

Dhamma Topics and their Analysis

Dhammatthavinicchaya



text compiled from Pāli sources and translated by

Ānandajoti Bhikkhu

Dhamma Topics and their Analysis

(Dhammatthavinicchaya)

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 Pāḷi 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 Mahāniddeśa, 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 Milindaṭīkā (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
- 33. The Thirty-Two Marks of a Great Man
- 35. The Eighty Secondary Characteristics

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

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
6. The Ten Types of Wholesome Deeds
7. The Twelve Factors of Conditional Origination
8. The Four Absorptions
11. The Four Ways of Practice
12. The Four Cultivations of Meditation
15. The Four Ways of Attending to Mindfulness
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18. The Five Faculties
19. The Five Strengths
20. The Seven Factors of Awakening
21. The Noble Eightfold Path
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, Dhātuvihaṅgasuttaṃ
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

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 Pāli *virīya*.

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* Iddhisamyuttaṃ, SN
 51.1

18. The Five Faculties: *from* Indriyasamyuttaṃ, SN 48.9

19. The Five Strengths: *from* Balasamyuttaṃ, SN 50.1

20. The Seven Factors of Awakening: *from* Bojjhaṅgasamyuttaṃ,
 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*
- 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 Sīhanādasuttaṃ, 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 Milindaṭṭikā.*

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.

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December, 2016

Dhamma Topics and their Analysis

(*Dhammatthavinicchaya*)

Dhamma Topics

1. The Three Marks

Tilakkhaṇa

from Aniccasuttaṃ, SN 22.45

1. Form (*rūpa*), monastics, is impermanent (*anicca*),
2. that which is impermanent is suffering (*dukkha*),
3. that which is suffering is without self (*anatta*).³

That which is without self: This is not mine, I am not this, this is not my self, like this it should be seen with right wisdom as it really is. Seeing like this with right wisdom as it really is the mind becomes dispassionate, and liberated from the pollutants (*āsava*) without attachment.

1. Feelings (*vedanā*) are impermanent,
2. that which is impermanent is suffering,
3. that which is suffering is without self.

That which is without self: This is not mine, I am not this, this is not my self, like this it should be seen with right wisdom as it really is.

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.

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Seeing like this with right wisdom as it really is the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Perceptions (*saññā*) are impermanent,
2. that which is impermanent is suffering,
3. that which is suffering is without self.

That which is without self: This is not mine, I am not this, this is not my self, like this it should be seen with right wisdom as it really is. Seeing like this with right wisdom as it really is the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Volitions (*saṅkhāra*) are impermanent,
2. that which is impermanent is suffering,
3. that which is suffering is without self.

That which is without self: This is not mine, I am not this, this is not my self, like this it should be seen with right wisdom as it really is. Seeing like this with right wisdom as it really is the mind becomes dispassionate, and liberated from the pollutants without attachment.

1. Consciousness (*viññāṇa*) is impermanent,
2. that which is impermanent is suffering,
3. that which is suffering is without self.

That which is without self: This is not mine, I am not this, this is not my self, like this it should be seen with right wisdom as it really is. Seeing like this with right wisdom as it really is the mind becomes dispassionate, and liberated from the pollutants without attachment.

Doctrinal Topics – 16

If, monastics, a monastic's mind is dispassionate towards the form-element (*rūpadhātu*), it is liberated from the pollutants without attachment.

If, monastics, a monastic's mind is dispassionate towards the feelings-element, it is liberated from the pollutants without attachment.

If, monastics, a monastic's mind is dispassionate towards the perceptions-element, it is liberated from the pollutants without attachment.

If, monastics, a monastic's mind is dispassionate towards the volitions-element, it is liberated from the pollutants without attachment.

If, monastics, a monastic's mind is dispassionate towards the consciousness-element, it is liberated from the pollutants without attachment.

In liberation it is steady, in steadiness it is content, in contentment it is not disturbed, being undisturbed he personally attains Nibbāna.

Destroyed is rebirth (*jāti*),
accomplished is the spiritual life (*brahmacariya*),
done is what ought to be done,
there is no more of this mundane state - this he knows.

2. The Four Noble Truths

Cattāri Ariyasaccāni

from Khandasuttam, SN 56.13

There are, monastics, these four noble truths.

Which four?

1. The noble truth of suffering (*dukkha*),
2. the noble truth of the arising of suffering (*dukkhasamudaya*),
3. the noble truth of the cessation of suffering (*dukkhanirodha*),
4. the noble truth of the practice leading to the cessation of suffering (*dukkhanirodhagāminī paṭipadā*).

from Saccavibhaṅgasuttam, MN 141⁴

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

Birth is suffering,
also old age is suffering,
also sickness is suffering,
also death is suffering,
also grief, lamentation, pain, sorrow, and despair, is suffering,
also not to obtain what one longs for is suffering,
in brief, the five components (of mind and bodily-form)
(*pañcakkhandha*) that provide fuel for attachment are
suffering.

⁴ Spoken by Ven. Sāriputta.

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

It is that craving (*taṇhā*) which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

- {1} Craving for sense pleasures (*kāmataṇhā*),
- {2} craving for continuation (*bhavataṇhā*),
- {3} craving for discontinuation (*vibhavataṇhā*).

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

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

It is the complete fading away and cessation without remainder of that craving – liberation, letting go, release, and non-adherence.

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

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

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

- {1} Right view (*sammā diṭṭhi*),
- {2} right thought (*sammā saṅkappa*),

- {3} right speech (*sammā vācā*),
- {4} right action (*sammā kamanta*),
- {5} right livelihood (*sammā ājīvā*),
- {6} right endeavour (*sammā vāyāma*),
- {7} right mindfulness (*sammā sati*),
- {8} right concentration (*sammā samādhi*).⁵

3. The Four Factors of a Stream-Enterer

Cattāri Sotāpattiyaṅgāni
from Saṅgītisuttaṃ, DN 32

There are four factors of a stream-enterer.

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

Such is he (*iti pi so*),⁶ the Fortunate 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. Here, venerable friends, a noble disciple is endowed with perfect confidence in the Dhamma (thus):

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.

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The Dhamma has been well-proclaimed (*svākkhāto*) by the Fortunate One, it is visible, not subject to time, inviting inspection, onward leading, and can be understood by the wise for themselves.

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

The Fortunate One's community of disciples are good in their practice (*supaṭipanno*), the Fortunate One's community of disciples are upright in their practice, the Fortunate One's community of disciples are systematic in their practice, the Fortunate One's community of disciples are correct in their practice, that is to say, the four pairs of persons, the eight individual persons, this is the Fortunate One's community of disciples, they are worthy of offerings, of hospitality, of gifts, and of reverential salutation, they are an unsurpassed field of merit for the world.

4. He is endowed with virtue (*sīla*) that is agreeable to the noble ones (thus): it is unbroken,⁷ faultless, unspotted, unblemished, productive of freedom, praised by the wise, unattached to, leading to concentration.

4. The Five Components that provide Fuel for Attachment

Pañcūpādānakkhandhā

from *Khandhasaṃyuttaṃ*, SN 22.56

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

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

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What five?

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

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

The four great elementals (*mahābhūta*) and bodily-form derived from the great elementals.

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

2. And what, monastics, are feelings?

There is, monastics, this group of six feelings:

- { 1 } Feeling arising from eye-contact (*cakkhusamphassajā*),
- { 2 } feeling arising from ear-contact,
- { 3 } feeling arising from nose-contact,
- { 4 } feeling arising from tongue-contact,
- { 5 } feeling arising from body-contact,
- { 6 } feeling arising from mind-contact.

This, monastics, is said to be feelings.

3. And what, monastics, are perceptions?

There is, monastics, this group of six perceptions:

- { 1 } The perception of forms (*rūpasaññā*),

- {2} the perception of sounds,
- {3} the perception of smells,
- {4} the perception of tastes,
- {5} the perception of tangibles,
- {6} the perception of thoughts.

This, monastics, is said to be perceptions.

4. And what, monastics, are volitions?

There is, monastics, this group of six intentions:

- {1} An intention based on forms (*rūpasañcetanā*),
- {2} an intention based on sounds,
- {3} an intention based on smells,
- {4} an intention based on tastes,
- {5} an intention based on tangibles,
- {6} an intention based on thoughts.

This, monastics, is said to be volitions.

5. And what, monastics, is consciousness?

There is, monastics, this group of six consciousnesses:

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

This, monastics, is said to be consciousness.

5. The Six Elements

Cha Dhātuyo

from MN 140, Dhātuvibhaṅgasuttaṃ

There are, monastic, these six elements:

1. The earth element,
2. the water element,
3. the fire element,
4. the wind element,
5. the space element,
6. the consciousness element.⁸

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

The earth element may be internal or may be external.

And what, monastic, is the internal earth element?

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

- {1} Hairs of the head,⁹
- {2} body hairs,
- {3} nails,
- {4} teeth,
- {5} skin,
- {6} flesh,

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

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.

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- {7} sinews,
- {8} bones,
- {9} bone-marrow,
- {10} kidneys,
- {11} heart,
- {12} liver,
- {13} pleura,
- {14} spleen,
- {15} lungs,
- {16} intestines,
- {17} mesentery,
- {18} undigested food,
- {19} excrement,

or whatever else there is that is inside, in oneself, that is hard or has become solid, and is attached to, this, monastic, is said to be the internal earth element.

Now, that which is the internal earth element, and that which is the external earth element, is only the earth element: This is not mine, I am not this, this is not my self, like this it ought to be seen, as it really is, with right wisdom.

Having seen it like this, as it really is, with right wisdom, one loses interest in the earth element, one detaches the mind from the earth element.

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

The water element may be internal or may be external.

And what, monastic, is the internal water element?

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

- {20} Bile,
- {21} phlegm,
- {22} pus,
- {23} blood,
- {24} sweat,
- {25} fat,
- {26} tears,
- {27} grease,
- {28} spit,
- {29} mucus,
- {30} synovial fluid,
- {31} urine,

or whatever else there is that is inside, in oneself, that is water, or has become watery, and is attached to, that, monastic, is said to be the internal water element.

Now, that which is the internal water element, and that which is the external water element, is only the water element: This is not mine, I am not this, this is not my self, like this it ought to be seen, as it really is, with right wisdom.

Having seen it like this, as it really is, with right wisdom, one loses interest in the water element, one detaches the mind from the water element.

3. And what, monastic, is the fire element?

The fire element may be internal or may be external.

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And what, monastic, is the internal fire element?

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

That by which one is heated, by which one grows old, by which one is burned up, by which what is eaten, drunk, chewed, and tasted, gets completely digested, or whatever else there is that is inside, in oneself, that is fire, or has become fiery, and is attached to, that, monastic, is said to be the internal fire element.

Now, that which is the internal fire element, and that which is the external fire element, is only the fire element: This is not mine, I am not this, this is not my self, like this it ought to be seen, as it really is, with right wisdom.

Having seen it like this, as it really is, with right wisdom, one loses interest in the fire element, one detaches the mind from the fire element.

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

The wind element may be internal or may be external.

And what, monastic, is the internal wind element?

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

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Winds that go up, winds that go down, winds in the bowels, winds in the belly, winds that go through the limbs, in-breath, out-breath, or whatever else there is that is inside, in oneself, that is wind, or has become windy, and is attached to, this, monastic, is said to be the internal wind element.

Now, that which is the internal wind element, and that which is the external wind element, is only the wind element: This is not mine, I am not this, this is not my self, like this it ought to be seen, as it really is, with right wisdom.

