



**DESCRIPTIVE ANALYSIS OF
NUMERICAL TERMS IN BUDDHISM**

by

Ven. Kandarapanguwe Dhammasiri

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DESCRIPTIVE ANALYSIS OF NUMERICAL TERMS IN BUDDHISM

Written by
Ven. K. Dhammasiri

... As author of several important Dhamma books, he had in 2004, published the “Dictionary of Numerical Terms in Buddhism”. This present book, “Descriptive Analysis of Numerical Terms in Buddhism” is a sequel to the “Dictionary” but more so the result of requests from a large number of readers who urged him to compile and publish a further explanatory account of the “Dictionary”.

The “Descriptive Analysis of Numerical Terms in Buddhism” is the only book available today that clearly explains and describes Buddhist fundamental doctrines, discourses and teachings in numerical ascending order from one to eighty four thousand. They are categorized such that readers can usefully use the book to obtain immediate information on certain topics of their interest. For instance, on the “4 Noble Truths”, readers only need to search for the relevant section describing all the “4” while on the topic of the “3 Characteristics of Existence”, this is categorized under the numerical group of “3”.



... True, that to some extent basic knowledge of Buddhist doctrines are necessary but this is, however, not essential. Browsing through several times will definitely permit the reader to be familiar with the differing topics. Hence, the “Descriptive Analysis” is a useful compendium and essential tool for research purposes.

... Needless to mention, vast literatures relating to Buddhism are readily available today. Ven. Dhammasiri has very succinctly and cleverly avoided and circum-navigated them. He had instead placed emphasis on the fundamental canonical works of early Buddhism. He had trodden a safe path.

This book is highly recommended to the general readers and will be invaluable to serious students pursuing formal training in Buddhism.

(Book Review)
Reviewed by Jeffrey Po

Numerical Term

Numerical term means the number of items listed under particular numerical number. In Buddhism fundamental doctrines and factors etc are categorized in to numbers e.g. Four Noble Truths.

1. Suffering,
2. Origin of Suffering ,
3. Cessation of Suffering,
4. Path leading to the Cessation of Suffering. (see No, 72 under Terms of Four).

Three Characteristics.

1. Impermanence,
2. Suffering,
3. Selflessness. (see No, 14 under Terms of Three).

This compilation presents such numerical groupings. Herein the word “Term” is used to denote such numerical groups. In this book there are 857 Numerical Terms and constitute of 6,539 items.

‘Evaṃ pariyāya desito kho, Ānanda, mayā dhammo’ M1.398
Thus indeed Ānanda, the Dhamma has been taught by me in
different ways’

‘Ukkādhāro manussānaṃ niccaṃ apacito mayā’ Sn. 335

‘The one who holds up the torch for men is always honoured
by me

*Porāṇametaṃ atula, netaṃ ajjatanāmiva;
Nindanti tuṇhimāsīnaṃ, nindanti bahubhāṇīnaṃ;
Mitabhāṇīmpi nindanti, natthi loke anindito. Dh. 227*

This, O Atula, is an old saying; it is not one of today only: they blame those who sit silent, they blame those who speak too much. Those who speak little too they blame. There is no one who is not blamed in this world

Foreword for Reprint

It is with utmost joy and gratitude that the book entitled, “Descriptive Analysis of Numerical Terms in Buddhism” written by the main Abbot of Dhammaduta Buddhist Centre in Singapore, Kandarapanguwe Dhammasiri Thero, has been handed over to The Corporate Body of the Buddha Educational Foundation in Taiwan for a reprint for the fifth time. The Corporate Body of the Buddha Educational Foundation has reprinted hundreds of thousands of Buddhist publications which were written in different languages and has been donated to many Buddhist institutions and libraries around the world.

Kandarapanguwe Dhammasiri Thero has authored many books both in Sinhala and English languages while engaging in foreign Buddhist missions over the years. This effort is very much appreciated by all the monks and people who are interested in learning Buddhism. As the main patronage of The Corporate Body of the Buddha Educational Foundation in Taiwan, I have been supporting their different Buddhist activities while living in Taiwan for the last 30 years. For all the Buddhist and non-Buddhist scholars who are interested in learning Buddhism, I have started

an International Buddhist University in the Manelwatta temple premises, in Kelaniya, Sri Lanka.

It is a fact that we can learn more about the beginning and the functionality of the various early Buddhist educational institutes in the world by carefully walking through the Buddhist history. As per my knowledge, there has been a Buddhist educational institute affiliated to Abhayagiri temple, Anuradhapura, Sri Lanka in the 1st century. There were also some historic institutions which were setup in the later period at Anuradhapura in 5th century like Maha Vihara and Aalahana pirivena at Polonnaruwa in 12th century. In addition, India was a land well-known for several Buddhist educational institutes throughout the different periods of history. As per the known history information, Naalanda, Walabhi, Somapura, Odanthapura, Wikramashila, and Jagaddala, were great Buddhist educational institutes that attracted the attention of the world. Nalanda University in India was my favorite among all those great historic Buddhist educational institutes.

In researching further, I learned about the great service done for Buddhism by a Buddhist society in Nalanda University for centuries. Nalanda University was dedicated for both Mahayana

and Vajrayana traditions of Buddhism. Subjects such as astrology and Ayurvedic medicine have also been taught. Through the passage of time, the current Buddhist community has lost the services of such great Buddhist institutes. This planted a new seed in my mind. That is, I should somehow start such a new Buddhist educational institute for the benefit of the present Buddhist world.

Realizing my dream, the current University is now being built in the premises of Manelwatta temple, Bollegala, Kelaniya. Registrations of new students and academic works had begun while the construction of the building complex is still in progress. It plans to proceed academic studies in five key disciplines, namely, Faculty of Buddhist Philosophy, Faculty of Early Buddhist Sources, Faculty of Practical and Applied Buddhism, Faculty of Buddhist Ayurvedic Systems of Medicine, and Faculty of Graduate Studies. Another significant specialty of this University is that, it provides teaching and researching opportunities in all three Buddhist traditions in the present world that is Theravada, Mahayana, and Vajrayana. On top of that, another expectation is to nurture a well-educated and highly efficient group of individuals who are well-equipped

with proper knowledge and skills to disseminate Buddhism to the future world.

Finally, we kindly request from all readers of the Book “Descriptive Analysis of Numerical Terms in Buddhism” written by Kandarapanguwe Dhammasiri Thero, to introduce Nagananda International Buddhist University to those who are interested in proper and practical Buddhist education. I also wish Kandarapanguwe Dhammasiri Thero, who authored and reprinted this book 5 times for the benefit of Buddhist readers, in good health.

May the Triple Gem Bless All of You.

Rev. Dr. Bodagama Chandima Thera

Chief Sangha Nayaka of Taiwan.

Founder and Chief Patron

of Theravāda Samādhi Education Association, Taipei.

Nāgānanda International Buddhist University,

Bollegala Kelaniya, Sri Lanka.

PREFACE

Since I compiled and published the **Dictionary of Numerical Terms in Buddhism**, a large number of readers told me that it would help them to get a clearer knowledge of those terms if there had been more detailed comments and explanation. This supplementary volume, **Descriptive Analysis of numerical Terms in Buddhism**, is my response to their request. However, this compilation is neither meant to be exhaustive, nor totally comprehensive.

The terms listed in this volume pertain to a very wide range of subjects, doctrine, philosophy, ethics, social philosophy, cosmology etc, and hence, they cover almost the whole scope of the Buddha's teaching. Categorization and listing of numerical terms greatly help not only remember them, but also to recall them, whenever necessary. Hence, they assist scholars engaged in doing research on Buddhism and related subjects to get at relevant information easily.

Though post-canonical Buddhist literature contain a large number of numerical terms, for this particular volume I focused my attention mainly on canonical works. Yet, on a few instances I included terms from post- canonical literature as I felt that they are of much significance.

It should be mentioned with gratitude that in the course of compiling this work I consulted a large number of works amongst which are: *the Saṅkhyā Dhamma Dīpikā* (Pāli) by Ven. Pandit Balapitiye Visuddhāloka, *the Dictionary of Buddhism* (Thai-English) by Ven. Phra Rajavaramuni (Prayud Payutto), *the Pāli English Dictionary* by T.W. Rhys David and William Stede, *the Pāli English Dictionary* by Margaret Cone. *Buddhist Dictionary* by Ven. Nyanatiloka, *the Path of Purification*, by Ven. Bhikkhu Ñānamoli and *the Dictionary of Pāli Proper Names* by Dr. G. P. Malalasekara. I express my indebtedness to those authors.

I also wish to thank the Pali Text Society (PTS) for I have made much use of the Pāli Texts and translations published by the PTS. All references to the terms are given from PTS editions.

I acknowledge with thanks my indebtedness to the most Venerable Bellanvila Dhammaratana Mahā Thera, the Chief Saṅghanāyaka of Singapore, Advisor of Buddhist Library, Venerable Elgiriye Indaratana Mahā Thera, the chief monk of Mahindarama Temple of Penang, Professor Kapila Abhayawansa, Professor Chandima Wijebandara, Vice Chancellor of University of Sri Jayawardhanapura, Sri Lanka, Professor C. Witanachchi, Deputy Editor of the Encyclopaedia of Buddhism, Mr. Sanath Nanayakkara former Deputy Editor of the Encyclopaedia of Buddhism, and Mr. Sumana Ratnayaka, Senior Lecturer, Dept. of Pali and Buddhist Studies, University of Peradeniya, Sri Lanka.

My sincere thanks are also due to Mdm Yap Lian Huay, Mr Tan Chin Teck, Miss Tan Shuang Shuang, Mr Tan Chin Chong, Mdm Tan Pheck See Jessica, Mdm Tan Peck Leng Karen, Miss Wendy Lim Soh Hoon, Mdm Tan Swee Leng, Miss Swee Pin, Mr Tay Kim Chuan, Miss Añjalī Tay, Mdm Low Meyo Eng, Mr Wee Julian and Management Committee of Dhammaduta Buddhist Centre and those who had encouraged and helped me to present this Descriptive Analysis of Numerical Terms in Buddhism to the world of readers. I lay no claims for originality, but I do take responsibility for any errors found in this volume.

Ven. Dhammasiri

ABBREVIATIONS

A	Aṅguttara Nikāya
AA	Aṅguttara Nikāya Aṭṭhakathā
As	Atthasālinī
BD	Buddhist Dictionary
Buv	Buddha Vaṃsa
BuvA	Buddha Vaṃsa Aṭṭhakathā
Cpd	Compendium of Philosophy
D	Dīgha Nikāya
DA	Dīgha Nikāya Aṭṭhakathā
Dh	Dhammapada
DhA	Dhammapada Aṭṭhakathā
Dhs	Dhammasaṅgaṇī
DhsA	Dhammasaṅgaṇī Aṭṭhakathā
Dppn	Dictionary of Pāli Proper Names
It	Itivuttaka
J	Jātaka (Jātaka Aṭṭhakathā)
Khp	Khuddakapāṭha
KhpA	Khuddakapāṭha Aṭṭhakathā
Kvu	Kathāvatthu
M	Majjhima Nikāya
MA	Majjhima Nikāya Aṭṭhakathā
Miln	Milindapañha
Nd ¹	Mahāniddeśa
Nd ²	Cullaniddeśa
PTS	The Pāli Text Society
Pmk	Pāṭimokkha
Pts	Paṭisambhidāmagga
Pv	Petavatthu
S	Saṃyutta Nikāya
SA	Saṃyutta Nikāya Aṭṭhakathā
Sn	Suttanipāta
SnA	Suttanipāta Aṭṭhakathā

Sp	Samantapāsādikā
Thag	Theragāthā
tr	Translation
Ud	Udāna
Vbh	Vibhaṅga
VbhA	Vibhaṅga Aṭṭhakathā
Vism	Visuddhimagga
VismṬ	Visuddhimagga Mahā ṭikā
Vin	Vinaya Piṭaka
Vv	Vimānavatthu

THE PĀLI ALPHABET

a. ā. i. ī. u. ū. e. o
k. kh. g. gh. ṅ
c. ch. j. jh. ñ
ṭ. ṭh. ḍ. ḍh. ṇ
t. th. d. dh. n
p. ph. b. bh. m
y. r. l. v. s. h. ḷ. ṃ

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TERMS OF ONE

1. **Rare person** *Eka puggalo(dullabho)*
The fully Enlightened One *sammā sambuddho.*

The *Sammā Sambuddha*, perfectly Enlightened One is considered one and unique among mankind since He is superior to all other beings human and divine, due to his knowledge of Truth. He is Omniscient and the teacher of Emancipation (*Nibbāna*). He discovered all things pertaining to suffering, the cause of suffering, cessation of suffering and the path leading to cessation of suffering by himself without any supernatural or divine revelation. Therefore it is said that the birth of the Buddha into the world is for the welfare of the many folk, for the happiness of the many folk and he is born out of compassion for the world, for the benefit, welfare and happiness of devas and mankind.

He is known as *Gotama Buddha*, or *Sākya Muṇi*
A I.22, Dh.193, Vin I.5, VbhA .436, Pts I .174, Vism .201

2. **Highest bliss** *paramaṃ sukhaṃ*
Emancipation *Nibbānaṃ*

The *Nibbāna*, summum bonum of Buddhism is considered the highest bliss since it is complete cessation of suffering. It is also explained as the destruction of lust (*rāga*) hatred (*dosa*) and illusion (*moha*) which are considered to be the root causes of phenomenal existence which is full of suffering, hence *Nibbāna*

is the highest bliss(*parama sukha*) and it is a supramundane (*lokuttara*) state to be realized only by intuitive knowledge, to be reached through the perfection of moral practice, contemplation and insight. *Nibbāna* constitutes the highest and ultimate goal of all Buddhist aspirations.

“Extinction of greed, extinction of hate, extinction of delusion: this is called *Nibbāna*”

“Verily, there is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, Unoriginated, Uncreated, Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible”

It is grouped under the category of one in the numerical order of Buddhist terms as there is no other bliss which can surpass the bliss of *Nibbāna*.

Dh.204, S I .236, Ud.80, A I .158, M I .4, Vism .293, 508, BD. 107

3. What is one?

all beings subsist
by nutriment

Eka nāma kiṃ?

sabbe sattā āhāraṭṭhitikā

“All beings subsist by nutriment” is taken as one since subsistence of all living beings is placed in the superior position in this world. This statement was made by a novice called **Sopāka** who became an Arahant in his seventh year, as a reply to the question “what is one?” asked by the Buddha wishing to confer on him the higher ordination. It is reported that the Buddha who was satisfied with the answers given by **Sopāka** conferred higher ordination on him. Mere nutriment does not imply merely the material food but the four kinds of nutriments which supports the subsistence of beings.

D III.211, Khp .2, KhpA .77, S V .64, Thag .480

TERMS OF TWO

1. Actions (deeds)

wholesome and
unwholesome

Dve kammāni

kusala kamma,
akusala°

There are two deeds or kammās; they are wholesome and unwholesome. The deed done either by body, speech or mind is called *kamma* when it is accompanied by wholesome or unwholesome volition. Greed (*lobha*) hatred (*dosa*) and delusion (*moha*) are the root causes or conditions of unwholesome kammās and Non-greed (*alobha*), Hatelessness (*adosa*), and Undeludeess (*amoha*) are the causes or conditions of wholesome kammās. Kamma (karma Skr) in Buddhist terminology signify actions which are of religious consequences supposed to bring about consequences on the doer either in this life or some future life.

See Terms of Ten causes of wholesome and causes of unwholesome.

A I.104, M I.489, It .25

2. Accusations

by body and speech

Dve codanā

kāyena codeti, vācāya°

Two kinds of accusations refer mainly to the discipline of the Orders of monks and nuns. In the discipline of monks and nuns, members of the Order are allowed to accuse another member or group of members with the intention of correcting him or them

for the seen, heard or suspected offence. The accusation can be done either by body or by speech. Accusation by body means to indicate the nature of offence by bodily demonstration and accusation by speech means to indicate the offence by words, i.e. by describing the nature of offence.

Vin IV. 323, V.117

3. Alms bowls

iron and clay

Dve pattā

ayo patto, mattika°

There are two kinds of bowls allowed for monks and nuns for their alms begging: a bowl made of iron and a bowl made of clay. Each bowl which does not exceed the permitted maximum and minimum size has three types namely a large bowl (*ukkaṭṭha patta*), medium size bowl (*majjhima patta*) and a small bowl (*omaka patta*).

Vin III.243, V.117

4. Abundances

material and spiritual

Dve vepullā

āmisavēpulla, dhamma°

Acquisition of full development is of two kinds: development or abundance of material wealth and that of spiritual wealth. Abundance of spiritual wealth can be achieved in respect of faith (*saddhā*) mindfulness (*sati*) wisdom (*paññā*) and virtue (*puñña*)
A I.94, Vism 212, 619

5. Acceptances

by body and by something
attached to the body

Dve paṭiggahā

kāyena, kāyapaṭibaddhena

Acceptance can be done either by body or by means of

something attached to the body. This specially denotes the acceptance of material requisites by monks and nuns.

Vin V.117

6. Acknowledgments

acknowledgment by body
and °by speech

Dve paṭiññā

kāyena paṭijānāti
vācāya°

Acknowledgments are of two kinds: by body or by word. This specially refers to the fact that an offence done by monk or nun has to be acknowledged either by bodily expression or by speech.

Vin V.117

7. Bright or moral qualities

Moral Shame
and Moral Dread

Dve sukkadhammā

hiri, ottappa

Two moral qualities: moral shame and moral dread are said to be associated with all Karmically wholesome consciousness. Moral shame means to be ashamed of performing evil and unwholesome acts and moral dread means to be in dread of performing evil and unwholesome acts. These two moral qualities are referred to as heavenly Dhammas (*deva dhamma*) or World-protecting virtues (*lokapālaka-dhamma*)

A I.51, Pug .23, 24, Vism . 8, J I.129.

8. Buddhas

The fully Enlightened One
who teaches the Dhamma
Solitary Buddha/Silent Buddha
who does not teach the Dhamma

Dve buddhā

sammā sambuddha,

pacceka buddha

Of the two Buddhas the Sammāsambuddha, the Fully Enlightened One has been described under Terms of one Rare person. The solitary Buddha is said to be one who has attained complete enlightenment by his own effort but does not proclaim the Truth to the world. While the Fully Enlightened One is considered as the Teacher of human and divine beings (*satthā devamanussānaṃ*), the solitary Buddha passes away without preaching the way of deliverance to the world. According to the Buddhist tradition, he cannot instruct others, his realization of Dhamma is compared to a dream seen by a deaf mute.
M III.68, A I.77, Dppn II. 94, 95

9. Becoming (bhava)

kamma process and
birth process

Duvidhā bhavā

kamma bhava
uppatti^o

The process of existence or becoming is twofold: kamma process and birth process. Existence is the result of kammās either of wholesome or of unwholesome type. Therefore the kammās as the cause of birth is considered as one part of existence. *uppatti*; birth process is none other than the existence of beings in the three planes of existence (*kāma, rūpa, arūpa*) gained as the result of kammās. In the Doctrine of *paṭiccasamuppāda*, term *bhava* used to denote the condition of birth (*Bhava paccayā jāti*) is mainly related to the process of kammās.

Vism .571, Vbh .137

10. Buddha's teaching types

the concise and detailed

Dve desanā buddhassa

saṅkhitthena, vitthārena

Exposition of the Doctrine by the Buddha is of two types: concise

and details. According to the circumstances, the Buddha, sometimes preaches *Dhamma* in brief or in detail. According to the evidence available in some discourses, when the Buddha preached the Doctrine in brief, some other monks well versed in the Doctrine such as Ven. **Sāriputta**, **Moggallāna** and **Mahākaccāna** elaborated what the Buddha preached in brief. **Madupiṇḍika Sutta** of **Majjhima nikāya** is one such discourse Ven. Mahākaccāna gave detailed exposition to a brief discourse preached by the Buddha. Note also that the Buddha adopted two other methods of teaching namely *ānupubbikathā* (graduated talk) and *sāmukkaṃsika-dhamma-desanā* (totally elevating teaching). When preaching to normal people, the Buddha adopted the first method which he attuned the mind of the listeners, and went on to use the second method. When preaching to those who were more sensitive and receptive, he directly used the first method.

A I.53, M I.108, ThagA I .183.

11. Buddha's journeys

a. quick and leisurely

Dve cārikā buddhassa

turitacārikā, aturita°

Daily routine of the Buddha is said to have consisted of two types of travelling for the benefit and welfare of the mankind, namely quick (*turita*) and leisurely (*aturita*). Whenever the Buddha sees a person who is capable of being enlightened, He quickly travels in a moment using his miracle powers, towards him in spite of the distance and preaches the Doctrine or admonishes in order to stimulate his potentialities for the realization of the Truth. Thus the Buddha approached **Mahā Kassapa** in a moment when he was three gavutās away, and He travelled thirty yojanas to see **Ālavaka** and **Āṅgulimāla**, forty five Yojanas to see **Pukkusāti**. The quick travel is used for long

journeys accomplished by him in a very short time.

The journeys of the Buddha for daily alms begging in villages and towns out of compassion for the mankind were done in a gradual manner in an uninterrupted way without skipping any house. The Buddha did not used his miracle powers to go long journeys in a short period of time for alms begging. Apart from the journey for alms some times the Buddha would tour the *Mahā maṇḍala* covering nine hundred yojanas in nine months, the *Majjhima maṇḍala* covering nine hundred yojanas in eight months and the *Anto maṇḍala* covering six hundred yojanas in four months.

DA I, 240-3, J I. 87, Dppn II.302

b. regular and irregular

nibaddha°, *anibaddha°*

The Buddha's daily routine was undertaken according to a time table. He did not overlap the duty allotted to a particular period inspite of other urgent work. His journeys for his routine underaking are known as regular (*nibaddha*) and journeys for other types of activities as irregular (*anibaddha*).

J III. 277, DA I .243.

12. Conceits

self exaltation and
despise of others

Dvidhā mānā

attukkāmsana,
paravambhana

Self exaltation and despise of others are two ways of expressing conceit of oneself. According to the *Apaṇṇaka sutta* of the *Majjhima Nikāya*, if someone tries to convince others of his wrong views against true Dhamma, he is exalting himself and disparaging others.

Vism .29, VbhA 484, M I.402

13 Concentrations

a. access and absorption

Dvidho samādhi

upacāra samādhi, appanā°

Entering any absorption is of two levels or degrees: access and absorption. Absorption is complete concentration of mind on the object and is called absorption proper or ecstatic concentration. Access or neighbourhood concentration is the degree of concentration immediately before the ecstatic concentration.

Vism .85

b. mundane° and
supra mundane°

lokiya samādhi,

lokuttara° .

The concentration on moral thoughts in the three planes: of sensuous world (*kāma loka*), world of form (*rūpa loka*), and formless world (*arūpa loka*) is mundane concentration (*lokiya samādhi*). The concentration associated with the four Noble Paths: Entering upon the Stream (*sotāpatti*), Once Return (*sakadāgāmi*), Non- Return (*anāgāmi*), Holiness (*arahatta*) is supra- mundane concentration (*lokuttara samādhi*).

Vism .85

c. °with happiness and
°without happiness.

sappītika samādhi,

nippītika°.

The concentration in two of the absorptions of the fourfold system and in three of the absorptions of the fivefold system is concentration with happiness (*sappītika samādhi*). The concentration in the two remaining absorption is concentration without happiness (*nippītika samādhi*).

Vism 85

d. °accompanied by bliss and
°accompanied by equanimity

*sukha saḥagata samādhī,
upekkhā saḥagata°*

Concentration in three absorptions of the fourfold system and in four absorptions of the fivefold system is concentration accompanied by bliss (*sukha*) and in the remaining absorptions the concentration is accompanied by equanimity (*upekkhā*).

Vism. 85

14. **Cankers increase**
deems what is unlawful as
lawful and lawful as unlawful

*Dvinnam āsavā vaḍḍhanti
akappiye kappiyasaññī,
kappiye akappiyasaññī*

In the Buddhist Orders of monks and nuns certain requisites and activities are allowed and permissible and certain others are not. Imagining what is not permissible as permissible is meant by the first canker and imagining what is permissible as not permissible is what is meant by the second canker. These are the two grounds on which the two cankers grow.

A I .85, Vin IV .318

15. **Conditions for
right view**

*Dve paccayā sammā
dīṭṭhiyā*

Through learning from others
and through penetrative
attention

*parato ghoṣa,
yoniso manasikāra*

Right view of the true nature of man and the universe arises by means of two conditions.

Two conditions are conducive for the arising of right view of the true nature of man and of the universe. The two conditions are learning from others (*parato ghosa*) and penetrative or systematic attention. Learning from others specially means learning or listening to Dhamma from the Buddha or any other suitable authoritative persons. Penetrative attention (*yoniso manasikāra*) literally means attention or contemplation starting from the origin or birth of any process of experience.

A I .87, M I.294

16. Conditions leading to knowledge
tranquillity and insight

Dve vijjābhāgiyā
dhammā
samatha, vipassanā

Two kinds of meditation – serenity (*samatha*) and insight (*vipassanā*) lead to wisdom or knowledge. Serenity is undisturbed peace or peacefulness and a lucid state of mind by means of concentration. Insight is the contemplation on impermanency, unsatisfactoriness and insubstantiality of all conditional Dhammas.

A I .61

17. Conditions for lust
attractive object and
unwise attention

Dve rāgāya paccayā
subha nimitta,
ayoniso manasikāra

Taking a pleasant or attractive sign (*subha nimitta*) as an object of one's thought, and unwise attention (*ayoniso manasikāra*) are considered as conditions for the arising of lust or sense desire.

A I .3, 87

18. **Circular bowl-rests**

made of tin and °lead

Dve maṇḍalāni

tipumayaṃ, sīsamayaṃ

According to the **Cullavagga** of the **Vinaya Piṭaka** the circular stand or the bowl-rest which is appropriate for the monks and the nuns is of two types : that which is made of tin and of lead. These two types are approved by the Buddha, prohibiting various types of circular stands such as those made of gold and silver.

Vin II.117, V.112

19. **Companies**

a. Those who honour material things and °Dhamma

Dve parisā

āmiṣa garu parisā,

dhamma garu °

Companies or assemblies of people are generally divided into two groups depending on their attitude towards their gains. The first group inclines to achieve worldly benefits, specially material or physical requisites such as food, cloths, money, wealth, fame, honour etc. This group of people is named as one honouring material things. Describing the nature of such type of monks the **Aṅguttara Nikāya** explains : “ These monks in the presence of the white-clad householders sing each others praise... thereby winning profit and so doing making use of it, get entangled with greed and attachment there to” (*āmiṣagaru parisā*). The other group is the one that honours the true Dhamma (*Dhammagaru parisā*) in disregard of material benefits

A I..73, 74

b. the shallow° and deep° *uṭṭhāna parisā, gambhīra°*

Among the monks those who are frivolous, empty-headed, busy-bodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled are called “shallow assemblies” (*uṭṭhāna parisā*). Some monks who are endowed with opposite qualities are called deep (*gambhīra parisā*).

A I. 70

c. ignoble° and noble° *anariya parisā, āriya°*

A company which does not realize the noble truths, as they really are, is called ignoble or Anaryan company (*anariya parisā*), those who realize the four noble truths as they really are, are noble or Aryans company (*ariya parisā*).

A I. 71

d. unright speech° and right speech° *adhamma vādinī parisā, dhamma vādinī°*

whoever monks engage in disputes whether lawful or unlawful and so doing do not inform each other, do not meet together for investigation, do not conciliate each other or take steps to do so and tenaciously cling to their respective views saying : “This is the truth, all else is folly” then this group is called “one of unright speech”. (*ādhammavadini parisā*). The group to which monks who possess opposite qualities belong is called “one of right speech” (*Dhammavadini parisā*).

A I. 75

e. righteous° and
unrighteous°

dhamika prisā,
adhammika°

In whatsoever company unrighteous activities prevail over righteous activities, indisciplinary activities over disciplinary activities, where unrighteous and indisciplinary activities are conspicuous whereas righteous and disciplinary activities are inconspicuous such a company is called unrighteous (*adhammika parisā*); and the company which is of the opposite nature is known as righteous company (*dhammika parisā*).

A I.70

**20. Days for the recitation of
rules of discipline**
the new moon and
the full moon

Dve uposathā
pāṭimokkha
cātuddasī,
pañṇarasī

The Buddha has admonished his Orders of monks and nuns to have their formal act of reciting the disciplinary code (*pāṭimokkha*) on two days of the month namely, full moon day and new moon day **pañṇarasī** and **cātuddasī**. The day in the middle of the month is called **cātuuddasī** (new moon day) or **pañṇarasī** (full moon day) according as the month is shorter or longer. Here the days are reckoned not by the month but by the half month (*pakkha*). Therefore *uposatha* days fall on either on the full moon day (of the longer month) or new moon day (of the shorter month).

Vin I.101-104

**21. Days for the termination
of retreat**
the New Moon and

Dve pavāraṇā
cātuddasī,
pañṇarasī

the Full Moon

It is the custom of the monks and the nuns to observe the retreat at the beginning of the rainy season. The rite at the termination of *vassa* retreat is called *pavaraṇa* and is to be held either on the full moon day or new moon day.

Vin II.32, V.110

22. Desires

objective° and
subjective°

Ubho kāmā

vatthu kāma,
kilesakā°

Desire for sensual objects is reckoned as objective desire (*vatthu kāma*). Attractive objects belonging to five objective fields namely matter or forms (*rūpa*) sound (*sadda*) smell (*gandha*) taste (*rasa*) and tangible or contact (*poṭṭhabba*) are regarded as objects of desire (*kāma vatthu*). Subjective desire arising from these attractive objects in the mind is taken as a property of stained character (*kilesa*) The **Cūla niddesa** asserts that exciting desire (*kāmacchanda*) and conceptual desire (*saṅkapparāga*) are subjective desires.

Nd² .202

23. Deaths

timely° and untimely°

Duvidhā maraṇā

kālamaraṇa, akāla°

According to the occurrence of death, it is considered as two types, timely and untimely. Timely death occurs as a result of either exhaustion of merit (*kammakkhaya*), exhaustion of life span (*āyukkhaya*) or exhaustion of both (*ubhayakkhaya*). Untimely death is through another kamma which cuts off the result of reproductive kamma (*janaka kamma*).

Vism .229

24. Diseases

disease of body and
Disease of mind

Dve rogā

kāyikaroga, cetasika°

Diseases of the body (*kāyika roga*) of living beings arise because of physical reasons or due to the influence of kamma. They are enumerated variously in the Buddhist scriptures. Defilements in the mind are taken as mental diseases (*cetasika roga*). The Buddha says that though one may claim immunity from physical diseases for short or long periods, no worldling can claim to be free from mental disease even for a moment

A II.142

25. Dhammas

corporeality and
non-corporeality

Dve dhammā

rūpa dhamma,
arūpa°

In the **Abhidhamma** treatise the whole sphere of conditional and unconditional Dhammas are classified into four groups namely mind (*citta*), mental concomitance (*cetasika*) matter (*rūpa*) and the unconditioned (*Nibbāna*). Out of these four matter is classified into twenty eight constituents, elements or factors which are known as corporeal Dhammas (*rūpadhamma*). Apart from matter, other factors belonging to mind, mental concomitance and the unconditioned are known as non-corporeal Dhammas (*arūpa dhamma*).

Dhs 193, 245, Vism 443, Cpd 262

26. Deceivings

snow° and thicket°

Duvidhā viparāmāsā

hima viparāmāsa, gumba°

There are two ways of deceiving people in highway robbery by way of snow or thicket. Robbers easily approach people and steal their belongings, either lay hiding in snow or in thickets?
DA .180

27. Decays

The characteristic of whatever formed, and the maturity of aggregates

Duvidhā jarā

saṅkhata lakkhaṇajarā,

khandhaparipākajarā

Decay is characteristic of conditional existence. Immediately after its arising it is the nature of a conditional thing that it comes to maturity. The Visuddhimagga describes decay as of two kinds: that which is the characteristic of conditional things, and that which in continuity, i.e., the ageing of the aggregates in one existence.

