) all his bodily deeds are preceded by knowledge, in accordance with knowledge,
- (17) all his verbal deeds, are preceded by knowledge, in accordance with knowledge,
- (18) all his mental deeds, are preceded by knowledge, in accordance with knowledge.

These are the eighteen special qualities of the Buddha.

(26) The Thirty-Two Marks of a Great Man

Herein, monastics, what are the thirty-two marks of a great man?

They are as follows:

- (1) (He has) well-placed feet,
- (2) under the soles of his feet there is the mark of a wheel,
- (3) the heels of his feet are long and deep,
- (4) his fingers are long,
- (5) his hands and feet are webbed,
- (6) his hands and feet are soft and tender,
- (7) his body has seven prominent marks,
- (8) his calves are like an antelope's,
- (9) what is covered by a cloth is ensheathed,
- (10) his torso is like a lion's,
- (11) between his shoulders it is firm,
- (12) his upper back is even all round,
- (13) the arms hang low without bending,
- (14) the limbs are bright,
- (15) his neck (has lines) like a conch,
- (16) his jaw is like a lion's,
- (17) his forty teeth are even,
- (18) his teeth are without gaps,
- (19) his teeth are very white,
- (20) his tongue is large,
- (21) his taste buds are supremely sensitive,
- (22) his voice is like Brahmā's or like the sound of the cuckoo,
- (23) his eyes are very dark,
- (24) his eyes have eyelashes like a cow's,
- (25) he has fine skin,
- (26) he has golden skin,
- (27) his body-hairs arise singly,

- (28) his body-hairs bristle and turn to the right,
- (29) the hair of his head is very dark,
- (30) the tuft of hair between the eyebrows on his forehead is very white,
- (31) he has a protuberance on the head,
- (32) his (body) is well-proportioned like a banyan tree.

These are the thirty-two marks of a great man.

(1) (He has) well-placed feet: This mark of a great man, on a Realised One, on a great man, arose through previously being firm in resolution.

(2) Under the soles of his feet there is the mark of a wheel: This mark of a great man, on a Realised One, on a great man, arose herein through previously being generous in various ways.

(3) The heels of his feet are long and deep: This mark of a great man, on a Realised One, on a great man, arose through previously being honest with other beings.

(4) His fingers are long: This mark of a great man, on a Realised One, on a great man, arose through previously being protective and guarding of beings with Dharma.

(5) His hands and feet are webbed: This mark of a great man, on a Realised One, on a great man, arose through previously not breaking up others' dependents.

(6) His hands and feet are soft and tender: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with many invitations.

(7) His body has seven prominent marks: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with extensive food and drinks.

(8) His calves are like an antelope's: This mark of a great man, on a Realised One, on a great man, arose through previously holding to the Buddha's teaching.

(9) What is covered by a cloth is ensheathed: This mark of a great man, on a Realised One, on a great man, arose through previously guarding the secret mantra, and abstaining from sexual intercourse.

(10) His torso is like a lion's: This mark of a great man, on a Realised One, on a great man, arose through previously practising good deeds in succession.

(11) Between his shoulders it is firm: This mark of a great man, on a Realised One, on a great man, arose through previously practising wholesome things.

(12) His upper back is even all round: This mark of a great man, on a Realised One, on a great man, arose through previously giving fearlessness and consolation to others.

An Analysis of the Topics – 47

(13) The arms hang low without bending: This mark of a great man, on a Realised One, on a great man, arose through previously being anxious to serve others.

(14) The limbs are bright: This mark of a great man, on a Realised One, on a great man, arose through previously arduously undertaking the ten paths of wholesome deeds.

(15) His neck (has lines) like a conch: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with various medicines for the sick.

(16) His jaw is like a lion's: This mark of a great man, on a Realised One, on a great man, arose through previously fulfilling the root and application of wholesomeness.

(17) His forty teeth are even: This mark of a great man, on a Realised One, on a great man, arose through previously applying himself to the consolation of all others.

(18) His teeth are without gaps: This mark of a great man, on a Realised One, on a great man, arose through previously reuniting beings who had broken-up.

(19) His teeth are very white: This mark of a great man, on a Realised One, on a great man, arose through previously protecting his deeds by body, voice and mind.

(20) His tongue is large: This mark of a great man, on a Realised One, on a great man, arose through previously protecting the truth of words.

(21) His taste buds are supreme: This mark of a great man, on a Realised One, on a great man, arose through previously himself practicing an immeasurable mass of merit and was generous to others (with it).

(22) His voice is like Brahmā's or like the sound of the cuckoo: This mark of a great man, on a Realised One, on a great man, arose through previously guarding the truth with mild words, and listening to joyous words.

(23) His eyes are very dark: This mark of a great man, on a Realised One, on a great man, arose through previously having friendliness and protecting beings (with it).

(24) His eyes have eyelashes like a cow's: This mark of a great man, on a Realised One, on a great man, arose through previously having intentions that were natural.

(25) He has fine skin: This mark of a great man, on a Realised One, on a great man, arose through previously attending Dharma recitations.

(26) He has golden skin: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with bedding, spreadings and pleasing garments.