Having seen it like this, as it really is, with right wisdom, one loses interest in the wind element, one detaches the mind from the wind element.

5. And what, monastic, is the space element?

The space element may be internal or may be external.

And what, monastic, is the internal space element?

Whatever is inside that is space, or has become spacy, and is attached to, like this:

Ear-holes, nose-holes, the door of the mouth, and that by which what is eaten, drunk, chewed, and tasted is swallowed, that place where what is eaten, drunk, chewed, and tasted settles, and the lower part by which that which is eaten, drunk, chewed, and tasted goes out, or whatever else there is that is inside, in oneself, that is space, or has become spacy, airy, or has become airy, open, or has become open, untouched by flesh and blood, and is

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attached to, that, monastic, is said to be the internal space element.

Now, that which is the internal space element, and that which is the external space element, is only the space element: This is not mine, I am not this, this is not my self, like this it ought to be seen, as it really is, with right wisdom.

Having seen it like this, as it really is, with right wisdom, one loses interest in the space element, one detaches the mind from the space element.

6. Then there remains consciousness, purified and cleansed.

What does one cognise with that consciousness?

{1} One cognises: Pleasant,

{2} one cognises: Pain,

{3} one cognises: Neither-painful-nor-pleasant.¹⁰

{1} A contact, monastic, that is experienced as pleasant arises conditioned by pleasant feeling. Experiencing a pleasant feeling one knows: I am experiencing a pleasant feeling. With the cessation of the contact experienced as pleasant, whatever feeling arising from that, that is to be experienced as pleasant, the contact arising conditioned by pleasant feeling, that ceases, that is allayed, that he knows.

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

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{2} A contact, monastic, that is experienced as painful arises conditioned by painful feeling. Experiencing a painful feeling one knows: I am experiencing a painful feeling. With the cessation of the contact experienced as painful, whatever feeling arising from that, that is to be experienced as painful, the contact arising conditioned by painful feeling, that ceases, that is allayed, that he knows.

{3} A contact, monastic, that is experienced as neither-painful-nor-pleasant arises conditioned by neither-painful-nor-pleasant feeling. Experiencing a neither-painful-nor-pleasant feeling one knows: I am experiencing a neither-painful-nor-pleasant feeling. With the cessation of the contact experienced as neither-painful-nor-pleasant, whatever feeling arising from that, that is to be experienced as neither-painful-nor-pleasant feeling, the contact arising conditioned by neither-painful-nor-pleasant feeling, that ceases, that is allayed, that he knows.

6. The Ten Types of Wholesome Deeds

Dasa Kusalakammāpathā

from Cundasuttaṃ, AN 10.176

1. Purity by way of body (*kāya*) is threefold,
2. purity by way of speech (*vācā*) is fourfold,
3. purity by way of mind (*mano*) is threefold.

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

1. Here, someone, having given up killing living creatures (*pāṇātipāta*), refrains from killing living creatures.

Having put the stick aside, having put the sword aside, bashful, sympathetic, he lives compassionate and benefitting all living beings.

2. Having given up taking what has not been given (*adinnādāna*), he refrains from taking what has not been given.

Whatever wealth and provisions belong to another, whether in the village, or the wilderness, he does not steal whatever has not been given.

3. Having given up sexual misconduct (*kāmesumicchācāra*), he refrains from sexual misconduct.

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

{2} protected by father,

{3} protected by mother and father,

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- {4} protected by brother,
- {5} protected by sister,
- {6} protected by relatives,
- {7} protected by clan,
- {8} protected by Dhamma,
- {9} have a husband,
- {10} who are wards,

or even one who has been garlanded (in engagement), not offending against such in practice.

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

What is the purity by way of speech which is fourfold?

4. Here, someone, having given up false speech (*musāvāda*), refrains from false speech.

If to either a council, an assembly, a gathering of relatives, a guild gathering, or a royal court he is brought as a witness (and told): Come friend, what you know, that you speak; then not knowing he says: ‘I do not know’, or knowing he says: ‘I know’, not seeing he says: ‘I did not see’, or seeing he says: ‘I saw’.

Not for the sake of his self, or for the sake of another or for the sake of a trifling material gain, does he speak words that amount to false speech.

5. Having given up malicious speech (*pisuṇavācā*), he refrains from malicious speech.

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Having heard it from here, he does not announce it there in order to break those people up, or, having heard it from there, he doesn't announce it here in order to break these people up.

Thus he reconciles, reunites and rejoins those who have been broken up, delighting in concord, devoted to concord, rejoicing in concord, he is a speaker of words that bring concord.

6. Having given up rough speech (*pharusavācā*), he refrains from rough speech.

Whatever words are blameless, pleasing to the ear, loving, heart-endearing, polite, agreeable to the many-folk, pleasing to the many-folk, he is a speaker of such words.

7. Having given up frivolous talk (*samphappalāpā*), he refrains from frivolous talk.

He is one who speaks on time, who speaks truthfully, who speaks with meaning, who speaks on Dhamma, who speaks on discipline. He is a speaker of timely words worthy of recording, that are reasonable, to the point, and endowed with meaning.

This is the purity by way of speech which is fourfold.

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

8. Here someone is without avarice (*anabhijjhālū*).

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Whatever wealth and provisions belong to another, he is not avaracious for that, (thinking): Alas, what is another's, that (should be) mine.

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

These beings who are enemies, may they be free from oppression and untroubled, may they take care of themselves and be happy.

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

- { 1 } There are gifts,
- { 2 } there are offerings,
- { 3 } there are sacrifices,
- { 4 } there are fruit and result for well-done and badly-done deeds,
- { 5 } there is this world,
- { 6 } there is the next world,
- { 7 } there are (obligations towards) mother,
- { 8 } there are (obligations towards) father,
- { 9 } there are spontaneously born (heavenly) beings,
- { 10 } there are in this world monastics and brahmins who have practiced and attained correctly, those who, themselves having directly realised it with their deep knowledge, make known this world and the next world.

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

These are the ten types of wholesome deeds.

7. The Twelve Factors of Conditional Origination

Dvādaśa Paṭiccasamuppādaṅgāni

from Vibhaṅgasuttaṃ, SN 12.2

And what, monastics, is conditional origination
(*paṭiccasamuppāda*)?

1. With ignorance (*avijjā*) as condition, monastics, there are volitions,
 2. with volitions (*saṅkhāra*) as condition: consciousness,
 3. with consciousness (*viññāṇa*) as condition: mind and bodily-form,
 4. with mind and bodily-form (*nāmarūpa*) as condition: the six sense-spheres,
 5. with the six sense-spheres (*chaḷāyatana*) as condition: contact,
 6. with contact (*phassa*) as condition: feeling,
 7. with feeling (*vedanā*) as condition: craving,
 8. with craving (*taṇhā*) as condition: attachment,
 9. with attachment (*upadāna*) as condition: continuation,
 10. with continuation (*bhava*) as condition: birth,
 11. with birth (*jāti*) as condition:
 12. old age, death (*jarāmaṇa*), grief, lamentation, pain, sorrow, and despair (*soka-parideva-dukkha-domanassa-upāyāsa*) (all arise, and so there is an origination of this whole mass of suffering.
12. And what, monastics, is old-age and death?
For the various beings in the various classes of beings there is aging, agedness, broken teeth, greying hair, and wrinkled skin;

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the dwindling away of the lifespan, the decay of the sense faculties.

This is called old age.

For the various beings in the various classes of beings there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time; the break up of the components (of mind and bodily-form), the throwing off of the body, a cutting off of the life-faculty.

This is called death.

This is old-age, and this is death.

This, monastics, is called old-age and death.

11. And what, monastics, is birth?

For the various beings in the various classes of beings there is birth, being born, appearing, arising, turning up, the manifestation of the components (of mind and bodily-form), the acquisition of the sense-spheres.

This, monastics, is called birth.

10. And what, monastics, is continuation?

There are, monastics, three continuations:

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

This, monastics, is called continuation.

9. And what, monastics, is attachment?

There are, monastics, these four attachments:

- {1} Attachment to sense pleasures,
- {2} attachment to views,
- {3} attachment to virtue and practice,

{4} attachment to self-theories.

This, monastics, is called attachment.

8. And what, monastics, is craving?

There are, monastics, these six cravings:

{1} Craving for forms,

{2} craving for sounds,

{3} craving for smells,

{4} craving for tastes,

{5} craving for tangibles,

{6} craving for thoughts.

This, monastics, is called craving.

7. And what, monastics, is feeling?

There are, monastics, these six feelings:

{1} Feeling arising from eye-contact,

{2} feeling arising from ear-contact,

{3} feeling arising from nose-contact,

{4} feeling arising from tongue-contact,

{5} feeling arising from body-contact,

{6} feeling arising from mind-contact.

This, monastics, is called feeling.

6. And what, monastics, is contact?

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

{1} Eye-contact,

{2} ear-contact,

{3} nose-contact,

{4} tongue-contact,

{5} body-contact,

{6} mind-contact.

This, monastics, is called contact.

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

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

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

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

- {1} Feeling,
- {2} perception,
- {3} intention,
- {4} application of mind.

This is called mind.

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

This is called bodily-form.

This is mind, and this is bodily-form.

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

3. And what, monastics, is consciousness?

There are these six consciousnesses, monastics:

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

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This, monastics, is called consciousness.

2. And what, monastics, are volitions?

There are these three volitions, monastics:

- {1} Volitions expressed by way of body,
- {2} volitions expressed by way of speech,
- {3} volitions expressed by way of mind.

These, monastics, are called volitions.

1. And what, monastics, is ignorance?

- {1} Whatever, monastics, is not knowing suffering,
- {2} not knowing the origination of suffering,
- {3} not knowing the cessation of suffering,
- {4} not knowing the path leading to the cessation of suffering.

This, monastics, is called ignorance.

1. With ignorance as condition, monastics, there are volitions,
2. with volitions as condition: consciousness,
3. with consciousness as condition: mind and bodily-form,
4. with mind and bodily-form 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 (*samudaya*) of this
whole mass of suffering.

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1. But from the complete fading away and 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 bodily-form,
4. from the cessation of mind and bodily-form, 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 (*nirodha*) of this whole mass of suffering.

Meditation Topics

8. The Four Absorptions

Cattāro Jhānā

from *Jhānavibhaṅgo* (Vibh. 12)

There are four absorptions (*jhāna*):¹¹

1. First absorption,
2. second absorption,
3. third absorption,
4. fourth absorption.

1. Herein what is the first absorption?

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds), quite secluded from sense desires (*kāma*), secluded from unwholesome thoughts, having thinking (*vitakka*), reflection (*vicāra*), and the joy (*pīti*) and happiness (*sukha*) born of seclusion (*viveka*), dwells having attained the first absorption based on the earth-object.¹² At that time there is absorption with five factors:

1. Thinking,
2. reflection

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.

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3. joy,
4. happiness,
5. one-pointedness of thought (*cittassekaggatā*).

This is said to be the first absorption.

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

2. Herein what is the second absorption?

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds), with the calming down of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and joy born of concentration (*samādhi*), he dwells having attained the second absorption based on the earth-object. At that time there is absorption with three factors:

1. Joy,
2. happiness,
3. one-pointedness of thought.

This is said to be the second absorption.

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

3. Herein what is the third absorption?

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds), with the fading away of joy he dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: He dwells pleasantly, mindful, and equanimous, he dwells having attained the third absorption based on the earth-object. At that time there is absorption with two factors:

1. Happiness,
2. one-pointedness of thought.

This is said to be the third absorption.