M I.49, III.249, Vism 502

28. Discrimination

in the plane of the learner and °the adept

Dvisu ṭhānesu

paṭisambhidā

sekha bhūmiyaṃ, asekha.°

Four types of analytical knowledge (*paṭisambhidā ñāṇa*) are made distinct in two planes: in the premise or plane of trainees (*sekha bhūmi*) and in the premise of trained (*asekha bhūmi*).

Vism .442

29. Disciplines

for monks and for nuns

Dve vinayā

bhikkhūnaṃ, bhikkhuṇānaṃ

The two kinds of vinaya or discipline of the Buddhist Order of

monks and nuns are separately formulated by the Buddha. The codified law of the discipline of the monks consists of 227 rules belonging to eight groups, and that of the nuns consists of 311 rules.

Vin V.118

30. Disrespects

disrespect for person
and disrespect for Dhamma

Dve anādariyāni
puggala anādariya,
dhamma°

Disrespect for a person and for the Dhamma is separately considered in the context of Vinaya. Dhamma is impersonal and therefore the disrespect for Dhamma is to be distinguished from that of for the person. According to the **Cullavagga** disrespect for a person refers to an occasion, for instance, when and if being spoken to by one who is ordained thinking “this one is suspended or disparaged his bidding will not come to be done” he does a disrespectful thing. Disrespect for Dhamma means, for instance : if being spoken to by one who is ordained, saying “May the Dhamma be lost or destroyed or he does not wish to learn this or he shows disrespect to Dhamma.

Vin IV.113, V.118

31. Cessation

that of defilements and
of the five groups of existence

Dve parinibbānā
kilesa parinibbāna,
khandha°

Cessation is generally meant to be the cessation or extinction of defilement (*kilesa-parimithana*) This is known as (*sa-upādisesa parinibbāna*), cessation (*nibbāna*) of defilement which aggregates still remaining. Hence called cessation with a residue. This takes place at the attainment of Arahant hood. The

extinction of the aggregates of existence which is called *anupādisesa parinibbāna* (extinction without a residue) is *khandha parinibbāna*.

It . 41, DhA II. 163

32. Equanimities

about insight and
equanimity in adverting

Dve upekkhā

vipassanūpekkhā, āvajjana°

Equanimity consists of insight and adverting. Equanimity about insight is the neutrality in the investigation of formations due to the fact that the objective field has already been investigated. The volition associated with mind-door adverting is called the equanimity in adverting because it occurs in adverting as onlooking.

Vism .636, Cpd .229

33. Extremes

self-indulgence
and self-mortification

Dve antā

*kāmasukhallikānu yoga
attakilamathānu°*

In relation to the middle path there are two types of extremes to be avoided by the monks. Addiction to sensual pleasure or self-indulgence has to be avoided by a monk as it leads to sensory gratifications which is a source of defilements. Self-mortification is an ascetic practice which involves severe kinds of vows and practices leading to physical pain and exhaustion, causing also mental stress.

Vin I.10

34. Engaging in rainy retreat
earlier and later

Dve vassūpanāyikā

purimikā, pacchimikā

The commencement of rains-retreat (*vassa*) is of two kinds : early (*purimika*) and late (*pacchimika*). The commencement of rains-retreat by the monks at the beginning of the rainy season is called early engagement of rains-retreat which falls on the day after the full moon of June-July (*āsālha*). The observance of rains-retreat a month later is the late engagement of the retreat. Failing to observe the former a monk observes the latter.
Vin I.137, Vin II .9, A I.51

35. Enjoyments

inner enjoyment and
outer enjoyment

Dve paribhogā
abhantara paribhoga,
bāhira°

The inner enjoyment is the enjoyment of food and the outer is smearing the head, hand, body and so on.

Vin V.118

36. Emancipations

that of mind and
that through wisdom

Dve vimuttī
cetovimutti,
paññā°

Emancipation or deliverance of mind is said to be attained through the destruction of the influences of mind. This is bound up with the path of Arahantship (*arahatta magga*) Emancipation through insight or knowledge is attained through the destruction of defilement by developing insight knowledge. Deliverance through wisdom is associated with the fruition of Arahantship (*arahatta phala*). The former associated with *samatha*(serenity) practice and the latter with insight (*vipassana*) practice?

A I.. 83, A IV . 119

37. False Views
eternalism and
annihilationism

Dve diṭṭhī
sassata diṭṭhi, uccheda°

There are two views called eternalism and annihilationism. Eternalism maintains that there is an eternal and permanent soul bound up with the individual and the universe. According to this view soul and body are different and, therefore when the body is destroyed soul remains unchanged. Annihilationism holds the view that the body is composed of four primary elements namely, earth, water, fire and air and that the soul and the body are the same. According to this view, with the destruction of the body, the soul too gets destroyed. It rejects the concept of rebirth or rebecoming.

S III.98, 99

38. Forms
gross and subtle

Duvidham rūpaṃ
olārika rūpa, sukhumā°

Form or matter is divided into two : gross and subtle according to its functions, in the psychological and metaphysical systematizations; *rūpa* or matter functions as the material gross factor by the side of the other, more subtle factors.

S III.47

39. Faults
Bearing results in this very life
and °in the next life

Dve vajjāni
diṭṭhadhammika vajja
samparāyika°

Faults are considered to be of two kinds according to the time of their fruition. Some faults produce consequences in this very life and others in the next life.

A I.48

40. Fools

One who does not see not his fault
as such, and who does not accept
his fault shown by another

Dve bālā

*accayaṃ accayato na passati,
accayaṃ desentassa yathā
dhammaṃ na paṭigaṇhāti*

It is considered to be a progress in the noble discipline that whosoever looks upon his fault as a fault and rightfully confesses it shall attain to self restraint in future. Therefore both one who does not see one's fault as such and one who does not accept his fault shown by another are said to be fools.

A I.59, D I.85

**41. Friendly welcomes
material and spiritual**

Dve paṭisanthārā
*āmiṣa paṭisanthāra,
dhamma°*

A guest is cordially welcomed either by supplying material hospitality or by providing doctrinal talks.

A I.93, D III.213, Dhs I.344; Vbh 360

42. Families

°of relatives and
°of supporters

Dve kulāni
*ñāti kula,
upaṭṭhāhaka°*

Two types of families are recognized in the context of Buddhist orders of monk and nun, namely families of relatives and those of supporters. Buddhist monks and nuns are allowed to receive their necessary requisites from these two types of families.

Vism .91, A II.249

43. Friends

lay friend and renounced
friend

Dve mittā

agārikamitto
anagārika°

Lay friends are those who lead a household life possessing all ordinary qualities of kindness and love. Friends who renounce the worldly affairs possess special virtues of mind and heart.
Nd² .51

44. First teachers

Mother and Father

Dve pubbācariyā

mātā, pitā

Parents are regarded as first teachers for their children as they train children before they attain formal education in what is to be done and what is not to be done and they prevent children from vice and exhort them to be morally good.
A I.132

45. Generosities

material and spiritual

Dve cāgā

āmisacāga, dhamma°

Generosity is of two kinds : material and spiritual. Liberality on material goods and on spiritual or doctrinal matters are meant by these two types.
A I.92

46. Gifts

Dhamma° and material°

Dve dānāni

Dhammadāna, āmisa°

As far as the objects of gifts or charities are concerned, they are of two kinds: the gift of Dhamma and that of material things. Dhamma or spiritual gifts are made possible through preaching,

explaining and discussing the doctrine and publishing books containing the explanations of doctrine. Gifts of material things such as food, clothing, lodging, medicine etc are called material gifts. It is said that the gift of Dhamma excels all other gifts.

A I.91, Dh .354

47. Givings

giving to a particular person
and giving to the community

Dve dānāni

paṭipuggalika dāna,
saṅgha°

As far as recipients are concerned givings are of two types: giving to a particular person and giving to the community of *saṅgha*. In the gift of the first kind the giver or donor aims at a particular person. In the second kind the giver aims at the Buddhist community of *saṅgha* as a whole.

M III .255, 392

48. Heirs

spiritual° and material°

Dve Dāyādā

dhamma dāyāda, āmisa°

See No 46 under terms of Two
M I.12

49. Hells

Jāla Roruva and
Dhūma Jāla

Dve nirayā

jāla roruva niraya,
dhūma jāla°

Hell known as **Roruva** is said to be of two kinds : **Jāla Roruva** and **Dhūma Jāla** In the first, beings have red hot flames blown into their bodies, and in the second noxious gases (**kharadhūma**).

J V.266, Dppn II.759

50. **Harmings**
harming to the training
and °possession

Dve upaghātikā
sikkhūpaghātika
bhogūpaghātika

Harming to the training refers to not being trained in the three training namely, morality, concentration and wisdom. Harming to possession refers to a person's using the belongings of an Order or an individual in a wrong manner.

Vin II.13, Vin V.117

51. **Intimations**
°by body and °by voice

Dve viññattiyo
kāya viññatti, vacī°

The first denotes the bodily expression and the second verbal expression. Bodily movements are made possible by means of bodily intimation and intimation by voice is so called because it makes known an intention by means of speech.

Dhs .152. Vism .448, 530

52. **Improper conducts**
bodily° and verbal°

Duvido anācāro
kāyika anācāra, vācika°

Improper conducts signifies disrespectful manner of behaviour by body or by speech. The **Visuddhimagga** variously describes both these improper conducts with examples. According to it someone stands jostling elder bhikkhus, sits jostling them, sits with his head covered, sits on high seats, talks waving his head and so on, are some of the bodily improper conducts. If someone talks on the Dhamma without asking elder bhikkhus, answers questions, recites **pāṭimokkha**, and so on, these are some kinds of improper verbal conduct.

Vism 18, Nd² 22

53. Increases

carnal° and spiritual°

duvidho vuddhī

āmisā vuddhi, dhamma°

Carnal increase refers to the material progress and spiritual increase to the spiritual progress.

A I.94

54. Jewels

material° and spiritual°

Dve ratanāni

āmisā ratana, dhamma°

The term Jewel (**ratana**) denotes valuable things, of both material and spiritual aspects.

A I.92

55. Jhānas

fine material and
immaterial

Dve jhānā

rūpajjhāna, arūpa°

There are four meditative absorptions of the fine material sphere (*rūpāvacara jhānas*). These absorptions are attained with the high degree of concentration through the practice of one of the forty objects of serenity meditation (*samatha bhāvanā*). Immaterial absorptions refer to the four absorptions in the immaterial sphere.

D III.222, Dhs .56

56. Kinds of bile

local bile and free bile

Dve pīttāni

baddha pitta, abaddha°

The local bile has the colour of thick madhuka oil. The free bile

is the colour of a faded *ākulī* flower. As to direction, the local bile belongs to the upper direction. The local bile is situated near the flesh of the liver between the heart and the lungs. The free bile spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin.

Vism .260

57. Longings hard to abandon *Dve āsā duppajahā*
 longing for gain and *lābhāsā,*
 longing for life *jīvita°*

Gain and life are the two most desirable things for human beings. Therefore longing for gain and life are said to be hard to abandon.

A I .86

58. Lotuses *Dve padumāni*
 red° and white° *rattapaduma, seta°*

Out of two kinds of lotuses namely red and white the latter seems to be the more prominent variety. Paduma or lotus is further classified as *satapatta* and *sahassapatta* viz lotus with hundred and thousand leaves.

J V. 37

59. Monastic Communities *Ubhato saṅgha*
 monks communities *bhikkhu saṅgha,*
 and nuns° *bhikkhunī°*

The Buddhist monastic community consists of two orders namely, *Bhikkhu* (monk) and *Bhikkhunī* (nun). Both these

communities have their own code of discipline formulated by the Buddha. The Community of monks is senior to that of nuns. Vin II.255

60. Meditation subjects
generally useful meditation
subject and special
meditation subject

*Duvidham kammaṭṭhānaṃ
sabbattaka kammaṭṭhāna
pārihāriya°*

In the Buddhist scriptures, there are forty meditational subjects, out of which some are regarded as generally useful meditation subject and others which are suitable to a person's own temperament, the latter are called special (*pārihāriya*) meditational subjects.

Vism .97

61. Meditations
serenity° and insight°

*Dve bhāvanā
samatha bhāvanā, vipassanā°*

See No 16 under Terms of Two
D III.273, A I.61

62. Moral conditions
endurance and gentleness

*Dve dhammā
khanti, soracca*

Endurance (*khanti*) is one of the ten perfections. It is regarded as the supreme religious austerity (*khanti paramaṃ tapo titikkhā*). Gentleness denotes self-restrained character of a person. Endurance is said to be having five good results, namely, one who develops endurance is pleasant to many; he is not hateful, not of many faults, dies unmuddled in thought and attain heavenly birth.

A I.82, III.254, J III.39

63. Methods of community split
by act and
by voting tickets

*Dvīhi ākārehi saṅgho
bhijjati
kammena,
salākagahanena*

An act of discipline, when it is done by one group without the consent of other group causes dissension among the Order. Distributing voting tickets with prejudice against one group showing favouritism towards another also causes the splitting of the community.

Vin V.117

64. Modes of scolding
low mode of scolding and
high modes of scolding

*Dve akkosā
hīno akkosa, ukkaṭṭha°*

Low mode of scolding is a method of abusing someone using inferior words and in the high mode of scolding, excellent words are used.

Vin V.118

65. Non-repayable persons
the mother and
the father

*Dvinnam na
suppatikāram
mātā, pitā*

Parents are the greatest benefactors for their children. They give birth to their children. They bring them up and, they show the world to them. Therefore they are known as non-repayables. The Buddha has shown the way as to how the children can repay their parents as follows : whosoever persuades his

unbelieving parents, settles and establishes them in the faith, whosoever persuades his immoral parents, settles and establishes them in morality, whosoever persuades his foolish parents, settles and establishes them in liberality, whosoever persuades his foolish parents settles and establishes them in wisdom - such a one just by so doing, does repay, does more than repay his parents.

A I. 61

66. Noble persons
the learner and the adept

*Dve ariyapuggalā
sekha, asekhā*

Eight noble persons are divided into two kinds : the learner and the adept. The noble learner means a disciple in higher training in virtue, concentration and wisdom. Eight noble persons are enumerated according to the four supramundane paths and their respective four fruits. The noble person who possesses all the paths and fruits is called one who has completed training, adept (*asekhā*) and the noble persons who have reached one of the other seven paths and fruits other than the highest fruit are called noble learners (*sekkhā*).

Vin I.62

67. Obstacles for Kaṭhina
residence and robes

*Dve paḷibodhā kaṭhinassa
āvāsa paḷiboha, cīvara°*

The residence obstacle comes to be if a monk, who is either staying in or who is longing for that residence, goes away thinking "I will come back". Robe-obstacle comes to be when a monk's robe-material comes to be not made up or it is imperfectly executed or the expectation of a robe is not fulfilled.

Vin I.265

68. Offerings

material° and spiritual°

Dve pūjā

āmisā pūjā, dhamma°

See No 45 under the Group of Two

A I.93, SnA . 350

69. Offences

the slight° and the grave°

Dve āpattiyā

lahukāpatti, garukā°

The slight offences are so called because they are remedial by confession. The grave offences are regarded as heavy, for they can be raised up following certain approved methods out of the groups of offences, groups other than **pārajikā**; and **saṅghādhisesa** are considered as slight.

A I.88

70. Persons

the Fully Enlightened One
and the World-ruling Monarch

Dve puggalā

sammā sambuddha,
cakkavatti rājā

For the description of Fully Enlightened One see under Terms of one. The world-ruling monarch (**Cakkavatti Rājā**) is said to be a rare person just as the Fully Enlightened One is. He is described by various epithets in Buddhist discourses. He is called the “righteous one” (**dhammiko**), king of righteousness (**dhammarājā**), conqueror of four quarter (**cāturanta vijitāvi**), guardian for the people’s good (**janapadatthavāriyappatto**), possessor of the seven Treasures (**sattaratanasamannāgato**). The life of the world-ruling monarch is prescribed quite similarly to that of the Bodhisatta, one who becomes the fully Enlightened One.

A I.76, D II.174, SA III.131, Dppn II.1343

71. Perils

evident peril and
concealed peril

Duvidho parissayo

pākaṭa parissaya,
paṭicchanna°

Evident perils are the dangers or risks which can be known explicitly or outwardly such as dangerous animals, robbers, thugs, and the like. Concealed perils are those of implicitly known, such as craving, aversion and illusion.

Nd¹ .12, 361, Vism .34, Nd² .420, DhsA .330

72. Purities

moral purity and
mental purity

Duvidho visuddhiyo

sīlavisuddhi, citta°

Purification of virtue or morality (*sīla*) consists of the fourfold moral virtues (*catupārisuddhisīla*) which are known as restraining with regard to the disciplinary code (*pāṭimokkhasaṃvarasīla*) restraining the senses (*indriyasamvara sīla*) purity of livelihood (*ājīvapārisuddhisīla*) and morality with regard to the four requisites of the monks (*paccayasannissita sīla*). Attainment of full absorption, (*aṭṭhasamāpatti*) and neighbourhood concentration (*upacārasamādhi*) through right concentration is called purification of mind (*cittapārisuddhi*).

Vism 587

73. Phenomena

corporeality and
non corporeality

Dve dhammā

rūpī, arūpī

Corporeality consists of four primary elements (known as

solidity (*paṭhavi*), liquidity (*āpo*) heat (*tejo*) moveability or motion (*vāyo*) and secondary qualities derived from these four great or primary elements.

Non-corporeality consists of feelings (*vedanā*), perception (*saññā*), mental formation (*saṅkhāra*) consciousness (*viññāṇa*) and the unconditioned. The **Dhammasaṅganī** gives another classification of non-corporeality namely wholesome and unwholesome consciousness of the four planes: *kāma*, *rūpa*, *arūpa* and *lokuttara*, the resultant consciousness of four planes, action and indeterminate consciousness in three planes (*kāma*, *rūpa* and *arūpa*) and the unconditioned (*Nibbāna*).

Dhs .193, .245

74. Powers
reflection
and cultivation

Dve balāni
paṭisaṅkhānabala,
bhāvanā°

Power of reflection is given in the **Aṅguttara Nikāya** as follows : “If monks, some one thinks thus : Bad conduct in deeds, words and thoughts verily bears bad fruits both in this life and in the next life, and in consequence of this consideration he abandons bad conduct in deeds, words and thoughts, follows a good conduct, and keeps his mind pure, this O monk is the power of reflection.

Power of cultivation or mental development is the power gained through the development of the seven factors of enlightenment. The **Aṅguttara Nikāya** explains it thus : What O monks is the power of mental development? If O monk, a monk develops the factors of enlightenment (*bojjhaṅga*) bent on solitude on detachment, on extinction and ending in deliverance, namely mindfulness, investigation of Dhamma, Energy, Rapture, Tranquillity, Concentration and Equanimity, this O Monks, is the

power of mental development.”

A I.52

75. Planes for extension
access and absorption

*Dve vaḍḍhanabhūmiyo
upacāra, appanā*

These two planes signify the places where the counterpart sign should be extended. According to the **Visuddhimagga**, in order to perfect the development of consciousness a meditator should extend the counterpart sign accordingly as acquired. For details with regard to access and absorption, see No 13 under Terms of Two

Vism .152, Sn .76

76. Happiness
a. Layman's° and Monk's°

*Dve sukhāni
gihīsukha, pabbajjā°*

Layman's happiness (*gihīsukha*) signifies the happiness relevant to the virtuous way of life of a lay person. Buddhist discourses indicate four types of happiness associated with virtuous lay life namely: happiness resulting from realizing 'there is wealth' (*atthi sukha*) happiness arising through enjoyment of wealth (*bhogasukha*), happiness of debtlessness and (*anaṇasukha*) and happiness of blamelessness (*anavajjasukha*).

Monk's happiness is that which is obtainable by a monk through his religious life. Happiness of attaining absorptions and that of destruction of defilements can be reckoned as monk's happiness.

A I.80

b. physical° and mental°

kāyikasukha, cetasika°

Physical happiness signifies the pleasure receiving through

physical fitness and a diseaseless life. Pleasure associated with the mind is called mental happiness.

A I. 81

c. sensual° and spiritual° *sāmisasukha, nirāmisa°*

Sensual pleasure or happiness indicates the happiness obtained through the sensory objects such as form, sound, smell etc spiritual happiness is associated with the spiritual development by means of religious practices.

A I .81

d. °of sensuality and *kāmasukha,*
°of renunciation *nekkhamma°*

Sensuality is that which is obtained through five sensual objects and the happiness of renunciation that which is obtained by means of renouncing the world.

A I. 80

77. Possessions *Dve bhogā*
material° and spiritual° *āmisa bhoga, dhamma°*

See No 45 under Terms of Two
A I.91

78. Prosperities *Dve iddhi*
material° and doctrinal° *āmisa iddhi, dhamma°*

Material prosperity is the splendour achieved by material progress such as wealth, fame etc. Doctrinal splendour is called doctrinal prosperity.

A I.92

79. Protestings

physical° and verbal°

Dve paṭikkosā

kāyena paṭikkosati, vācāya°

There are two ways of protesting against formal acts allowed for the monks : bodily intimation and verbal intimation. Silently protesting by signaling with hand is the way of physical protest. Protesting by words is the way of verbal protest.

Vin I .115, V.117

80. Probations

for concealing and
for not concealing

Dve parivāsā

*paṭicchanna parivāsa
apaṭicchanna°*

Probation is a period of time under which a monk who conceals the saṅghādiseṣa offence must live under suspension of certain privileges.

Vin V.118

**81. Purposes of rules enjoined
for community**

for the excellence and for
well- being of community

*Dve atthavasena sikkhā
padaṃ paññattaṃ.*

*saṅgha suṭṭhutaṃ
°subharatāya*

The Buddha has enjoined certain rules and regulations for his monastic community with a purpose. The **Aṅguttara Nikāya** enumerates the purposes of promulgating vinaya rules variously sometime as ten and some other time as two. In the place where two purposes are given, the second purpose namely (*saṅgha-subharatāya*) well being of community does not appear in the place where ten purposes are given. Instead of that comfort of

the Order (*saṅghaphāsutā*) is mentioned. The Pārājikapāli (Vin III.24) also giving ten purposes for the promulgation of the rules mentions comfort of the Order (*saṅghaphāsutā*) instead of (*saṅghasubharatā*) well-being of the Order. However, though the words are different, these two words denote the same meaning. The purpose of the excellence would help to maintain dignity and the distinctive character of the community; well-being of community helps to maintain its longevity.

A I.98, Vin III.24

82. Quests

the Noble° and the ignoble°

Dve pariyesanā

ariyapariyesanā, anariya°

Noble quest or search is divided into two kinds: noble and ignoble. The Ariyapariyesana Sutta of the Majjhima Nikāya explains the nature of noble quest as follows : “What monks, is the ariyan quest?” As to this someone being liable to birth – being liable to ageing – being liable to decay – being liable to dying ...seeks the unborn – unageing – undecaying, the uttermost security from the bonds – Nibbāna. This is the noble quest. The ignoble quest is described in the opposite way.

MI .161, A I.93

83. Qualities

contumacy and
friendship with bad

Dve dhammā

dovacassatā

pāpamittatā

These two qualities refer to the bad qualities of a person through which he gets a bad reputation and becomes unpopular. Contumacy means unruliness. The literal meaning of the term refers to a person who abuses his speech by lying, slandering etc. The factors which lead a person for contumacy are given in

the **Majjhima Nikāya** as follows : Friendship with bad means association with wicked people. The **Maṅgala Sutta** states same thing in a different way thus : not associating with fools is a blessing.

D III.212, A I.93

84. Rare persons
initial benefactor and
grateful person

*Dve puggalā dullabhā
pubbakārī puggalo,
kataññū katavedī*

One who is an initial benefactor and one who is grateful for receiving benefits from the initial benefactor are considered as rare in this world. People are mostly reluctant to initiate benefactory work towards others. An initial benefactor means a person who initiates helping others without expecting repayment. The commentary to the **Aṅguttara Nikāya** explaining the grateful person (*kataññū katavedī*) makes a division between one who wishes the good deed to be done as a duty (*kataññū*) and one who thinks that he ought to repay it.

A I .87

85. Reflection (Absorption)
object and characteristic examining

*Dvedhaṃ jhānaṃ
ārammaṇa, lakkhaṇa*

With reference to meditation there are two ways of reflection : reflecting upon the object and that of the characteristics of the object. According to the **Atthasālinī**, in the eight attainments or absorptions, the reflection upon the objects such as earth kasina etc. is called reflection on the object (*ārammaṇupajjhāna*), in the insight meditation (*vipassanā bhāvanā*) reflection upon the tilakkhaṇas is called characteristic examining. With reference to meditations there are two types of jhanas namely reflecting

upon the object and that of the characteristics of the object.
J V.251, DhA I.230

86. Responsibilities

°of study and °of contemplation

Duvi dhurāni

ganthadhura, vipassanā°

The vocations or responsibility of the community of the Saṅgha is of two types. Studying the scriptures or the Buddhist canon is considered as one of the responsibilities of monks. Learning scriptures, interpreting them, preaching, teaching doctrine and the like are coming under this vocation. Under the vocation of insight meditation, the monks have to dedicate their life to attain the highest fruit of religion by means of meditation. For further details see No. 61 under the Terms of Two.

DhA I .8

87. Reviewings

at the time of receiving requisites
and at the time of using them

Duvidhaṃ

paccavekkhanaṃ

paccaya patilābhakāle,

°paribhogakāle

According to the admonition of the Buddha, monks are required to receive and use their requisites reviewing them. They have to review them either as mere elements or as repulsive. Receiving and using the requisites by a monk reviewing them, is said to be blameless.

Vism .43

88. Robes

given by a householder
and rag robe

Dve cīvarāṇi

gahapatikaṃ, paṃsukūlaṃ

There are two types of robes approved for the monks for their use. Robes given by the householders may be either prepared robes or robe-material to be prepared. The second type of robes refers to the robes prepared from dust-heap clothes.
Vin I.58, 280, V.117

89. Causes of the circle
of becoming
ignorance and craving

*Dve dhammamūlā
bhavacakkassa
avijjā, taṇhā*

Ignorance and craving are explained as the roots of this wheel of becoming. With regard to the past, ignorance is the root and feeling the end. Craving is regarded as the root to the continuation into the future and ageing and death the end. Ignorance is doctrinally explained as the unawareness of four noble truths. Sometimes it is said that the unawareness of doctrine of **Paṭiccasamuppāda** (Dependent Arising) is ignorance. Craving is considered as three fold namely, craving for sensory pleasure (*kāmatanḥā*), craving for becoming (*bhavatanḥā*), and craving for non becoming or non existence (*vibhavatanḥā*). According to the **Dhammacakkappavattana sutta** craving is the root of suffering. It is the craving which gives rise to rebirth and bound up with pleasure and lust, now here, now there, finding ever fresh delight.

Vism .578

90. Roots of reproving
with cause and
without cause

*Dve mūlāni codanāya
samūlakena,
amūlakena*

Reproving can be done either by way of the complaint with causes or by that of without causes. Reproving against a monk

for an offence without cause is condemned by the rules of the order.

Vin I.117 , V.160

91. Skills

knowing offences and
rehabilitation
from offences

Dve kusalatā
āpattikusalatā,
āpattivuṭṭhāna°

The monk is expected to have been skilful with regard to the offences and rehabilitation from offences. Skill of offences means the ability to understand the nature of offences and be well aware in the offences. Knowing the ways and means of rehabilitation from the offences is known as the skill of rehabilitation from offences.

A I .84

92. Sufferings

physical° and mental°

Dve dukkhā
kāyikadukkha, dhamma°
(cetasika)°

Physical suffering refers to the bodily pain arising as the result of the nature of the body. Decay and disease generate the bodily pain; mental suffering refers to the grief and melancholy.

D II.306, S V.209, Vbh .100

93. States

upright and gentle

Dve dhammā
ajjava, maddava

Uprightness (*ajjava*) is the straightforwardness or ability to take decision firmly and gentleness is the amenability. These two states are included amongst the ten virtues of a king (*dasa*

rājadhamma)
A I.94, Sn .250

94 Sensations
bodily° and mental°

Dve vedanā
kāyikavedanā, cetasika°

See No 92 under the Terms of Two
Vbh A .101, S IV.231

**95. Rebirth for
the immoral person**
in the hell and as the animal birth

Dvi gatiyo
micchādiṭṭhikassa
niraya, tiracchānayoṇi

Hell is a place of punishment and torture where one is made undergo consequence for evil deeds. There are great number of hells of which the most fearful is the **Avīcimahāniraya**. Hell or the nether world is one of the four lower courses of existence. The animal birth or animal kingdom is available in the human world itself. The animal kingdom is one of the lower worlds and one of the three woeful courses of existence.
A I.60, S I.179

96. Rejectings
by body and by word

Dve paṭikkhepā
kāyena, vācāya

Rejecting by body refers to the objection by bodily intimation and rejecting by word refers to the objection by verbal intimation.
Vin V.117

97. Settling disputes
in presence and

Dvīhi samathehi sammati
sammukhā vinayoṇa,

according to majority

yebhuyyasikā

In the Buddhist discipline there are seven methods of settling the disputes known as **Satta Adhikaraṇasamathā**. Which are procedural rules that have to be followed in settling cases arising from legal issues pertaining to disputes (*vivāda*°) censure (*anuvāda*°), offences (*āpatta*°) and duties (*kicca*°). *Sammukhā vinaya* means settling the disputes conducting an inquiry in the presence of both parties in accordance with the rules of Vinaya. *Yebhuyyasikā* means making a decision in accordance with the majority vote.

Vin II. 84, 93

98. **Sacrifices**

material° and spiritual°

Dve yāgā

āmisayāga, dhamma°

Sacrifices, in the Buddhist sense, refers to gifts, alms-giving charity etc. They come under the material sacrifice. Propagating, preaching, teaching, explaining and discussing dhamma are known as doctrinal sacrifices.

A I.91

99. **Salt of two kinds**

the natural and
the synthetic

Dve loṇāni

jātimā, kārimā

Different kinds of salt enumerated in the Vinaya texts come under two broad division namely natural (*jātimā*) salts and synthetic (*kārimā*) salt. Natural salt is that which is not mixed with anything and synthetic salt is that which is artificial.

Vin V.118

100. **Slanders**
in making friendship
and in desiring dissension

Dvīhi ākārehi pesuññaṃ
piyakamyassa
bhedādhippāyassa

Slander means telling someone something about another one, damaging his reputation in order to make friendship with the one hearing him or to bring about dissension between them.

Vin IV.12, V.118

101. **States**
wrong view pertaining
to rebecoming
and non-rebecoming

Dve dhammā
bhavadiṭṭhi
vibhava°

Wrong view as to rebecoming (*bhavadiṭṭhi*) is eternalism. It holds that the soul exists forever without change. View on non-rebecoming (*vibhavadiṭṭhi*) is nihilism. It holds the view that there is no rebirth after the death of a person and it rejects moral values.

D III .212

102. **Teachings of the Buddha**
Doctrine and discipline

Duvidhā buddhavacanāni
dhamma, vinaya

The whole teaching of the Buddha is broadly divided into two parts namely, *Dhamma* (doctrine) and *Vinaya* (discipline). All the doctrinal teaching delivered by the Buddha belongs to Dhamma. The rules and regulations that he promulgated for the monks and the nuns belong to Discipline. The Buddha advocated that both Dhamma and Vinaya should be reckoned as the Teacher or authority after his passing away.

D II.156

103. The chief male disciples *Dve agga sāvakā*
 Sāriputta and Moggallāna *sāriputta, moggallāna*

Sāriputta and **Moggallāna** are the two chief disciples of the Buddha. **Sāriputta** before he entered the Buddhist Order was known as **Upatissa**. His father was a Brahmin **Vanganta**, and his mother **Rūpasāri**. It was because of his mother's name that he came to be known as **Sāriputta**. In the assembly of monks and nuns, **Sāriputta** was declared by the Buddha to be the foremost among those who possessed wisdom. He was considered by the Buddha as second only to himself in wisdom. **Mahā moggallāna** was the second of the chief disciples of the Buddha. His mother was a brahmini called **Moggalī**. On the day that **Sāriputta** and **Moggallāna** were ordained, the Buddha announced in the assembly of monks that he had assigned to them the place of chief disciples and then recited **Pāṭimokkha**. Though **Moggallāna**'s pre-eminence was in iddhi power, yet in wisdom, too he was second only to Sāriputta. Both **Sāriputta** and **Moggallāna** died before the Buddha, Sāriputta died on the full-moon day of **Kattika** and **Moggallāna** two weeks later on the new moon day. According to the commentaries his death resulted from the plot of the Nigaṇṭhas.