(27) His body-hairs arise singly: This mark of a great man, on a Realised One, on a great man, arose through previously abstaining from society.

(28) His body-hairs are elevated and turn to the right: This mark of a great man, on a Realised One, on a great man, arose through previously making circumambulation of teachers, preceptors, spiritual friends and advisors.

(29) The hair of his head is very dark: This mark of a great man, on a Realised One, on a great man, arose through previously having compassion towards all living beings, and praising the putting down of clods of earth and sticks.

(30) The tuft of hair between the eyebrows on his forehead is very white: This mark of a great man, on a Realised One, on a great man, arose through previously speaking praise of those worthy of praise.

(31) He has a protuberance on the head: This mark of a great man, on a Realised One, on a great man, arose through previously saluting his respected teachers.

(32) His (body) is well-proportioned like a banyan tree: This mark of a great man, on a Realised One, on a great man, arose through previously urging himself and others in concentration.

Through having mastery over the immeasurable wholesome roots the thirty-two marks of a great man arose on the Realised One's body.

(27) The Eighty Secondary Characteristics

Herein, monastics, what are the eighty secondary characteristics?

- (1) The Buddhas, the Fortunate Ones have copper-coloured nails,
- (2) glossy nails,
- (3) prominent nails,
- (4) even lines on his hands,
- (5) rounded fingers,
- (6) firm fingers,
- (7) regular fingers,
- (8) hidden veins,
- (9) unhindered veins,
- (10) hidden ankles,
- (11) even feet,
- (12) a gait like that of a lion,
- (13) a gait like that of an elephant,
- (14) a gait like that of a goose,
- (15) a gait like that of a bull,
- (16) a respectful stride,
- (17) a beautiful stride,
- (18) straight limbs,
- (19) rounded limbs,
- (20) pleasant limbs,
- (21) regular limbs,

- (22) broad, beautiful knees,
- (23) fullsome genitals,
- (24) an even step,
- (25) pure limbs,
- (26) soft limbs,
- (27) purified limbs,
- (28) noble limbs,
- (29) upright limbs,
- (30) compact limbs,
- (31) well-proportioned minor limbs,
- (32) a pure luminescence that dispels the darkness,
- (33) a rounded belly,
- (34) a pleasant belly,
- (35) a straight belly,
- (36) a slim stomach,
- (37) a deep navel,
- (38) a navel that turns to the right,
- (39) (an appearance) that is pleasant on all sides,
- (40) a pure behaviour,
- (41) limbs that are free of moles,
- (42) hands that are soft as cotton,
- (43) glossy palms of the hands,
- (44) deep palms of the hands,
- (45) long palms of the hands,
- (46) a not overly-long face,
- (47) a lovely appearance and reflection,
- (48) a soft tongue,
- (49) (a slim tongue),
- (50) a copper-coloured tongue,
- (51) a voice that sounds like an elephant's,
- (52) a voice that is sweet, charming and lovely,
- (53) rounded eye-teeth,
- (54) sharp eye-teeth,
- (55) even eye-teeth,
- (56) regular eye-teeth,
- (57) a long nose,
- (58) a clean nose,
- (59) wide eyes,
- (60) long eyes,
- (61) thick eyelashes,
- (62) eyes like lotus petals,
- (63) a broad and long chest,
- (64) a long brow,
- (65) a smooth eyebrow,
- (66) an eyebrow with even hairs,
- (67) a glossy eyebrow,
- (68) pendant ears,

- (69) even ears,
- (70) unimpaired ear faculty,
- (71) a well-developed forehead,
- (72) (a broad forehead),
- (73) a complete head,
- (74) hair of the head that is like a black bee (in colour),
- (75) rounded hair of the head,
- (76) fine hair of the head,
- (77) unconfused hair of the head,
- (78) smooth hair of the head,
- (79) fragrant hair of the head,
- (80) curls of hair, the auspicious cross, the diagram, wheel, diamond, lotus, fish and so on: the Buddhas, the Fortunate Ones have these marks on their hands, feet, and soles.

These are the eighty secondary characteristics.

Conclusion

This was said by the Fortunate One:

“I will teach the Dharma to you, monastics, those Dharma teachings that are good in the beginning, good in the middle, good in the end, with their meaning, with their (proper) phrasing, I will make known the spiritual life which is complete, fulfilled, accomplished, that is to say, the Dharma instruction known as the Analysis of the Topics.”

When this was said, he said this also: “There are for you, monastics, wildernesses, roots of trees, empty places, mountain caves and caverns, heaps of straw, open spaces, cemeteries, deep and remote forests, you can live in these dwelling places. Meditate, monastics, do not be heedless, do not regret it later.”

This is the advice.

And while this Dharma instruction was being spoken the minds of five hundred monastics²² were freed from the attachments and the pollutants.

The Fortunate One said this,

and those monastics and the whole assembly were uplifted, together with the gods, humans, demons and angels in the world, and they greatly rejoiced in what was said by the Fortunate One.

The Dharma instruction known as the Analysis of the Topics is Complete

²² At the beginning it was stated that 1,250 monastics attended this teaching.