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

4. Herein what is the fourth absorption?

Here at whatever time a monastic cultivates the path to rebirth in the form (worlds), having abandoned pleasure (*sukha*), abandoned pain (*dukkha*), and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness (*sati*) owing to equanimity (*upekkhā*), he dwells having attained the fourth absorption based on the earth-object. At that time there is absorption with two factors:

1. Equanimity,
2. one-pointedness of thought.

This is said to be the fourth absorption.

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

9. The Four Formless Attainments

Cattāro Āruppasamāpattī

from Uposathasuttaṃ, An 4.190

1. Here, monastics, a monastic having completely transcended perceptions of form,¹³ 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 (*ākāśānañcāyatana*),
2. having completely transcended the sphere of endless space, (understanding): This is endless consciousness, he abides in the sphere of endless consciousness (*viññāṇañcāyatana*),

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

3. having completely transcended the sphere of endless consciousness, (understanding): This is nothing, he abides in the sphere of nothingness (*ākīñcaññāyatana*),
4. having completely transcended the sphere of nothingness, he abides in the sphere of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*).

10. The Four Spiritual States¹⁴

Cattāro Brāhmavihārā

from Vatthasuttaṃ, MN 7

1. He dwells suffusing one direction with a mind full of friendliness (*mettā*), likewise the second (direction), third (direction) and fourth (direction). So up and down and across (the middle), everywhere, in every place, he dwells suffusing the entire world with a mind full of friendliness, that is extensive, grown great, immeasurable, without hatred, without ill-will,
2. furthermore, he dwells suffusing one direction with a mind full of kindness (*karuṇā*), likewise the second (direction), third (direction) and fourth (direction). So up and down and across (the middle), everywhere, in every place, he dwells suffusing the entire world with a mind full of kindness, that is extensive, grown great, immeasurable, without hatred, without ill-will,
3. furthermore, he dwells suffusing one direction with a mind full of gladness (*muditā*), likewise the second (direction), third (direction) and fourth (direction). So up and down and across (the middle), everywhere, in every place, he dwells suffusing

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

- the entire world with a mind full of gladness, that is extensive, grown great, immeasurable, without hatred, without ill-will,
4. furthermore, he dwells suffusing one direction with a mind full of equanimity (*upekkhā*), likewise the second (direction), third (direction) and fourth (direction). So up and down and across (the middle), everywhere, in every place, he dwells suffusing the entire world with a mind full of equanimity, that is extensive, grown great, immeasurable, without hatred, without ill-will.

11. The Four Ways of Practice

Catasso Paṭipadā

Vitthārasuttaṃ, AN 4.162

There are, monastics, these four ways of practice (*paṭipadā*).

Which four?

1. Practice which is painful (*dukkha*) and slow (*dandha*) in knowledge,
 2. practice which is painful (*dukkha*) and quick (*khippa*) in knowledge,
 3. practice which is pleasant (*sukha*) and slow (*dandha*) in knowledge,
 4. practice which is pleasant (*sukha*) and quick (*khippa*) in knowledge.
1. And what, monastics, is the practice which is painful and slow in knowledge?

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- {1} Here, monastics, one person constitutionally has great passion (*rāga*), and constantly he experiences pain and sorrow which is born of passion,
- {2} he constitutionally has great hatred (*dosa*), and constantly he experiences pain and sorrow which is born of hatred,
- {3} he constitutionally has great delusion (*moha*),¹⁵ and constantly he experiences pain and sorrow which is born of delusion.

And for him these five faculties¹⁶ manifest feebly:

- {1} The faith faculty (*saddhindriya*),
- {2} the energy faculty (*viriyindriya*),
- {3} the mindfulness faculty (*satindriya*),
- {4} the concentration faculty (*samādhindriya*),
- {5} the wisdom faculty (*paññindriya*).

Thus these five faculties are feeble and he is slow in achieving the immediate result of the destruction of the pollutants.

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

2. And what, monastics, is the practice which is painful and quick in knowledge?

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.

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- {1} Here, monastics, one person constitutionally has great passion, and constantly he experiences pain and sorrow which is born of passion,
- {2} he constitutionally has great hatred, and constantly he experiences pain and sorrow which is born of hatred,
- {3} he constitutionally has great delusion, and constantly he experiences pain and sorrow which is born of delusion.

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And for him these five faculties manifest in excess:

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

Thus these five faculties are in high measure and he is quick in achieving the immediate result of the destruction of the pollutants.

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

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

- {1} Here, monastics, one person constitutionally does not have great passion, and he does not constantly experience pain and sorrow which is born of passion,
- {2} he constitutionally does not have great hatred, and he does not constantly experience pain and sorrow which is born of hatred,
- {3} he constitutionally does not have great delusion, and he does not constantly experience pain and sorrow which is born of delusion.

And for him these five faculties manifest feebly:

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

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{3} the mindfulness faculty,

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{4} the concentration faculty,

{5} the wisdom faculty.

Thus these five faculties are feeble and he is slow in achieving the immediate result of the destruction of the pollutants.

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

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

{1} Here, monastics, one person constitutionally does not have great passion, and he does not constantly experience pain and sorrow which is born of passion,

{2} he constitutionally does not have great hatred, and he does not constantly experience pain and sorrow which is born of hatred,

{3} he constitutionally does not have great delusion, and he does not constantly experience pain and sorrow which is born of delusion.

And for him these five faculties manifest in excess:

{1} The faith faculty,

{2} the energy faculty,

{3} the mindfulness faculty,

{4} the concentration faculty,

{5} the wisdom faculty.

Thus these five faculties are in high measure and he is quick in achieving the immediate result of the destruction of the pollutants.

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

These, monastics, are the four ways of practice.

12. The Four Cultivations of Meditation

Catasso Samādhībhāvanā

from Samādhībhāvanāsuttaṃ, AN 4.41

There are, monastics, four cultivations of meditation.

Which four?

1. There is, monastics, the cultivation of meditation, which, when developed and made much of, leads to a pleasant abiding here and now,
2. there is, monastics, the cultivation of meditation, which, when developed and made much of, leads to the acquisition of knowledge and insight,
3. there is, monastics, the cultivation of meditation, which, when developed and made much of, leads to mindfulness and full awareness,
4. there is, monastics, the cultivation of meditation, which, when developed and made much of, leads to the destruction of the pollutants.

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1. And what, monastics, is the cultivation of meditation, which, when developed and made much of, leads to a pleasant abiding here and now?¹⁷

- { 1 } Here, monastics, a monastic, quite secluded from sense desires, secluded from unwholesome thoughts, having thinking, reflection, and the joy and happiness born of seclusion, dwells having attained the first absorption (*jhāna*),
- { 2 } with the calming down of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and joy born of concentration, he dwells having attained the second absorption,
- { 3 } with the fading away of joy he dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: He dwells pleasantly, mindful, and equanimous, he dwells having attained the third absorption,
- { 4 } having abandoned pleasure, abandoned pain, and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption.

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

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

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

Here, monastics, a monastic applies his mind to the perception of light (*ālokaññā*), he determines the perception by day, as by day, so by night, as by night, so by day. Thus with an open mind, which is receptive, he cultivates his illumined mind.

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

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3. And what, monastics, is the cultivation of meditation, which, when developed and made much of, leads to mindfulness and full awareness?

{1} Here, monastics, a monastic knows feelings arising, knows them persisting, knows them vanishing,

{2} he knows perceptions arising, knows them persisting, knows them vanishing,

{3} he knows thoughts arising, knows them persisting, knows them vanishing.

This, monastics, is the cultivation of meditation, which, when developed and made much of, leads to mindfulness and full awareness.

4. And what, monastics, is the cultivation of meditation, which, when developed and made much of, leads to the destruction of the pollutants?

Here, monastics, a monastic dwells contemplating the arising and falling away (*udayabbaya*) of the five components that provide fuel for attachment (thus):

{1} This is bodily-form, this is the arising of bodily-form, this is the disappearance of bodily-form;

{2} this is feelings, this is the arising of feelings, this is the disappearance of feelings;

{3} this is perceptions, this is the arising of perceptions, this is the disappearance of perceptions;

{4} this is volitions, this is the arising of volitions, this is the disappearance of volitions;

{5} this is consciousness, this is the arising of consciousness, this is the disappearance of consciousness.

This, monastics, is the cultivation of meditation, which, when developed and made much of, leads to the destruction of the pollutants.

These, monastics, are the four cultivations of meditation.

13. The Ten Thoughts

Dasa Dhammā

from Dasadhammasuttam, AN 10:48

There are these ten thoughts, monastics, that one who has gone forth should frequently reflect on.

What are the ten?

1. I have become one who has no (distinctive) appearance – one who has gone forth should frequently reflect on this,
2. I am bound to others for my livelihood – one who has gone forth should frequently reflect on this,
3. I should comport myself differently – one who has gone forth should frequently reflect on this,
4. can I myself find no fault with my virtue? – one who has gone forth should frequently reflect on this,
5. will my wise companions in the spiritual life, after testing me, find no fault with my virtue? – one who has gone forth should frequently reflect on this,
6. there is alteration in, and separation from, all that is dear and appealing to me – one who has gone forth should frequently reflect on this,
7. it is deeds that I own, it is deeds that I am heir to, it is deeds that I am born from, deeds are my kinsfolk, deeds are my

refuge – whatever deeds I perform, whether good or bad, to that I will be the heir – one who has gone forth should frequently reflect on this,

8. in what way do the nights and days pass for me? – one who has gone forth should frequently reflect on this,
9. do I delight in empty places? – one who has gone forth should frequently reflect on this,
10. has a state beyond ordinary human beings – the distinction of what is truly noble knowledge and insight been attained by me? Will I at the end, when questioned by my companions in the spiritual life, not be embarrassed? – one who has gone forth should frequently reflect on this.

These are the ten thoughts, monastics, that one who has gone forth should frequently reflect on.

14. The Sixteen Modes of Mindfulness while Breathing

Soḷasākārā Ānāpānasatī
from Ānāpānasatisuttaṃ, MN 118

And how, monastics, is mindfulness while breathing developed?

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

Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, sits down.

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After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, ever mindful he breathes in, mindful he breathes out.

1. While breathing in long, he knows: I am breathing in long, while breathing out long, he knows: I am breathing out long,
2. while breathing in short, he knows: I am breathing in short, while breathing out short, he knows: I am breathing out short,
3. he trains like this: Experiencing the whole body I will breathe in, he trains like this: Experiencing the whole body I will breathe out,
4. he trains like this: Making the bodily processes calm I will breathe in, he trains like this: Making the bodily processes calm I will breathe out,
5. he trains like this: Experiencing joy I will breathe in, he trains like this: Experiencing joy I will breathe out,
6. he trains like this: Experiencing pleasure I will breathe in, he trains like this: Experiencing pleasure I will breathe out,
7. he trains like this: Experiencing the mental processes I will breathe in, he trains like this: Experiencing the mental processes I will breathe out,
8. he trains like this: Making the mental processes calm I will breathe in, he trains like this: Making the mental processes calm I will breathe out,
9. he trains like this: Experiencing the mind I will breathe in, he trains like this: Experiencing the mind I will breathe out,
10. he trains like this: Gladdening the mind I will breathe in, he trains like this: Gladdening the mind I will breathe out,
11. he trains like this: Concentrating the mind I will breathe in, he trains like this: Concentrating the mind I will breathe out,

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12. he trains like this: Freeing the mind I will breathe in, he trains like this: Freeing the mind I will breathe out.
13. he trains like this: Contemplating impermanence I will breathe in, he trains like this: Contemplating impermanence I will breathe out,
14. he trains like this: Contemplating dispassion I will breathe in, he trains like this: Contemplating dispassion I will breathe out,
15. he trains like this: Contemplating cessation I will breathe in, he trains like this: Contemplating cessation I will breathe out,
16. he trains like this: Contemplating letting go I will breathe in, he trains like this: Contemplating letting go I will breathe out.