Vin I.11, 41, 119, Dppn II .543, 1108

104. The chief female disciples *Dve agga sāvikā*
 Khemā and Uppalavaṇṇā *Khemā, Uppalavaṇṇā*

Khemā Theri was the chief of the Buddha's female disciples. Before she was ordained in the Bhikkhuni Order she happened to be the chief consort of king **Bimbisāra**. With the consent of Bimbisāra she entered the Order and was ranked by the Buddha

foremost amongst his female disciples because of her great insight.

Theri **Uppalavaṇṇā** was the other chief disciple of the Buddha. She was born in Sāvatti as the daughter of a banker, and she was named Uppalavaṇṇā as her skin was of the colour of the heart of the blue lotus. After becoming a nun, taking a flame of a lamp as her visible object, she developed tejakasiṇa and attaining to jhāna became an Arahant possessed of the four special attainments (*paṭisambhidā*). She became particularly versed in the mystic potency of transformation (*iddhivikubbana*). A I.26, J I.15, see Dppn under the relevant names.

105. **Things conducive to the disappearance of Dhamma**

wrong expression
and wrong
interpretation

*Dve saddhammā
antaradhāniyā
dhammā
dunnikkhitta,
dunnīta
padavyañjanatthā*

Wrong expression of the Dhamma leads to misunderstanding of it and it gives the wrong ideas. Wrong interpretation of the Dhamma also gives rise to wrong ideas about the Dhamma. Therefore both wrong expression and wrong interpretation of the Dhamma are conducive to the disappearance of the Dhamma.

A I.59

106. **Truths**
conventional °
and absolute °

*Dve saccāni
sammuti sacca,
paramattha °*

It is believed that the Buddha has preached his doctrine to the

disciples using sometimes the conventional language and sometimes the philosophical mode of expression which is in accordance with undeluded insight into reality. These two types of expressions later in the commentaries gave rise to the concept of two types of truth namely, conventional and absolute truth. Conventional truth refers to the facts which are commonly accepted as truth and the absolute truth refers to more philosophical teaching of the Buddha. According to the Buddhist teaching, conventional usage of the language does not reveal ultimate constituents of empirical existence. Understanding of the real nature of the world is made possible only through philosophical mode of language

Miln .160

**107. Things that cause
the arising of lust**
alluring feature and
improper attention

*Dve paccayā rāgassa
uppādāya
subhanimitta,
ayoniso manasikāra*

Alluring features of the objects in the world leads to the rise of pleasurable feeling in the mind and this in turn give rise to lust. Improper attention or unwise consideration (*ayoniso manasikāra*) of the object also is a cause of lust as it does not present the real nature of the object to the mind.

A I. 87

108. Things, states
mundane° and
supramundane°

*Dve dhammā
lokiyadhammā,
lokuttara°*

Mundane things are defined in the **Dhammasaṅgaṇī** as all those states of consciousness and those of corporeality that belong to

the three planes: *kāmāvacara*, *rūpāvacara* and *arūpāvacara*.
Supramundane is the state that includes the four paths and four
fruits of Sotāpatti, Sakadāgāmi, Anāgāmi and Arahat.
Dhs 193, 245

**109. Those who misrepresent
the Tathāgata**

he who proclaims as utterances
of the Tathāgata that He never
declared and he who denies
what was declared
by the Tathāgata

*Dve tathāgataṃ abbhā
cikkanti*

*abhāsitaṃ alapitaṃ
Tathāgatena lapitaṃ
bhāsanti dīpeti
bhāsitaṃ lapitaṃ Tathāgatena
abhāsitaṃ alapitanti dīpeti*

Misrepresentations of the Buddha is said to be done by two
persons ; he who claims that the Buddha has preached this and
that doctrine which is never declared by the Buddha, and he
who rejects the real teachings of the Buddha as that which is
unuttered by the Buddha.

A I.54

110. The first lay disciples

Tapassu and Bhalluka

Dve vācikaupāsakā

Tapassu, Bhalluka

These two brothers were the merchants of Ukkala. While they
were going along with the five hundred trading carts, they saw
the Buddha at the foot of the Rajayatana tree, in the eighth
week after the enlightenment. They offered the Buddha rice
cakes and honey in a bowl provided by the four Regent Gods.
They became the first lay disciples of the Buddha; obtained a
lock of hair from the Buddha as a sacred memento; their
formula of refuge contains no reference to the Saṅgha, as there
was no Saṅgha by then; hence they are called **dvevācika**

upāsakā.

Vin I.3 f, A I.26, Dppn

111. Terminations

full moon day and
new moon day

Dve pavāraṇā

paṇṇarasī
cātuddasī

See No 21 under the Terms of Two

Vin I.155, II. 32

112. Understandings

a. mundane^o and
supramundane^o,

Duvidhā paññā

lokiyapaññā
lokuttra^o

Knowledge(wisdom) accompanied by the mundane path is called mundane and the knowledge associated with the supramundane path is supramundane.

b. ^osubject to cankers and
^o free from cankers

sāsava^o,
anāsav^o

Being subject to cankers is being an object of cankers; being free from cankers is not being an object of them. Cankers are of four kinds : sense desire (*kāmāsava*), desiring eternal existence (*bhavāsava*), the wrong view (*diṭṭhāsava*) and ignorance (*avijjāsava*).

c. the defining of mentality
and of materiality

nāma^o,
rūpa^o,

Understanding of the defining of the four immaterial aggregates namely feelings, perceptions, formations and consciousness is

understanding as the defining of immateriality. Understanding of the defining of the material aggregate (corporeality is understanding as defining materiality).

d. accompanied by joy and *somanassasahagata*^o
 accompanied by equanimity *upekkhāsahagata*^o,

Understanding belonging to two of the kinds of sense sphere profitable consciousness, and belonging to sixteen of the kinds of path consciousness with four of the jhanas in the five fold method is accompanied by joy. Understanding belonging to two of the kinds of sense sphere profitable consciousness and belonging to four kinds of path consciousness with the fifth jhana is accompanied by equanimity.

e. the planes of seeing and *dassana*^o,
 of development *bhāvanābhūmi*^o

Plane of seeing is the understanding belonging to the first path (*sotapatti magga*). The plane of development is the understanding belonging to the remaining three paths (*sakadāgāni, anāgāmi and arahat*).

Vism .438

113. **Undetermined transgressions** *Dve aniyatā*
 the first undetermined *paṭhama aniyata,*
 and the second undetermined *dutiya*^o

The first undetermined transgression is that a monk sits along with a woman in a secret place convenient for sexual intercourse. This is called undetermined as it may belong either

to **pārājikā**, **saṅghādisesa** or **pācittiya**. In this case it should be dealt with under whichever offence of the three offences depending on the evidence of the witness (a woman lay follower whose word can be trusted)

The second undetermined transgression is a monk sitting along with a woman on a seat not convenient for sexual intercourse but convenient for addressing lewd words.

This is also called undetermined transgressions as it may belong either to **saṅghādisesa** or to **Pācittiya**. In this case it should be dealt with under whichever offence of the two offences according to what the witness (a woman lay follower whose words can be trusted) would say.

Vin I.112, III.187

114. **Vibhaṅgas**
rules for monks
and °nuns

Ubhatovibhaṅgā
bhikkhu vibhaṅga,
bhikkhuni°

The **Suttavibhaṅga** (Analysis of Suttas – Pārājika and Pācittiya) contains the disciplinary rules belonging to the two monastic communities (*bhikkhu* and *Bhikkhuni*) In this sense the term **ubhatovibhaṅga** denotes the rules belonging to both the Orders. See also No 29 under Terms of Two.

DA 13, Sp 15

115. **Virtues or Moralities**
a. °observance
and °avoiding

Duvidham sīlaṃ
cārittasīla,
vāritta°

These two kinds of virtues refer to the positive and negative aspects of the virtues. Fulfilling a training precepts announced by the Buddha thus “this should be done” is observing (*cāritta-*

sīla) and not doing what is prohibited by the Buddha thus “This should not be done” is avoiding (*vārittasīla*).

b. °good behavior and *ābhisamācārika*°
 °beginning of the life purity *ādibrahmacariyaka*°,

According to the **Visuddhimagga**, good behaviour is a term for virtue other than that which has livelihood as eighth. In the disciplinary code of the Bhikkhus and Bhikkhunis, duties set out in the Khandakas belong to good behaviour. The beginning of the life of purity is the initial stage of the life of purity consisting in the path. In the disciplinary code, what is included in the double code **Ubhatovibhaṅga** is that of the beginning of the life of purity.

Vism 11,12, A III.14

c. °abstinence and *virati*°,
 °non-abstinence *avirati*°

In the virtues, abstinence is restraining from what is not to be done. The other kinds consisting in volition etc are virtue as non- abstinence

d. °dependent and *nissita*°,
 °independent *anissita*°

Virtues are done sometimes depending on craving and on views. A virtue done with the craving for better life is a kind of virtue dependent on craving. A virtue produced through views about purification as “purification is through virtuous rites” is dependent on false view. The supramundane and the mundane virtues that are the pre-requisites for the supramundane are the

independent (*anissita*).

Vism .12.

e. °temporary and °life long	<i>kālapariyanta°</i> , <i>āpāṇakoṭi°</i>
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Virtues practised for period of limited time is called temporary and life long virtues are those that are practised in the same way but undertaking it for as long as life lasts.

Vism .12

f. °limited and °unlimited	<i>sapariyanta°</i> , <i>apariyanta°</i>
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According to the **Visuddhimagga**, the limited is that which is seen to be limited by gain, fame, relatives, limbs or life. The opposite is that which is unlimited.

g. °mundane and °supramundane	<i>lokiya°</i> , <i>lokuttara°</i>
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The virtues subject to cankers are mundane, and those not subject to cankers are supramundane. The mundane brings about improvement in future becoming and is pre-requisite for the escape from becoming. The supramundane brings about the escape from becoming and is the plane of reviewing knowledge.

Vism .10

116. Virtues that protect the World, divine qualities Moral shame and Moral dread	<i>Dve lokapālaka dhammā</i> <i>devadhammā</i> <i>hiri, ottappa</i>
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See No 7 under terms of Two
J I.129, A I.51

117. **Virtues of the Buddha**
to have achieved
one's own good
welfare of others

Dve guṇā Buddhassa
attahitasampatti,
parahitasampatti

Achieving one's own good and dedication for others good are the virtues related to a noble person. The Buddha has advised his disciples to accomplish their own good first and then to dedicate for others' good. The Buddha's own life was an example to these two virtues. With the enlightenment, the Buddha has achieved his own good and then he worked tirelessly for the benefit of others during the rest of his life time. Therefore the Buddha is said to have accomplished those two virtues.

Vismṭ 258, 381, DAṬ I.8

118. **Worlds**
name and form

Dve lokā
nāma, rūpa

In Buddhist Doctrine the world is sometimes defined as the empirical existence which consists of name (mentality) and form (materiality, corporeality). Name or mentality means mind and mental concomitance including feeling, perception and formation. Form means the corporeal aspect of the being.

Vism 205

119. **Worthy of offerings**
 learner and adept

Dve dakkhineyyā
sekha, asekhā

Noble persons (*ariyapuggalā*), both learners and adept are considered as the highest field of merits. Therefore they are worthy of offerings. See No 66 under terms of two.

A I.63

120. **Wise ones**
 he who shoulders a burden
 that befalls him and he who
 does not take burdens that
 have not yet befallen him

Dve paṇḍitā
āgataṃ bhāraṃ vahati,
anāgataṃ bhāraṃ na vahati

This gives the difference of nature between the wise and the fool. The wise one shoulders a burden that befalls him and does not take the burdens that have not yet befallen him, whereas the foolish shoulders a burden that does not befall him and shirks a burden that befalls him.

A I.84

121. **Worthy Ones**
 the dry-vision
 the serenity-vehicle

Dve arahantā
sukkhavipassaka
samathayānika

This indicates the two ways of attaining arahantship. *Sukkhavipassaka* (worthy one who has dry vision) refers to the arahants who attain arahantship merely through insight meditation without attaining meditative absorptions. He is also called *suddhavipassanāyānika*, as distinguished from one who has tranquility (serenity) (*samatha*) as his vehicle. His insight is dry as his vision is unmoistened by the moisture of tranquility

meditation. The other way of attaining arahantship is the *samathayāna*. One who takes serenity as his vehicle for attaining arahantship is called *samathayānika*. He is endowed with meditative absorptions.

KhA. 178

122. **Worthy of a monument** *Dve thūpārahā*
the Fully Enlightened One *sammāsambuddha,*
and world-ruling monarch *cakkavattirājā*

It is the custom of Indian culture to erect the monument or thūpa as a mark of respect for highly esteemed persons after their passing away. The Fully Enlightened One and the World-ruling Monarch are considered to be worthy of such monuments.

s.v.

A I.77, D II.142

123. **Ways of falling into** *Dvīhi ākārehi āpattiṃ*
an offence *āpajjati*
by body and by speech *kāyena, vācāya*

The disciplinary rules are confined to the restraint from bodily and verbal unwholesome activities. One is liable to commit any of the offences stated in the Buddhist disciplinary code either by body or speech.

Vin V.118

124. Ways of begetting
group meal
by being invited or
by asking

*Dvīhi ākārehi gaṇa-
bhojanaṃ pasavati
nimantanato, viññattito*

Participation in a group meal is an offence for monks except at a time of illness. It is not to be accepted by them either by invitation or by asking.

Vin IV.72, V.118

TERMS OF THREE

1. Accumulations
of merit, demerit
and imperturbable

Tayo saṅkhārā
puññābhisāṅkhāra,
apuññābhi°, *āneñjābhi°*

The term *saṅkhāra* (accumulation or formation) occurs in the texts denoting different meanings. In the context of dependent arising (*paṭiccasamuppāda*) *saṅkhāra* denotes the active aspect forming or accumulating and signifies kamma or volitional activity of body, speech or mind. These volitional activities are regarded either as wholesome or unwholesome. Sometimes *saṅkhāra* is classified as meritorious *kamma* formation (*puññābhisāṅkhāra*), de-meritorious (*apuññāsaṅkhāra*) and imperturbable. The meritorious *kamma* formations extend to the sensuous and fine material sphere, the de-meritorious ones only to the sensuous sphere, and the imperturbable only to the immaterial sphere.

D III.217, Vism .526

2. Actions
bodily°, verbal° and
mental°

Tīni kammāni
kāyakamma, *vācā°*,
mano°

All the activities done by a person are grouped under the three headings, namely body, speech and mind. These activities may be either wholesome or unwholesome. In the unwholesome

aspect, killing, stealing and adultery are related to bodily activities lying, slandering, harsh speech, and frivolous talks to verbal activities and covetousness, ill will and false views to the mind. Abstention from these ten activities and the performance of their opposites refer to the wholesome activities.

M I.373

3. Auspicious things

seen, heard and sensed

Tīni maṅgalāni

diṭṭha, suta, muta

These three things were the criteria for auspicious things in the pre-Buddhistic society. What would be best to see was auspicious according to some believers; some others considered what would be best to hear to be auspicious; still some others believed what would be best to imagine as auspicious. The Buddha rejected these criteria for what should be auspicious, for they were morally insignificant. In the **Maṅgala Sutta**, the Buddha teaches thirty-eight auspicious things which benefit a good life.

khpA .118

4. Agreements

a walking-stick, a string for the bowl, a walking-stick and string together

Tisso sammutiyo

daṇḍa sammutiyo

sikkā°, daṇḍasikkā°

This refers to the three approvals given to the sick monks and nuns by the Buddha: the approval for a walking-stick, the approval for a string as a support for carrying the alms-bowl, and the approval for both walking-stick and string.

Vin V.124

5. Bases of chats, talk
the past,
the future and
the present

*Tīni kathāvatthūni
atītaṃ vā addhānaṃ,
ārabha kathaṃ katheyya
anāgataṃ vā
paccuppannaṃ vā*

A chat, talk , discussion arises with reference to the past, present or future. Therefore these three periods of time are considered as the three bases of them. Based on any kind of event related to any of these time periods a talk may occur.

D III.220, A I.197, Kvu I.513

6. Bases of merits
gifts, virtue and
meditation

*Tīni puññakiriyavatthūni
dāna, sīla,
bhāvanā*

Gifts generally refer to the material giving. Giving is praised in Buddhism not only because it gives rise to merits but also because it leads to eradication of craving from the giver's mind. Material gifts include any thing pertaining to the four requisites: cloth, food, residence, and medicine. According to Buddhism gift of Dhamma excels all other gifts. (*sabba dānaṃ dhamma dānaṃ jināti*). Destruction of craving overcomes all sufferings. (*taṇhakkhayo sabbadukkaṃ jināti*). Virtue refers to restraining evil behaviour, specially refraining from unwholesome bodily and verbal activities. This leads to elimination of defilements. Meditation is of two kinds: Tranquillity, serenity (*samatha*) and insight (*vipassanā*). Concentration gives rise to meditative absorption and it makes a person's mind clear, pure and one-pointed. Insight meditation leads to clear vision eradication of defilements and attainment of Arahantship.

D III.218, Dh 354

7. **Bases of merits**
of giving, of virtue
and of meditation

Tīni puññakiriyavatthūni
dānamayaṃ, sīlamayaṃ,
bhāvanāmayāṃ

See No 6 under Terms of Three.
D III.218

8. **Bases of accusations**
by seeing, hearing and
suspecting

Tīni codanāvatthūni
diṭṭhena, sutena,
parisaṅkhāya

In the discipline of the Buddhist monastic Orders a monk or a nun can be accused for an offence by a person who has seen, heard or suspected a monk's or a nun's transgression of a rule.
D III.218, Vin V.120

9. **Buddha fields**
the field of birth, the field
of authority and the field
of scope

Tīni buddhakkhettāni
jātikkhetta, ānā°,
visaya°

These three fields are related to the life and the teaching of the Buddha. The field of birth is the sphere where some miracles take place at such events of the Buddha's life as conception, birth, enlightenment and passing away. According to the **Visuddhimagga**, the field of birth is limited by the ten thousand world-spheres that quaked on the Perfect One's taking rebirth-linking and so on. The field of authority is limited by the hundred thousand million world-spheres where the following safeguards (*paritta*) are efficacious, that is the **Ratana Sutta**, the **Khandha Paritta**, the **Dhajagga Paritta**, the **Āṭānāṭiya Paritta** and the **Mora Paritta**. The field of scope is boundless

and immeasurable. This field is related to his knowledge. As his knowledge is immeasurable, the Scope of his knowledge is boundless.

Vin II.109, D III.194, A II.72, S I.218, Sn .39, J II.33, Vism .414

10. Bushy tufts

tree, creeper and cotton

Tīni tūlāni

rukka, latā, poṭakī

These three kinds of tuft refer to three kinds of materials for making a pillow.

Vin II.150

**11. Castles of prince
Siddhattha**

Ramya,
Suramya and Subha

*Tayo pāsādā siddhattha-
kumārassa*

*ramma, suramma,
subha*

Prince Siddhattha is reported to have had three castles to live in the three seasons during the year. According to descriptions available in the commentaries, the castle of **Ramma** was designed to meet the requirement of winter season. It was a nine-storeyed palace. **Suramma** was meant for the summer season and it was a seven-storeyed palace. **Subha** was for the rainy season and was a five-storeyed palace.

BuA. 230, Dppn

12. Causes of actions (demerit)

lust, hatred and delusion

Tīni kammanidānāni

lobha, dosa, moha

Volitional activities are divided into two: wholesome or meritorious and unwholesome or de-meritorious according to their three basic roots. There are three roots or causes which

give rise to unwholesome volitional activities namely lust, hatred and delusion. Attachment to worldly things is related to lust; aversion to the unpleasant gives rise to hatred and being unaware and stuck in the opposite concepts refers to delusion.
A I.263, D III.275

13. **Causes of actions (merit)** *Tīni kammanidānāni*
absence of lust, hatred and delusion *alobho, adoso, amoho*

The absence of lust, hatred and delusion is the ground for wholesome volitional activities.
A I.263, D III.275

14. **Characteristics** *Ti lakkaṇa*
Impermanence, suffering *anicca, dukkha*
and selflessness, *anatta*

All conditioned things or formations (*saṅkhāra*) have to be understood by their three characteristics namely impermanence, suffering and selflessness. All formations are subject to change, therefore, suffering arises (*yadaniccaṃ taṃ dukkhaṃ*) due to the fact that a person tends to have possessions in terms of “this is mine” (*etaṃ mama*), “this am I” (*eso ‘ham asmi*), and “this is myself” (*eso me attā*). What is impermanent and suffering is without a self per se, i.e., non-substantial. (*yaṃ dukkhaṃtadanattā*). These three characteristics of all formations deny the notion of soul or self.
Vism .649, 669.

15. **Characteristic of** *Tīni saṅkhata lakkaṇāni*
Conditioned things *uppādo, vayo, ṭhitassa*
arising, passing away and *aññatthaṃ*

change

Three characteristics of all formations or the conditioned things are given as arising, passing away and otherwise-ness of what exists. The Buddha points out in the **Dhammacakkappavattana Sutta** that whatever is of the nature of arising is also of the nature of ceasing. (*yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ*). The intermediate position between the origin and the end is shown by way of a process of change.

A I.152

16. Charming characters of the Dhamma

Being lovely in the beginning, in the middle and in the end

Tayo Dhammassa kalyāṇatā

ādikalyāṇa, majjhe°, pariyoṣeṇa°

The Doctrine of the Buddha is endowed with charming, wholesome and harmonious characteristics in the beginning, middle and end, i.e. throughout the practice of the teaching. This signifies that the entire Doctrine is well organized, consistent and leading to its final aim, i.e., the cessation of suffering (*nibbāna*).

M I.267, Vism 213

17. Classifications of matter

visible and resisting,
invisible and resisting,
invisible and non-resisting

Tividho rūpasāṅgaho

*sanidassana sappatighaṃ,
anidassana sappatighaṃ,
anidassana appatighaṃ*

The material phenomena are classified into different groups in the **Abhidhamma** treatises. All matter is of three kinds according to the visible (*sanidassana*) triad. As regards the gross material

phenomena, a visible datum is visible with impact or resisting (*sanidassana sappatighaṃ*). The rest of the gross matters are invisible, but with impact (*anidassana sappatighaṃ*). With regard to subtle material phenomena, all the subtle kinds are invisible and without impact (*anidassana appatighaṃ*).

D III.217, Dhs .1087, DhsA .317, Vism .451

18. Companies

The distinguished,
discordant and harmonious

Tisso parisā

*aggavati, vaggā,
samaggā*

Companies or assemblies are classified according to their characteristics. The distinguished group is so called as it is excellent and endowed with many good qualities. When there are debates and arguments among the members of the group and when they are not in concord the group is discordant. When peace and harmony prevail among the members it is called harmonious company. These three kinds of companies are referred to as the groups in the Buddhist monastic community.

A I.242

19. Companies

enlightened and trained,
trained in inquiry and
trained according to a proper norm

Tisso parisā

*ukkācita vinītā,
paripucchā vinītā,
yāvatajjā vinītā*

There are three types of groups. The first does not listen to the deep and profound discourse uttered by the **Tathāgata** but listen to discourses by poets external to the Dhamma. They do not discuss these to find out their true meaning and dispel doubt about them. They are those trained bluster. The second group, on the other hand, gives the pride of place to deep and profound

discourses of the **Tathāgata** and not to discourses of outsiders. The third group is trained according to proper norms of the Dhamma that they can distinguish between the true and the false.

A I.72, 285, AA II.380

20. Comprehensions

experienced, recognition
and abandoning

Tayo pariññā
ñāta, tīraṇa
pahāna

“Full understanding of the known is the knowledge consisting in the discernment of the specific characteristics of such and such phenomena”. “Full understanding by investigating is the insight-wisdom which has three general characteristics (*tilakkhaṇa*) as its objects”. “Full understanding by abandoning is the insight-wisdom which has the abovementioned general as its objects.”
Nd¹ 52, Vism 606

21. Contemplatings

impermanence, suffering
and non-substantiality

Tayo anupassanā
anicca, dukkha,
anatta

Reflection on the three characteristics of existence namely impermanency, misery and non-self. (see No. 14 under Terms of Three).

A I.286, Vism .657, 658

22. Concealings

one conceals the subjects
not offence and
another conceals
offence not subject,

Tisso chādanā
vatthuṃ chādeti
no āpattiṃ,
āpattiṃ chādeti
no vatthuṃ,

and another
conceals subject and
offence

*vatthuñ ca āpatiñ ca,
chādeti*

A monk or nun guilty of an offence, when charged, could conceal the subject but not the offence; could conceal the offence but not the subject; or could conceal both the subject and the offence.

Vin V.120

23. Concentrations
inferior, medium and
superior

*Tayo samādhi
hīna, majjhima,
paṇīta*

The concentration just obtained is called inferior, the same not developed too far is medium while the same concentration well developed and brought under control is called superior.

Vism 86

24. Concentrations
pertaining emptiness,
signlessness and aimlessness

*Tayo samādhi
suññato, animitto,
appaṇihito*

Concentration can be threefold as that on emptiness as the world being empty of self (*attena*) and what belongs to self (*attaniyena*); as signlessness (*animitto*); and as aimless or free from desire and longing (*appaṇihito*).

D III.214

**25. Coming together for a
conception**
coitus of parents,

*Tayo sannipātā gabbhassa
mātā pitaro sannipatitā hoti,
mātā utunī hoti,*

mother's season and
entrance of a gandhabba

gandhabbo paccupaṭṭhito
hoti.

Three factors have to be united for a conception of a being to take place; viz the coming together of mother and father, the mother being in the proper season and the presence of a gandhabba which is the rebirth consciousness linked to the immediately past birth.

MI.266

26. Contractions
Contraction due to
water, due to fire
and due to air

Tayo samvaṭṭā
āpo samvaṭṭa
tejo°, vāyo°

The dissolution (*samvaṭṭa*) of the world could take place due to one of three causes, viz due to a great flood caused by the world-ending rain, due to a world - consuming conflagration or due to a world - destroying storm. Of these three causes, the dissolution by fire is said to take place when there is a super abundance of lust in the world; dissolution by water takes place when hate is super abundant and when delusion is super abundant the world is destroyed by the wind.

Vism .419 ff.

27. Courses of training
higher morality, higher
mental training and
higher insight

Tisso sikkhā
adhisīla, adhicitta,
adhipaññā

Disciples of the Buddha, both monks and nuns, have to be trained in higher moral discipline (*adhisīla*), higher mental

concentration (*adhicitta*) and higher wisdom (*adhipaññā*). This threefold training refers to the threefold division of the Noble Eightfold Path. By practising these, one is able to put an end to samsaric existence.

D III.219, BD .170

28. Cravings

cravings for the pleasure,
°for existence,
and °for non-existence

Tisso taṇhā
kāma°, *bhava°*,
vibhava

Craving (*taṇhā*) is the chief cause of existence and therefore of suffering. It is given as being threefold, viz craving for sensual pleasures (*kāmatāṇhā*), craving for continued existence (*bhavataṇhā*) and craving for non-existence (*vibhavataṇhā*), i.e., craving for release from painful existence. Craving is also called attachment (*rāga*) and greed (*lobha*).

D III .216, Vin I.10, BD .177 f

29. Cravings

for life in the sense-pleasure spheres
in the fine material spheres and
in the immaterial spheres

Tisso Taṇhā
kāma taṇhā
rūpa°, *arūpa°*

Craving is also threefold corresponding to the threefold existence viz craving for sensual existence (*kāmatāṇhā*), craving for material existence (*rūpa taṇhā*) and craving for immaterial existence (*arūpa taṇhā*)

D III.216, Vism .568, BD .177

30. Cultures

that of body

Tisso bhāvanā
kāyabhāvana, *citta°*,

of mind and of insight

pañña^o

A pleasurable feeling that has arisen in the mind of a learned noble disciple (*ariyasāvaka*), impinging on his mind, does not persist, because he has developed the body (*kāyabhāvanā*), and the painful feeling that has arisen does not persist because of the development of the mind (*cittabhāvanā*). He thus comes to be a person who has developed as to body and developed as to mind. Thus by the development of the body and the mind a noble disciple becomes capable of being unaffected by pleasurable and painful feelings that impinge on one's body and mind by fully understanding them. Development of insight (*pañña bhāvanā*) consists in the development of penetrative knowledge into the impermanent (*anicca*) suffering (*dukkha*) and selflessness (*anatta*) nature of all phenomena.

M I .239 f, D III.219

31. Deceitful talks
rejection of requisites
indirect talk and that
based on deportment

Tividhaṃ kuhanāvattu
Paccaya paṭisedhena,
sāmantajappana,
iriyāpatha sannissita

Three forms of deceitful action, harmful for moral development, that should not be used by Buddhist monks and nuns, viz rejection of requisites offered although one has a burning desire to accept them, use of round about talk appertaining to the Āriyan Law hoping that people who listen to him would praise him; deceitful use of one's behaviour (*iriyāpatha*) to win the praise from people.

Vism .24, Nd¹ .224

32. Defilements

craving, aversion and
ignorance

Tīni aṅganāni

rāgo, doso, moho

The word *aṅgana* or blemish is a synonym for being occupied with evil, unskilled wishes. Attachment (*rāga*), hatred (*dosa*) and delusion (*moha*) are three such blemishes. One who does not know that one has these blemishes within oneself and makes no effort to remove them would die while he has them. However, a person who knows that these blemishes are within oneself would pass away without them because he would make an effort to remove them.

Vbh .368, M I.24 ff

33. Diffuseness, obsessions

craving, (wrong) view
and conceit

Tīni papañcā

taṇhā, ditṭhi, māna

The commentaries have taken (*papañca*) diffuseness, expansion, differentiation or manifoldness as threefold, viz craving (*taṇhā*), false views (*ditṭhi*) and conceit (*māna*). The phenomenal world, included within the sixfold sense impressions, is taken to be world of diffuseness. Through the complete fading away and cessation of the field of sixfold sense-impression, there comes about the cessation coming-to-rest of the world of diffuseness. Nibbāna is called nippapañca as it is the ‘freedom from saṃsāric diffuseness’. Mankind delights in the diffuseness of the world but the Perfect Ones are free from such diffuseness. The **Madhupiṇḍika Sutta** explains how sense impressions of ordinary persons lead to diffuseness and distort their proper understanding of the true nature of things. The commentarial view, perhaps, shows three channels through which an ordinary

person become subject to the process of differentiation.
Nt .37, 38, Vbh 393, BD.123, M I.108 ff

34. Disease
wish, hunger
and decay

Tayo rogā
Ichhā roga, anasana°,
jarā °

Three diseases that afflict all mankind at all times, even when their life-span extends to eighty thousand years, are wish or desire, hunger, and decay or aging.

Sn 311, D III.75

35. Doors
body, speech and mind

Tayo dvārā
kāya dvāra, vacī°, mano°

The three doors or avenues used by any person to perform both good and bad actions and thereby accumulate good or evil *kamma*. (see 53 under Terms of Ten)

Dh .234.

36. Evil conducts
misconduct by body
word and thought

Tīni duccharitāni
kāya duccharita, vacī°,
mano°

These refer to the unwholesome actions performed by body, speech and mind. See 53 under Terms of Ten.

D III.214

37. Extremes (limits)
individuality, its rising,
and its cessation

Tayo antā
sakkāyo, sakkāya samudayo,
sakkāya nirodho

Sakkāya refers to the five groups as objects of clinging (*pañca upādānakkhandhā*). It is rendered into English as “Group of Existence” or sometimes as “personality”. Here it is taken to be one extreme probably because it signifies a being in samsaric existence. The second extreme is its arising (*samudaya*) due to craving and ignorance. The third extreme is its cessation (*nirodha*) signifying the realization of Nibbāna.

D III.216, Nd¹ .109

38. Failures

a. in morals, in mind and
in view

Tisso vipattiyo

sīlavipatti, citta°, *diṭṭhi°*

Misconduct with regard to physical actions such as taking life and with regard to vocal action such as speaking falsehood consist in ‘failure in moral conduct’ (*silavipatti*). Covetousness and malevolence are called ‘failure in mind’ (*cittavipatti*) and the holding of depraved and perverse views with regard to moral conduct, *kamma*, rebirth, religious life and freedom from samsaric life etc consist in ‘failure in views’ (*diṭṭhivipatti*). This failure in moral conduct, mind and views leads to rebirth, after death, in states of woe.