Like this, monastics, is mindfulness while breathing developed.

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

Awakening Topics

15. The Four Ways of Attending to Mindfulness

Cattāri Satipaṭṭhānāni

from Satipaṭṭhānasuttaṃ, MN 10

1. Here, monastics, a monastic dwells contemplating (the nature of) the body in the body (*kāyānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,
2. he dwells contemplating (the nature of) feelings in feelings (*vedanānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,
3. he dwells contemplating (the nature of) the mind in the mind (*cittānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,
4. he dwells contemplating (the nature of) things in (various) things (*dhammānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world.

from Satipaṭṭhānavibhaṅgo (Vibh. 7)

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

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Here¹⁸ a monastic in regard to himself – from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities – reflects (thus):

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.

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There are in this body:

- {1} Hairs of the head,
- {2} body hairs,
- {3} nails,
- {4} teeth,
- {5} skin,
- {6} flesh,
- {7} sinews,
- {8} bones,
- {9} bone-marrow,
- {10} kidneys,
- {11} heart,
- {12} liver,
- {13} pleura,
- {14} spleen,
- {15} lungs,
- {16} intestines,
- {17} mesentery,
- {18} undigested food,
- {19} excrement,
- {20} bile,
- {21} phlegm,
- {22} pus,
- {23} blood,
- {24} sweat,
- {25} fat,
- {26} tears,
- {27} grease,
- {28} spit,
- {29} mucus,

- {30} synovial fluid,
- {31} urine.

He practices, develops, makes much of that sign, and fixes its definition...¹⁹

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

- {1} Here a monastic when experiencing a pleasant feeling knows:
I experience a pleasant feeling;
- {2} when experiencing an unpleasant feeling he knows: I
experience an unpleasant feeling;
- {3} when experiencing a neither-unpleasant-nor-pleasant feeling
he knows: I experience a neither-unpleasant-nor-pleasant
feeling,
- {4} or, when experiencing a sensual pleasant feeling he knows: I
experience a sensual pleasant feeling;
- {5} or, when experiencing a spiritual pleasant feeling he knows: I
experience a spiritual pleasant feeling;
- {6} or, when experiencing a sensual unpleasant feeling he knows:
I experience a sensual unpleasant feeling;
- {7} or, when experiencing a spiritual unpleasant feeling he
knows: I experience a spiritual unpleasant feeling;
- {8} or, when experiencing a sensual neither-unpleasant-nor-
pleasant feeling he knows: I experience a sensual neither-
unpleasant-nor-pleasant feeling;

¹⁹ 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](#).

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{9} or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling he knows: I experience a spiritual neither-unpleasant-nor-pleasant feeling.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

{1} Here a monastic having sensual desire (*kāmacchanda*)²⁰ in himself knows: There is sensual desire in myself; or, not having sensual desire in himself he knows: I do not have sensual desire in myself. How there is an arising of sensual desire that has not arisen, that he knows; and how there is an abandonment of sensual desire that has arisen, that he knows; and how there is a non-arising of abandoned sensual desire again in the future, that also he knows.

{2} Having ill-will (*byāpāda*) in himself he knows: There is ill-will in myself; or, not having ill-will in himself he knows: I do not have ill-will in myself. How there is an arising of ill-will

²⁰ This and what follows constitute the five hindrances.

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that has not arisen, that he knows; and how there is an abandonment of ill-will that has arisen, that he knows; and how there is a non-arising of abandoned ill-will again in the future, that also he knows.

- {3} Having sloth and torpor (*thīnamiddha*) in himself he knows: There is sloth and torpor in myself; or, not having sloth and torpor in himself he knows: I do not have sloth and torpor in myself. How there is an arising of sloth and torpor that has not arisen, that he knows; and how there is an abandonment of sloth and torpor that has arisen, that he knows; and how there is a non-arising of abandoned sloth and torpor again in the future, that also he knows.
- {4} Having agitation and worry (*uddhaccakukkucca*) in himself he knows: There is agitation and worry in myself; or, not having agitation and worry in himself he knows: I do not have agitation and worry in myself. How there is an arising of agitation and worry that has not arisen, that he knows; and how there is an abandonment of agitation and worry that has arisen, that he knows; and how there is a non-arising of abandoned agitation and worry again in the future, that also he knows.
- {5} Having doubt (*vicikicchā*) in himself he knows: There is doubt in myself; or, not having doubt in himself he knows: I do not have doubt in myself. How there is an arising of doubt that has not arisen, that he knows; and how there is an abandonment of doubt that has arisen, that he knows; and how there is a non-arising of abandoned doubt again in the future, that also he knows.

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- {1} Having the mindfulness (*sati*) factor of complete awakening²¹ in himself he knows: There is the mindfulness factor of complete awakening in myself; or, not having the mindfulness factor of complete awakening in himself he knows: I do not have the mindfulness factor of complete awakening in myself. How there is an arising of the mindfulness factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the mindfulness factor of complete awakening that has arisen, that also he knows.
- {2} Having the investigation of the (nature) of things (*dhammavicaya*) factor of complete awakening in himself he knows: There is the investigation of the (nature) of things factor of complete awakening in myself; or, not having the investigation of the (nature) of things factor of complete awakening in himself he knows: I do not have the investigation of the (nature) of things factor of complete awakening in myself. How there is an arising of the investigation of the (nature) of things factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the investigation of the (nature) of things factor of complete awakening that has arisen, that also he knows.
- {3} Having the energy (*virīya*) factor of complete awakening in himself he knows: There is the energy factor of complete awakening in myself; or, not having the energy factor of complete awakening in himself he knows: I do not have the energy factor of complete awakening in myself. How there is an arising of the energy factor of complete awakening that has

²¹ These and what follows constitute the seven factors of awakening, see also section 20 below.

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not arisen, that he knows; and how there is fulfilment of the cultivation of the energy factor of complete awakening that has arisen, that also he knows.

{4} Having the joy (*pīti*) factor of complete awakening in himself he knows: There is the joy factor of complete awakening in myself; or, not having the joy factor of complete awakening in himself he knows: I do not have the joy factor of complete awakening in myself. How there is an arising of the joy factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the joy factor of complete awakening that has arisen, that also he knows.

{5} Having the calmness (*passaddhi*) factor of complete awakening in himself he knows: There is the calmness factor of complete awakening in myself; or, not having the calmness factor of complete awakening in himself he knows: I do not have the calmness factor of complete awakening in myself. How there is an arising of the calmness factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the calmness factor of complete awakening that has arisen, that also he knows.

{6} Having the concentration (*samādhi*) factor of complete awakening in himself he knows: There is the concentration factor of complete awakening in myself; or, not having the concentration factor of complete awakening in himself he knows: I do not have the concentration factor of complete awakening in myself. How there is an arising of the concentration factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the concentration factor of complete awakening that has arisen, that also he knows.

{7} Having the equanimity (*upekkhā*) factor of complete awakening in himself he knows: There is the equanimity factor of complete awakening in myself; or, not having the equanimity factor of complete awakening in himself he knows: I do not have the equanimity factor of complete awakening in myself. How there is an arising of the equanimity factor of complete awakening that has not arisen, that he knows; and how there is fulfilment of the cultivation of the equanimity factor of complete awakening that has arisen, that also he knows.

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

16. The Four Right Endeavours²²

Cattāri Sammāvāyāmā

from Satipaṭṭhānasuttaṃ, MN 10

1. Here, monastics, a monastic regarding bad and unwholesome thoughts that have not yet arisen generates desire for their non-arising, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,
2. regarding bad and unwholesome thoughts that have already arisen he generates desire for their abandonment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,

²² The four right endeavours are a part of the eightfold noble path, and recur in the appropriate place in section 21 below.

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3. he generates desire for the arising of wholesome thoughts that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,
4. regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence, multiplication, extension, cultivation, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

from Nettippakaraṇaṃ, Hāravibhaṅgo

1. What are bad and unwholesome thoughts that have not yet arisen?
{1} The thought of sensual pleasure (*kāmaṅga*),
{2} the thought of ill-will (*byāpāda*),
{3} the thought of harming (*vihiṃsā*).²³

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

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

Underlying tendencies and unwholesome roots.

These are bad and unwholesome thoughts that have already arisen.

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

Whatever faculties a stream-enterer has.

These are wholesome thoughts that have not yet arisen.

4. What are wholesome thoughts that have arisen?

²³ These constitute wrong thought (*micchāsankappa*), the opposite of the second factor of the eightfold noble path.

Whatever faculties the eighth (person)²⁴ has.
These are wholesome thoughts that have arisen.

17. The Four Bases of Spiritual Power

Cattāro Iddhipādā

from Iddhisamyuttaṃ, SN 51.1

There are, monastics, these four bases of spiritual power, which, when developed and made much of, lead to going from the near shore to the far shore.

Which four?

1. Here, monastics, a monastic cultivates the basis of spiritual power that is concentration of desire (*chanda*) accompanied by the volition of striving,
2. he cultivates the basis of spiritual power that is concentration of energy (*virīya*) accompanied by the volition of striving,
3. he cultivates the basis of spiritual power that is concentration of thought (*citta*) accompanied by the volition of striving,
4. he cultivates the basis of spiritual power that is concentration of investigation (*vīmaṃsā*) accompanied by the volition of striving.

These, monastics, are these four bases of spiritual power, which, when developed and made much of, lead to going from the near shore to the far shore.

18. The Five Faculties

Pañcīndriyāni

²⁴ I.e. one practising to become a stream-enterer.

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from Indriyasamyuttam, SN 48.9

There are, monastics, these five faculties.

Which five?

1. The faith faculty (*saddhindriya*),
2. the energy faculty (*viriyindriya*),
3. the mindfulness faculty (*satindriya*),
4. the concentration faculty (*samādhindriya*),
5. the wisdom faculty (*paññindriya*).

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

Here, monastics, a noble disciple is faithful, he has faith in the Realised One's Awakening (thus):

Such is he, the Fortunate 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.

This, monastics, is called the faith faculty.

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

Here, monastics, a noble disciple lives with energy aroused for the giving up of unwholesome thoughts, for the establishment of wholesome thoughts, being firm, making strong endeavour, and having persistence in regard to wholesome thoughts.

This, monastics, is called the energy faculty.

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

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Here, monastics, a noble disciple is mindful, endowed with superior mindfulness and carefulness, remembering and recalling what was done a long time ago and what was said a long time ago.

This, monastics, is called the mindfulness faculty.

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

Here, monastics, a noble disciple having relinquished sense objects, attains concentration, attains one-pointedness of mind.

This, monastics, is called the concentration faculty.

5. And what, monastics, is called the wisdom faculty?

Here, monastics, a noble disciple is wise, endowed with wisdom concerning rise and fall, having noble penetration into the right way leading to the destruction of suffering.

This, monastics, is called the wisdom faculty.

These, monastics, are the five faculties.

19. The Five Strengths

Pañcabalāni

from Balasamyuttam, SN 50.1

There are, monastics, these five strengths.

Which five?