A I.268ff

b. in action, livelihood
and view

kammanta, ājīva, diṭṭhi

Misconduct regarding physical and vocal action as explained above consists in failure in action (*kammantavipatti*). A person earning one’s livelihood by wrong means fails in livelihood (*ājīvavipatti*). Failure in views is the same as the failure in views as above.

A I.270

39. False views

Views of the inefficacy
of action, view of
non-causality and nihilism

Tayo ditṭhi

*akiriya ditṭhi, ahetuka°
natthika°*

Three types of false views: of these the view on the inefficacy of action was held by the teacher **Pūraṇa Kassapa**, a senior contemporary of the Buddha, who maintained that neither good actions nor wrong actions bring any results. The second view, pertaining to no cause was held by the teacher **Makkhalī Gosala**, another senior contemporary of the Buddha. He denied any cause for corruption and purity of beings and asserted that everything is predestined by fate. The teacher **Ajita Kesakambala** who was also a senior contemporary of the Buddha held the false view of nihilism. He asserted that any belief in good action and its reward is a mere delusion. He did not believe in rebirth and held that man at death would dissolve into the elements etc.

MI.404 f, D I.52 ff, BD .53

40. Fears (dangers)

birth, decay, and death

Tini bhayāni

jātibhaya, jarā°, maraṇa

Of the three fears the fear, frightfulness, consternation, horripilation and terror in the mind caused by birth is called 'fear of birth' (*jātibhaya*). The fear caused by decay or aging is called 'fear of decay' (*jarābhaya*). The fear caused by death is called 'fear of death' (*marañabhaya*).

Vbh .367

41. Feelings

pleasant, painful
and neutral

Tisso vedanā

*sukhavedanā, dukkha°,
adukkhamasukha°*

Feeling (*vedanā*) is one of the five aggregates (*kandhā*) forming a human being. Among the many divisions into which it is subdivided the most basic are the three feelings, viz pleasant (*sukha*), unpleasant (*dukkha*), and indeterminate (*adukkhamasukha*), which is neither pleasant nor unpleasant. The nature of feeling depends upon the nature of the objects that come into contact with the five senses and the reaction of the perceiver. According to the formula of Dependent Arising, feeling arises dependent on contact (*phassa*).

S II .82 f, Vism .460, D III.216

42. Fetters

personality view,
sceptical doubt,
clinging to rules
and rituals

Tīni saṃyojanāni

*sakkāyadṭṭhi,
vicikicchā,
sīlabbataparāmāsa*

These three fetters (*saṃyojana*) are removed with the attainment of the state of Stream-winner (*sotāpann*). Of these the personality belief is to take the five aggregates as self (*atta*) or the self as consisting of the five aggregates, or they being in self or self being in them. Sceptical doubt (*vicikicchā*) is to harbour doubts regarding the Buddha, the Dhamma, the Sangha, the precepts, the origin, the ending, in both the origin and the ending and the dependent arising. The belief in mere rules and rituals is to believe that one can achieve final purification through rules and rituals of recluses and Brahmins

outside Buddhism.

Vibh 364 f, Vism 471

43. Punishment or (rods)

physical, verbal and
mental

Tīni daṇḍāni

*kāyadaṇḍa, vacī°,
mano°*

The three forms of *kamma*, physical, vocal and mental (*kāya*, *vacī* and *mano*) found in the teaching of the Buddha are referred to as physical, verbal and mental punishment (*daṇḍa*) in Jainism according to the Upāli Sutta. Of these, the three evil deeds effected by the body are called (*kāyadaṇḍa*,) the four evil deeds related to speech are called (*vacīdaṇḍa*) and the three evil deeds connected with the mind are called (*manodaṇḍa*).

M I.373, A IV.44, Nd² .164

44. Fires

craving, aversion and
ignorance

Tayo aggi

*rāgo, doso,
moho*

These three evils are referred to as fires (*aggi*) because they could consume a person mentally. See No. 32 under Terms of Three.

D III.217, Vbh .368

45. Fires

the fire of worship, of head
of the household and of
those worthy of offerings

Tayo aggi

*āhuneyyaggi,
gahapataggi,
dakkhiṇeyyaggi*

Of the three fires mentioned here, the fire of venerable, (*āhuneyyaaggi*) is explained as mother and father because a

person is produced from them (*āhutosambhūto*). The fire of the chief householder is explained as children, wife, servants, messengers and workmen. The fire of the gift-worthy is explained as recluses and Brahamins who abstain from pride and indolence, who bear things patiently and humbly, each taming self, calming self and cooling self. These three fires should be esteemed, revered, venerated, respected and cared for with love.

D III.217, A IV.44 ff

46. Forms of conceit

I am better than....
I am equal to, and
and worse than....

Tayo vidhā-mānā

seyyohaṃ,
sadisohaṃ,
hīnohaṃ

A person could measure oneself as superior (*seyyo*), similar (*sadiso*) or inferior (*hīno*) to another through pride (*māna* or *vidhā*). The Buddha explains that such measuring, by a person consisting of the five aggregates (*pañcakkhandhā*) which are impermanent, conducive to misery and subject to change by nature, is due to nothing else than one's failure to see the true nature (*yathābhūta*) of things.

D III.216, S I.21, III.48, Vbh .367

47. Forms of training

higher morality, higher
thought and higher insight

Tisso sikkhā

adhisīla, adhicitta,
adhipaññā

See No. 32 under Terms of Three.

A 1.235

48. Good Conducts
of body, of speech,
and of thought

Tini sucaritāni
kāya°, *vacī°*,
mano°

Three forms of good conduct of body, speech and mind comprise the ten wholesome courses of action (*dasa kammapatha*). These three forms of good conduct if practiced would not lead to any harm of oneself or others or of both oneself and others. The wise, learned and good man, possessed of these three qualities, fares on blameless, uncensured by the wise and begets much merit.

D III.215, A I.105, 114

49. Gods
conventional gods,
divine birth and
divine by purity

Tayo devā
sammutideva,
uppatti°,
visuddhi°

Gods are of three kinds, viz. gods by convention, gods by birth and gods by purity. Since kings, princes etc. are by convention addressed as 'deva' they are gods by convention. Those born in deva worlds are gods by birth. The Buddhas, Pacceka Buddha and Arahants who have destroyed cankers (*āsava*) are gods by purity *visuddhadeva*.

J I.132, Nd² .307

50. Grounds for accusing
by seen, by heard
and by suspected

Tini codanāvattthūni
diṭṭhena, *sutena*,
parisaṅkhāya

An accusation can be levelled against a monk or nun by other monks or nuns under three grounds viz. on a wrongful action

seen (*diṭṭhena*) or heard (*sutena*) or suspected (*parisaṅkhāya*) to have been done.

Vin III.164, V.120

51. Stands of Sectarrians

view that all are due to previous action, a supreme Deity and, no cause and condition

Tīni titthāyatanāni

pubbekatahetu,
issaranimmāna,
ahetuappaccaya

The Buddha refers to three stands taken by sectarians and reject them altogether. Some recluses and brahmins hold that all pleasant and unpleasant or neutral experiences of beings are caused by past actions (*pubbekatahetu*). Some others hold that all such experiences are due to the creation by a Supreme Deity. (*issaranimmānahetu*) A third group holds that all that is uncaused and unconditioned (*ahetuappaccayā*). If these three views are accepted, there could not be any grounds for a religious life or an effort for emancipation.

A I.173

52. Heaps

wrongdoing entailing immutable evil results.
well doing entailing immutable good results and everything not so determined

Tayo rāsi

micchattaniyato, sammatta,
niyato, aniyato

According to Saṅgīti sutta of Dīgha Nikāya there are three heaps or accumulations, viz. wrong doing entailing accumulation of immutable evil action (*micchattaniyato*); accumulation of immutable good results from good deeds

(*sammattaniyato*) and the accumulation of everything not so determined(*aniyato*).

D III . 217

53. Impulsions
preliminary work, conformity
and indiscriminate

Tayo āsevana
(*anulomañāṇa*)
parikamma, upacāra,
anuloma

Three stages in an impulsion (*javanacitta*) are given as threefold. Immediately before entering an absorption (*jhāna*) or one of the supramundane paths (*magga*) one fares through these three stages viz. preliminary (*parikamma*), approach (*upacāra*) and adaptation or conformity (*anuloma*) which ultimately lead to maturity (*gotrabhū*).

Vism .670, BD .69

54. Intimation
hint, indication,
and roundabout talk

Tayo viññattiyo
nimitta, obhāsa
parikathā

Under correct livelihood a Buddhist monk or nun is not expected to intimate one's needs by hint (*nimitta*), by indirect indication (*obhāsa*) or roundabout talk (*parikathā*).

See also No. 31 under Terms of Three.

Vism .41

55. Jaṭila brothers
Uruvela Kassapa
Nadī Kassapa
Gayā Kassapa

Te bhātika jaṭilā
uruvelakassapa
nadī°, gayā°

At the time of the Buddha's Enlightenment three ascetics lived in a forest hermitage in **Gayā**. They were three Brahmin brothers. The chief and eldest of them was **Uruvela Kassapa**, the second **Gayā Kassapa** and the youngest **Nadī Kassapa**. The Buddha performed many miracles to convert **Uruvela Kassapa** but could not dispel his conviction that he was an Arahant. However, finally the Buddha declared that Kassapa was not an Arahant and did not know the way to Arahant hood and he accepted his defeat and requested for ordination. He and his five-hundred disciples were ordained. His ordination was followed by the ordination of **Gayā** with his three hundred pupils and **Nadī** with his two hundred pupils. They all became Arahants on hearing the **Āditta-pariyāya** discourse. The Buddha afterward visited **Rājagaha** with all these Arahants to be welcomed by King **Bimbisāra**. There **Uruvela Kassapa** publicly announced that the Buddha was his teacher in order to remove doubts of the people as to who was the teacher and who the disciple.
 Vin I.24 ff, AA I.165 f, Dppn .423 ff, 752, II.10

56. Knowledges

that is thought out, learned
 and gained by cultivation

Tisso paññā

*cintāmayam, sutamayam,
 bhāvanāmayam*

Understanding, knowledge, wisdom or insight (*paññā*) comprises a very wide field. With regard to its acquisition one could distinguish knowledge as: knowledge based on thinking (*cintāmaya*), i.e., knowledge arising through one's own thinking and reasoning without having learnt it from others; knowledge based on learning (*sutamaya*), i.e., acquired through learning from others, reading books etc. and the last knowledge acquired through mental development (*bhāvanāmaya*) in this or that way through a fully concentrated mind.

D III.219, Vism. 439, Vbh .324

57. knowledges

knowledge of the past

°the future, °the present

Tayo ñāṇā

atītaṃsa ñāṇa,

anāgatamaṃsa°, paccuppanna°

Accused by other religionists that the Buddha has limitless knowledge with regard to the past (*atītaṃsa°*) but not so with regard to the future the Buddha answers that they would fancy like so many silly fools, that knowledge and insight concerning one kind of things are to be revealed by knowledge and insight engaged upon another kind of thing. The Buddha states “concerning the past, the **Tathagata** has knowledge reminiscent of existences. He can remember as far back as he desires. Concerning the future there arises in him knowledge formed through enlightenment to the effect “This is the last birth, now there is no more coming to be.”

D III.275, II.134

58. Laying down

a laying down,

a supplementary laying down

and a laying down that has

not yet occurred

Tissopaññattiyo

Paññatti, anupaññatti,

anuppannapaññatti

In the rules of discipline for monks and nuns laid down by the Buddha there are three important types, viz the original laid down (*paññatti*); a supplementary rule laid down as an addition, correction, corollary, or adjustment made to a rule already laid down (*anupaññatti*). Sometimes there could be more than one amendment made to the original rule. Thirdly

there also could be an amendment not yet laid down (*anuppaññattipaññatti*). If laid down this would amend the rule already laid down.

Vin V.120, I. Tr 187

59. Laying down

a laying down
that is universal,
provincial and shared

Tisso paññattiyo

sabbattapaññatti,
padesa°,
sādhāraṇa°

There are three further aspects with regard to the laying down of rule of discipline, viz. there are rules laid down applicable universally (*sabbattapaññatti*); rules applicable only for certain regions (*padesapaññatti*); and thirdly there are rules laid down that are shared (*sādhāraṇapaññatti*). These are according to the *vinaya* commentary shared by both monks and nuns.

Vin V.120, I. Tr 187

60. Limits to contraction

Ābhassara Brahma
world, Subhakiṇha,
and Vehapphala

Tisso saṃvaṭṭasīmā

ābhassarā
subhakiṇhā, / subhakiṇṇa,
vehapphalā

According to Buddhist cosmology when the contraction (*saṃvaṭṭa*) or the ending of an aeon (*kappa*) takes place by fire all worlds below the **Ābhassara deva** world are consumed by fire. Fire does not spread above this limit. When the aeon ends by water all the worlds below the **Subhakiṇha deva** world are dissolved by water but the water does not spread above this limit. When the aeon ends by wind all below the **Vehapphala** world is blown up. The wind does not blow above this limit.

Vism 414, It .48, S V.64

61 Longings (wish)

the longing for pleasure,
longing for rebecoming and
longing for Brahma cariya
(Noble life)

Tisso esanā
kāma esanā
bhava°
brahmacariya°

The three longings of people, viz. longing for sensual delights, longing for continued becoming and longing for the Noble life (*kāma esanā*, *bhava esanā*, *brahmacariya*, *esanā*). A disciple of the Buddha, well composed and with full knowledge comes to know these longings, their origins, where they cease to be and the path leading to their cessation. With the ending of the longings a monk, satisfied, is completely cooled. The Noble Eightfold Path is practiced for gaining a higher knowledge of these longings, for their wearing out and for their abandoning. It .48, S V 54, D I. 213, A I.170, Vism .378, BD .136

62. Marvels

psychic, ability of thought
reading and instruction

Tīni pāṭihāriyāni
iddhi, ādesanā,
anusāsani

Three marvels (*pāṭihāriyāni*) are referred to in Buddhist discourses. First of these is the marvel of psychical power (*iddhi pāṭihāriyāni*). A person who has developed the fourth Jhāna is said to be able to direct one's mind to the performance of various miraculous deeds through psychical power. The second is the marvel of mind reading (*ādesanā pāṭihāriyāni*). Reading the mind of others is said to be one of the super powers (*abhiññā*) obtainable by a person who attains the fourth Jhāna. There it is called the (*cetopariyañāṇa*). The third marvel

(*anusāsani pāṭihāriya*) is the marvel of instruction. The Buddha could perform these three marvels. He claims that there were numerous disciples of his who could do the same. But a certain Brahmin who queried him on these three, questioned by the Buddha said that only the last one appealed to him and the other two appeared to be illusion (*māyāsahadhammarūpa*). In another context the Buddha himself seems to agree with their view. He says that he sees danger in the first two and therefore loathes and abhors them and is ashamed of them. Here, he also seems to prefer the marvel of instruction above the other two.

A I.170, D I.213 ff, A I.170, Vism .378, BD .136

63. Messengers of gods

birth, decay and death

Tayo devadūtā

jāti, jarā, maraṇa

‘Divine Messengers’, is a symbolic name for old age, disease and death, since these three things remind man of his future and rouse him to earnest striving.

“Did you, O man, never see in the world a man or a woman eighty, ninety or a hundred years old, frail, crooked as a gable-roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair, or bald-headed, wrinkled, with blotched limbs? And did it never occur to you that you also are subject to old age, that you also cannot escape it?

“Did you never see in the world a man or a woman, who being sick, afflicted and grievously ill, and wallowing in their own filth, was lifted up by some people, and put down by others? And did it never occur to you that you also are subject to disease, that you also cannot escape it ?

“Did you never see in the world the corpse of a man or a woman, one, or two, or three days after death, swollen up, blue-

black in colour, and full of corruption? And did it never occur to you that you also are subject to death, that you also cannot escape it ?”

A I.138, M III.178, BD .46

64. Methods of taking votes

the secret, the open and
whispering in the ear

Tayo salākaggāho

*gūḷhaka, vivaṭaka, sakaṇṇa
jappaka*

When a dispute in the **Saṅgha** is referred to the assembled **Saṅgha** for a decision by a vote, there are three methods that could be followed. In the first method complete secrecy is observed (*gūḷhaka*) and the members cast their votes as they wish. The second is a completely open vote (*vivaṭaka*). In the third, ‘whispering in the ear’ (*sakaṇṇajappana*), the distributor of voting tickets (*salākagāhāpaka*) could, while distributing them instruct the members to which side the voting ticket belongs. The open method is resorted to when the righteous are in the majority.

Vin II.98 f, Vin V.120

65. Observances

the rules recited
purification and
determination

Tayo uposathā

*suttuddesa uposatha,
parisuddhi°, adhiṭṭhāna°*

There are three modes of the **uposatha** according to **Vinaya** text. If in a monastery there are only four monks on the **uposatha** day the recital of the **Pāṭimokkha** can be done by them. The **Pāṭimokkha** rules are referred to as sutta as seen in the name of the **Vinaya** text **Suttavibhaṅga**, the ‘Analysis of the Suttas’. If only three monks are found in the monastery

purification uposatha (*pārisuddhiuposatha*) should be observed. It has to be done with the senior monks declaring one's purity to the junior and the junior to the senior monk. If there is only one monk in the monastery, and no one else arrives there on the day, this single monk should make a determination (*adhittāna*) that 'today is my uposatha'.

Vin II.124 f, V.123

66. Obstacles

lust, hate, illusion

Tayo kiñcanā

rāgo, doso, moho

The three roots of evil attachment (*rāga*), hate (*dosa*) and delusion (*moha*) are called *kiñcana*, 'something'. It is something that sticks or adheres to character.

See Nos. 12, 44 under Terms of Three.

D III.217, M I.298

67. Objections

great wishes, discontentment
and unsubduedness

Tayo paṭikkhepā

*mahicchatā, asantuṭṭhitā,
amattaññū*

Three factors that are often sighted as not conducive to spiritual development but conducive to its decline are: wishing for much (*mahicchatā*), discontentment (*asantuṭṭhitā*) and not knowing the limit (*amattaññū*). One single factor that is the greatest contributor to the decline of wholesome factors and the development of unwholesome factors is said to be this wishing for much. It is also said to be the greatest contributor for harm (*anatta*). Discontentment should be removed by the development of contentment and wishing for much should be removed by the development of wishing for little (*appicchatā*). The Buddha says that anything conducive to discontentment

and multiplicity of wishes is not the Dhamma, not the vinaya and not the message of the Teacher. The factor of knowing the limit is often spoken with regard to the intake of food. Among other causes, not knowing the limit of taking food is said to be not conducive to spiritual development, but conducive to the decline of a temporarily released person (*asamayavimutto*) and the decline of a learner (*sekha*). Without abandoning it one cannot attain superhuman states (*uttarimanussadhamma*) or develop meditation on the body (*kayānupassanā*). A monk or nun who is not aware of his or her needs of the four requisites cannot be called a person who knows the limit.

A I.12, 16, III.70, 173, 300, 330, 430, 448, 449, IV.331, 113, 260, Vin V.120, Vism .81

68. Periods

Past, present
and future

Tayo addhā

atīta, anāgata
paccuppanna

There are three divisions of time, viz past, present and future (*atīta, anāgata* and *paccuppanna*).

It .53, D III.216

69. Persons

he who is like carving on a rock,
carving on the ground and
carving on water

tayo puggalā

pāsāṇalekhūpamo,
paṭhavilekhūpamo,
udakalekhūpamo

“These three person are found existing in the world. A certain person is always angry. Moreover that anger of his lasts long. Just as a rock-carving is not soon erased by wind or water by lapse of time, even so is the anger of him that is always getting angry, and his anger always lasts long. This person is called

“one like carving on rocks” (*pāsāṇalekhūpamo*).

A certain person is always getting angry, but his anger does not last long. Just as a tracing on the ground is soon erased by wind or water or by lapse of time, even so is the anger of him that is always getting angry, but his anger does not last long. This one, monks, is called “one like carving on the ground” (*paṭhavi lekhūpamo*).

A certain person, though he is harshly spoken to, sharply spoken to, rudely spoken to, yet is he easily reconciled, he becomes agreeable and friendly. Just as what is carved on water soon disappears and lasts not long, even so, monks, here we have a certain person who, though harshly spoken to, sharply spoken to, rudely spoken to, yet becomes agreeable and friendly. This one is called “one like carving on water” (*udakalekhūpamo*)”.

A I.283

70. Persons

He who is easily measured,
Hard to be measured
and immeasurable

Tayo puggalā
suppameyyo,
duppameyyo,
appameyyo

“These three sorts of persons are found in the world. A certain person is frivolous, empty-headed, a busybody, of harsh speech, loose in talk, lacking in concentration, unsteady, not composed, of flighty mind, with senses uncontrolled. This one is called “easily measured”. (*suppameyyo*)

A certain person is not frivolous, not empty-headed, no busybody, not of harsh speech, not loose in talk, but concentrated, steady, composed, of one-pointed mind, with senses well controlled. This one is called “hardly measured”. (*duppameyyo*).

A monk whose āsavas are destroyed is called “immeasurable”.
(*appameyyo*)”

A I.266

71. Persons
learner,
adept and
neither

Tayo puggalā
sekho, asekho,
neva sekha-
asekho

A disciple of the Buddha in higher training, i.e., a learner in higher morality, mind and wisdom (*adhisīla*, *°citta* and *°paññā*) and reach one of the three lower stages of the path is called learner (*sekha*), while one who has come to the climax of this training and reached the final stage of the Path, an Arahant, is called “one beyond training” (*asekha*). A worldling (*puthujjana*) is called “neither a learner nor one gone beyond learning” (*neva sekha-nāsekho*).

A I.63, 219, 188, PugA .186, BD .168, D III.218

72. Persons hard to find
the fully enlightened one,
one who can expound
the Dhamma vinaya
taught by the Buddha and
one who is mindful and grateful

Tayo dullabhā puggalā
sammāsambuddho,
tathāgatappaveditassa
dhammavinayassa desento,
kataññū katavedi

Of the three persons rare in the world the first place is given to the Perfectly Awakened One (see No. 1 under Terms of One). The second place is given to a person capable of preaching the doctrine and discipline enunciated by the Buddha. In a description of a disciple of the Buddha who has such capacity, the following description is found. A disciple of the Buddha,

monk or nun, layman or laywoman, a true learner, wise and well trained, ready and learned, carrying the doctrinal teachings in memory, masters of the lesser corollaries following from the main doctrines, correct in life, walking according to the precepts, able to tell others of it, preach, make known, establish, open, minutely explain and make it clear and able to refute by truth other vain Doctrines stated by others and spread the wonder-working truth.

Third place is given to the person who is mindful and grateful and he is a person who could acknowledge gratefully help that has been done by others.

A II.266, 229, D II.104

73. Practices

that of the hardened,
self tormentor and
the middle way

Tisso paṭipadā

*āgāḷhaṃ, nijjhāma,
majjhima*

One who is a hardened sensualist (*āgāḷhapaṭipadā*) holds the view that there is no fault in sensual desires and thereby comes to utter ruin. One who indulges in all forms of self - mortification (*nijjhāmapaṭipadā*) indulges in all forms of self - mortificatory acts with regard to food, with regard to clothing and garments and torments his body with such acts as plucking off one's hair and beard, sleeping on bed of thorns and spikes and bathing several times a day. The practitioner of the middle way (*majjhimāpaṭipadā*) lives cultivating the contemplation of the body, thoughts, feelings and states of the mind (*dhammesu*). These three appear to be another interpretation of the two extremes to be avoided and the middle way referred to in the **Dhammacakkappavattana Sutta**.

A I.296 ff, Nt .77

74. Prides or infatuations

pride of youth, health
and life

Tayo madā

*yobbana, ārogya,
jīvita*

“Infatuation is of three kinds: youth infatuation, health-infatuation, life-infatuation. Infatuated by youth-infatuation, health infatuation, life infatuation, the ignorant worldling pursues an evil course in bodily actions, speech and thought and thereby, at the dissolution of the body, after death, passes to a lower world, to a woeful course of existence, to a state of suffering and hell.”

Vbh .350, A I.146, D III.220, BD .92

75. Proficiencies

as to progress, regress and
the means of success

Tīni kosallāni

āya, apāya, upāya

There are three proficiencies (*kosalla*) which literally mean skillful or clever. The three proficiencies mentioned in the **Dīgha Nikāya** and the **Vibhaṅga** are progress or gain (*āya*), regress or loss (*apāya*) and means of success or approach (*upāya*).

D III.220, Vbh .325

76. Proper resorts

resort as support, resort
as guarding, resort as
intimating

Tividho gocaro

*upanissayagocara,
ārakkha°
upanibaddha°*

The three proper resorts concern the good conduct of a monk or nun. The proper resort as support (*upanissayagocara*) is a noble friend who speaks words conducive to spiritual development,

from whom one hears what has not been heard, gets rid of doubt, rectifies one's views and gains confidence; or training under whom one grows in faith, virtue, learning, generosity and understanding. Proper resort as guarding (*ārakkhagocara*) is the proper guarding of one's senses into whichever place one goes. The proper resort as anchoring (*upanibadhagocara*) are the four foundations of mindfulness (*satipaṭhāna*) described as "the Bhikkhu's resort", his own native place.

Vism 19

77. Purities
purity, speech
and thought

Tīni soceyyāni
kāyasoceyya, vacī°
mano°

Purity in body is the abstention from taking life, stealing, and wrongful indulgence in sensual pleasures. Purity in speech is the abstention from falsehood, slanderous words, vain talk and harsh words. Purity of the mind is not to be covetous or malevolent and to be of right views.

A I.271 f, D III.213

78. Permissions
few wishes, contentment
and subdued-ness

Toyo anuññātā
appicchatā, santuṭṭhitā
sallekhatā

Having (small) few wishes (*apicchatā*) and contentment (*santuṭṭhitā*) and purgation of evil (*sallekhatā*) are often praised by the Buddha as conducive to spiritual development (see Nos. 40, 67 under terms of three for opposite of the first two). The conduct of a monk who regards the Buddha's spiritual inheritance as far above his material inheritance is praised by the Buddha as leading towards few wishes and contentment and

purgation of evil. *Sallekha*, in Buddhism, is explained as the determination to purge oneself of evils found in others. A disciple who goes to live in the forest due to his desire for these three qualities is also praised by the Buddha.

M I.13, A III.219, Vin V.120

79. Qualities of a friend

one who gives what is hard to give,
does what is hard to do and
bears what is hard to bear

*Tīni añgāni mittassa
duddadaṃ dadāti,
dukkaraṃ karoti,
dukkhamaṃ khamati.*

A person who is endowed with these three qualities should be associated as a friend. He gives what is hard to give, does what is hard to do and endures what is hard to be endured.

A I.286

80. Qualities of a shopkeeper

shrewd,
administering the business
and having good credit rating

*Tayo āpaṇikadhammā
cakkhumā,
vidhuro,
nissayaasaṃpanno*

“Possessed of three characteristics a shopkeeper in no long time attains greatness and increase in wealth. A shopkeeper is shrewd, supremely capable and inspires confidence. And how, monks, is he shrewd? The shopkeeper knows of his goods: This article, bought for so much and sold for so much, will bring in so much money, such and such profit. That is how he is shrewd. The shopkeeper is clever at buying and selling goods. That is how he is supremely capable. The shopkeeper becomes known to housefathers’ or housefathers’ sons, or to wealthy, very rich and opulent men, thus: This shopkeeper, my good sir, is

shrewd, supremely capable and resourceful, competent to support sons and wife, and from time to time pay us interest on money loaned. They make offers of wealth to him, saying: “Master shopkeeper, take this money and trade with it; support your sons and wife, and pay us back from time to time.” That, monks, is how a shopkeeper inspires confidence. Possessed of these three characteristics a shopkeeper in no long time attains greatness and increase of wealth”.

A I.115

81. Refuges

The Enlightened One,
the teaching of the Buddha
and the community of the
disciples of the Buddha

Tīni saraṇāni
buddha, dhamma,
saṅgha

“Threefold refuge, in which every faithful adherent of the Buddha puts his whole trust, consists in the Buddha, the Dhamma and the Sangha. The Buddha, or Enlightened One, is the teacher who by himself has discovered, realized and proclaimed to the world the law of deliverance. The Dhamma is the law of deliverance. The Sangha is the community of disciples, who have realized or are striving to realize the law of deliverance.”

Kh .1, Vin I.16, BD.181

82. Robes of monks

Extra robe, upper robe and
inner robe

Tīni cīvarāni bhikkuno
sanghāṭi, uttarāsaṅga,
antaravāsaka

The three robes approved by the Buddha for his disciples, monks and nuns are the under cloth worn to cover the lower part of the

body (*antaravāsaka*), the upper robe (*uttarāsaṅga*) worn to cover the upper body. The third robe, the double robe (*saṅghāṭi*) sometimes rendered into English as the extra robe of the cloak, is also worn covering the upper part of the body, but sometimes to cover both the *uttarāsaṅga* and the *antaravāsaka*. At the time a person applies for higher ordination (*upasampadā*) he or she has to be equipped with these three robes and an alms bowl.

Vin I.388 f, 280, III.11, 195, 198 f, V.142, Vin I.94, 280

83. Roots of demerit
a greed, hatred
and delusion

Tīni akusalamūlāni
lobha, doso, moho

Root-condition is that condition that resembles the root of a tree. Just as a tree rests on its roots, and remains alive only as long as its roots are not destroyed, similarly all karmically wholesome and unwholesome mental states are entirely dependent on the simultaneity and presence of their respective roots, i.e., of greed (*lobha*), hatred (*doso*), delusion (*moho*).

BD.115, A I.203, D III.275. See also No. 12 under the Term of Three.

84. Roots of merit
absence of greed, malice
and delusion

Tīni kusalamūlāni
alobha, adosa, amoho

The converse of No. 83 above.
A I.203, D III.214

85. Sorts of Sabbaths
eighth, fourteenth and

Tayo uposathā
aṭṭhamī, cātuddasī,

fifteenth days of the lunar fortnight *pañṇarasī*

Three days of the half month are recognized in Buddhism as days of fasting or the Sabbath (*uposatha*), viz. the eighth, the fourteenth, and the fifteenth. This should be calculated as the eighth and the fourteenth days of the waning half of the moon. This would be altogether four days per month. The lay devotees have been admonished by the Buddha to observe eight precepts (*aṭṭhāṅgasīla*) on these days. The ministers, four great kings (*cattāro mahārājāno*), their sons and they themselves are said to roam the world on the eighth, fourteenth and fifteenth days respectively to make a survey of the standard of moral discipline of the people whether they observe the eight precepts.

A I.205

86. **Seasons** *Tīni utūni*
the hot, rainy and winter *gimhāna, vassāna, hemanta*

Among the nine preliminaries to be done before commencing the reciting of the uposatha, one is to declare the season (*utukkhāna*). It is done by declaring the number of uposathas already performed during that particular season and the number to be performed in the season. There are three seasons recognized with regard to ecclesiastical matters in the disciplinary rules of monks and nuns. These are winter (*hemanta*), summer (*gimhāna*) and the rainy season (*vassāna*).

Vin 11.173 A IV.138, SnA .317

87. **Seclusions (detachments)** *Tīni vivekāni*
bodily detachment, mental° and *kāyaviveka, citta°* and
°from substrata of existence *upadhi°*

‘Detachment’, seclusion, is according to Niddesa, of three kinds: bodily detachment (*kāyaviveka*), i.e., abiding in solitude free from alluring sensual objects; mental detachment (*citta viveka*), i.e. the inner detachment from sensuous things; detachment from substrata of existence (*upadhiviveka*).

Nd¹ .26, BD .205

88. Shrines

connected with body relics
 °used items and
 ° that which symbolizes

Tīni cetiyāni
sārīrikacetiya,
pāribhogika°,
uddesika°

Three shrines representing the Buddha and highly venerated by Buddhist: the first is the shrine enshrining the bodily relics of the Buddha (*sārīrikacetiya*). The second represents the articles and objects used by the Buddha (*pāribhogikacetiya*). The Bodhi tree represents the foremost among these. The third represents the statues, paintings, carvings etc. done in what is believed to be the personal likeness of the Buddha (*uddesikacetiya*).

J IV.228

89. Seniors, elders

an aged layman,
 an eminent bhikkhu and
 a bhikkhu specially ranked as senior

Tayo therā
jātithero,
dhamma°
sammuti°

An elderly person is generally called a *thera* or *theri* (female). Such an elderly person, male or female, is thus a *thera* (or *theri*) by birth (*jātithera*). Any learned or wise person who has a good grounding in the Dhamma is a *thera* by the Dhamma (*dhamma therā*). In the Buddhist usage a monk or nun of at least ten

years standing from the higher ordination is called a *thera* (or *theri*). Thus in the Buddhist tradition a *thera* has to be at least thirty years of age.

D III.218

90. Services

conduct for the well-being of the world,
 ° benefit of relatives
 and beneficial conduct as
 functions of the Buddha

Tayo cariyā
lokattacariyā
ñātattha°
buddhattha°

The Buddha spent most of his time after the attainment of Buddhahood, for the welfare of the world, especially to show the suffering beings, both gods and men the way to free themselves from *sansaric dukkha*. This is called *lokattacariyā*. He also devoted some of his time to work for the spiritual well-being of his kinsmen (*ñātattacariyā*). His father, step-mother, former wife, son and many others of his relatives were freed from *samsara* due to his service. Later works tell us that he went to *Tusita* heaven where he preached the *Abhidhamma* especially to help his mother born in the *Tāvatiṃsa* heaven. The Buddha in his former births and in the final birth made great efforts to attain Buddhahood for the sake of other beings. This is called *buddhattacariyā*.

DhA III.441, Pts I.79

91. Shouts, Uproars

The announcement of the end of the world,
 °appearance of the Buddha,
 and °appearance of a world-ruling king

Tayo kolāhalā
kappakolāhala,
buddha°,
cakkavatti°

There are three uproars or tumults that takes place in the world according to the Buddhist tradition. One hundred thousand years prior to end of the world-cycle (*kappa*) certain class of devas named *lokabyūhā* descend to the earth and go about making the people known of the coming calamity. They are admonished to do good, develop the four *brahmaviharas* and lead an ethically sound life. This is called *kappakolāhāla* or *kappahalāhala*. The *lokapāla* devas go about in the world announcing that an all-knowing Buddha will be born in the world one thousand years hence (*Buddhakolāhala* or *Buddhalāhala*). Devas also go about in the world announcing the appearance of a *Cakkavatti* monarch one hundred thousand years before the event. This is called *Cakkavattikolahāla* or *halāhala*.

J I.48

92. **Smells or scents**

Root scent, heart-wood ° and
° of flowers

Tīni gandhāni
mūlagandha, sāra°
puppha°

Three kinds of scent: from roots (*mūla*), heart-wood (*sāra*) and flowers (*puppha*).

A I.225

93. **Sons**

Superior-born son
like-born and
worse-born

Tayo puttā
atijātaputta,
anujāta°
avajāta°

When the son who is a follower of the Buddha, Dhamma and Sangha, keeper of the five moral precepts, is virtuous and lovely of nature, has parents of an apposite character, then he is called

superior born (*atijāta*). When both the parents and the son bear good qualities mentioned above, he is called like-born (*anujāta*). But when the son of parents, who have the above positive qualities possesses the qualities negative of those mentioned above, he is called a son worse-born (*avajāta*).

It .64, J VI .380

94. **Sorts of Sabbath**
(uposathas)
herdsman's, Nigaṇṭhas'
and Aryans' (nobles')

Tayo uposathā
gopālaka uposatha,
nigaṇṭha°,
ariya°

There are three forms of the uposatha, two negative and one positive described by the Buddha. In the first, the person who observes the uposatha spends the day in thoughts of greed and covetousness thinking of what he ate today and what would be eaten tomorrow etc it is called cow-herd's uposatha (*gopālaka uposatha*) because it is similar to the thinking of a cowherd. The second is said to be the uposatha led by a lay devotee in Jainism (*Nigaṇṭha uposatha*). The one who observes the uposatha is said to permeate thoughts of love within a limited area and leave out the rest; then they are exhorted to have no attachment to anything while they know that their relationships with different people remains the same. In this way they indulge in falsehood. At the commencement of uposatha they shed all their clothes and say that they have nothing to do with them. But next morning they put on the clothes back again. This is a form of stealing, for these clothes have not been given back to them by anyone. But in the Ariyan uposatha several exercises are done to purify the soiled mind by a proper process. The exercises followed are, 1. reflection of the virtues of the Buddha, 2. that of the Dhamma, 3. that of the Sangha, 4. one's own virtues, 5.

virtues of the devas by which they were reborn as devas, and 6. his own imitation of the lifelong actions of Arahants in keeping the eight precepts.

A I.205

95. Moral standards, authorities
that of self, °world
and °Dhamma

Tīni ādhipateyyāni
atta,° loka°, dhamma°

“There are these three forms of standard, authorities or dominance that are as flows.

A monk reflects thus: It was not for the sake of robes that I went forth from the home to the homeless life, not for alms or lodging, not for the sake of becoming such and such (in future lives). Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on ill, foredone with ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before, that were unseemly in me.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed. Thus making self predominant, he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity. This, monks, is called “dominance of self”.

And of what sort, monks, is dominance of the world? In this case, a monk who has gone to the forest thus reflects: It was not for the sake of robes that I went forth ... Perhaps some

ending of all this mass of Ill may be revealed to me. Yet if I, who went forth thus from home to the homeless life, should indulge in sensual thoughts, in malicious thoughts, in harmful thoughts, - great is this company of men in the world - surely in this great company there are recluses and Brahmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from home to the homeless life, yet lives his life mixed up with things evil and unprofitable. There must be devas, too, of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from home to the homeless life, yet lives his life mixed up with things evil and unprofitable.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed. Thus likewise making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity. This, monks, is called "dominance of the world".

A monk thus reflects: Well proclaimed by the exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise. Now I have fellows in the righteous life who abide in knowledge and insight of Dhamma. If I, who am one that went forth under this well-proclaimed Dhamma-discipline, should dwell in sloth and negligence, it would be

unseemly for me. Thus he reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus likewise making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity. This, monks is called “dominance of the Dhamma”.

A I.147, D II.220

96 Cereals

sesame, rice and
green grains

Te kaṭulāni

tila, taṇḍula, mugga

The three kinds of cereal: sesame (*tila*) rice (*taṇḍula*) and green grains (*mugga*).

Vin I.210, III.66

97. Stains

Craving, aversion
and ignorance

Tīni malāni

*rāgo, doso,
moho*

Attachment, aversion and delusion are here called the three stains (*mala*). See No. 83 under Terms of Three.

Vbh .368

98. States (mode of living)

divine, higher divine and
the Ariyans

Tayo vihārā

*dibba, brahma,
ariya*

When people indulge in wrongful enjoyment of pleasures of the senses, the Buddha abides in the divine mode of living (*dibba*

vihāra) to generate wholesome roots of non-greed (*aloba*) in them thinking “perhaps, seeing this way of life, they would be detached from pleasures of the senses. When people lead a wrongful life for the sake of dominion (*issariya*), to generate wholesome roots of non-hate the Buddha abides in the *Brahma* mode of living (*brahmavihāra*), thinking perhaps they would, on seeing this way of life and arousing a liking for this would suppress hate with non-hate. When the ordained disciples indulge in disputes on the Dhamma, the Buddha abides in the noble abode of living (*ariyavihāra*) to generate wholesome roots of non-delusion (*amoha*), thinking, perhaps on seeing thus, they would suppress delusion with non-delusion. Abiding in the meditation on breathing (*ānāpānasati*) is also sometimes called *ariyavihāra* and *brahmavihāra*.

D III.220, SV 326, M 1.225, SnA 136

99. **States of being**
sensual, corporeal and
formless

Tisso dhātuyo
kāma, rūpa, arūpa

The whole world of conscious existence is divided into three as *kāma, rūpa and arūpa*. These three terms can be rendered into English as element (*dhātu*), becoming (*bhava*) and world (*loka*) which have slightly different shades of meaning but having very much in common. Of these the *kāmadhātu* is the sphere where beings are reborn due to good or evil *kamma* done with the intention of satisfy one’s sensuous desires. By evil *kamma* one is reborn in the four states of misery (*apāya*) and by good *kamma* one is reborn in the deva worlds of the sensuous sphere. One is reborn in the human world by *kamma* mixed with good and evil. One could be reborn in the *Rūpa Dhātu* comprising sixteen

worlds, by the development of the four *Rūpa* absorptions (*jhāna*). Rebirth in the four worlds of the *Arūpa Dhātu* can take place by the development of the four Immaterial Attainments (*Arūpa Samāpatti*).

D II.57, M I.389 ff, BD. 90

100. States of existence

sensual, corporeal
and formless

Tayo bhavā
kāmabhava, rūpa °,
arūpa °

See No. 99 above under Terms of Three.

D III. 57

101. States of suffering

pain,
the conditioned,
and change

Tisso dukkhatā
dukkha,
saṅkhāra,
vipariṇāma

'The state of suffering' refers to a process of suffering that human beings experience from a gross level to a subtle level. Accordingly there are three kinds of suffering: (1) suffering as pain (*dukkha-dukkhatā*), (2) the suffering inherent in the formations, physical, verbal and mental constructions (*sankhāra-dukkhatā*), and (3) the suffering due to change (*vipariṇma-dukkhatā*) of what a person grasps in terms of 'mine', 'I' and 'myself'. Further,

- (1) is the bodily or mental feeling of pain as actually felt.
- (2) Refers to the oppressive nature of all formations of

existence (i.e., all conditioned phenomena), due to their continual arising and passing away; this includes also experiences associated with neutral feeling.

- (3) Refers to bodily and mental pleasant feelings, “because they are the cause for the arising of pain when they change”

BD 55, D III. 126

102. Supreme things
that of vision, of procedure
and of freedom

Tīni anuttariyāni
dassana, paṭipadā, vimutti

A monk who is freed in mind is said to be possessed of three peerless things regarding the vision (*dassana*), the course (*paṭipadā*) and freedom (*vimutti*). These three are explained in the commentary as either mundane or supramundane, or the first is explained as the way of arahantship, the second as factors of the remaining ways and the third the freedom that is the highest fruit. Or, again, the first is called the vision of Nibbana, for one whose cankers are destroyed, the second the eight factors of the way and the third the highest fruit. D III.219, M I. 235, MA II.281, DA III .1003

103. Success
a. in morals, mind
and views

Tisso sampadā
sīla °, citta °, diṭṭhi °

A certain one abstains from taking life, stealing and sexual misconduct, false speech, slanderous speech, harsh speech, and vain talk. This is called “success in morals” (*sīlasampadā*). A

certain one is not covetous or malevolent of heart. This is called “success in mind” (*cittasampadā*). A certain one has right view: he holds with certainty that there is virtue in almsgiving, in sacrifice, in offerings: that there is fruit and result of good and evil deeds: that this world is, that there is a world beyond: that mother, father and beings of spontaneous birth do exist: that in the world there are recluses and brāhmins who have realized... the world beyond and can proclaim it. This is called “success in view.” (*diṭṭhisampadā*).

A I.269

b. in action, livelihood
and view

kammanta, ājīva, diṭṭhi

For success in action (*kammanta sampadā*) and success in view (*diṭṭhi sampadā*) see *sīla sampadā* and *diṭṭhi sampadā* in a. above. Success in livelihood is achieved by being a person of right livelihood (*sammā ājivo*) and earns a livelihood in the right way (*sammā ājivena*).

See also 38 b under Terms of Three.

A I.271

c. faith, virtue
and wisdom

*saddhā, sīla,
paññā*

Faith or confidence (*saddhā*) in Buddhism consists of one’s faith in Buddha’s Enlightenment, the Dhamma and the Sangha. However, this faith should not be blind but well-reasoned and rooted in understanding. The faculty of faith (*saddhindriya*) should be balanced with that of wisdom (*paññā*). Through

wisdom and understanding faith becomes an inner certainty and firm conviction based on one's own experience. It is said to be the seed of all wholesome states. Unshakable faith is attained on the realization of the first stage on the Path. It is one of the spiritual faculties (*indriya*), spiritual powers (*bala*) elements of exertions (*padhāniyaṅga*) and one of the seven treasures (*dhana*).

Morality (*sīla*) is the foundation of the whole Buddhist practice, the first of the threefold training (*tisso sikkhā*) forming three divisions of the eightfold path. It is used to discipline bodily and vocal action. It has a negative as well as a positive side. Abstaining from all evil and the cultivation of the good forms an important element in Buddhist morality. Added to this is correct livelihood.

Wisdom (*paññā*) also can be rendered as knowledge, understanding and insight. It is an aspect of Noble Eightfold Path leading to deliverance through insight (*vipassanā*). It is one of the fine faculties (*indriya*) and one of the five powers (*bala*), one of the threefold training (*sikkhā*).

See also Nos. 27, 30, 56 under Terms of Three.

A I.287, BD.122 f, 154 f, 170 f

104. Skins

skin of ram, goat and deer

Tīni cammāni
eḷaka, aja°, miga°

At the request of Arahant **Mahā Kaccāyana**, made through Arahant **Soṇa**, the Buddha, allowed monks in all border district to use as coverings sheep hides, goat hides and deer hides.

Vin I.196 ff

105. Shoes in fixed places
and cannot be removed :
privy shoes, urinal,
and rinsing shoes

Tisso pādukā
dhuvatṭhānīyā,
asaṃkamanīyā vaccapādukā,
passāva° , ācamana

The Buddha has allowed that use of three pairs of shoes or slippers to be used in fixed places, and not to be handed on, viz a pair for the privy (*vacca pādukā*), for the urinal (*passāva pādukā*) and for the rinsing place (*ācamana pādukā*).

Vin I.190, V.124

106. Teachings of the Buddhas
not to do any evil,
to cultivate good and
to purify one's mind

Tīni sāsanaṇi Buddhānaṃ
sabbapāpassa akaraṇaṃ ,
kusalassa upasampadā,
sacittapariyodapanaṃ

The threefold message of all the Buddhas comprises the refraining from all evil, the cultivation of the good and the purification of one's mind. They are comprised in the threefold training in Buddhism, viz., moral discipline, mental development and wisdom. Grounding oneself in moral discipline which includes both negative and positive aspects and one has to develop the mind by removing all defiling elements in it so that the emancipatory wisdom could arise in it. This threefold training would lead to final freedom from all sufferings (*dukkha*).

Dh I.183, Vism 4, App3

107 Times of night
first, middle and last

Tayo yāmā
paṭhama° , majjhima° ,
pacchima°

The Buddha admonishes his disciples to spend the first watch of the night (*paṭhamam yāmaṃ*) walking and sitting to purify one's mind from obstructing factors. In the second watch of the night (*majjhimaṃ yāmaṃ*) one should lie down on the right side in the lion's posture, with one foot resting on the other, mindful and with full awareness, reflecting on the thought of getting up again. In the final watch of the night (*pacchimaṃ yāmaṃ*) having got up one should, by walking and sitting, purify one's mind from obstructive factors.

Nd¹ 377

108. The perversions

°perception, °consciousness
°and view

Tayo vipallāsā

*saññā vipallāso, citta°,
diṭṭhi°*

According to the **visuddhmagga** there are three perversions: “The *perversions* are the three, namely, perversion of perception, of consciousness, and of view.....”. But in Vipallāsa Sutta of Aṅguttara Nikkāya and at Patisambhidāmagga there are four perversions.

They are perversions of perception (*saññā*), of thought (*citta*) and view (*diṭṭhi*). To hold the impermanent as permanent (*nicca*), painful as pleasant (*sukha*), not-self as self (*atta*) and what is foul as beautiful (*subha*) are these four perversion common to perception, mind and views.

A II.52, Vism. 683, tr . 789, 801, Pts II .79, BD .197

109. The three baskets

basket of discipline, °discourses
and °sublime Dhamma

Tīni piṭakāni

*vinayapiṭaka, sutta°
abhidhamma°*

Canonical literature of Buddhism is divided into three as the Basket of Disciplinary Rules for monks and nuns (*Vinaya Piṭaka*), the Basket of Discourses (*Sutta Piṭaka*) and the Basket of Special Dhamma (*Abhidhamma Piṭaka*). The Vinaya Piṭaka is divided into five as **Pārājikāpāḷi**, **Pācittiya-pāḷi**, **Mahāvagga-pāḷi**, **Cullavaggapāḷi** and **Parivārapāḷi**. The Sutta Piṭaka is divided into five collections as **Dīgha Nikāya**, **Majjhima Nikāya**, **Samyutta Nikāya**, **Āṅguttara Nikāya** and **Khuddaka Nikāya**. The Abidhamma Piṭaka is divided into seven works as **Dhammasaṅganīppakaraṇa**, **Vibhaṅgappakaraṇa**, **Dhātukathāppakaraṇa**, **Puggala-paññattippakaraṇa**, **Kathāvatthuppakaraṇa**, **Yamakappakaraṇa** and **Paṭṭhāna-ppakaraṇa**.

Vin V. 86, Vism 96, Dppn s.v.

110. Things established
by good people
giving, renunciation, and
supporting mother
and father

Tini sappurisa paññattāni
dāna, pabbajjā, mātāpitu-
upaṭṭhāna

Of the three duties enjoined by the wise and good, charity (*dāna*) and support of one's parents have already been dealt with. (see Nos. 45, 47 for charity and 65 for support of parents under Terms of Two). The third one, 'going forth' (from home to homeless life) *pabbajjā* denotes the life of a monk or nun. It consists of severing all family and social ties to live the pure life of a Buddhist monk or nun with the ultimate aim of realizing the goal of final deliverance taught by the Buddha. *Pabbajjā* has become the term denoting admission as a novice (*sāmaṇera*) as a candidate for the Order of monks or nuns.

A I.151, BD 114

111. Things that give no contentment
sleep, drinking and sexual intercourse

*Tīni natthititti-
patisevanāni
soppassapaṭisevanāya
natthi titti, surāmeraya
pānassa paṭisevanāya°,
methuna dhamma-
samāpattiyā paṭisevanāya°*

There are three things in the indulgence of which there can be no satiety, viz., sleep, drinking of fermented liquor and indulging in sexual intercourse.

A I.261

112. Things which are practiced in secret.

the ways of women,
Brahmins' mantras
and wrong views

*Tīni paṭicchannāni
vahanti
mātugāmo
paṭicchannovahanti
brāhmaṇa mantā°
micchā diṭṭhi paṭicchanno°*

There are three things which are practiced in secret. The ways of womenfolk are secret not open (*paṭicchannāni no vivaṭāni*). The spells (*manta*) of brahmins are practiced in secret, not openly. Those of perverse views (*micchādiṭṭhi*) hold their views in secret not openly.

A I.282 f

113. Things which shine forth for all to see.
the disc of the Moon
the disc of the Sun

*Tīni vivaṭāni virocanti
canda maṇḍalaṃ
suriya°,
Tathāgatappavedita-*

the Doctrine-Discipline
of the Tathagata

dhammavinayo

There are three things which shine forth when open and not when hidden. The discs of the moon (*candamaṇḍala*) and the sun (*suriyamaṇḍala*) shine forth only when open. Similarly, the Dhamma and the discipline of a Tathāgata shine forth when open for all to see and not when hidden. The Buddha invited all to come and see (*ehi-passika*) his teachings, put it into practice and see how results could be observed in this very life and not after death as in theistic religions. The Buddha openly declared his teachings for everyone, with no limits of caste, colour or race, to be made use of. He did not have the closed-fist of a teacher to reserve certain important doctrines for his favourites. A I.158, 283, D II.100

114. Thoughts (bad)
sensuous, hateful
and cruel

Tayo akusalavitakkā
*kāma*vitakka°,
vyāpāda°, *vihiṃsā*°

‘Thought’, ‘Thought-conception’, is one of the ‘secondary’ (not constant) mental concomitants, and may be either karmically wholesome, unwholesome or neutral. “There are 3 karmically unwholesome (*akusala*) thoughts: sensuous thought (*kāma*-*vitakka*), hating thought (*byāpāda*vitakka.) and cruel thought (*vihiṃsā*-v.). There are 3 karmically wholesome (*kusala*) thoughts: thought of being free from sensuous desires (*nekkham*vitakka), of hatelessness (*avyāpāda* vitakka.), and of not harming (*avihiṃsā*vitakka.)”. The latter three constitute ‘Right Thought’, the 2nd link of the 8-fold Path.

D III.208, A I.274, M I.119, BD .204 f

115. **Thoughts of wholesomeness** *Tayo kusala vitakkā*
 Being free from sensuous desires, *nekkhamma°*,
 °hate and °harming *avyāpāda°*, *avihiṃsā°*

For the three good thoughts, see No. 114 above.

D.III. 215

116. **Times of night** *Tayo yāmā*
 First, middle and last *purima°*, *majjhima°*,
 pacchima°

See No. 107 under Terms of Three. However the term 'purima' 'yāma in this is given as 'paṭhama yāma' in No. 107.

Nd' 377, Nd² 631

117. **The triple round** *Tayo vaṭṭā*
 round of defilements *kīḷesa vaṭṭa*,
 round of kamma *kamma°*
 and round of results *vipāka°*,

The term *vaṭṭa* is used in Buddhist literature to refer to the round of rebirth (*saṃsāra*). Commentators have used this term in the analysis of the twelve linked formula of Dependant Arising to designate three aspects of it as karma-round (*kammavaṭṭa*); round of defilements (*kilesavaṭṭa*) and the round of results (*vipākavaṭṭa*). Thus the karma-round comprises the Karma-formations (*saṅkhāra*) and the Karma-process (*bhava*); the round of defilements comprises ignorance (*avijjā*), craving (*taṇhā*) and clinging (*upādāna*) and the round results comprises consciousness (*viññāṇa*), mentality and corporeality (*nāmarūpa*), six bases (*saḷāyatana*), sensory contact (*phassa*) and

feelings(*vedanā*).

Vism 581, BD .188, 128 ff

118. The deliverance
the singless, the
desireless and the void

Tayovimokkhā
animittavimokkha,
appaṇihita°,suññata°

These three liberations (*vimokkha*) are called ‘the triple gateway to liberation’ (*vimokkhamukha*) as they are three approaches to the paths of holiness. According to the **Visuddhimagga**, whoever filled with determination considers all formations as impermanent such a one attains the conditionless liberation (*animitta vimokkha*). Whosoever being filled with tranquillity considers all formations as painful (*dukkha*) attains desireless liberation (*appaṇihita vimokkha*) and one, being filled with wisdom considers all formations as not-self (*anattā*) attains the emptiness liberation (*suññatā vimokkha*).
Vism 658, BD .191ff

119. Types of timely death
exhaustion of merits,
exhaustion of life-span
and exhaustion of both
merit and life-span

Tividham, kālamaraṇaṃ
puññakkhaya°,
āyukkhaya°
ubhayakkhaya°

Death through exhaustion of merit (*puññakkhayamaraṇa*) takes place owing to the ending of the rebirth-producing Kamma although favourable conditions prolonging the continuity of a life-span may still be present. Death through exhaustion of life-span (*āyukkhayamaraṇa*) takes place when the normal life-span of a particular plane of existence, especially that of men ends. During this age for human beings, this could be a hundred years

or a little more. Even if a person may have merit to continue to live longer the limit of the particular life-span would not allow that person to prolong his life. Death with the simultaneous exhaustion of both merit and the life-span also can happen (*ubhayakkhayamarāṇa*). All these three are timely deaths. Vism 229

120 **Terminations**
fourteenth, fifteenth
and united

Tisso pavāraṇā
cātuddasikā,
paṇṇarasikā, sāmaggī

Pavāraṇā, lit, invitation is the ecclesiastical ceremony held by monks or nuns at the termination of the rains retreat (*vassa*). At this each monk in the assembly invites (*pavāreti*) others present to reveal if they have seen, heard or suspected any transgression of rules that has been committed by him. This ceremony can be held on a fifteenth day (*paṇṇarasikā*) or the fourteenth day (*cātuddasikā*) of the half month. The unity pavāraṇa (*sāmaggī pavāraṇa*) attested to in the **Parivārapāḷi** is not explained; possibly, going by the meaning of the word it is a pavāraṇa done after settling a quarrel among the monks in rains retreat at a monastery. A **Sāmaggī uposatha** is found explained in the **Cullavaggapāḷi**. Also see No. 85 under Terms of Three. Vin V.123, I.160, II.87, M II.250

121. **Three circled insight**
knowledge of the Truth,
°the Truth to be realized
and °the Truth
has been realized

Tiparivaṭṭa ñāṇa
saccañāṇa,
sacchikātabba°
sacchikatanti°

In the perfect understanding of the four Noble Truths, each of them has to be realized in three steps. For the Truth of Cessation of dukkha, i.e. Nibbāna, these three steps are given as 1. the Knowledge that ‘it is the truth (*sacca*) of the cessation of Dukkha’; 2. that ‘it has to be realized’ (*sacchikātabba*) and 3. that ‘it is realized’ (*sacchikataṃ*).

Vin I.10, 11

122. The appropriations of lodgings

the earlier, the later and intervening

*Tayo senāsana gāhā
purimaka, pacchimaka,
antarāmuttaka*

In the assignment of lodgings for monks during and after the rains - retreat, one should read No. 34 under Terms of Two for the first two terms. This assignment called **antarāmuttaka** is done after the conclusion of the rains - retreat, i.e., after the *pavāraṇa* ceremony. This assignment is in fact for the next rains retreat. Because it is done between two rains retreats (*vassa*) it is called ‘the intervening’ (*antarāmuttaka*).

Vin V.121, II.166

123. Urgent duties of a farmer

well ploughed very quickly, saw seeds very quickly and brings water in and out very quickly

*Tīni kassakassa accāyikāni
karaṇīyāni
sīghasīghaṃ sakhettaṃ karoti
sīghasīghaṃ bijāni
patiṭṭhati, sīghasīghaṃ
udakaṃ abhineti apaneti*

There are these three urgent duties of a successful farmer. The farmer gets his field well ploughed and harrowed very quickly. Having done so he puts in his seed very quickly. Having

done that, he lets the water in and turns it off very quickly.

A I.239

<p>124. Urgent duties of a monk the undertaking of the training in the higher morality, in the higher thought and in the higher insight</p>	<p><i>Tini bhikkhussa accāyikāni karaṇīyāni. adhisīlasikkhā samādānaṃ, adhicittasikkhā° adhipaññāsikkhā°</i></p>
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There are these three urgent duties of a monk. The undertaking of the training in the higher morality, in the higher thought and in the higher insight. These are his three urgent duties.

A I.240

<p>125. Uposathas eight, fourteen and fifteen</p>	<p><i>Tayo uposathā aṭṭhamī, cācuddasī, paññarasī</i></p>
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See No. 85 under Terms of Three.

M II.74

<p>126. Venerations physically, verbally and mentally</p>	<p><i>Tisso vandanā kāyena, vācāya, manasā</i></p>
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In paying homage to the Triple Gem or other objects of veneration or person, one can do it bodily, verbally or mentally (*kāyena, vācāya, manasā*). In the first, one could do it standing, kneeling or prostrating on the ground, and placing the two palms together and keeping them on the forehead or on the chest as the case may be. In the case of the second one could use

a formula such as “ homage to the Blessed One, the Worthy one, the Perfectly Enlightened One”. In the third one, one could reflect on the virtues of the venerated person or object with devotion

A I.294

127. Virtues

a. inferior, medium and superior	<i>Tīni sīlāni</i> <i>hīna° majjhima°,</i> <i>paṇīta°</i>
b. minor, middle and great	<i>cūla°, majjhima°, mahā°</i>
c. precedence with self, the world and to the dhamma	<i>attādhipateyya°, loka°,</i> <i>dhamma°</i>
d. purified, unpurified and doubt	<i>visuddha°, avisuddhi°,</i> <i>vematika°</i>
e. learner, adept and neither learner nor adept	<i>sekha°, asekhā°,</i> <i>sekhāseka°</i>

‘Morality’, ‘Virtue’, is a mode of mind and volition (*cetanā*), manifested in speech or bodily action. It is the foundation of whole Buddhist practice, and therewith the first of the 3 kinds of training (*sikkhā*), that form the 3-fold division of the 8-fold path, i.e. morality, concentration and wisdom. Buddhist morality is not, as it may appear from the negative formulations in the Sutta-texts, something negative. And it does not consist in the mere not-committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition.

BD 170, Vism .11

128. Visions

the eye of flesh, divine eye
and the eye of insight

Tīni cakkhūni

*maṃsacakkhu, dibba°,
paññā°*

The Buddha is said to have had five eyes. Of these three are mentioned here, viz. the physical eye (*maṃsacakkhu*), the heavenly eye (*dibbacakkhu*) and the eye of wisdom (*paññācakkhu*). Of these the eye of wisdom is the highest. With the arising of the eye of wisdom one is freed from all dukkha.

D III.219, It 52, Nd¹ 355 ff, Nd² 235, BD 39

129. Volitional formations

meritorious formation,
demeritorious formation and
imperturbability

Tayo abhisaṅkhārā

*puññābhisaṅkhāra,
apuññābhisaṅkhāra
aneñjābhisaṅkhāra*

Meritorious volitional formations causing rebirth in the sensuous sphere and the sphere of form are called *puññābhisaṅkhāra*. They are threefold as resulting from generosity (*dānamaya*), moral discipline (*sīlamaya*) and mental development (*bhāvanāmaya*). Unwholesome volitional formations causing rebirth in the sensuous sphere are called *apuññābhisaṅkhāra*. Wholesome volitional formations causing rebirth in the formless sphere are *aneñjābhisaṅkhāra*, 'Imperturbability'.

Vibh .135, Vism .571

130. Walls

Bricks, stone and wood

Tīni kuḍḍāni

iṭṭhika, silā, dāru

Three kinds of materials used in building house, viz. bricks

(*iṭṭhā*), stone (*silā*) and timber (*dāru*).

Vin IV.266

**131. Ways of falling
into offence**

by body, by word and
by body and word

*Tīhi ākārehi
āpattiṃ āpajjati
kāyena āpattiṃ āpajjati,
vācāya°, kāyena vācāya°.*

According to the disciplinary rules for monks and nuns there are three ways in which one can fall into error, viz. by bodily action (*kāyena*) by verbal action (*vācāya*) and by both bodily and verbal action (*kāyena vācāya*).

Vin.V . 121

**132. Water vessels
copper, wood and
calabash**

*Tividhā tuṃbāni
lohatumba
kaṭṭha°, phala°*

Three kinds of vessels used in storing water, viz. those made of copper, wood or various kinds of fruit like the gourd (*loha°*, *dāru°*, *phala°*).

Vin I.205, II.114

**133. Ways of action
boddily°, verbal°
and mental°**

*Tayo kammaṭṭhā
kāya°, vacī°,
mano°*

The three courses of action (*kammaṭṭhā*) can be both wholesome (*kusala*) and unwholesome (*akusala*) actions done bodily (*kāya*), verbally (*vācī*) and mentally (*mano*). Of these the bodily unwholesome actions include killing, stealing and

unlawful sexual intercourse. The unwholesome actions done by word are lying, slandering, rude speech and foolish babble. Unwholesome mental actions are covetousness, ill-will and wrong views. The wholesome actions by body and mind are the avoidance and abstinence from the respective unwholesome actions. Wholesome mental actions are unselfishness, good-will and right views.

Dh .281, BD .75

134. Ways, orders	<i>Tividhā kamā</i>
Order or arising	<i>uppattikkamo</i>
Order of abandoning and	<i>pahānakkamo</i>
order of teaching	<i>desanākkamo</i>

There is a recognized threefold order (*kama*) with regard to the arising etc. of clinging (*upādāna*), viz., order of arising (*uppattikkamo*), order of abandoning (*pahānakkamo*) and the order of teaching (*desanākkamo*). With regard to the first it is the self-doctrine clinging (*attavāda upādāna*) that arises first. It is followed by, in order false-view clinging (*diṭṭhi upādāna*), rite and virtual clinging (*sīlabbata upādāna*) or sense-desire clinging (*kāma upādāna*). An eternalist takes to rites and rituals to purify the eternal self. A nihilist takes to sense-desire clinging as he has no interest in the next world. False-view clinging etc. are abandoned first by the path of stream-winning. Sense-desire clinging is abandoned later by the path of Arahathship. This is the order of abandoning.