1. The faith strength (*saddhabala*),
2. the energy strength (*viriyabala*),
3. the mindfulness strength (*satibala*),
4. the concentration strength (*samādhibala*),
5. the wisdom strength (*paññābala*).

These, monastics, are the five strengths.

And how, monastics, does a monastic cultivate the five strengths, make much of the five strengths, so they tend to Nibbāna, incline to Nibbāna, lead to Nibbāna?

1. Here, monastics, a monastic cultivates the faith strength, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,
2. cultivates the energy strength, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,
3. cultivates the mindfulness strength, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,

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4. cultivates the concentration strength, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,
5. cultivates the wisdom strength, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

Thus, monastics, a monastic cultivates the five strengths, make much of the five strengths, so they tend to Nibbāna, incline to Nibbāna, lead to Nibbāna.

20. The Seven Factors of Awakening

Satta Bodhyaṅgāni

from Bojjhaṅgasamyuttaṃ, SN 46.4

There are, venerable friends, these seven factors of awakening.
Which seven?

1. The mindfulness (*sati*) factor of complete awakening,
2. the investigation of (the nature of) things (*dharmavicaya*) factor of complete awakening,
3. the energy (*virīya*) factor of complete awakening,
4. the joy (*pīti*) factor of complete awakening,
5. the calmness (*passaddhi*) factor of complete awakening,
6. the concentration (*samādhi*) factor of complete awakening,
7. the equanimity (*upekkhā*) factor of complete awakening.

There are, venerable friends, these seven factors of awakening.

from Ānāpānasatisuttaṃ, MN 118

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1. Monastics, a monastic who, at whatever time, dwells contemplating (the nature of) the body in the body, ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,²⁵ at that time has mindfulness established and he is not forgetful, and monastics, at whatever time a monastic's mindfulness is established and he is not forgetful, at that time the mindfulness factor of complete awakening has been undertaken for that monastic...
2. Living mindfully in this way he investigates that state with wisdom, examining and entering into a deep enquiry (into it), and monastics, at whatever time a monastic living mindfully in this way investigates that state with wisdom, examining and entering into a deep enquiry (into it), at that time the investigation (of the nature) of things factor of complete awakening has been undertaken for that monastic...
3. For he who is investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, and monastics, at whatever time for a monastic investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, at that time the energy factor of complete awakening has been undertaken for that monastic...
4. For he who has undertaken energy spiritual joy arises, and monastics, at whatever time for a monastic who has undertaken energy spiritual joy arises, at that time the joy factor of complete awakening has been undertaken for that monastic...

²⁵ This is part of the definition of mindfulness (*sati*) in the *satipaṭṭhānasuttaṃ* (DN 22, MN 10).

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5. For one who has a joyful mind the body is calm, and the mind is calm, and monastics, at whatever time a monastic has a joyful mind and a body that is calm, and a mind that is calm, at that time the calmness factor of complete awakening has been undertaken for that monastic...
6. For one with a calm body and happiness his mind becomes concentrated, and monastics, at whatever time a monastic has a calm body and happiness and a mind that becomes concentrated, at that time the concentration factor of complete awakening has been undertaken for that monastic...
7. He who has a well-concentrated mind in this way becomes completely equanimous, and monastics, at whatever time a monastic's well-concentrated mind in this way becomes completely equanimous, at that time the equanimity factor of complete awakening has been undertaken for that monastic, at that time that monastic is cultivating the equanimity factor of complete awakening, at that time that monastic's equanimity factor of complete awakening is cultivated and heading towards fulfilment.

21. The Noble Eightfold Path

Ariyaṭṭhaṅgiko Maggo

*from Saccavibhaṅgasuttaṃ, MN 141*²⁶

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

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

²⁶ This discourse is spoken by Ven Sāriputta.

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1. Right view (*sammā diṭṭhi*),
2. right thought (*sammā saṅkappa*),
3. right speech (*sammā vācā*),
4. right action (*sammā kamanta*),
5. right livelihood (*sammā ājīvā*),
6. right endeavour (*sammā vāyāma*),

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7. right mindfulness (*sammā sati*),
8. right concentration (*sammā samādhi*).

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

- { 1 } That, venerable friends, which is knowledge about suffering (*dukkha*),
- { 2 } knowledge about the arising of suffering (*dukkhasamudaya*),
- { 3 } knowledge about the cessation of suffering (*dukkhanirodha*),
- { 4 } knowledge about the practice leading to the cessation of suffering (*dukkhanirodhagāminī paṭipadā*).

This, venerable friends, is called right view.

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

- { 1 } The thought of renunciation (*nekkhamma*),
- { 2 } the thought of good-will (*avyāpāda*),
- { 3 } the thought of non-violence (*avihimsā*).

This, venerable friends, is called right thought.

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

- { 1 } Refraining from false speech (*musāvāda*),
- { 2 } refraining from malicious speech (*pisuṇavācā*),
- { 3 } refraining from rough speech (*pharusavācā*),
- { 4 } refraining from frivolous talk (*samphappalāpā*).

This, venerable friends, is called right speech.

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

- { 1 } Refraining from killing living creatures (*pāṇātipāta*),
- { 2 } refraining from taking what has not been given (*adinnādāna*),
- { 3 } refraining from sexual misconduct (*kāmesumicchācāra*).

This, venerable friends, is called right action.

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

Here, venerable friends, a noble disciple, having given up wrong ways of livelihood, earns his living by a right way of livelihood. This, venerable friends, is called right livelihood.

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

- {1} Here, venerable friends, a monastic regarding bad and unwholesome thoughts that have not yet arisen generates desire for their non-arising, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,
- {2} regarding bad and unwholesome thoughts that have already arisen he generates desire for their abandonment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,
- {3} he generates desire for the arising of wholesome thoughts that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort,
- {4} regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence, multiplication, extension, cultivation, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

This, venerable friends, is called right endeavour.

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

- {1} Here, venerable friends, a monastic dwells contemplating (the nature of) the body in the body (*kāyānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,

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- {2} he dwells contemplating (the nature of) feelings in feelings (*vedanānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,
- {3} he dwells contemplating (the nature of) the mind in the mind (*cittānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world,
- {4} he dwells contemplating (the nature of) things in (various) things (*dhammānupassanā*), ardent, fully aware and mindful, after removing avarice and sorrow regarding the world.

This, venerable friends, is called right mindfulness.

8. Now what, venerable friends, is right concentration?

- {1} Here, venerable friends, a monastic, quite secluded from sense desires, secluded from unwholesome thoughts, having thinking, reflection, and the joy and happiness born of seclusion, dwells having attained the first absorption,
- {2} with the calming down of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and joy born of concentration, he dwells having attained the second absorption,
- {3} with the fading away of joy he dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: He dwells pleasantly, mindful, and equanimous, he dwells having attained the third absorption,
- {4} having abandoned pleasure, abandoned pain, and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption.

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This, venerable friends, is called right concentration.

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

Abstract Topics

22. The Two (Aspects of) Sense Desires

Dvekāmā

from Mahāniddeśapāli

There are two (aspects of) sense desires:²⁷

1. Sense desire for objects (*vatthukāma*),
2. and sense desire as defilements (*kilesakāma*).

1. What is sense desire for objects?

(Desire for) pleasing forms, pleasing sounds, pleasing smells, pleasing tastes, pleasing tangibles; spreads, shawls, male and female servants, goats, chickens and pigs, elephants, cows, horses, mares; fields, lands, silver, gold, villages, towns, capital cities, kingdoms, countries, stores and treasuries, whatever enticing objects there are, these are the objects of sense desires.

Furthermore, past sense desires, future sense desires, present sense desires; internal sense desires, external sense desires, internal and external sense desires; inferior sense desires, middling sense desires, excellent sense desires; sense desires leading to the downfall, sense desires leading to human state, sense desires leading to the heavenly state, sense desires that are present; sense desires having signs, sense desires not having signs,

²⁷ This is a proto-Abhidhamma text, and indeed shares many of the same definitions as are found in the Abhidhamma texts proper.

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sense desires for the signs of others; sense desires that are possessed, sense desires that are not possessed, sense desires that are cherished, sense desires that are uncherished; all things in the sensuous worlds, all things in the form worlds, all things in the formless worlds; objects of craving, grounds of craving, sense desires that are expected, sense desires that are enticing, sense desires that are intoxicating.

These are said to be the sense desires for objects.

2. What are sense desires as defilement?

Sense desire as impulse, desire, passions, sense desire as passionate impulse, sense desire as thought, sense desire as passion, sense desire as passionate desire.

In sense desires, whatever passionate impulse, passionate desire, joy in desire, craving in desire, affectate desire, feverous desire, infatuated desire, cleaving desire, flood of desire, yoke of desire, attachment to desire, the hindrance of passionate impulse...

This is said to be sense desires as defilements.

23. The Three Thoughts

Ticitta

from Dhammasaṅgiṇīpāli

1. Wholesome (*kusala*) thoughts,
2. unwholesome (*akusala*) thoughts,

3. thoughts without consequences (*abyākata*).²⁸

1. What are wholesome thoughts?

When at that time a wholesome thought in the sensuous worlds has arisen, connected with well-being, joined with knowledge,²⁹ taking a form as object, or a sound as object, or a smell as object, or a tangible as object, or a touch as object, or a thought as object, or whatever it begins with, at that time there is contact, there is feeling, there is perception, there is intention, there is thought; there is thinking, there is reflection, there is joy, there is happiness, there is one-pointedness of mind; there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the well-being faculty, there is the life faculty; there is right view, there is right thought, there is right endeavour, there is right mindfulness, there is right concentration; there is the faith strength, there is the energy strength, there is the mindfulness strength, there is the concentration strength, there is the wisdom strength, there is the conscience strength, there is the shame strength; there is no greed, there is no hate, there is no delusion; there is no avarice, there is no ill-will, there is right view, there is conscience, there is shame; there is bodily calm, there is mental calm, there is bodily

²⁸ These are the first of the triads listed in the first book of the Abhidhamma, the Dhammasaṅgīṇī. The others are listed in section 26 below.

²⁹ 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.

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lightness, there is mental lightness, there is bodily plasticity, there is mental plasticity, there is bodily workableness, there is mental workableness, there is bodily proficiency, there is mental proficiency, there is bodily uprightness, there is mental uprightness; there is mindfulness, there is full awareness, there is calm, there is insight, there is support, there is balance. At that time, these or other formless thoughts are conditionally originated.

These are wholesome thoughts.

2. What are unwholesome thoughts? When at that time an unwholesome thought in the sensuous worlds has arisen, connected with well-being, joined with knowledge, taking a form as object, or a sound as object, or a smell as object, or a taste as object, or a tangible as object, or a thought as object, or whatever it begins with, at that time there is contact, there is feeling, there is perception, there is intention, there is thought; there is thinking, there is reflection, there is joy, there is happiness, there is one-pointedness of mind; there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the well-being faculty, there is the life faculty; there is wrong view, there is wrong thought, there is wrong endeavour, there is wrong concentration; there is the energy strength, there is the concentration strength, there is no conscience strength, there is no shame strength; there is greed, there is delusion, there is avarice, there is wrong view, there is no conscience, there is no shame, there is calm, there is support, there is balance. At that time, these or other formless thoughts are conditionally originated.

These are unwholesome thoughts.

3. What are thoughts without consequences?

When at that time in the sensuous worlds a good deed has been done, has been accumulated, (and) as a result an eye-consciousness has arisen, connected with equanimity, taking form as object, at that time there is contact, there is feeling, there is perception, there is intention, there is thought, there is equanimity, there is one-pointedness of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty. At that time, these or other formless thoughts are conditionally originated.