However, sense-desire clinging is taught first because its objective field is very wide and because it is obvious. Of the others with a narrow objective field false-view clinging comes next to sense-desires and it is divided into two as rites and

rituals and self-doctrine. Rites and rituals are taught first because it is gross while due to its subtlety self-doctrine clinging is taught last. This is the order of teaching.

Vism .570

135. Wisdom (knowledges)

Tisso vijjā

Knowledge of one's former life, knowledge of the deceased and rebirth of beings and knowledge of the destruction of the impurities

*pubbe nivāsānussati,
cutūpapāta,
āsavakkhaya*

Of the six super knowledges (*abhiññā*) realized by the Buddha or an Arahant the three more important ones are these. Of them the first concerns with the recalling to memory one's past births (*pubbe nivāsānussati*). The second is concerned with the knowledge of the rebirth after death of persons in accordance with their kamma (*cutūpapātañāṇa*). The third is the knowledge of the eradication of cankers (*āsavakkhayañāṇa*) leading to final liberation of the mind. This threefold knowledge is called the Three Knowledges (*tisso vijjā*)

D III.220, Vin II.183

136. Worlds

Tayo lokā

a. conditional world,
world of beings and
the space world

*saṅkhāra loka, satta°,
okasa°*

The Buddha is called a knower of the world (*lokavidū*). Explaining this the **Visuddhimagga** has analyzed and explained what the world known to the Buddha is. Here it has given one

such interpretation of the world as threefold (*tayo lokā*) viz., world of formations (*saṅkhāraloka*), the world of being (*satta-loka*) and the world of location (*bhājanaloka*). It goes on to explain the first by the statement “one world: all beings subsist on nutriment”. The second is explained as the “world” in the concept, “the world is eternal” or “the world is not eternal” and the third is explained as the world in the statement: “As far as the moon and the sun do circulate, shining and lighting up the (four) directions over a thousand times as great a world your power holds unquestionable way”. It may also be interpreted to mean 1. The various factors that go to form a saṃsāric being, 2. Various types of conscious beings and 3. The world in which these beings are located.

Vism 204 ff

137 World of man, °heaven	<i>manussa°</i> , <i>dibba°</i> ,
and ° of Brahma	<i>brahma°</i>

All the worlds (*sugati*) are by tradition divided into three as human (*manussa°*), celestial (*deva°*) and Brahma. Human world is the world of human beings which is one of the five gatis or destinies open for all beings who are born through a mixture of good and bad kamma. By the word deva-loka are designated the six deva worlds of the sensuous sphere (*kāma-bhava*). All the gods above these six are generally called Brahmas. Out of them sixteen classes of the sphere of form are born as a result of the four Jhāna absorptions realized by them. The four classes of gods in the formless sphere are reborn as a result of the Arūpa Attainments (*samāpatti*) realized by them.

DAI.173

TERMS OF FOUR

1. Analytic insights

Analytic insight of meaning
(consequence) of origin, of
philosophy and of knowledge

Catasso paṭisaṃbhidā
attha°, *dhamma°*, *nirutti°*,
paṭibhāna°

Some of the more prominent among the Arahants are said to have become endowed with four 'Analytical Knowledges' or 'Discriminations' at the realization of Arahantship. These are the analytical knowledge of the true meaning (*attha°*), of the law (*Dhamma°*), of language (*nirutti°*) and reading wit (*paṭibhāna°*). According to the **Vibhaṅga** the first is the knowledge regarding the sense; the second is that regarding the law; the third is that of the language regarding the former two, and the fourth is the knowledge about the (former 3) kinds of knowledge.

Vbh .297 ff, Vism .485 ff, BD .137 f

2. Armies

of elephants, °horses,
°chariots
and °infantry

Caturaṅga senā
haṭṭhi°, *assa°*,
ratha°,
patthi°

In ancient India kings had a fourfold army comprising elephants (*hatthi*), horses (*assa*), chariots (*ratha*) and foot soldiers (*patthi*).

D II.190, J II.102, 104, Vism .146

3. Bases for sympathy
 charity, kind
 speech, doing
 good and
 treating all alike

Cattāri saṅgahavatthūni
dānaṃ,
peyyāvajjaṃ,
atthacariyā,
samānattatā

Fourfold friendly treatment (*saṅgha-vatthūni*) of people recommended by the Buddha for kings, leaders, parents etc. as a means of winning their loyalty, love and devotion to oneself. It has been translated into English in various ways. The first of the fourfold treatment is generosity (*dāna*), the second is endearing words (*peyyāvajja*), the third is helpful activity (*atthacariyā*) and the last is equality or treating another as being of the same status as oneself (*samānattatā*). The ruler **Hatthālavaka** was declared by the Buddha to be the foremost among his lay disciples who used this fourfold treatment to win over a large following. They, however, are not to be applied indiscriminately everywhere, but only under fitting conditions (*tattha tattha yathārahaṃ*)

A I.26, II.32, IV.219, SnA 23, 240, D III.192

**4. Benefits which are
 given by a giver
 of food**
 longevity, beauty,
 happiness and strength

Cattāri bhojanā
paṭiggāhakassa
paṭilābhāni
āyuaṃ, vaṇṇaṃ,
sukhaṃ, balaṃ

A supporter (*dāyaka*) who gives food in fact gives four benefits to the recipient viz., longevity (*āyu*), bodily complexion (*vaṇṇa*), happiness (*sukha*) and strength (*bala*). By giving these four the

donor becomes a recipient of human and divine longevity, bodily complexion, happiness and strength.

A II.63 f

5. Bodies of doctrine
morality, concentration,
insight and
emancipation

Cattaro dhammakkhandhā
sīla, samādhi,
paññā,
vimutti

See No. 27 under Terms of Three and No. 36 under Terms of Two. s.v
D III.229

6. Bodily ties
covetousness, ill will,
adherence to rites and rituals an
inclination to dogmas

Cattāro kāyaganthā
abhijjhā, vyāpādo,
sīlabbataparāmāso,
idaṃ saccābhiniveso,

There are four ties called bodily ties (*kāyagantha*) because they tie the mental and the material bodies. They are the bodily ties of covetousness (*abhijjā* °) the bodily ill will (*vyāpāda* °), bodily tie of adherence to rites and rituals (*sīlabbataparāmāsa* °) and the bodily tie of insisting that “this (only) is the truth” (*idaṃ saccābhinivesa* °).

D III.23, Vdh 374, Vism 683

7. Bonds
sensual desire, existence,
speculative views and
ignorance

Cattāro yogā
kāma °, *bhava* °,
diṭṭhi °,
avijjā °

Bond (*yoga*) means the tie of attachment to the world associated

with life and body as well as for speculative views conceived through ignorance of the realities of the world. It is here taken to be fourfold. For the first two of them are the bond of sensual pleasures (*kāmayoga*) and the bond of existence or becoming (*bhavayoga*). See No 28 under Terms of Three. In the third, bond of speculative views (*diṭṭhiyoga*), the term *diṭṭhi* means lit. “sight”. It may be rendered as view, belief, speculative opinion or insight. Often it is used in a negative sense, but when qualified by *sammā* “right”, it gives a positive sense. Wrong or evil views (*diṭṭhi* or *micchādiṭṭhi*) are declared to be rejectable for being a source of wrong or evil aspirations and conduct and liable at times to lead man to the deepest abysses of depravity. Among the many evil views the one that has misled man is the personality view (*sakkāyadiṭṭhi*) which is given as twofold: eternalist (*sassata*) and annihilationist (*uccheda*). Avijjā is the bond of ignorance (*avijjāyoga*) which is synonymous with delusion (*moha*) and is the primary root of all evil and suffering, veiling man’s mental eye and preventing him from seeing the true nature of things. It is defined as the not knowing of the four Truths.

BD 27, 51 ff. A II.10 f

8. Boundlessness

loving-kindness, compassion
sympathetic joy and
equanimity

Catasso appamaññāyo

mettā, karuṇā
muditā, upekkhā

The four boundless states of the mind (*catasso appamaññāyo*), also called the sublime abodes (*brahma-vihāra*), namely loving kindness (*mettā*), compassion (*karuṇā*) sympathetic joy (*muditā*) and equanimity (*upekkhā*). In the canonical text, the development of loving-kindness is given in a stereotyped

description. One is directed to pervade the whole world, in all directions, with a mind full of loving kindness, identifying himself with all with a mind wide, developed, unbounded, free from hate and ill-will. The other three positive emotions are also to be developed in the same way. Of these the first three exercises could and may produce three absorptions and the last one four absorptions.

D III.223, Vbh 272, Vism .202, BD .32,37

9. Castes

Khattiya, Brāhmaṇa,
Vessa, Sudda

Cattāro vaṇṇā
khattiya, brahmaṇa,
vessā, suddā

The four castes (*cattāro vaṇṇā*) which existed in India from pre-Buddhist times were, in Pāli terms, the **Khattiyas**, **Brahmaṇs**, **Vessas** and **Suddas**. **Brahmins** held that all the four castes were created by God Pajāpati or Brahma, and the Brahmins were the foremost caste among them. The other three were placed in order as Khattiyas, Vessas and Suddas. Rejecting the brahmanical view the Buddha taught that all the four castes evolved from the first group of human beings that came to live on the earth after its formation at the beginning of this aeon or world-cycle (Kappa). Khattiya caste evolved from the first king elected by human beings to rule them. Brahmins evolved from the people who left home life to lead an exotic life in the forest. Vessas were those who engaged in higher forms of occupation and the Suddas engaged in insignificant and low occupations. All the four castes are regarded as equal (*sama-samā*) and any one of them could follow the Buddha's way and realize emancipation.

D III .80 ff. M II.147 ff, 83 ff

10. **Channels leading to
dissipation of wealth**
addiction to women,
addiction to drinking,
addiction to gambblings
and friendship with evil doers

Cattāri apāyamukhāni
itthidhutto,
surādhutto,
akkhadhutto,
pāpamittatā

“The four channels leading to dissipation of wealth are these: looseness with women, debauchery in drinking, knavery in dice-play and friendship, companionship and intimacy with evil doers. Just as in the case of a great reservoir with only four inlets and only four outlets, if a man should close the inlets and open the outlets and there should be no proper fall of rain, a lessening is to be expected in that great reservoir and not an increase.

A IV.283

11. **Companies**
of monks, °nuns,
°male lay followers,
and °female lay followers

Catu parisā
bhikkhuparisā, bhikkhuṇī°,
upāsakā°,
upāsikā°

The four communities of the Buddha’s disciples, viz., monks (*bhikkhu*), nuns (*bhikkhunī*), laymen (*upāsaka*) and laywomen (*upāsikā*): Of these the first two formed the **Saṅgha** generally referred to as the twofold saṅgha, (**ubhato saṅgha**). They are the men and women ordained directly by the Buddha or by the Saṅgha according to rules set by the Buddha. Those laymen and laywomen who have taken refuge in the Buddha, the Dhamma and the Saṅgha are reckoned to be upāsakas and upāsikas.

A II.132, S II.218

12. Concentrative meditations

meditations conducive to happy living in this very life, to winning knowledge and insight, to awareness and to the destruction of asavas

Catasso samādhi bhāvanā

samādhi bhāvanādiṭṭhadhamma-sukha vihārāya samvattati, ñāṇadassanapaṭilābhāya-saṃvattati, satisaṃpajaññāya saṃvattati, āsavānaṃ khayāyasaṃvattati

The four types of concentrations (*samādhībhāvanā*) here are divided according to the results generated by them: 1. the four absorptions (*jhāna*) are named as the type of concentration, which when developed conduce to happy living (*diṭṭhadhammasukhavihāra*) here and now. ii. paying attention to consciousness of light (*ālokasaññāya*) one concentrates on consciousness of daylight, as by day, so by night, as by night, so by day. Thus with alert, mind unhampered he cultivates the mind to brilliance. This is the concentration, which when developed, conduces to knowledge and insight (*ñāṇa-dassana*) 3. When for a meditator feelings, perceptions and trains of thought (*vitakka*) arise knowingly, last knowingly and come to an end knowingly, it is the concentration which when developed, conduces to mindfulness and well-awareness (*satisaṃpajañña*), 4. When a meditator dwells, observing the rise and fall in the five factors of grasping (*pañca upādāna-kkhandha*), it is the concentration, which when developed conduces to the destruction of the cankers.

A II.44, D III.222.

13. Conditions for materiality

kamma, consciousness, temperature and nutriment

*Catubbhido
paccayo rūpassa
kamma, cittaṃ,
utu, āhāra*

There are four conditions for the arising of materiality (*rūpa-samuṭṭhānāni*). “Kamma, consciousness, temperature and nutriment constitute this fourfold condition for materiality beginning with kamma. Herein it is only when it is past that kamma is a condition for kamma-originated materiality, consciousness is a condition, when it is arising, for consciousness-originated materiality. Temperature and nutriment are conditions at the instant of their presence for temperature-originated and nutriment-originated materiality”.

Vism .600, Cpd. 250 f

14. Condition for temporal welfare

exerting oneself, protection, association with the virtuous and balanced life

*Cattāro sampadā
diṭṭhadhamma sukhāya
uṭṭhānasapadā, ārakkha°,
kalyāṇamittatā ,
samaṇīvikatā*

There are four conditions conducive to happiness here and now in this life. In whatever profession one is engaged in one should be energetic and zestful and capable. It is called the accomplishment of exertion (*uṭṭhāna-sampadā*). One should be able to guard and protect the wealth one has accumulated through righteous means (*ārakkha-sampadā*). One should have noble friends and associates (*kalyāṇamittatā*) who could lead one along the correct path and help one in adversity. This is the

accomplishment of noble friends. The accomplishment of a balanced life (*samajīvikatā*) is to lead a balanced life to suit one's earning without being over stingy or spendthrift.

A IV.281

**15. Conditions understood
by other conditions**

Virtue is to be understood

by association,

a man's purity is

to be understood

by living with him,

the courage is

to be understood

in context of distress,

and wisdom is

to be understood

through discussion

*Cattāri ṭhānāni catūhi
ṭhānehi veditabbāni*

saṃvāsenā sīlaṃ veditabbaṃ,

saṃvohāreṇa soceyyaṃ°,

āpadāsu thāmaṃ°,

sākacchāya paññā°

“These four conditions are to be understood by other four conditions. It is by association that one’s virtue is to be understood and that too after a long time, not casually, by close attention, not by inattention; by a wise man, not by one weak in wisdom. It is by living with him that a man’s integrity is to be understood, and that too after a long time, not casually... It is in time of distress that a man’s courage is to be understood and that too after a long time, not casually ... It is by conversing with him that a man’s wisdom is to be understood, and that too after a long time, not casually; by close attention, not by inattention; by a wise man, not by one weak in wisdom”.

A II.187

16. Confessions

not a relation,
giving directions,
learners and
about forest

Cattāro pāṭidesanīyā

aññātikāya,
vosāsaṃ,
sekha,
āraññaka

There are four offences to be confessed: offence to be confessed for accepting food, solid or soft, from the hands of a nun who is not a relation (*aññātikāya*) and who has entered among the houses, offence to be confessed without restraining a nun who is giving directions about the serving of food, offence to be confessed for eating food, solid and soft from houses agreed upon as learners (*sekha*), offence to be confessed (*pāṭidesanīya*) for eating food, solid and soft, in forest lodgings, not announced before hand, having accepted in his own hand within a monastery (*āraññaka*).

Vin V .28, IV .175

17. Contentments

in daily needs, ascetic practices,
learning and attainments

Catubbidā appicchatā

paccaya, dhutaṅga,
pariyatti, adhigamana

Contentment (*appicchatā*) is to be contented with a few wishes without wishing for over indulgence in anything. It is fourfold as having a few desires about the four requisites of a monk; (*paccaya* °) 2. regarding ascetic practices (*dhutaṅga* °); regarding learning (*pariyatti* °) and regarding spiritual attainments (*adhigamana* °). With regard to the first it is easy to understand that one has to be contented with a few wants. But the latter three are difficult to be understood. Apparently the lesson to be drawn is that one should not overstep one's limits regarding

them consolidating one's achievements without rushing for more should be the norm (*adhigamana* °).

PvA 73, D III.115, S II.202, Vism 81, SnA 494

18. Cankers

cankers of sense-desire,

° becoming

° views and

° ignorance

Cattāro āsavā

kāmāsava,

bhavāsava,

diṭṭhāsava,

avijjāsava

See No. 7 under Terms of Four.

Vbh 373

19. Comprehensions

clear comprehension of purpose,

° of suitability,

° of the domain,

° of non-delusion

Cattāro sampajaññā

sāthakasampajaññā

sappāyasampajaññā,

gocarasampajaññā,

asammohasampajaññā

According to the commentarial meaning *sampajaññā* is clear comprehension, consideration. It is said to be of four types, viz., clarity of consciousness of purpose (*sāthakka* °); regarding the suitability (*sappāya* °), inclusion in the meditative domain (*gocara* °) and the undeluded conception of the activity concerned (*asammoha* °).

DA I.183, BD 159 f.

20. Deeds

dark deed with a dark result,

bright deed with a bright result,

deed that is both dark and bright

Cattāri kammāni

kaṇhaṃ kaṇhavipākaṃ,

sukkaṃ sukkavipākaṃ,

with a dark and bright result,
deed that is neither dark nor
bright with a result neither
dark nor bright

*kaṇhasukkaṃ kaṇha-
sukkavipākaṃ,
akaṇhaṃ asukkaṃ
akaṇha-asukkavipākaṃ*

There are four types of action (*kamma*) discussed in certain discourses. They are dark (*kaṇha*), bright (*sukka*), both dark and bright (*kaṇha-sukka*), and neither dark nor bright (*akaṇha-asukka*). The word dark is explained as harmful (*sabhyāpajja*) actions which bring harmful results. The opposite of that is bright act. Mixed action is both dark and bright. Actions neither dark nor bright are done with the intention of abandoning all the above actions and they are conducive to the waning of action (*kammakkhaya*).
M I.389 ff, A II.230

21. Defeats (uncommon to monks)

consenting to taking hold of by
a male person below the
collar bone and above the knees,
not reproving a matter
involving defeat of another nun,
imitation of one who is suspended,
and defeat relating
to eight vatthus

*Cattāro pārājikā
bhikkhūnaṃ asādhāraṇā*

ubbhajānumaṇḍalikā

*vajjapaṭicchādikā,
ukkhittānuvattakā*

aṭṭhavatthukā

Of the eight rules of defeat (*pārājikā*) laid down for bhikkhunis four apply only to them while the other four apply to both monks and nuns. The four that apply only to nuns are : if a nun filled with desire allows and consents to rubbing or taking hold

of, by a male who is similarly filled with desire, below the collar bone and above the knees, she becomes one who is defeated (*ubbhajānumandalika*); covering up and not reproving the matter involving defeat of another nun; (*vajja-paṭicchādāna*), imitation and being a follower of one who is suspended (*ukkhitta-anuvattaka*) by a full order of the sangha; and defeat caused by consenting to eight unlawful things (*aṭṭhavatthukā*) regarding dealing with a lustful male.

Vin III.211-222

22. Defeats

sexual intercourse,
stealing,
killing of a human being
and boasting with reference to
himself of a super human state

Cattāro pārājikā
metthunadhamma,
adinnādāna,
manussaviggaha,

uttarimanussadhamma

The four rules involving defeat (*pārājikā*) common to both monks and nuns are: indulging in sexual intercourse (*methunadhammapaṭisevana*); taking, with the intention to steal, something not given by the owner (*adinnādāna*); to deprive the life, intentionally, of a human being (*manussaviggaha*); to declare as having realized super human attainments (*uttarimanussadhamma*) which one has not realized.

Vin III.11 ff

23. Deportment or postures

standing, sitting,
lying and going

Cattāri iriyāpathāni
ṭhito, nisinno,
sayanto, gacchanto

The four postures often referred to in the discourses are, standing, sitting, lying down and walking (*ṭhito, nisinno, sayanto,*

gacchanto).

SV 78, Pts II.225, DA I.183

24. Determinations

wisdom, truth,
gift and calm

Cattāro adhiṭṭhānā

paññādhiṭṭhāna, sacca°
cāga°, upasama°

The four determinations are, the determination to realize wisdom (*paññā°*), to realize the truths (*sacca°*), to be generous with one's earnings (*cāga°*) and to allay the defilements (*upasama°*).

D III.229, DhA 166

25. Directions

East, West, North
and South

Catu disā

pubbadisā, pacchima°,
uttara°, dakkhiṇa°

The four quarters are the east (*pubbadisā*), the west (*pacchima disā*), the north (*uttaradisā*) and the south (*dikkhiṇadisā*). The east is called *pubbadisā* (lit. first direction) in Pali because the sun appears in the east first. Hence the opposite direction is *pacchima* (lit. last or end). Facing the sun, the right hand side is taken as the *dakkhiṇadisā* (lit. right hand direction), opposite of which is the *uttaradisā* which is the north direction.

Sn 42

26. Directive powers

The directive power of faith,
of energy, of mindfulness and
of concentration

Cattāri indriyāni

saddhindriya, viriya°,
sati°, samādhi

The term *indriya* (faculty) is used, in the **Buddhist**

Psychological Ethics, in the sense of overcoming (*abhibhavana atthe*) or in the characteristic of firm resolve (*adhimokkha lakkhaṇa*). The four faculties mentioned here, viz., confidence (*saddhā*), energy (*virīya*), mindfulness (*sati*) and concentration (*samādhi*) are activated in overcoming the opposite negative qualities and firmly establish the positive qualities.

A II.141, DhsA .119

27. Divisions of wealth
 spending one portion
 for daily life,
 two portions for
 investment, and
 the last portion for depository

Cattāro bhogavibhāgā
paṭhamo bhāgo
bhuñjanatthāya
dutiya tatiya bhāgā
kammante payogatthāya,
catuttho bhāgo
nidhāpanatthāya

The earnings of a person are to be divided into four and used in the following manner. The first part is to be utilized for one's daily needs. Two parts are to be invested in a business and the last part is to be banked to be used in case of a distress.

D III.188

28. Efforts
 effort to restrain,
 to abandon, to cultivate,
 and to watch over

Cattāri padhānāni
saṃvarapadhāna,
paḥāna °, bhāvanā °,
anurakkhana °

The four efforts (*padhāna*) mentioned here are the efforts to restrain (*saṃvara °*), to abandon (*paḥāna °*), to cultivate

(*bhāvanā* °) and to watch over (*anurakkhana* °): restraining the five senses and the mind so that no unprofitable state would flow in from what one senses and cognizes with the mind; not to admit but to abandon sensual malign and cruel thoughts (*pahāṇa* °); develops the seven factors of enlightenment (*bojjhaṅgabhāvanā* °) and to watch over the favourable concentration mark (*bhaddakaṃ samādhinimittaṃ*) regarding the impermanent nature of the body through reflecting on the changing phases of a corpse (*anurakkhana*).

A II.16

29. Elements

extended (earthy), the cohesive (watery), the hot (fiery) and of the mobile (aerial)

Catasso dhātuyo

paṭhavi, āpo, tejo, vāyo

The four physical elements (*dhātu*), popularly called Earth, Water, Fire and Wind, are to be understood as the primary qualities of matter. They are named (*paṭhavi* °, *āpo* °, *tejo* °, and *vāyo* °). In the **Visuddhimagga**, the four elements are defined thus: ‘Whatever is ‘characterised by hardness’ (*thaddha lakkhaṇa*) is the Earth- or Solid Element; by cohesion (*ābandhana*) or fluidity, the water element; heating (*paripācana lakkhaṇa*), the fire-or heat element; by ‘strengthening’ or ‘supporting’ (*vitthambhanalakkhaṇa*), the Wind-or Motion-Element. All four are present in every material object, though in varying degrees of strength. If, for instance, the earth element predominates, the material object is called ‘solid’, etc.

D III.228, BD 48, A II.165, Vism 347 ff, 484 ff.

30. Enjoyments (of food and so on formally) accepted
for the time being,
for a watch of the night,
for seven days, and for as long
as life lasts

*Cattāro paṭiggahita
paribhogā
yāva kālikaṃ,
yāma kālikaṃ
sattāha kālikaṃ,
yāvajīvakaṃ*

Four groups of lawful food that can be accepted and enjoyed by monks and nuns, classified according to the duration of time, it can be kept. Temporary, or for the time of acceptance (*yāva kālikaṃ*), which kept for one watch of the night (*yāmakālikaṃ*); which can be kept for seven days (*sattāhakālikaṃ*) and which can be kept as long as life lasts (*yāvajīvikaṃ*). There is no offence if, what is temporary is kept that long and partaken, what can be kept for a watch of the night is kept that long and enjoyed, what can be kept for seven days is kept for that long and eaten and life long food is enjoyed when a reason arises.
Vin V.123, IV.83, 97, 176, 311

31. Essences
the essence of virtue,
of concentration,
of wisdom and of releases

*Cattāro sārā
sīlasāro, samādhi°,
paññā°, vimutti°*

The word *sāra* means essence and the four terms given here express these essential features of virtue (*sīla*) concentration (*samādhi*), wisdom (*paññā*) and release (*vimutti*).
See Nos 13 and 36 under Terms of One and Nos 27 and 56 under Terms of Three.
A II.141

32. Evil conditions

regard for wrath not
for true dhamma,
°for hypocrisy°
°for gain°
°for honours°

Cattāro asaddhammā

*kodhagarutā na
saddhammagarutā,
makkhagarutā°,
lābhagarutā°,
sakkāragarutā°,*

The four evil qualities enumerated here are: regard for wrath (*kodha°*), hypocrisy (*makkha°*), gain (*lābha°*) and honour (*sakkāra°*), but not for the true Dhamma (*saddhamma*). Those who, in disregard for the true Dhamma take to these four evil qualities would, like rotten seeds in good soil, not grow in the good Dhamma. They who have regard for true Dhamma grow in the Dhamma.

A.II.46 f.

33. Factors for growth of wisdom

association with good men,
hearing saddhamma,
critical reflection and
behaviour in accordance
with Dhamma

Cattāro dhammā

*paññā vuddhiyā
sappurisasamsevo,
saddhammasavaṇaṃ,
yonisomanasikāro,
dhammānudhammapaṭipatti*

Four factors conducive to the growth in wisdom, viz. association with wise or good people (*sappurisasamsevo*), listening to the true Dhamma (*saddhamma savaṇaṃ*), systematic study of the Dhamma (*yonisomanasikāra*) and to lead a life in accordance with the Dhamma (*dhammānudhammapaṭipatti*)

A II.245

**34. Factors of Dhamma
(reckoned as ancient)**
absence of covetousness,
° malice, right
mindfulness,
and right concentration

*Cattāri dhamma
padāni*
anabhijjhā, avyāpādo,
sammā sati ,
sammā samādhi

There are four elements of the Dhamma (*dhammapadāni*) reckoned as ancient, long standing, traditional, primeval, pure and unadulterated now as then, and never confounded and not despised by brahmins or recluses, viz non-coveting (*anabhijjhā*), non-malice (*avyāpāda*), right mindfulness (*sammāsati*) and right concentration (*sammā samādhi*).

A II.29

35. Fears
Fear of birth, of old age, of
disease and of death

Cattāri bhayāni
jāti bhaya, jarā°,
vyādhi°, maraṇa°

Under fears (*bhayāni*) are enumerated the four: birth (*jāti*), old age (*jarā*) disease (*vyādhi*) and death (*marāṇa*) which are taken to be the manifestations of dukkha. See No 40 under Terms of Three for *jāti*, *jarā* and *marāṇa*. Regarding disease, which is described under such terms as *vyādhi*, *roga*, *ābādha*, different ailments, indifferent parts of the body and brought about by numerous causes are described. Included among them are also mental afflictions. One description of sickness is found in the **Devadūta Sutta** of the **Aṅguttara Nikāya**: viz., “a man or woman afflicted and grievously ill, wallowing in their own filth, lifted up by some and laid down by others”. These are the four fears that afflict all unemancipated beings.

A I.139, II.121

36 Fears

fear of fire, of water,
of kings and of thieves

Cattāri bhayāni

*aggi bhaya, udaka°,
rāja°, cora°*

Fear (*bhaya*) dealt with under different aspects is here presented as caused by fire (*aggi*), water (*udaka*), king (*rāja*) and thieves (*cora*). From all these four causes could arise fear for one's life as well as for property.

A II.121

37. Fears

fear of self reproach,
of others' reproach,
and punishment
of rebirth in hell

Cattāri bhayāni

*attānuvādabhaya,
parānuvāda°,
daṇḍa°,
duggati°*

Some one could abandon evil actions through body, speech and thought and cultivate good actions though the same three avenues owing to fear of self-reproach (*attānuvādabhaya*), fear of other's reproach (*parānuvādabhaya*), fear of punishment (*daṇḍabhaya*) and the fear of rebirth in woeful states (*duggati-bhaya*).

A II.121

38. Floods

of sensual desire, °existence,
°speculative views
and °ignorance

Cattāro oghā

*kāma ogha, bhava°,
diṭṭhi°, avijjā°*

Here the same four factors described elsewhere as bonds and cankers are designated floods. See No's 7 and 18 under Terms of Four.

D III.230, Sn 219, S IV.175

**39. Foes in the likeness
of a friend**

a rapacious personality,
the man of words not deeds,
the flatterers, and
the fellow-waster

*Cattāro mitta-
paṭirūpakā
aññadatthu hara,
vacīparamo,
anuppiyabhānī,
apāyasaḥāya,*

Four are those who should be reckoned as foes in the likeness of friends, viz., a rapacious person (*aññadatthuhara*), the man of words not deeds (*vacīparamo*), the flatterer (*anuppiyabhānī*) and the fellow-waster (*apāyasaḥāya*).

D III.187

40. Formal Acts

an act for which leave
should be asked, an act
at which a motion is put,
an act at which a motion
is put and is followed by
one resolution and an act
at which a motion is
put and is followed by a
resolution made three times

*Cattāri kammāni
apalokana,
ñatti, ñattidutiya,
ñatticatuttha*

Four ecclesiastical acts of the saṅgha mentioned in the Vinaya texts, viz., an act where permission has to be obtained (*apalokanakamma*); an act where a formal motion, only has to be put to the saṅgha (*ñatti*°); an act where the formal motion (*ñatti*) has to be followed by a single repetition (*ñatti dutiya*°), and an act where the formal motion has to be followed by three

repetitions (*ñatticatuttha* °).

Vin V.126, II.88 f, 90 f

41. Foundation of mindfulness	<i>Cattāro satipaṭṭhānā</i>
contemplation	<i>kāyānupassanā,</i>
of the body,	<i>vedanānu</i> °,
°feeling, °mind	<i>cittānu</i> °,
and °dhamma	<i>dhammānu</i> °

The four foundations (*satipaṭṭhāna*) of mindfulness as given in the **Satipaṭṭhāna sutta** and various other discourses of the Buddha are the contemplation of the body (*kāyānupassanā*) which includes the in and out breathing, the four postures, thirty two parts of the body etc.; contemplation of feeling (*vedanā* °) as they rise and fall away; contemplation of the mind, the arising, presence and dying away of thoughts (*citta* °); and the contemplation of mind-objects (*dhamma* °); their presence, arising and overcoming and how they do not arise in future etc. This fourfold contemplation is called the direct path for the purification of the mind and the realization of Nibbana.

M I.56 ff, D II.290, BD .165 ff

42. Friends	<i>Cattāro sahāyakā</i>
Vimala, Subāhu,	<i>vimala, subāhu,</i>
Puṇṇaji, Gavampati	<i>puṇṇaji, gavampati</i>

These are the four friends of the youth **Yasa** who was ordained by the Buddha as his sixth disciple. They were converted and ordained after Yasa.

Vin I.18, Dppn s.v.

43. Fruits of life of recluse stream attainer, once returner, never returner, and Arahantship	<i>Cattāri sāmaññaphalāni</i> <i>sotāpatti,</i> <i>sakadāgāmi</i> <i>anāgāmi,</i> <i>arahatta</i>
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The four fruits of recluseship (*sāmaññaphala*) taught in Buddhism as the highest stages of spiritual development reached by a follower of the Noble Eightfold Path, viz., Stream-entry (*sotāpatti*), Once Returner (*sakadāgāmi*), Non-returner (*Anāgāmi*) and Arahantship (*Arahatta*).