These are thoughts without consequences.

24. The Six Designations

Cha Paññattiyo

from Puggalapaññattipāḷi

There are six designations:

1. The designation of the components (*khandha*),
2. the designation of the sense-spheres (*āyatana*),
3. the designation of the elements (*dhātu*),
4. the designation of the truths (*sacca*),
5. the designation of the faculties (*indriya*),
6. the designation of the persons (*puggala*).

1. In what way is there a designation of the components regarding components?

So far as there are these five components:

1. The bodily-form (*rūpa*) component,

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2. the feelings (*vedanā*) component,
3. the perceptions (*saññā*) component,
4. the volitions (*saṅkhāra*) component,
5. the consciousness (*viññāṇa*) component,

thus far there is a designation of the components regarding components.

2. In what way is there designation of the sense-spheres regarding the sense-spheres?

So far as there are these twelve sense-spheres:

- { 1 } The eye (*cakkhu*) sense-sphere,
- { 2 } the visible-form (*rūpa*) sense-sphere,
- { 3 } the ear (*sota*) sense-sphere,
- { 4 } the sound (*sadda*) sense-sphere,
- { 5 } the nose (*ghāna*) sense-sphere,
- { 6 } the smell (*gandha*) sense-sphere,
- { 7 } the tongue (*jivhā*) sense-sphere,
- { 8 } the taste (*rasa*) sense-sphere,
- { 9 } the body (*kāya*) sense-sphere,
- { 10 } the tangible (*phoṭṭhabba*) sense-sphere,
- { 11 } the mind (*mano*) sense-sphere,
- { 12 } the thought (*dhamma*) sense-sphere,

thus far there is a designation of the sense-spheres regarding the sense-spheres.

3. In what way is there designation of the elements regarding the elements?

So far as there are these eighteen elements:

- { 1 } The eye (*cakkhu*) element,

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- {2} the visible-form (*rūpa*) element,
- {3} the eye-consciousness (*cakkhuvīññāṇa*) 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 thought element,
- {18} the mind-consciousness element,

thus far there is a designation of the elements regarding the elements.

4. In what way is there designation of the truths regarding the truths?

So far as there are these four truths:

- {1} The truth of suffering (*dukkha*),
- {2} the truth of arising (*samudaya*),
- {3} the truth of cessation (*nirodha*),
- {4} the truth of the path (*paṭipadā*),

thus far there is a designation of the truths regarding the truths.

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3. In what way is there designation of the faculties regarding the faculties?

So far as there are these twenty-two faculties:

- {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 pleasure faculty,
- {11} the pain faculty,
- {12} the well-being faculty,
- {13} the sorrow 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,

thus far there is a designation of the faculties regarding the faculties.

6. In what way is there a designation of the person regarding persons?

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- {1} One free occasionally,³⁰
- {2} one free always,
- {3} one unsteady,
- {4} one steady,
- {5} one liable to fall,
- {6} one not liable to fall,
- {7} one able in intention,
- {8} one able in guarding,
- {9} the worldling,
- {10} the lineage-holder,
- {11} one abstaining through fear,
- {12} one not abstaining through fear,
- {13} one able to arrive,
- {14} one unable to arrive,
- {15} one determined,
- {16} one undetermined,
- {17} one path-attained,
- {18} one established in fruition,
- {19} the equal-headed,
- {20} one who steadies the aeon,
- {21} the noble one,
- {22} the ignoble one,
- {23} the trainee,
- {24} the one beyond training,
- {25} the one neither in training nor beyond training,
- {26} the three knowledges,
- {27} the six deep knowledges,

³⁰ 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.

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- {28} the Perfect Sambuddha,
- {29} the Independent Sambuddha
- {30} the one liberated in both ways,
- {31} the one liberated through wisdom,
- {32} the body-witness,
- {33} the one attained to (right) view,
- {34} the one liberated through faith,
- {35} the one who follows Dhamma,
- {36} the one who follows faith,
- {37} the one (who returns) seven times at most,
- {38} the one who goes from one good family to another good family,
- {39} the single-seeded,
- {40} the once-returner,
- {41} the non-returner,
- {42} the one who attains Nibbāna before the middle (of the aeon),
- {43} the one who attains Nibbāna at the end (of the aeon),
- {44} the one who attains Nibbāna without (difficult) conditions,
- {45} the one who attains Nibbāna with (difficult) conditions,
- {46} one who goes upstream to the highest (divinities),
- {47} the stream-enterer,
- {48} the one on the path to experiencing the fruit of stream-entry,
- {49} the once-returner,
- {50} the one on the path to experiencing the fruit of once-returning,
- {51} the non-returner,
- {52} the one on the path to experiencing the fruit of non-returning,
- {53} the Worthy One,
- {54} the one on the path to Worthiness.

25. The Seven Underlying Tendencies

Sattānusayā

from Yamakapāḷi

The are seven underlying tendencies:³¹

1. The underlying tendency to sensual desire,
2. the underlying tendency to repulsion,
3. the underlying tendency to conceit,
4. the underlying tendency to wrong views,
5. the underlying tendency to uncertainty,
6. the underlying tendency to passion for continuation,
7. the underlying tendency to ignorance.

1. Wherein is the underlying tendency to sensual desire?

In the two feelings associated with the sensual realms.

Herein is the underlying tendency to sensual desire.

³¹ These are called underlying tendencies because the underlying tendency to sensual desire, etc. strongly incline towards rebirth (Vism).

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2. Wherein is the underlying tendency to repulsion?

In painful feeling.

Herein is the underlying tendency to repulsion.

3. Wherein is the underlying tendency to conceit?

In the two feelings in the sense realms, the form realms and the formless realms.

Herein is the underlying tendency to conceit.

4. Wherein is the underlying tendency to wrong views?

In those things included in all the embodiment (views).

Herein is the underlying tendency to wrong views.

5. Wherein is the underlying tendency to uncertainty?

In those things included in all the embodiment (views).

Herein is the underlying tendency to uncertainty.

6. Wherein is the underlying tendency to passion for continuation?

In the form realms and in the formless realms.

Herein is the underlying tendency to passion for continuation.

7. Wherein is the underlying tendency to ignorance?

In those things included in all the embodiment (views).

Herein is the underlying tendency to ignorance.

26. The Twenty-Two Triads

Bāvīsati Tikā

from Dhammasaṅgiṇīpāḷi

1. Wholesome thoughts, unwholesome thoughts, thoughts without consequences;
2. thoughts connected with pleasant feeling, thoughts connected with painful feeling, thoughts connected with neither-painful-nor-pleasant feeling;
3. thoughts with results, thoughts that have resultant nature, thoughts that are neither results nor have resultant nature.
4. thoughts that are attached to and favourable to the attachments, thoughts that are not attached to (but) are favourable to the attachments, thoughts that are not attached to and are not favourable to the attachments;
5. thoughts that are defiled and connected with the defilements, thoughts that are not defiled (but) are connected with the defilements, thoughts that are not defiled and are not connected with the defilements;
6. thoughts that are with thinking and reflection, thoughts that are without thinking (but) have reflection alone, thoughts that are without thinking and without reflection;
7. thoughts that are united with joy, thoughts that are united with pleasure, thoughts that are united with equanimity;
8. thoughts that are to be given up through vision (of the first path), thoughts that are to be given up through cultivation (of the rest of the paths), thoughts that are to be given up neither through vision (of the first path) nor through cultivation (of the rest of the paths);

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9. thoughts that have roots that are to be given up through vision (of the first path), thoughts that have roots that are to be given up through cultivation (of the rest of the paths), 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. thoughts that go towards increase (of rebirths), thoughts that go towards decrease (of rebirths), thoughts that go towards neither decrease nor increase (of rebirths);
11. those in training, those no longer in training, those neither in training nor no longer in training;
12. thoughts that are limited, thoughts that are very great, thoughts that are immeasurable;
13. thoughts that are limited sense-objects, thoughts that are very great sense-objects, thoughts that are immeasurable sense-objects;
14. thoughts that are inferior, thoughts that are middling, thoughts that are excellent;
15. thoughts that are wrongful and have a fixed destiny, thoughts that are righteous and have a fixed destiny, thoughts that do not have a fixed destiny;
16. thoughts that have path as their objects, thoughts that have path as their roots, thoughts that have path as their predominant (factor);
17. thoughts that have arisen, thoughts that have not arisen, thoughts that are arising;
18. thoughts that are past, thoughts that are future, thoughts that are present;
19. thoughts that are past objects, thoughts that are future objects, thoughts that are present objects;

20. thoughts that are his own, thoughts that are another's, thoughts that are his own and another's;
21. thoughts that are internal objects, thoughts that are external objects, thoughts that are internal and external objects;
22. thoughts that are visible and have impingement, thoughts that are not visible and have impingement, thoughts that are not visible and do not have impingement.

27. The Twenty-Four Conditions

Catuvīsati Paccayā

from Paṭṭhānapāḷi

1. Root condition,³²
2. object condition,
3. predominance condition,
4. preceding condition,
5. prior condition,
6. arising together condition,
7. mutually arising condition,
8. support condition,
9. strong support condition,
10. arising before condition,
11. arising later condition,
12. habitual condition,
13. (intentional) deed condition,
14. result condition,

³² 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.

15. nutriment condition,
16. faculty condition,
17. absorption condition,
18. path condition,
19. association condition,
20. disassociation condition,
21. presence condition,
22. absence condition,
23. disappearance condition,
24. non-disappearance condition.

28. The Seventy-Three Knowledges

Tesattati Ñāṇā

from Paṭisambhidāmagga

1. The wisdom (*paññā*) there is from being attentive, is knowledge (*ñāṇa*) from learning,
2. the wisdom there is from restraint after listening (to Dhamma), is knowledge from virtue,
3. the wisdom there is from concentrating after restraint, is knowledge from cultivating meditation,
4. the wisdom there is from acquiring (the right) conditions, is knowledge from (understanding) the relationship of things,
5. the wisdom there is from defining after abbreviating things in the past, future and present, is knowledge from comprehension,
6. the wisdom there is through contemplating the changes in presently arisen things, is knowledge from contemplation of rise and fall,

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7. the wisdom there is from contemplating dissolution from reflecting on an object, is knowledge of insight,
8. the wisdom there is understanding fearful (things), is knowledge of danger,
9. the wisdom there is from being steady in reflection and desiring freedom, is knowledge of the equanimity of conditions,
10. the wisdom there is from emerging and turning away from the external, is knowledge of change of lineage,
11. the wisdom there is from emerging and turning away from both (the internal and the external), is knowledge of the path,
12. the wisdom there is from the calming of undertakings, is the knowledge of fruition,
13. the wisdom there is from contemplating the road to cutting off (defilements), is the knowledge of freedom,
14. the wisdom there is from seeing things that arose at that (time), is the knowledge of reflection,
15. the wisdom there is from defining the internal (sense-spheres), is the knowledge of various internal (sense-spheres),
16. the wisdom there is from defining the external (sense-spheres), is the knowledge of various external (sense-spheres),
17. the wisdom there is from defining conduct, is the knowledge of various conduct,
18. the wisdom there is from defining the four states (of existence), is the knowledge of various planes (of existence),
19. the wisdom there is from defining the nine states, is the knowledge of various states,
20. the wisdom there is from deep knowledge, is the knowledge of the state of being known,
21. the wisdom there is from full knowledge, is the knowledge of the state of being decided,