D III.227

44. Fruitions fruition of stream-entry, °once-returning, °non-returning and °Arahantship	<i>Cattāro phalāni</i> <i>sotāpatti phala,</i> <i>sakadāgāmi°</i> <i>anāgāmi°</i> <i>arahatta°</i>
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For the fruitions (*phala*) of the four paths of Stream-entry, once returning, non-returning and Arahantship, see No. 43 above.

D III.227, Vbh 335

45. Grasplings Clinging to sensual desires, °speculative views, °rites and rituals °the soul theory	<i>Cattāri upādānāni</i> <i>kāmūpādāna,</i> <i>ditṭhūpādāna,</i> <i>sīlabbatūpādāna</i> <i>attavādūpādāna</i>
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Clinging (*upādāna*) is said to be an intensified degree of craving (*taṇhā*). Four kinds of clinging are identified: the clinging to sensuous objects and ideas (*kāmūpādāna*); the clinging to views

(*diṭṭhūpādāna*), e.g., eternalist and annihilationist views, the clinging to mere rites and rituals (*silabbatūpādāna*) is the belief that one can reach purification through rites, rituals and penances prescribed in various religions; the clinging to personality beliefs (*attavādūpādāna*) of which there are said to be twenty kinds.

D III.230, Dhs 1214 -17, BD.184 f

46 Great Authorities

authority of the Buddha,
of the Sangha,
of a great number of
the elder monks,
and of a single
elder monk

Cattāro mahāpadesā
buddhāpadesa,
saṅghāpadesa,
sambahulattherāpadesa
ekattherāpadesa,

The Buddha has given to his disciples four authoritative criteria (*mahāpadesa*) under which one can test the validity of a piece of the Dhamma claimed to be in agreement with the Dhamma and the Vinaya preached by the Buddha: one may present such a teaching claimed to have been received face to face from the Buddha himself; another may present a teaching received from an order of monks said to be living in such and such a monastery, headed by an Elder, a leader; still another may present a teaching said to have been got from a group of elder monks who are well-versed in all branches of the Dhamma and the Vinaya; yet another may present a teaching received from a single learned elder monk well-versed in the Dhamma and Vinaya.

In all these four cases, without rejecting or approving it directly, the teaching presented should be well scrutinized, laid besides the Suttas, compared with the Vinaya and be rejected if not in

agreement but accepted if in agreement with them.

D II.124 f, A II.167 f

47. Great Elements

extended (earthy),
the cohesive (watery),
the heat (fiery)
and the mobile (aerial)

Cattāro mahā bhūtā

paṭhavi,
āpo,
tejo,
vāyo

The four great Elements (*mahābhūtā*) the same as the four Elements (*dhātu*). See No 29 under Terms of Four.

S III.101

48. Great Irregularities

dung, urine, ashes
and clay

Cattāri mahāvikaṭāni

gūtho, muttaṃ, chārika,
mattika

The four irregular things (*vikaṭāni*), excreta (*gūtha*), urine (*muttaṃ*), ashes (*chārika*) and clay (*mattika*) have been prescribed in the Vinaya rules to be taken in case of snake bite or drinking poison. A monk is here even allowed to pick it up himself and take it if there is no one to offer it.

Vin I.206, IV.90, V.126

**49. Great kings in
Cātummahārājika heaven**

Dhataratṭha,
Virūlhaka,
Virūpakkha
And Vessavana

*Cattāro Cātummahārājika-
mahārājā*

Dhataratṭha
Virūlhaka,
Virūpakkha,
Vessavaṇa,

The four great kings (*cattāro mahārājā*) ruler of the

Cātummahārājika heaven.
DhA II.146, III.96, Dppn. s.v.

50. Happiness, Bliss

Bliss of ownership of wealth,
°enjoyment of such wealth,
of debtlessness and
of blamelessness

Cattāri Sukhāni

atthi sukha,
bhoga°,
anaṇa°,
anavajja°

The fourfold bliss to be won by a householder are: the bliss of ownership (*atthisukka*); the bliss of enjoyment of such wealth (*bhoga°*); the bliss of debtlessness (*anaṇa°*); and the bliss of blamelessness (*anavajja°*).

A II.69 f

**51. Interruptions for
a monk who is undergoing
mānatta**

dwelling together,
dwelling apart,
not announcing,
and not going about with less
than a group

***Cattāro mānattacārikassa
bhikkhuno ratticchedo***

sahavāso,
vippavāso,
anārocanā,
ūnagaṇe carati

The interruption for a monk who is undergoing suspension (*mānatta*) are four in number (*cattāro mānattacārikassa bhikkhuno ratticchedo*), viz., dwelling together (*sahavāsa*), dwelling apart (*vippavāsa*), not announcing (*anārocanā*) and not going about with less than a group (*ūna-gaṇe carati*).

Vin V.126

52. Jhanas (Absorption)

First, second, third
and fourth *jhāna*

Cattāri jhānāni

*paṭhamajjhāna, dutiya°
tatiya°, catuttha°*

Absorption (*jhāna*) is so called, according to the **Visuddhimagga**, because 'it thinks closely of an object (*upanijjhānato*) or burns up adverse hindrances (*nīvaraṇa*). But some scholars take *upanijjhānato* to mean 'lighting the object'. In the discourses are mentioned four absorptions while five are mentioned in the *Abhidhamma*. Taking the fourfold division, (the other will come under Terms of Five), the first *jhāna* is seen to be characterized by thought conception (*vitakka*) and discursive thinking (*vicāra*), rapture (*pīti*) and joy (*sukha*) born of detachment. The second is characterized by the absence of thought conception and discursive thought, inner tranquillity and oneness of mind and rapture and joy born of concentration. The third is characterized by the fading away of rapture and consists of equanimity, mindfulness and being clearly conscious and an experience which the Noble Ones call "Happy lives the man of equanimity and attentive mind". The fourth *jhāna* is characterized by the absence of pleasure and pain, and a state beyond pleasure and pain entered through the disappearance of the previous joy and grief.

M I.41, D III.222, BD .706

53. Kammās as

a function

reproductive,
supportive,
obstructive
and destructive

Cattāri kammāni

kiccavasena

*janakakamma,
upatthambhaka°
upapīlaka°,
upaghātaka°*

Kamma literally means action. Strictly speaking *kamma* means all volitional acts, both meritorious and de-meritorious actions done through word, deed and thought. The Buddha says in one instance : “Monks, I call intentions (or volitions) *kamma*; having willed one performs actions, by body, word and thought”. Responsibility for all actions rest with the doer and not with any outside force or person. Among the many categories of *kamma* found in the Buddha’s teachings the fourfold division given here is one. They are : the reproductive *kamma* (*janaka kamma*) which produces rebirth; the supportive *kamma* (*upatthambhaka*) which supports the reproductive *kamma*; the obstructive *kamma* (*upapīlaka*) which obstructs and weakens the working of the reproductive *kamma*; and the destructive *kamma* (*upaghātaka*) which could nullify the working of the reproductive *kamma*.

Vism 601, Cpd 144, 147

54. **Kammas according to the generation of effect**
weighty,
death-proximate, habitual
and cumulative

Cattāri kammāni
pākādāna pariyāyena
garuka kamma,
āsanna°, *āciñña°*
kaṭattā°

According to the generation of effect (*vipākādānavasena*) *kamma* is again classified into four as weighty (*garuka*); death-proximate (*āsanna*); habitual (*āciñña*) and cumulative (*kaṭattā*); good or evil weighty *kamma* brings results in this or next life. The Jhānas are included among the weighty good *kamma*. Among the weighty evils are : creation of a schism in the Saṅgha (which can only be done by monks and nuns), injuring the Buddha, killing an Arahant, and matricide and patricide.

Vism 601, Cpd 144

55. Kamas according to the time of effect
 producing effect in this life,
 subsequently effective,
 indefinitely effective,
 and defunct kamas

Cattāri kammāni
vipākakālavasena
diṭṭhadhammavedanīyakamma
uppajja vedanīya°
aparāparīyavedanīya°
ahosi °

The fourfold division of kamma according to the time of producing effect (*vipākakālavasena*) are : kamas which bring results in this life (*diṭṭhadhammavedanīya*); in the immediate next life (*uppajjavedanīya*); effective in the indefinite future (*aparāparīya vedanīya*); and kamas that become defunct (*ahosi kamma*).

Vism 601, Cpd 144, A III.415

56. Kamas according to the place in which they become effective

immoral,
 moral pertaining
 to the sense sphere,
 moral pertaining
 to Rūpa sphere,
 moral pertaining
 to Arūpa sphere,

Cattāri kammāni
vipākattthavasena
akusalaṃ,
kāmāvacarakusalaṃ,
rūpāvacarakusalaṃ,
arūpāvacarakusalaṃ

Kamma is also classified into four according to the place in which it becomes effective, viz., the meritorious and the demeritorious effective in the sensuous sphere; the meritorious effective in the sensuous sphere, the form sphere or fine material sphere, and the formless sphere.

Cpd .147

57. Kinds of clinging
sense desire,
views,
rites and rituals,
and self conceit

Cattāri upādānā
kāma upādāna
diṭṭhi°,
silabbata°,
attavāda°

See No. 45 under Terms of Four.
Vism 569

58. Kinds of Nomenclature
Original, having a
characteristic,
soothsaying
and spontaneous

Catubbhidaṃ nāmaṃ
āvattikaṃ, liṅgikaṃ,
nemittakaṃ,
adhiccasamuppannaṃ

Four types of names; denoting a period of time (*āvattika*), describing a particular mark (*liṅgikaṃ*), signifying a particular acquirement (*nemittakaṃ*) and fortuitously arisen (*adhicca samuppannaṃ*). As examples we may say: yearling calf (*vaccha*), or yoke ox (*balivaddha*) denotes a period of time; names like umbrella bearer (*chattaggāhaka*); staff-bearer (*daṇḍin*) denoting a particular mark; names like possessor of the three clear visions (*tevijja*) and possessor of the six super knowledges (*chalabhiññā*) signify a particular acquirement; names like *Sirivaḍḍha* or *Dhanavaḍḍha* are fortuitously arisen as they have no reference to the meaning of the names, i.e. augments of fortune and augments of wealth.

Vism 210, KhA 107

59. Kinds of Recluses

the unshaken recluse,
the white -lotus recluse
the red -lotus recluse and
the recluse exquisite
among recluses

Cattāro samaṇā

samaṇamacalo,
samaṇapuṇḍarīko
samaṇapadumo,
samanesu samaṇasukhumālo

Four types of recluses enumerated in this discourse are : the unshaken recluse (*samaṇamacalo*) equated with the Stream-winner who has ended the three fetters, free from rebirth in states of woe and assured of enlightenment; the second, the white-lotus recluse (*samaṇapuṇḍarīko*) is equated with the Once-returned who has in addition to above weakened attachment, hate and delusion; the red-lotus recluse (*samaṇapadumo*) equated with the Non-returned who has by the full wearing out of the five upper fetters, is spontaneously reborn and destined to realize

Nibbana there; the fourth is the person who is a recluse, delicate and refined among recluses (*samanesu samaṇasukhumālo*). He is equated with the Arahant who has destroyed cankers and realized freedom of the mind and freedom through wisdom.

A II.88 f, D III.233

60. Knowledges

knowledge of the doctrine,
knowledge in its corollaries,
knowledge of the
limit of others' mind,
and conventional knowledge

Cattāri ñāṇāni

dhamme ñāṇaṃ,
anvaye°

paricchede°

sammuti°

Of the four types of knowledge, the first two are attested in the *Samyutta Nikāya*. Accordingly the knowledge regarding the

principle of Dependent Arising in its twelve links is called the knowledge of the Dhamma (*dhamme ñāṇa*); The knowledge that any recluse in the past or future who did know or will know dukkha, its arising, its cessation and the path leading to it, also realized it or will realize it in the same manner, is called the knowledge in the successive series (*anvaye ñāṇa*); limit in limitation or division into segments is (*paricchede ñāṇa*); and conventional knowledge is (*sammutiñāṇa*).

D III.226, S II.58

61. knowledges
regarding suffering,
genesis, cessation,
and path

Cattāri ñāṇāni
dukkhe ñāṇaṃ,
samudaye°, nirodhe°,
magge°

The knowledge of the Four Noble Truths. See No. 71 under Terms of Four.

D III.226

62. Lights
the light of the moon, of the
sun, of fire and of wisdom

Catasso ābhā
canda-ābhā, suriya°,
aggi°, paññā°

There are four lights (*cattāro ābhā*), viz., the light of the moon, of the sun, of the fire, and of wisdom (*canda, suriya, aggi* and *paññā* respectively). Of these the radiance of wisdom is the highest.

A II.139

63. Mānattas
concealing,
non-concealing,

Cattāro mānattā
paṭicchanna mānatta
apaṭicchanna°,

fortnight and
concurrent *mānatta*

pakkha°,
samodhāna°

According to the code of disciplinary rules of the monks and nuns, one who has violated a (*Saṅghādisesa*) rule is first put on probation corresponding to the number of days the transgressor conceals one's fault. After the completion of the probation period, he or she has to undergo a penance (*mānatta*) for six days. A person who has committed an offence and conceals it for one or more days has to undergo the penance for six days after the conclusion of the probation (*parivāsa*) equal to the number of days the offence was concealed. If the offence was revealed without concealing it for even a single day only the *mānatta* of six days is imposed (*appaṭicchannamānatta*). When an offender who is under *mānatta* commits the same offence during the *mānatta* period his penance has to be restarted and the two are spent concurrently (*samodhānamānatta*). A *mānatta* imposed to last for half a month is a *pakkhamānatta*.

Vin V.126, tr .38 ff

64. Matrices

matrix of birth by an egg,
viviparous matrix,
matrix of moisture and
spontaneously

Catasso yoniyo
aṇḍaja,
jalābuja,
saṃsedaja,
opapātika

Beings born from an egg are called egg-born (*aṇḍaja*); those born viviparous are called viviparous-born *jalābuja*; those born of moisture are called moisture-born (*saṃsedaja*); and those born apparitionally, spontaneously (*opapātika*) like devas, beings in hell and so forth are known by that name.

D III.230, M I.73

65. **Modes of noble speech**
 speaking on things not seen
 as not seen,
 not heard as not heard,
 not sensed as not sensed
 and not cognised
 as not cognised

Cattāro ariyavohārā
adhiṭṭhe adiṭṭhavāditā,
asute asutavāditā,
amute amutavāditā,
aviññāte aviññātavāditā

Four types or modes of noble speech and expressions (*ariyavohārā*) are the proper, meaningful way of expressing something illustrating things as they truly are. They are : to say what is not seen as not seen; to say what is not heard as not heard; to say what is not felt as not felt; and to say what is not cognised as not cognised.

A II.246

66. **Modes of noble speech**
 speaking of things seen as seen,
 heard as heard,
 sensed as sensed,
 and cognised as cognised

Cattāro ariyavohārā
diṭṭhe dṭṭhavāditā
sute sutavāditā
mute mutavāditā,
viññāte viññātavāditā

Another four modes of the same noble speech is to give the positive side of the above e.g., to say what is seen as seen; to say what is heard as heard etc.

A II.246

67. **Modes of progress**
 the painful mode of progress
 with sluggish intuition,

Catasso paṭipadā
dukkhā paṭipadā
dandhābhiññā,

the painful mode
with swift intuition,
the pleasant mode
with sluggish intuition
and the pleasant mode
with swift intuition

dukkhā paṭipadā
khippābhiññā
sukkhā paṭipadā
dandhābhiññā,
sukkhā paṭipadā
khippābhiññā.

“There are four modes of progress to deliverance : painful progress with slow comprehension (*dukkhā paṭipadā dandhābhiññā*); painful^o with quick comprehension; pleasant^o with slow comprehension; pleasant^o with quick comprehension. Some person possesses by nature excessive greed, excessive hate, excessive delusion, and thereby he often feels pain and sorrow; and also the five mental faculties, as faith, energy, mindfulness, concentration and wisdom are dull in him; and by reason thereof he reaches only slowly the Immediacy to the cessation of all cankers. Some person possesses by nature excessive greed etc, but the five mental faculties are sharp in him, and by reason thereof he reaches quickly the Immediacy to the Cessation of all cankers. Some person possesses by nature no excessive greed etc, but the five mental faculties are dull in him, and by reason thereof he reaches slowly the Immediacy to the Cessation of all cankers. Some person possesses by nature no excessive greed etc, and the five mental faculties are sharp in him, and by reason thereof he reaches quickly the Immediacy to the Cessation of all cankers”.

A II.149, BD.137

68. Modes of progress
that which is conducive to
impatience,
° patience,

Catasso paṭipadā
akkhamā,
khamā,

- | | |
|-----------------|---------------|
| ◦ which tames, | <i>damā</i> , |
| ◦ which is calm | <i>samā</i> |

“A certain one reviles again him that reviles, insults again him that insults, abuses again him that abuses. This is called “the impatient mode of progress” (*akkhamā*);

A certain one reviles not, insults not, abuses not again him that reviles, insults and abuses. This is called “the patient mode of progress”(*khamā*);

A monk, seeing an object with the eye, is not misled by its outer view nor by its lesser details. Since coveting and dejection, evil, unprofitable states, might flow in upon one who lives with the faculty of the eye uncontrolled, he applies himself to such control, sets a guard over the faculty of eye, attains control thereof. When he hears a sound with the ear, or with the nose smells a scent, or with the tongue tastes a savour, or with body contacts tangibles, when with mind he cognises mental states, he is not misled by their outer view nor by their lesser details. But since coveting and dejection, evil, unprofitable states, might flow in upon one who ... sets a guard over the faculty of mind, attains control thereof. This is called “the mode of progress that tames” (*damā*);

A monk admits not sensual thinking that has arisen. He abandons, restrains, calms it down, makes an end of it, forces it not to recur. So also with regard to malicious thinking ... harmful thinking. He does not admit evil, unprofitable states that occur from time to time; he abandons, restrains, calms them down, makes an end of them, forces them not to recur. This monks, is called “the mode of progress that calms”(*samā*).

A II.152

69. Modes of energy

Let the skin remain
 ° sinews remain
 ° bones remain
 ° flesh and
 blood dry up

Caturaṅga samannāgata viriya

*kāmaṃ taco avasussatu
 nahāru °,
 aṭṭhi °,
 maṃsaṃ ca
 lohitaṃ upasussatu*

This is how a Buddha aspirant, a Bodhisattva, makes his effort in the practice towards enlightenment. It calls forth firm determination: “if the end is attainable by human effort, I will not give up until it is attained”. See story of Ven. **Cakkhupāla** etc. in Dppn.

JI 71, 110, A I.53

70. Necessities of Bhikkhus clothing, food as alms, a dwelling place and medicine

Cattāro paccayā cīvara, piṇḍapāta, senāsana, gilānapaccaya

The four requisites that satisfy the basic material needs of a monk or nun are robes (*cīvara*); food (*piṇḍapāta*), lit. the food received from going on an alms round; dwelling (*senāsana*); and medicine (*gilānapaccaya*).

Sn 329, SnA 342, M I.33

71. Noble Traditions contentment with rag robes, ° alms-food, ° the root of trees, and delight in meditation and abandoning evil

Cattāro ariyavaṃsā iteritarena cīvarena santuṭṭho, piṇḍapātena, senāsanena, bhāvanā pahānārāmatā

“The four noble usages are: Contentedness (of the monk) with any robe, Contentedness with any alms-food, Contentedness with any dwelling, and Delight in meditation and detachment. “Now, the monk is contented with any robe, with any alms-food, with any dwelling, finds pleasure and enjoyment in mental training and detachment ... But neither is he haughty on that account, nor does he look down upon others. Now, of a monk who herein is fit and indefatigable, who remains clearly conscious and mindful, of such a monk it is said that he is firmly established in the ancient, noble usages known as the most lofty ones”

A II.27-28, D III.224, BD.22

72. Noble Truths

suffering, origin of suffering, cessation of suffering and path leading to the cessation of suffering

*Cattāri ariyasaccāni
dukkha sacca ,
samudaya°, nirodha°,
dukkha nirodhagāmini
paṭipadā°*

Four Noble Truths were enunciated by the Buddha by forming the cornerstones of his teachings. The first truth, briefly stated teaches that all forms of existence is *dukkha*, and therefore unsatisfactory. It has to be thoroughly understood (*pariññeyyam*); the second truth teaches that *dukkha* arises (*samudaya*) due to three types craving. It has to be abandoned (*pahāttabbam*); the third truth teaches that the eradication of craving results in the cessation of *dukkha* and rebirth and the realization of Nibbana (*nirodha°*). It has to be verified and experienced (*sacchikātabbam*); and the fourth truth teaches that by following the Noble Eightfold Path that leads to cessation of

dukkha (*dukkhanirodhagāminīpaṭipadā*^o). One could reach this goal . It has to be cultivated (*bhāvetabbaṃ*).

Vin I.11, Vbh 99

73. Objects of meditation	<i>Cattāri ārammaṇāni</i>
limited wisdom having	
limited object,	<i>parittaṃ parittārammaṇaṃ,</i>
limited wisdom	
having unlimited object,	<i>parittaṃ appamāṇaṃ,</i>
unlimited	
wisdom having limited object,	<i>appamāṇaṃ parittaṃ,</i>
and unlimited	
wisdom having unlimited object	<i>appamāṇaṃ appamāṇaṃ</i>

Objects of meditation (*cattāri ārammaṇāni*) have been used in various contexts in different shades of meaning. Here, in the present context, four types of such objects are given: limited wisdom having limited object; limited wisdom having unlimited object; unlimited wisdom having limited object; and unlimited wisdom having unlimited object.

Vbh 332

74. Perfections / Peaks	<i>Cattāro aggāni</i>
virtue, concentration,	<i>sīla agga, samādhi^o</i>
wisdom and release	<i>paññā^o, vimutti^o</i>

There are four kinds of peaks. Moral discipline (*sīla*), concentration (*samādhi*), wisdom (*paññā*) and freedom (*vimutti*) are four terms summarising the path laid down by the Buddha and its ultimate goal is emancipation. Other teachers also have enunciated such paths and goals. Therefore Buddhists hold these four factors given above as the highest, topmost and

the best. In addition, we find that the Buddha has said that a person endowed with moral discipline and wisdom is the best and the purest in the world (*sīlapaññānañ ca pana lokasmiṃ aggaṃ akkhāyati*).

A II.79, D I .123

75. Persons

Cattāro puggalā

he who is in darkness

and bound for darkness,

tamo tamaparāyano

in darkness but

bound for light,

tamo joti°,

in light but bound

for darkness,

joti tama°,

and in light and

bound for light

joti joti°

Four persons are classified here according to their present conditions of life, activities performed through body, word and mind and the corresponding future life conditions they are destined to. One person can go from darkness to greater darkness (*tamo tama parāyano*). A person of low birth, poor and lacking in comforts of life commits evil deeds leading to rebirth in states of woe. The second person also of the same social conditions as above, but perform good and wholesome activities leading to rebirth in heavenly worlds. He is said to be going from darkness to light (*tamo jotiparāyano*). The third person is said to proceed from light to darkness (*joti tama parāyano*). This person who is born here in a high social class, rich and also enjoying all the comforts of life. But, in spite of these, he commits evil through body, word and mind leading to rebirth in a place of woe. The fourth person goes from light to greater light. A person of the same fortunate conditions here

also performs good and wholesome activities leading to rebirth in a heavenly world. He is called a (*joti jotiparāyano*) person.

A II.85, D III.233, S I.93

76. Persons

He who is low and low
 He who is low and high
 He who is high and low
 He who is high and high

Cattāro puggalā

oṇata oṇato,
oṇata unnato,
unnata oṇato,
unnata unnato

Oriented to low evil, evil forms of activities, he remains the same (*oṇataoṇato*). Another oriented to low and evil activities orients himself to a higher and better forms of activities (*onataunnato*). The third person being oriented to a higher forms of activities changes to lower forms of activities (*unnataoṇato*). The fourth one being in higher forms of activities continues in the same forms of activities (*unnata-unnato*).

A II. 86

77. Persons

He who is bent neither on his own well being nor on another's, ° on another's but not on his own, on his own but not on another's, and on the both of himself and of another

Cattāro puggalā

nevattahitāya paṭipanno
no parahitāya,
parahitāya paṭipanno
no attahitāya,
attahitāyapaṭipanno
no parahitāya,
attahitāya ca paṭipanno
parahitāya ca

A person who works for neither for one's own welfare nor for others' welfare (*nevattahitāya paṭipanno no parahitāya*) is useless like a firebrand from a funeral pyre, lit at both ends and

smear'd with excreta at the middle. The second works for others' welfare and not on one's own welfare. He is better than the first. The third works for one's own welfare and not for other's. He is better than the first two. The fourth one works for the welfare of himself and others. He is the best out of all the four.

A II.95

78. Persons

who goes with the stream,
 who goes against the stream,
 who stands fast,
 and who has crossed over,
 has gone beyond stands
 on dry land – a Brahmin

Cattāro puggalā

anusotagāmī
paṭisota°
ṭhito,
tiṅṅo pāraṅgatathale tiṅṅhati
brāhmaṇo

“A certain person indulges his passions and does wrong deeds. This one is called “person who goes with the stream” (*anusota gāmī*). A certain person indulges not his passions and he does no wrong deed, but with suffering and dejection, with tearful face and lamentation lives the God-life, complete and utterly fulfilled. This one is called “a person who goes against the stream” (*paṭisota gāmī*). A certain person, by destroying the five fetters that bind to the lower worlds, is reborn spontaneously, there meanwhile to pass utterly away, of a nature to return from that world no more. This one is called “a person who stands fast” (*ṭhito*). A certain person, by the destruction of the *āsavas*, realises in this very life, by himself thoroughly comprehending it, the heart's release, the release by wisdom, which is free from the *āsavas*, and having attained it abides therein. This one, monks, is called “a person who has crossed over, gone beyond, who stands on dry land – a Brahmin” (*tiṅṅo pāraṅgatathale*)

tiṭṭhati brāhmaṇo).”

A II.95

79. Persons

he who pays regard
to wrath not to true Dhamma,
he who pays regard to gain
not to true Dhamma,
he who pays regard to honours
but not to true Dhamma,
he who pays regard to hypocrisy
but not to true Dhamma

Cattāro puggalā

kodhagaru
na saddhammagaru ,
lābhagaru na
saddhammagaru,
sakkāra garu
na saddhammagaru,
makkhagaru
na saddhammagaru

See No. 32 under Terms of Four.

A II.46

80. Persons

he who measures according to
form and is satisfied therewith,
he who measures according to
sound and is satisfied therewith,
he who measures according to
austerity and is satisfied therewith,
he who measures according to
Dhamma and is satisfied therewith

Cattāropuggalā

rūpappamāṇo
rūpappasanno,
ghosappamāṇo
ghosappasanno,
lūkhappamāṇo
lūkhappasanno,
dhammappamāṇo
dhammappasanno

One person takes the outward form (*rūpa*) as the measure and is satisfied with form. The second takes the sound (word) (*ghosa*) as the measure and is satisfied with it. The third considers austerity (*lūkha*) (lit. rough, miserable) as the measure. But in all these measurement is external. Only in the last and the fourth is the measure internal and spiritual. It is the measure by

the Dhamma

A II.71

81. Persons

a person of quick intuition,
a person who understands
after a detailed treatment,
who is guidable
and who has just
word of the text at most

*Cattāro puggalā
ugghaṭitaññū,*

*vipacitaññū,
ñeyya ,
padaparama*

Among those who study, four are classified here according to the manner they adopt. The first learns from the hints (*ugghaṭitaññū*) and has a brief knowledge. The second learns by full details (*vipacitaññū*). He has an expanded knowledge. The third has to be led (*ñeyya*) by instruction and the fourth has the words of the text (*padaparama*). He is perfect in his knowledge of the text but is not so sure of understanding.

A II.135

82. Persons

he who lives on the fruit of
his effort and not of his deeds,
on the fruit of his deeds
and not of his effort,
he who lives on both fruits,

he who lives on neither
of the fruits

*Cattāro puggalā
uṭṭhānaphalūpajīvi na
kammaphalūpajīvi,
kammaphalūpajīvi na
uṭṭhānaphalūpajīvi ,
uṭṭhānaphalūpajīvi ca
kammaphalūpajīvi,
neva uṭṭhānaphalūpajīvi na
kammaphalūpajīvi*

One person lives on what is earned by exertion (*uṭṭhāna*) not what is got from birth as a result of previous kamma (*uṭṭhāna*)

phalūpajīvi na kammaphalūpajīvi). The second is the converse of the first, depending on what is got from kamma and not concerned about exertion. The third is a combination of the first and the second (*uṭṭhāna phalūpajīvi ca kammaphalūpajīvi*). The fourth has neither the first nor the second (*neva uṭṭhāna phalūpajīvi na kammaphalūpajīvi*).

A II.135

83. Persons

who is devoted to
self mortification,
° to torturing others,
who torments both
himself and others,
and who torments
neither himself nor others

Cattāro puggalā

attantapo,
parantapo,

attantapo ca parantapo,
neva attantapo na
parantapo

In a reference to the two extreme forms of religious practice and abandoning them, here are classified four individuals. The first is a self tormentor (*attantapa*) who indulges in all forms of self-mortification practices regarding food, the manner of seeking, accepting and eating it, dress and the materials used, manner of resting, sitting and sleeping etc. The second is a tormentor of others. He indulges in all forms of cruelty regarding other animals and the execution and imprisonment of people etc. The third while living an austere life carries out sacrificing of animals. The fourth is neither a self-tormentor nor a tormentor of others, is, in this very life no more hungry, quenched, cooled has penetrated bliss and lives with an enabled mind.

A II.205 ff

84. Persons

Cattāro puggalā

one whose conduct makes for his own good not for that of others, ° for the good of others and not for his own, °for neither the good of his own nor for that of others, °for both good of his own and that of others	<i>attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, neva attahitāya no parahitāya, attahitāya ca paṭipanno parahitāya ca</i>
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Same as No. 76 above but put in a different form.

D III. 233

85. Persons not to be despised king, serpent fire, monk	<i>Cattāro daharāti na uññātabbā khattiyo, urago, aggi, bhikkhu.</i>
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These four, though young and small, should not to be despised.
S I.69, SnA .424

86. Places for Buddhists to visit for inspiration Birth place of the Buddha, Place of Enlightenment, Place of the first sermon of the Buddha, and the place of the passing away of the Buddha	<i>Cattāri saṃvejanīyāni ṭhānāni jātaṭṭhāna, abhisambuddhaṭṭhāna, dhammacakka- pavattanaṭṭhāna, parinibbānaṭṭhāna</i>
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The Buddha before his final passing away named four places that could generate religious emotions and inspirations (*saṃvejanīyaṭṭhāna*) in his followers. They are the places of his

birth (*jātaṭṭhāna*), i.e., Lumbini, in Nepal; place of his enlightenment (*abhisambuddhaṭṭhāna*), at Bodhgaya, place of the first sermon of the Buddha (*dhammacakkappavattanaṭṭhāna*), at Benares; and the place of his final passing away (*parinibbānaṭṭhāna*), Kusinagar. These are called the places that should be seen by sons of noble families.

A II.120,D II.140

87. Poets

the imaginative,
traditional,
didactic and
the extempore poet

Cattāro kavi

cintā kavi
suta°,
attha°,
paṭibhāna°

Four poets (*kavi*) enumerated are, creative or imaginative poet (*cintā kavi*); a poet who puts into poetry what he has heard (*suta kavi*); a didactic (*attha kavi*) poet, and the extempore poet (*paṭibhāna kavi*).