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22. the wisdom there is from giving up, is the knowledge of the state of being abandoned,
23. the wisdom there is from cultivation, is the knowledge of the state of having one taste,
24. the wisdom there is from realisation, is the knowledge of the state of having contact,
25. the wisdom there is from various meanings, is the knowledge of the analytic knowledge of meaning,
26. the wisdom there is from various truths, is the knowledge of the analytical knowledge of truth,
27. the wisdom there is from various language usages, is the knowledge of the analytical knowledge of language,
28. the wisdom there is from various inspired speeches, is the knowledge of the analytical knowledge of inspired speech,
29. the wisdom there is from various dwellings, is the knowledge of the state of having dwellings,
30. the wisdom there is from various attainments, is the knowledge of the state of attainment,
31. the wisdom there is from various dwellings in attainments, is the knowledge of the state of dwelling in attainment,
32. the wisdom there is from cutting off the pollutants with balance and purity, is the knowledge of the meditation having immediate result,
33. the wisdom there is from a predominance of insight, the achievement of dwelling in peace, and excellent intent, is the knowledge of dwelling in peacefulness,
34. the wisdom there is from wielding control by possessing two strengths, three allayments of conditions, sixteen types of conduct, and nine types of concentration, is the knowledge of the attainment of cessation,

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35. the wisdom there is from completing the round for one with full knowledge, is the knowledge of final emancipation,
36. the wisdom there is from absence, cessation and the right cutting off of all conditions, is the knowledge of the state of being equal-headed,
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. the wisdom there is from being active, resolute and supportive, is the knowledge of exerting energy,
39. the wisdom there is from making clear different states, is the knowledge of pointing out their meaning,
40. the wisdom there is from inclusivity and penetrating unity and variation in all things, is the knowledge of purification of insight,
41. the wisdom there is from understanding, is the knowledge of patience,
42. the wisdom there is from experiencing, is the knowledge of scrutiny,
43. the wisdom there is from application, is the knowledge of dwelling within limits,
44. the wisdom there is from predominance, is the knowledge of turning away through perception,
45. the wisdom there is from variety, is the knowledge of turning away through intention,
46. the wisdom there is from determination, is the knowledge of turning away through thought,
47. the wisdom there is from emptiness, is the knowledge of turning away through knowledge,
48. the wisdom there is from relinquishing, is the knowledge of turning away through freedom,

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49. the wisdom there is from being real, is the knowledge of turning away through truth,
50. the wisdom there is from success in defining mind and body, and having power of determination of the perception of pleasure and the perception of lightness, is the knowledge of the kinds of spiritual power,
51. the wisdom there is from the scrutiny of the signs of unity and variation in sound through the pervasion of thought, is the knowledge of the purification of the ear element,
52. the wisdom there is from the scrutiny of the pervasion of three thoughts through the sensitivity of the faculties, and unity and variation in conscious conduct, is the knowledge of mind-reading,
53. the wisdom there is from the scrutiny of the rounds of conditioned existence and the variation and unity in the pervasion of deeds, is the knowledge of the recall of previous existences,
54. the wisdom there is from the state of having insight into the signs of variation and unity in forms, through illumination, is the knowledge of the divine eye,
55. the wisdom there is from mastery of the three (supermundane) faculties with their sixty-four modes, is the knowledge of the destruction of the pollutants,
56. the wisdom there is from having full knowledge, is the knowledge of suffering,
57. the wisdom there is from having given up, is the knowledge of arising,
58. the wisdom there is from having experienced, is the knowledge of cessation,
59. the wisdom there is from having cultivated, is the knowledge of path,

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60. knowledge of suffering,
 61. knowledge of the arising of suffering,
 62. knowledge of the cessation of suffering
 63. knowledge of the practice leading to the cessation of suffering,
 64. analytic knowledge of meaning,
 65. analytic knowledge of truth,
 66. analytic knowledge of language,
 67. analytic knowledge of inspired speech,

 68. knowledge of the disposition of others' faculties,
 69. knowledge of the dispositions and underlying tendencies of beings,
 70. knowledge of the twin miracle,
 71. knowledge of the attainment of great kindness,
 72. knowledge of omniscience,
 73. knowledge of unobstructiveness.
- These are the seventy-three knowledges.

Of these seventy-three knowledges sixty-seven are common to disciples, and (the last) six are not common to disciples.³³

³³ I.e. the last six knowledges are special to the Buddha.

Buddha Topics

29. The Four Confidences

Cattāri Vesārajjā

Vesārajjasuttaṃ, AN 4.8

There are, monastics, these four confidences (*vesārajja*) of a Realised One (*Tathāgata*), endowed with these confidences the Realised One claims the place of the leader, and roars the lion's roar (*sīha nāda*) among the assembly, and sets rolling the supreme wheel (*brahmacakka*).

Which four?

1. While claiming to be a Perfect Sambuddha these things have not been awakened to: herein, that an ascetic or a brahmin, or a god or a māra or a brahmā or anyone in the world, will reprove me (like this) with truth, with just cause, monastics, this I do not see, and not seeing, monastics, this just cause I dwell having attained safety (*khema*), having attained fearlessness (*abhaya*), having attained confidence (*vesārajja*),
2. while claiming to be one with pollutants destroyed these pollutants (*āsava*) are not destroyed: herein, that an ascetic or a brahmin, or a god or a māra or a brahmā or anyone in the world, will reprove me (like this) with truth, with just cause, monastics, this I do not see, and not seeing, monastics, this just cause I dwell having attained safety, having attained fearlessness, having attained confidence,
3. those things called obstacles (*antarāyika*) by you are unable to obstruct whoever practises them: herein, that an ascetic or a brahmin, or a god or a māra or a brahmā or anyone in the

world, will reprove me (like this) with truth, with just cause, monastics, this I do not see, and not seeing, monastics, this just cause I dwell having attained safety, having attained fearlessness, having attained confidence,

4. when the Dhamma is taught with meaning to someone, it does not lead the one who practices it to the complete destruction of suffering (*dukkhakkhaya*): herein, that an ascetic or a brahmin, or a god or a māra or a brahmā or anyone in the world, will reprove me (like this) with truth, with just cause, monastics, this I do not see, and not seeing, monastics, this just cause I dwell having attained safety, having attained fearlessness, having attained confidence.

There are, monastics, these four confidences of a Realised One, endowed with these confidences the Realised One claims the place of the leader, and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

30. The Four Analytical Knowledges

Catasso Paṭisambhidā

from Milindapañho, 4.1

There are, great king, four analytic knowledges:

1. The analytic knowledge of meaning (*attha*),
2. the analytical knowledge of truth (*dhamma*),
3. the analytical knowledge of language (*nirutti*),
4. the analytical knowledge of inspired speech (*paṭibhāna*).

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1. Whoever would ask me a question relating to the analytic knowledge of meaning,
 - I will speak to him comparing meaning with meaning,
 - I will speak comparing reason with reason,
 - I will speak comparing cause with cause,
 - I will speak comparing method with method,
 - I will make him be without doubt,
 - I will separate him from perplexity, I will satisfy him with an answer to the question.
2. Whoever would ask me a question relating to the analytic knowledge of the truth,
 - I will speak to him comparing truth with truth,
 - I will speak comparing the deathless with the deathless,
 - I will speak comparing the unconditioned with the unconditioned,
 - I will speak comparing Nibbāna with Nibbāna,
 - I will speak comparing emptiness with emptiness,
 - I will speak comparing the uncaused with the uncaused,
 - I will speak comparing the desireless with the desireless,
 - I will speak comparing the lust-free with the lust-free,
 - I will make him be without doubt,
 - I will separate him from perplexity, I will satisfy him with an answer to the question.
3. Whoever would ask me a question relating to the analytic knowledge of language,
 - I will speak to him comparing language with language,
 - I will speak comparing (the opening) line with (the opening) line,
 - I will speak comparing the following line with the following line,
 - I will speak comparing letter with letter,

I will speak comparing junction with junction,
I will speak comparing consonant with consonant,
I will speak comparing attribute with attribute,
I will speak comparing sound with sound,
I will speak comparing vowel with vowel,
I will speak comparing designation with designation,
I will speak comparing expression with expression,
I will make him be without doubt, I will separate him from
perplexity, I will satisfy him with an answer to the
question.

4. Whoever would ask me a question relating to the analytic
knowledge of inspired speech,
I will speak to him comparing inspired speech with inspired
speech,
I will speak comparing simile with simile,
I will speak comparing mark with mark,
I will speak comparing essence with essence,
I will make him be without doubt, I will separate him from
perplexity, I will satisfy him with an answer to the
question.

31. The Ten Strengths of a Realised One

Dasa Tathāgatabalāni

from Sīhanādasuttaṃ, AN 10.21

There are, monastics, for the Realised One (*Tathāgata*) these ten strengths (*bala*) of a Realised One, endowed with these strengths the Realised One claims the place of the leader, and roars the lion's roar among the assembly, and sets rolling the supreme wheel (*brahmacakka*).

Which ten?

1. Here, monastics, the Realised One knows as it really is the possible as possible, and the impossible as impossible. Since, monastics, the Realised One knows as it really is the possible as possible, and the impossible as impossible, this, monastics, is for the Realised One a strength of a Realised One, and the Realised One, having this strength, claims the leader's place, he roars the lion's roar, and sets the supreme wheel rolling.
2. Furthermore, monastics, the Realised One regarding deeds undertaken in the past, future or present, knows as it really is the result in terms of possibilities and causes...
3. Furthermore, monastics, the Realised One knows as it really is the practice leading to all destinations...
4. Furthermore, monastics, the Realised One knows as it really is the world's manifold elements and various elements...
5. Furthermore, monastics, the Realised One knows as it really is other beings' manifold inclinations...
6. Furthermore, monastics, the Realised One knows as it really is the disposition of other beings' and other persons' faculties...
7. Furthermore, monastics, the Realised One – the absorptions, freedoms, concentrations, attainments, and the rising from and purity in regard to the defilements – knows them as it really is...
8. Furthermore, monastics, the Realised One recollects various previous existences, such as: one life, two lives, three lives, four lives, five lives, ten lives, twenty lives, thirty lives, forty lives, fifty lives, a hundred lives, a thousand lives, a hundred thousand lives, innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons of devolution and evolution (thus): in such and such a place I had this name, this

family, this class, this food, this experience of pleasure and pain, this life term; passing away from there I arose in another state of existence, and in that place I had this name, this family, this class, this food, this experience of pleasure and pain, this life term, and passing away from there I arose here, and so with their characteristics and with their details he recollects his various previous existences...

9. Furthermore, monastics, the Realised One with the divine eye which is purified and surpasses that of (normal) men sees the passing away and arising of beings, inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny, and he knows beings arise according to their (good and bad) actions: These venerables who are endowed with bad bodily conduct, endowed with bad verbal conduct, endowed with bad mental conduct, who blamed the noble ones, were ones of wrong view, and undertook deeds based on wrong view, at the break-up of the body, after death, arise in the lower world, in an unfortunate destiny, in the fall, in the nether region; and these venerables who are endowed with good bodily conduct, endowed with good verbal conduct, endowed with good mental conduct, who did not blame the noble ones, were ones of right view, and undertook deeds based on right view, at the break-up of the body, after death, arise in a good destiny, a heavenly world. Thus with the divine eye which is purified and surpasses that of (normal) men he sees the passing away and arising of beings, inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny, and he knows beings arise according to their (good and bad) actions...
10. Furthermore, monastics, the Realised One through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly

experienced, and having attained (Nibbāna) himself in this very life. Since, monastics, the Realised One through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life, this, monastics, is for the Realised One a strength of a Realised One, and the Realised One, having this strength, claims the leader's place, he roars the lion's roar, and sets the supreme wheel rolling.

There are, monastics, for a Realised One these ten strengths of a Realised One, endowed with these strengths the Realised One claims the place of the leader, and roars the lion's roar among the assembly, and sets rolling the supreme wheel.

32. The Eighteen Qualities of a Buddha

Aṭṭhārasa Buddhadhammā

from Dīghanikāyaṭṭhakathā on Saṅgītisuttam

There are eighteen qualities of a Buddha:

1. There is no wrong bodily conduct for a Realised One,
2. there is no wrong verbal conduct,
3. there is no wrong mental conduct,
4. the Buddha's knowledge of the past is unobstructed,
5. the Buddha's knowledge of the future is unobstructed,
6. the Buddha's knowledge of the present is unobstructed,
7. all the deeds done by way of body do not return to the Buddha, the Fortunate One,
8. all the deeds done by way of speech do not return to the Buddha, the Fortunate One,

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9. all the deeds done by way of mind do not return to the Buddha,
the Fortunate One,
10. he does not have a loss of (wholesome) desire,
11. he does not have a loss of energy,
12. he does not have a loss of mindfulness,
13. he does not play around,
14. he does not cry out,
15. he does not tremble,
16. he does not use force,
17. he does not have a worried mind,
18. he does not have an unwholesome thought.

33. The Thirty-Two Marks of a Great Man

Dvātiṃsa Mahāpuriṣalakkhaṇāni

from Brahmāyusuttaṃ, MN 91

The reverend Gotama is endowed with the thirty-two marks of a great man (*mahāpuriṣalakkhaṇa*):

1. He has well placed feet, this is, for the great man, the venerable Gotama, a mark of a great man,
2. under the soles of his feet there are wheels, with a thousand rims and naves, complete in every way...
3. the heels are long and deep...
4. the fingers are long...
5. the hands and feet are soft and tender...
6. the hands and feet are webbed...
7. the ankles are high...
8. the calves are like an antelope's...
9. when he stands ... without bending he can rub and stroke both his knees with his hands...
10. what is covered by a cloth is ensheathed...
11. he is golden in colour, has skin like gold...
12. he has fine skin, and because of the fine skin, dust and dirt to not adhere to him...
13. the body-hairs arise singly, each body hair appearing in its own hair follicle...
14. the hair bristles, his bristling hair is black, the colour of collyrium, turning in curls, turning to the right...
15. the limbs are straight like brahmā's...
16. there are seven prominent marks...
17. the torso is like a lion's...
18. between the shoulders it is firm...

19. the (body) is well-proportioned like a banyan tree, the extent of the body equals the extent of the arm span, the extent of the arm span equals the extent of the body...
20. the upper back is even all round,
21. the taste buds are supremely sensitive...
22. the jaw is like a lion's...
23. there are forty teeth...
24. the teeth are even...
25. the teeth are without gaps...
26. the teeth are very white...
27. the tongue is very large...
28. the voice is like brahmā's or like the sound of the cuckoo...
29. the eyes are very dark...
30. the eyelashes are like a cow's...
31. the tuft of hair between the eyebrows on his forehead is very white like cotton...
32. there is a protuberance on the head, this is, for the great man, the venerable Gotama, a mark of a great man.

34. The Sixty-Two Ways of Deportment

Dvesaṭṭhi Iriyāpathā

from Brahmāyusuttaṃ, MN 91

1. When walking ... he steps with the right foot first,
2. he doesn't lift the foot too far, or lay it down too near,
3. he doesn't walk too quickly, he doesn't walk too slowly,
4. he walks without knee knocking on knee,
5. he walks without ankle knocking on ankle,

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6. he walks without bending the thighs upwards, without bending the thighs downwards, without bending the thighs inwards, without bending the thighs outwards,
7. when walking ... only the lower body moves,
8. he walks without over-exerting the body,
9. when looking ahead ... he looks ahead with the whole body (facing), he does not look up, he does not look down,
10. he does not walk while looking around,
11. he looks ahead but a yoke's length, because beyond that his knowledge and insight are unhindered,
12. when entering between the houses he does so without bending the body upwards, without bending the body downwards, without bending the body inwards, without bending the body outwards,
13. he doesn't turn to the seat when too far or too near,
14. he sits without leaning with his hand on the seat,
15. he does not throw his body into the seat,
16. when sitting in the houses he does not exhibit bad conduct with the hands, he does not exhibit bad conduct with the feet,
17. he sits without knee knocking on knee,
18. he sits without ankle knocking on ankle,
19. he sits without placing his hand on his jaw,
20. when sitting in the houses he is without fear, without wavering, without quaking, without trembling,
21. he is without fear, without wavering, without quaking, without trembling, his hair does not stand on end, he is intent on seclusion... when sitting in the houses,
22. when taking water in the bowl he does so without bending the bowl upwards, without bending the bowl downwards, without bending the bowl inwards, without bending the bowl outwards,

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23. when taking water in the bowl he takes neither too little, nor too much,
24. he washes the bowl without knocking it around,
25. he washes the bowl without rolling it around,
26. he washes the hands without having placed the bowl on the ground,
27. the bowl is rinsed when his hands are rinsed, his hands are rinsed when the bowl is rinsed,
28. he discards the bowl water neither too far nor too near, without throwing it about,
29. when taking rice in the bowl he does so without bending the bowl upwards, without bending the bowl downwards, without bending the bowl inwards, without bending the bowl outwards,
30. when taking rice in the bowl he takes neither too little, nor too much,
31. he takes a measure of curry for ... his curry, he does not exceed the morsel (of rice) with (excessive) curry,
32. he swallows the morsel (of rice) in his mouth, after chewing it over ... two or three times,
33. no rice enters his body unmasticated, and no rice remains in his mouth,
34. furthermore he does not take in excess of a morsel,
35. he takes his food ... experiencing the taste, not experiencing passion for the taste,
36. endowed with eight factors ... he takes his food:
 - {1} not for sport,
 - {2} or for showing off,
 - {3} not for ornament,
 - {4} or for adornment,
 - {5} but only to maintain this body, and to carry on,
 - {6} to inhibit annoyance,

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{7} and to assist in the spiritual life,

{8} thinking: so I will get rid of any old feeling, and not produce any new feeling, and I will carry on, being blameless, and living comfortably.

37. after eating, when taking water in the bowl, he does so without bending the bowl upwards, without bending the bowl downwards, without bending the bowl inwards, without bending the bowl outwards,
38. when taking water in the bowl he takes neither too little, nor too much,
39. he washes the bowl without knocking it around,
40. he washes the bowl without rolling it around,
41. he washes the hands without having placed the bowl on the ground,
42. the bowl is rinsed when his hands are rinsed, his hands are rinsed when the bowl is rinsed,
43. he discards the bowl water neither too far nor too near, without throwing it about,
44. after eating, he places the bowl down on the ground neither too far nor too near,
45. he is not careless with the bowl, nor is he over-protective of the bowl,
46. after eating, he sits quietly for a while, but he does not exceed the time for the rejoicing,
47. after eating, he rejoices, not blaming them for the food, not longing for other food,
48. he surely instructs the assembly with a Dhamma talk, rouses, enthuses, and cheers (them),
49. after instructing the assembly with a Dhamma talk, rousing, enthusing, and cheering (them), he rises from his seat and goes away,

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50. he doesn't leave too quickly, he doesn't leave too slowly, he doesn't leave desiring to be free (of them),
51. he does not hold his ... robe too high on his body, nor too low, it does not cling too tight, nor hang too loose on his body,
52. the wind does not drive the robe off ... from his body,
53. fine dust and dirt do not adhere ... to his body,
54. he goes to the monastery and sits down on the appointed seat, and while sitting he washes his feet, but he does not dwell devoted to adorning his feet,
55. after washing his feet, he sits down, after folding his legs crosswise, setting his body straight, and establishing mindfulness at the front,
56. he does not think about harming himself, he does not think about harming others, he does not think about harming both,
57. he sits down thinking about ... the welfare of himself, the welfare of others, the welfare of both,
58. he goes to the monastery and teaches Dhamma to the assembly, he does not flatter the assembly, he does not disparage the assembly,
59. he surely instructs the assembly with a Dhamma talk, rouses, enthuses, and cheers (them),
60. endowed with eight factors ... the sound goes forth from his mouth:
 - {1} It is distinct,
 - {2} intelligible,
 - {3} sweet,
 - {4} pleasant,
 - {5} concise,
 - {6} undefused,
 - {7} deep,
 - {8} melodious,

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61. as far as the assembly extends ... his voice is intelligible, but the sound does not go forth beyond the assembly,
62. when they have been instructed with a Dhamma talk by him, roused, enthused, and cheered, they rise from their seats and go away, looking only (at him), forsaking (anyone else).

35. The Eighty Secondary Characteristics

Asīyanubyañjanāni

from Milindaṭṭhā

1. (The great man has) fingers without spaces,
2. graduated fingers,
3. rounded fingers,
4. copper-coloured nails,
5. prominent nails,
6. glossy nails,
7. hidden ankles,
8. even feet,
9. he proceeds like an elephant,
10. he proceeds like a lion,
11. he proceeds like a goose,
12. he proceeds like a bull,
13. he has limbs turning to the right,
14. kneecaps that are charming on all sides,
15. fullsome genitals,
16. a navel without defects,
17. a deep navel,
18. a navel turning to the right,
19. beautiful thighs like a plantain,
20. hands that are shaped like Erāvaṇa's³⁴ trunk,
21. graduated limbs,
22. smooth limbs,
23. pure limbs,
24. well-arranged limbs,

³⁴ Erāvaṇa is Indra's elephant.

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25. every limb is neither too big nor too small,
26. unsluggish limbs,
27. limbs free of spots and so on,
28. graduated, pleasant limbs,
29. purified limbs,
30. limbs that have the strength of a million elephants,
31. a prominent nose,
32. a well-shaped nose,
33. red gums,
34. clean teeth,
35. very purified sense faculties,
36. rounded canine teeth,
37. red lips like fruits,
38. a long face,
39. deep lines of the hands,
40. long lines,
41. straight lines,
42. well-shaped, pleasant lines,
43. a proportionate body,
44. fullsome cheeks,
45. long and large eyes,
46. eyes that are clear in five ways,
47. eyelashes like reeds,
48. a soft and thin red tongue,
49. a long tongue,
50. long and pleasant ears,
51. veins that are not varicose,
52. veins that are not hidden,
53. a charming head shaped like an umbrella,
54. a long and broad forehead that is radiant,
55. well-shaped eyebrows,

56. black eyebrows,
57. smooth eyebrows,
58. regular eyebrows,
59. large eyebrows,
60. long eyebrows,
61. graceful limbs,
62. extremely bright limbs,
63. extremely agreeable limbs,
64. very pure limbs,
65. soft limbs,
66. glossy limbs,
67. a fragrant body,
68. even body-hairs,
69. maintaining very fine in- and out-breaths,
70. a well-shaped mouth,
71. a pleasant and slender waist,
72. a fragrant mouth,
73. a fragrant head,
74. black hair,
75. hair turning to the right,
76. well-shaped hair,
77. glossy hair,
78. smooth hair,
79. untangled hair,
80. a beautiful, bejewelled halo.