A II. 230

88. Postures of sleeping

The posture of Petas, that of
luxurious, that of lion and that
of the Tathagata

Catasso seyyā

petaseyyo, *kāmabhogi*°,
sīha°, *Tathāgata* °

The four postures of sleeping are said to be : the posture of the dead or petas (*petaseyyā*), the posture of enjoyers of sensual pleasures (*kāmabhogiseyyā*), the posture of a lion (*sīhaseyyā*) and the posture of a Tathāgata (*Tathāgataseyyā*). The first is the manner in which a dead body was laid in ancient India. Peta, primarily, means a departed one, or a corpse. The miserable creatures called petas are also said to lie down in this manner

because they are too meagre to lie on their side. The enjoyers of sensual pleasures are said to lie on their left side. Lions lie on their right side. The sleeping posture of Buddhas is also called the lion's posture because they lie down in the lion's posture. All these are physical. But the Tathāgata posture is spiritual. It refers to a person abiding in the four jhānic absorptions.

A II.120, D II.140, A II.244 f

89. Powers

faith, energy,
mindfulness and
concentration

Cattāri balāni

*saddhā bala, viriya°,
sati°,
samādhi°*

The four powers (*bala*) are faith (*saddhā*), energy (*viriyā*), mindfulness (*sati*) and concentration (*samādhi*). They are the same that were enumerated under four faculties (*indriya*) above. The difference is that the powers are unshakable by their opposites, i.e. faith is unshakable by faithlessness, energy by laziness, mindfulness by forgetfulness, and concentration by distraction. They represent the aspect of firmness of spiritual faculties. It is said that the power of faith is seen in the four factors of stream winning, power of energy in the four right efforts, power of mindfulness in the four uprisings of mindfulness (*satipaṭṭhāna*), and power of concentration in the four absorptions (*jhāna*).

A II.230, A III.12, II.141, BD .30

90. Powers

wisdom, energy,
non-fault and
self restraint

Cattāri balāni

*paññā°, viriya°,
anavajja°,
saṅgaha°*

The group of four powers enumerated here are wisdom (*paññā*), energy (*virīya*), freedom from fault (*anavajja*) and collectedness (*saṅgha*). The second is explained in No. 87 as well. Wisdom as a power is often added to the four given in No. 87 making the group of five powers (*pañcabala*). The absence of freedom from fault is the strength one gets from being able to stand up in any place, before anyone without fear from being accused. The last collectedness (*saṅgha*) is the power a person, especially leaders of men, in winning the hearts of people and collecting a large following, may be by using the four items of attraction (*saṅghavatthu*).

A II.142, A II.244

91. Powers

computation, cultivation,
non fault and self restraint

Cattārai balāni

paṭisaṅkhāna°, *bhāvanā*°
anavajja°, *saṅgha*°

Of the powers enumerated here energy (*virīya*) and mindfulness (*sati*) and wisdom (*paññā*) are mentioned above under No. 87 and 88. Concentration (*samādhi*) is the onepointedness of the mind achieved through the development of the mind (*bhāvanā*). See also No. 74 under Terms of Two.

A II.142; D III.229

92. Powers

energy, mindfulness,
concentration
and wisdom

Cattāri balāni

virīya°, *sati*°,
samādhi°,
paññā°

See No. 88 under Terms of Four and No. 74 under Terms of Two.

A II.141, D III.229

93. Prejudices

desire, ill will,
fear and delusion

Cattāri agati gamanāni

*chanda, dosa,
bhaya, moha*

The four wrong motives by which a person is led to follow a crooked course of action (*agati*) are greed or attachment (*chanda*), hatred (*dosa*), fear (*bhaya*) and stupidity or delusion (*moha*). People in responsible positions, in any secular or religious organizations and institutions are especially expected to guard themselves from falling into error through these motives. One who is freed from evil impulses is no longer liable to fall into these wrong paths of life.

A II.142, A II.18, D III.182

**94. Preliminary duties of
confessionary assemblies
of monks**

purity of the consent,
telling the season,
counting the members
and admonition to nuns

Cattāro pubbakiccā

*chandapārisuddhi
ututkkhānaṃ
bhikkhugaṇanaṃ,
ovādo*

Monks or nuns who assemble for their fortnightly confessionary meetings have four preliminary duties to be performed, viz., to inquire whether any absentee has sent one's consent (*chanda*) and purity (*pārisuddhi*); to declare the season (*ututkkhāna*); counting the number of monks assembled for the ceremony and announcing it (*bhikkhugaṇanā*); admonition (*ovāda*) is really meant to be given to nuns. Since in the *pātimokkha* ceremony of the monks no nuns are present it is not applicable to a

pātimokkha.

Vin II.102, Vin V.127

**95. Preliminary functions at a
confessionary assembly**

sweeping,
lighting the lamps,
providing water and
arranging the seats

Cattāri pubbakaraṇīyāni

*sammajjani,
padīpujjalanam,
udakaṭṭhapanam,
āsanapaññāpanam*

In addition to the four preliminaries of an uposatha ceremony shown above four preliminary functions (*pubbakaraṇāni*) are also mentioned in the **Pātimokkha**, viz., sweeping the uposatha hall (*sammajjanakaraṇa*); lighting the lamps if it is dark (*padīpujjalana*); providing water (*udakaṭṭhapanana*) and arranging the seats (*āsanapaññāpanana*). These four are said to be done by either temple assistants or by monks who know the duties to be done. Another view is that these are done by novices (*sāmaṇera*).

Vin I.102, 122, V.127, Ptm 6 ff

96. Priceless Things

parasol, sitting seat,
stand and a
foot-stool

Cattāri anagghāni

*setachatta,
nisīdanapallaṅka,
ādhāraka, pādapiṭṭhika*

The four items described here as priceless (*Cattāri anagghāni*) said to belong to a Tathāgata are : white parasol said to be a symbol of royalty (*setachatta*), a device for sitting (*nisīdanapallaṅka*), a stand or support (*ādhāraka*) and a foot stool (*pādapiṭṭhika*).

DhA III.120

97. Probations
concealing,
non-concealing,
purifying
and concurrent
probations

Cattāro parivāsā
paṭicchanna
apaṭicchanna,
suddhanta,
samodhāna

Of the four types of probations (*parivāsā*) see No. 63 above where four types of *mānatta* penances are discussed. Three of the probations mentioned here, viz., the concealed (*paṭicchanna*), unconcealed (*apaṭicchanna*), and the concurrent (*samodhāna*) could be understood from the explanations given there substituting *parivāsa* for *mānatta*. The purifying (*suddhanta*) probations are given to a person who has fallen into a number of offences but did not know the expiration of the offences nor the expiration of the nights. He was also doubtful about them and could not even remember them.

Vin V.126, II.33 ff, 59

98. Purifications
By teaching, by restraint, by
search and by reflecting

Catubbidā suddhi
desanā suddhi, saṃvara°
pariyetṭhi°, paccavekkhana°

The four kinds of purifications (*suddhi*) enumerated here are by declaration (*desanā*), by the restraint (*saṃvara*), by search (*pariyetṭhi*) and by reflecting (*paccavekkhana*). The first refers to purification through the recital of the *pātimokkha* (*pātimokkha-saṃvarasīlo*). The second refers to the disciplining by restraining the senses (*indriyasamvarasīla*). One makes a determination not to repeat the offences. The third refers to the purification of

livelihood (*ājīvapārisuddhi sīla*). Without resorting wrong search one gets the requisites through lawful means. The fourth refers to the virtue connected with the using of requisites. One becomes pure by reflecting as already described (*paccayasānissita sīla*).

Vism 43 f

99. Purities in alms giving

the gift purified on the part of the giver and not of the recipient, on the part of the recipient and not of the giver, purified on neither side,

and purified on both sides

Catasso dakkhiṇā visuddhiyo

dāyakato visuddhi no paṭiggāhakato, paṭiggāhakato visuddhi no dāyakato, neva dāyakato viduddhi no paṭiggāhakato, dāyakato ca visuddhi paṭiggāhakato

The giver is virtuous, of a lovely nature; the receivers are immoral and of a wicked nature. Thus the gift is made pure on the part of the giver, not of the receivers. The giver is immoral, of a wicked nature, while the receivers are of the opposite nature. Thus the gift is made pure on the part of the receivers, not of the giver. Both giver and receiver are immoral, of a wicked nature. Thus the gift is made impure on both sides. The giver is virtuous, of a lovely nature, and the receiver is one of a like nature. Thus the gift is made pure on both sides.

D III.231, M III.256, A II.80

100. Paths of purification

the path of stream entry, °once- returning,

Cattāro maggā sotāpattimagga, sakadāgāmi°

°non-returning
and °Arahantship

anāgāmi°
arahatta°

The four paths that ennoble man and bring him gradually to Nibbāna. The first is the Path of Stream-winning (*sotāpatti magga*) which marks the moment of one entering into the path of Stream-winning which culminates in a glimpse of penetrative insight into impermanency, pain and selflessness flashing forth and forever transforming one's life and nature. This is followed by the Path of Once-returning, the Path of Non-returning and the Path of Arahantship. Each one of these four Paths culminates with the attainment of their respective fruition (*phala*).

Vbh 335, BD 20 ff

101. Qualities that
incapacitate falling away
endowment with virtues,
guarding the doors of
sense faculties,
knowledge of the limit of eating,
watchfulness

Cattāro dhammā
abhabbā parihānāya
sīlasampanno,
indriyesu
guttadvāro,
bhojane mattaññū,
jāgariyaṃ anuyutto

“Possessed of four qualities a monk is incapable of falling away, and he is near to Nibbāna: a monk is virtuous, he dwells restrained with the restraint of the obligations; perfect in the practice of right conduct he sees danger in the slightest faults; he takes up and trains himself in the stages of training. Thus a monk is perfect in virtue. A monk, seeing an object with the eye, does not grasp at the general features or at the details thereof. Since converting and dejection, evil, unprofitable states, might

flow in upon one who dwells with the faculty of the eye uncontrolled, he applies to such control, he sets guard over the faculty of the eye, attains control thereof. When he hears a sound with the ear, or with the nose smells a scent, or with the tongue tastes savour, or with the body contacts tangibles; when with the mind he recognises mental states, he does not grasp at the general features or details thereof. But since coveting and dejection, evil, unprofitable states, might flow in upon... he sets guard over the faculty of mind, attains control thereof. That is how a monk has the doors of the sense-faculties guarded.

A monk takes his food thoughtfully and prudently, not for sport, not for indulgence, not for personal charm or adornment, but just enough for the support, for the continuance of body, for its resting unharmed, to help the living of holy life, with this thought : My former feeling I check and I set going no new feeling. Thus, a monk is moderate in eating.

By day a monk walks up and down and then sits, thus cleansing his heart of conditions that should be checked. By night for the first watch he does likewise. In the middle watch of the night, lying on his right side he takes up the lion posture, resting one foot on the other, and thus collected and composed fixes his thoughts on rising up again. In the last watch of the night, at early dawn, he walks up and down, then sits and so cleanses his heart of conditions that should be checked. That is how a monk is given to watchfulness.”

A II.39

**102. Qualities of
a fellow waster**

he is your companion when you
are indulged in drinking,

*Cattāri aṅgāni apāya
sahāyassa
surāmeraya
majjapamādaṭṭhāne
sahāyo ,*

he is your companion when you are roaming the streets at untimely hours,	<i>vikālavīsikhācariyānuyoge°</i> ,
he is your companion when you haunt shows and fairs,	<i>samajjābhicarane°</i>
he is your companion when you are indulged in gambling	<i>jūtappamādaṭṭhāne°</i>

On four grounds is a fellow-waster (*apāya sahāyo*) companion is to be reckoned as a foe in the likeness of a friend: He is a companion when indulging in strong drinks, when frequenting streets at untimely hours, when haunting shows and fairs, and when infatuated with gambling.

D III.186

103. Qualities of a friend who is a good counsel	<i>Cattāri aṅgāni atthakkhāyi mittassa</i>
he keeps you back from evil,	<i>pāpā nivāreti,</i>
he encourages you do good,	<i>kalyāṇe nivāseti,</i>
he informs you of what you have not heard, and	<i>assutaṃ sāveti,</i>
he shows you the way to heaven	<i>saggassa maggaṃ ācikkhati</i>

On the four grounds the friend who declares what you need to do is to be reckoned as sound of heart (*suhado*), he makes you abstain from doing wrong; he enjoins you to (do what is) right; he informs you of what you had not heard before; he reveals to you the way to heaven.

D III.187

104. Qualities of a friend who is a sympathiser

he doesn't rejoice over your misfortune,

he rejoices in your good fortune he prevents one

who speaks ill of you and

he admires those who speak well of you

Cattari añgāni

*anukampaka mittassa
abhāvenassa na nandati,*

*bhāvenassa nandati,
avaññaṃbhanamānaṃ
nivāreti,*

*vaññaṃ bhanamānaṃ
pasamsati*

There are four qualities of the friend who should be reckoned as sound of heart : he does not rejoice over your misfortunes; he rejoices over your prosperity; he restrains anyone who speaks ill of you; he commends anyone who praises you.

D III.187

105. Qualities of a friend who is same in happiness and adversity

he tells you his secrets,

he keeps your secrets,

he does not forsake you

in your troubles and

he even dies for your sake

Cattāri añgāni samāna

*sukhadukkkhamittassa
guyham assa ācikkhati*

*guyham assa pariguyhati
āpadāsu na vijahati*

*jīvitampissa atthāya
pariccattaṃ hoti*

On these four grounds the friend who is the same in happiness and adversity is to be reckoned as sound of heart : he tells you his secrets; he keeps your secrets; in your troubles he does not forsake you; he lays down even his life for your sake.

106. Qualities of a helpful friend

he guards you when you are off your guard,
 he guards your property when you are off your guard,
 he is refuge to you when you are in danger, and
 he provides a double supply of what you may ask in time of need

Cattāri aṅgāni upakāraka mittassa

*pamattaṃ rakkhati,
 pamattassa sāpateyyaṃ rakkhati,
 bhītassa saraṇaṃ hoti,
 uppannaesu kiccakaranesu diguṇaṃ bhogaṃ anuppadeti*

There are four qualities of the friend who is a helper is to be reckoned as sound at heart : he guards you when you are off your guard, he guards your property when you are off your guard; he is a refuge to you when you are afraid; when you have tasks to perform he provides a double supply of what you may need.

D III.187

107. Qualities of a friend of words not deeds

he speaks fair about the past,
 he speaks fair about the future,
 he tries to gain your favour by empty sayings,
 he runs you down behind your back

Cattāri aṅgāni

vacīparamamitassa
*atītena paṭisantharati,
 anāgatena paṭisantharati,
 niratthakena saṅgahati,
 paccuppannesu kiccesu vyasanaṃ dasseti*

On four grounds the man of words, not deeds, is to be reckoned as a foe in the likeness of a friend : he makes a friendly

profession as regards the past; he makes a friendly profession as regards the future; he tries to gain your favour by empty sayings; when the opportunity for service has arisen he avows his disability.

D III.186

108. Qualities of a rapacious person

he is rapacious,
giving little he expects
a lot in return,
he gives a helping hand only
out of fear and
he makes friends for his
own interests

*Cattāri aṅgāni
aññadatthuharamitassa
aññadattuharo,
appena bahu icchati,*

*bhayassa kicchaṃ karoti,
sevati attakāraṇā*

Of these the first is on four grounds to be reckoned as a foe in the likeness of a friend : he is rapacious; he gives little and asks much; he does his duty out of fear, he pursues his own interest.

D III.186

109. Qualities of monk who illuminates the Order

who is accomplished in wisdom,
who is confident,
who is learned bearer of
the Dhamma and
who lives according
to the Dhamma

*Cattāri aṅgāni saṅgha
sobhanabhikkhuno
viyatto,
visārado,*

*bahussuto dhammadharo
dhammassa anudhammacārī*

There are four members of the Order who illuminate the Order, viz., one who is accomplished in wisdom (*viyatto*), is confident

(*visārado*) is a learned bearer of the Dhamma (*bahussuto dhammadharo*) and one who lives according to the Dhamma (*dhammassa anudhammacārī*).

A II. 8

110. Rain clouds

The thunderer not the rainer,
The rainer not the thunderer, the
neither thunderer not rainer, and
the both thunderer and rainer

Cattaro valāhakā

gajjitā no vassitā
vassitā no gajjitā,
neva gajjitā no vassitā,
gajjitā ca vassitā ca

There are four rain clouds: one thunders but does not rain; the next rains but does not thunder; one neither thunders nor rains; and the fourth both thunders and rains. Similarly there are four comparable persons: one who speaks but does not act; the next acts but does not speak; the third neither acts nor speaks; and the fourth both acts and speaks. Similarly there are also monks who are masters of all the branches of the Buddha's teachings but does not understand as they really are the Four Noble Truths. The third one has no knowledge of the teachings nor does he understand the Four Noble Truths. The fourth one is learned in the teachings and also understands the Four Noble Truths.

A II.102-103

111. Reciters

Of Long discourses
Of Middle discourses
Of Grouped discourses and
Of Gradual discourses

Cattāro bhāṇakā

dīgha bhāṇaka
majjhima°
saṃyutta°
aṅguttara°

The four schools of reciters of the four main **Nikāyas** of the

Sutta Piṭaka viz., the **Dīgha Nikāya**, the **Majjhima Nikāya**, the **Samyutta Nikāya** and the **Aṅguttara Nikāya**, are called *bhāṇakas*. They learnt all the discourses (*sutta*) of the respective Nikāya by heart and handed them to posterity by word of mouth until they were written down at **Matale** in Sri Lanka in the 1st century B.C. According to the commentarial tradition the *bhāṇaka* system started with the First Buddhist Council when Ven **Ānanda**, Ven **Sāriputta**'s pupils, Ven **Mahākassapa** and Ven **Anuruddha** were entrusted with the duty of handing down to the posterity the **Dīgha**, **Majjhima**, **Samyutta** and **Aṅguttara Nikāyas** respectively. There is no mention of a particular school devoted to the recital of the **Khuddaka Nikāya**, but some texts of the **Khuddaka Nikāya**, like the **Jātaka** had separate schools of reciters.

DA I.15

112. Relations

relatives,
lineage,
friends,
and class mates

Cattāro bandhu

ñāti bandhu,
gotta °,
mitta °,
sippa °

Four kinds of relationships or relatives are enumerated, viz., relationship by being member of the same family (*ñātibandhu*); relationship by being in the same clan or lineage (*gottabandhu*); relationship by friendship (*mittabandhu*); and relationship by being pupils of the same teacher or being classmates (*sippabandhu*).

Nd¹ 11, J IV.301

<p>113. Releases from the bonds understanding of the rising and passing away of passion, of <i>bhava</i>, of <i>diṭṭhi</i>, and of <i>avijjā</i></p>	<p><i>Cattāro visamaṃyogā</i> <i>kāmayogavisamaṃyoga</i>, <i>bhavayogavisamaṃyoga</i>, <i>diṭṭhiyogavisamaṃyoga</i>, <i>avijjāyogavisamaṃyoga</i></p>
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Release from the four bonds of sensuous pleasures (*kāma*), becoming (*bhava*), and speculative views (*diṭṭhi*) is achieved by the understanding of the arising, ending, satisfaction, disadvantage of and the escape from sensuous pleasures, becoming, and speculative views. The release from the bond of ignorance (*avijjā*) is achieved when one realises the arising, ending, etc. (as above) of the six faculties of contact (*phassāyatana*) and the ignorance does not anymore become dormant (*anuseti*) in the mind. Set free from evil, unprofitable things which defile, lead to rebecoming, distressing and resulting in *dukkha*, which are concerned with birth and decay, therefore is he called 'one who is safe from bondage'

A II.11ff

<p>114. Religious life endowed with fourfold qualities One who is the foremost ascetic, the foremost loathly one, the foremost detester, the foremost aloof one</p>	<p><i>Caturaṅga samannāgataṃ</i> <i>brahmacariyaṃ</i> <i>paramatapassī</i>, <i>paramalūkho</i> <i>paramajegucchī</i>, <i>paramapavivitto</i></p>
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The ascetic **Siddhatta** during the six years of self-mortification, practised a religious life with these four constituent parts (*catu raṅgasamannāgataṃ brahmacariyaṃ*); he was a foremost ascetic (*paramatapassī*); he became the foremost loathly one (*paramalūkho*); he became the foremost detester (*parama*

jegucchī) and he became the foremost aloof one (*parama-pavivitto*).

The first of these refers to his ascetic practices such as going naked, flouting life's decencies, observing ascetic rules regarding the acceptance of food, types of food eaten and the manner of eating and the amount of food eaten, the coverings of the body he used, plucking out hair and beard, manner of sitting and lying down and the number of baths taken daily. By all these he mortified and tormented his body to an utmost level. Under the second of these he allowed dust to gather on his body without any attempt to rub it off or wash it off, so that finally the dust accumulating for years started to fall off in shreds. Under the third one always a kindness was established in his mind for even a drop of water. He thought, "do not let me bring destruction to tiny creatures in various places". In other words, he was a detester of taking away the life of living things even the tiniest. Under the fourth one, he went deeper and deeper into the forest, from grove to grove, from thicket to thicket so that no one could see him and that he could not see any one. He practised in this manner a gruesome form of detachment.

M I. 77 ff

115. **Reproving**

of falling away from morality,
of falling away from good behaviour,
of falling away from right view and
of falling from right livelihood

Catasso codanā

sīlavipattiyā codeti
ācāra°
dit̥thi°
ājīva°

Reproval (*codanā*) of a monk or nun on grounds of falling away from moral discipline (*sīlavipattiyā*), on grounds of falling away from good behaviour (*ācāravipattiyā*), on grounds of falling

away from right views (*diṭṭhivipattiyā*) and on grounds of falling away from right livelihood (*ājīvavipattiyā*).

Vin III.164 ff, V.126

116. Requisites

there are requisites
that should be guarded,
protected,
cherished as one's own,
and made use of

Cattāro parikkhārā

atthi parikkhārā
rakkhitabbo,
°gopetabbo,
°mamāyitabbo,
°paribhuñjitabbo,

Four requisites given here is an unusual classification different from the usual one. They are classified in the manner they are to be used or guarded. The requisites that should be guarded (*rakkhitabbā*), that should be protected (*gopetabbā*), that should be cherished as one's own (*mamāyitabbā*) and that should be made use of or enjoyed (*paribhuñjitabbā*). According to the commentary, these four are given as one's own requisites, belonging to the Order, belonging to a shrine (*cetiya*) and a householder's requisites respectively.

Vin V.125, VinA 1330

117. Resources of Bhikkhu

food obtained by going on the
alms round,
discarded robes taken from
the rubbish heap,
dwelling at the foot of a tree
and medicine made
of cow's urine

Cattāro nissayā

piṇḍiyālopabhojanam,
paṃsukūlacīvaram,
rukhamūlasenāsanam,
pūtimuttabhesajjam

Going forth is on account of meals of scraps; in this respect

effort is to be made by you for life. (These are) extra acquisitions: a meal for an Order, a meal for a special person, an invitation, ticket-food, (food given) on a day of waxing or waning of the moon, on an observance day, on the day after an observance day. That going forth is on account of rag-robcs; in this respect effort is to be made by you for life. (These are) extra acquisitions: (robcs made of) linen, cotton, silk, wool, coarse hemp, canvas. That going forth is on account of a lodging at the root of a tree; in this respect effort is to be made by you for life. (These are) extra acquisitions: a dwelling-place, a curved house, a long house, a mansion, a cave. That going forth is on account of ammonia as a medicine; in this respect effort is to be made by you for life. (These are) extra acquisitions: ghee, fresh butter, oil, honey, molasses.

Vin I.58

118. Results of veneration for elders

longevity, bodily complexion, happiness and energy

*Cattāro vipākā
vuddhā apecāyane
āyuraṃ, vaṇṇaṃ,
sukhaṃ, balaṃ*

There are four results coming from veneration of elders (*vuddhāpacāyane*), viz., longevity (*āyura*), good bodily complexion (*vaṇṇa*), happiness (*sukha*) and strength (*bala*).

Dh .109

119. Right efforts

effort for the non arising of evils that have not yet arisen for the abandoning of evils that have arisen for the arising of the profitable

*Cattāri sammappadhānāni
anuppannānaṃ akusalānaṃ
dhammānaṃ anuppādāya...,
uppannānaṃ akusalānaṃ
dhammānaṃ pahānāya...,
anuppannānaṃ kusalānaṃ*

states that have not yet arisen,
for the cultivation of the
profitable states that have arise

dhammānaṃ uppādāya...,
uppanānaṃ kusalānaṃ
dhammānaṃ t̥hitiyā
sammosāya bh̥tyobhāvāya

A monk generates desire for non-arising evil, unprofitable states that have not yet arisen. He makes an effort, sets going energy, he lays bold of and exerts his mind (to this end). He generates desire for the abandoning of evil, unprofitable states that have arisen: he makes an effort... he generates desire for the arising of profitable states not yet arisen: he makes an effort... He generates desire for persisting, for non-confusion, for the more – becoming, for the increase, cultivation and fulfilment of profitable states that have arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). These are the four right efforts.

A II.15

120. Right practice of speech
truthful speech,
non-slanderous speech,
mild speech and
wise speech

Cattāri vacī sucaritāni
saccāvācā,
apisuṇā°
saṅhā°,
mantā°

Fourfold ethical speech (*vacī sucaritāni*) enumerated here are : truthful speech (*sacca*); non-slanderous speech (*apisunā*); soft and mild speech (*saṅhā*); and wise speech (*manta vācā*).

A II.141

121. Royal snake families
Virupakkhas,
Chabbyaputtas, Erapathas,

Cattāri ahirājakulāni
virupakkha-ahirājakula,
chabbyāputta°, erāpatha°,

and Kaṇhāgotamakās

kaṇhāgotamakā°

Four clans of royal snakes (*cattāri ahirājakulāni*) are named in the *Vinaya Pīṭaka*, viz., **Virūpakkha**, **Chabbyāputta**, **Erāpatha**, **Kaṇhāgotamaka**. One is asked to permeate thoughts of loving kindness (*mettacitta*) to them for one's own safety, protection and safeguard.

Vin II.110, A II.72 f

122. Self restraints

Cātuyāma saṃvaro

one who prevents from evil
connected with using water,

sabbavāri vārito,

one who restraints as regards
all water,

sabbavāri yuto,

one who washed away all evil,
and who lives suffused with

sabbavaridhuto,

the sense of evil held at bay

sabba varipuṭho

The fourfold self-restraint (*cātuyāma saṃvara*) purported to have been given by **Nigantha Nātaputta** to king **Ajātasattu** as a reply to a question on the immediate advantages of a life of a recluse. The four are: being one who prevents from evil related to using water; being one who is restraint as regards all water; being one whose evil has been washed away; being one who lives suffused with the sense of evil held at bay. All these with the word water (*vāri*) used in different senses have remained a riddle to most scholars. The translation given here is based on the interpretation of the commentator **Buddhaghosa**. Some scholars think that these represent the four vows kept by the followers of **Pārsvanātha**, the predecessor **Tīrthānkara Jaina Mahāvīra (Nigantha Nātaputta)**. But others disagree. The first seems to represent the well known Jaina rule of refraining from

refraining from drinking cold water on the ground there are souls (*jīva*) in water. Whether Buddhaghosa has given the correct meaning is not known.

D I.57

**123. Signs (which led
Bodhisattva to renunciation)**

an old man,
sick man,
dead body,
and a form of a recluse

*Cattāri pubba
nimittāni*

*jiṇṇaṃ ,
byādhitaṃ,
mataṃ,
pabbajitarūpaṃ*

The four signs said to have been seen by Prince **Siddhattha** prior to him leaving home life (*pubba nimittāni*) are : an old man (*jiṇṇaṃ*), a sick man (*byādhitaṃ*), a dead body (*mataṃ*) and the form of a recluse (*pabbajitarūpaṃ*). It is said that he saw them on different days and that they were creations of *devas* to instigate him to leave the world. Later Buddhist writers have shown that all Bodhisattvas in their final life leave home life on seeing these four signs. See also No. 74 under Terms of Three for what could be the origin of this episode.

D II.23, J I.59

124. Stages to efficiency
purposive concentration,
intellectual concentration,
efforts towards a goal,
and investigating
concentration

Cattaro iddhipādā

*chanda,
citta,
viriya,
vīmaṃsa*

‘Roads to Power’, (or Success) are the 4 following qualities, ‘for

as guides, they indicate the road to power connected therewith; and because they form, by way of preparation, the roads to the power constituting the fruition of path' namely : "concentration of Intention (*chandasamādhi*) accompanied by effort of will (*padhāna-sankhāra-samannāgata*), concentration of Energy (*virīya-s*)..., concentration of Consciousness (*citta-s*)..., and concentration of Investigation (*vīmaṃsa-s*) accompanied by effort of will." As such, they are supramundane (*lokuttara*, i.e. connected with the Path or the Fruition of the Path; But they are mundane as predominant factors, for it is said: "Because the monk, through making Intention a predominant factor, reaches concentration, it is called the concentration of Intention (*chanda samādhi*)"

A III.82 f, D III.221, Vbh 216, BD 64

125. Stains for clergy

not abstaining from liquor,

not abstaining from sexual intercourse,

not abstaining from accepting gold and silver,

not abstaining from wrong livelihood

*Cattāro upakkilesā
samaṇa brahmaṇānaṃ
surāmerayamajjapamāda-
tṭhānā appaṭiviratā,
methunadhammā
appaṭiviratā,
jātarūparajatapaṭiggahanā
appaṭiviratā,
micchājīvā appaṭiviratā*

Just as clouds, fog, smoke and dust and **Rāhu** are stains of moon and sun, due to which they do not burn, shine or blaze, recluses and Brahmins are also stained by drinking fermented liquor and distilled liquor, by indulging in sexual intercourse, agreeing to accept gold and silver and living by wrong means of livelihood. Following one or the other of these evil ways some recluses and

Brahmins also burn not, shine not and blaze not.

A II.53 f

126. **Stains of moon
and sun**

clouds, fog,
smoke and Rahu

*Catāro candima-
suriyānaṃ upakkilesā
abbhaṃ, mahikā,
dhūmarajo, Rāhu*

See No. 123 above.

A II.53 f

127. **States of low birth**
hell, animal kingdom,
realm of hungry ghosts
and host of Asura demons

*Catasso apāyabhūmi
nirayo, tiracchānayoni,
pettivisayo,
asuranikāyo*

The four woeful states (*catasso apāyabhūmi*) is an extension of the older concept of three woeful states (*tisso apāyā*) to which *Asuranikāya* has been added. These three or four are at the lowest level of the sensuous sphere (*kāmadhātu*) and beings who commit evil deeds are reborn in them. Of the four, **Niraya** is at the lowest level. Above it is the animal world (*tiracchānayoni*) and above it is the realm of the Petas (*pettivisaya*), popularly known today as the **petaloka** and rendered into English as the realm of the hungry ghosts. Above it is the host of Asuras (*Asuranikāya*) which was earlier placed almost on a par with devas, for one of god Sakka's wives is a Asura maid. Later they have been downgraded to the position of a woeful state.

A I.55 ff, IV.405, It 92, Vism 427

<p>128. Subjects of cases disputes, accusations, infringement of any disciplinary rule, and acts of the Sangha</p>	<p><i>Cattāri adhikaraṇāni</i> <i>vivādādhikaraṇa,</i> <i>anuvāda°,</i> <i>āpatti°,</i> <i>kicca°</i></p>
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There are four kinds of cases (*adhikaraṇā*) related to the activities of the Saṅgha : disputes concerning the Dhamma, Vinaya, words of the Buddha and what constitutes an offence come under this category (*vivādādhikaraṇa*); accusations and disputes arising out of them about moral discipline, practice, views and way of living of monks and nuns (*anuvādādhikarana*); infringement of any rule of discipline of monks and nuns (*āpattādhikarana*), disputes regarding formal meetings (*saṅghakammas*) of the Saṅgha (*kiccādhikarana*) come under this category.

Vin II.88 f

<p>129. Sublime states of mind loving-kindness, compassion, sympathetic joy and equanimity</p>	<p><i>Cattāro Brahmavihārā</i> <i>mettā, karuṇā,</i> <i>muditā,</i> <i>upekkhā</i></p>
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The four sublime abidings (*Brahmavihārā*) See No. 8 under Terms of Four.

Vism 111

<p>130. Successes perfection of faith, virtue, liberality and wisdom</p>	<p><i>Cattaro sampadā</i> <i>saddhā sampadā, sīla°,</i> <i>cāga°, paññā°</i></p>
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Four successes or accomplishments given here are faith

(*saddhā*), moral discipline (*sīla*), liberality (*cāga*) and wisdom (*paññā*), which would conduce to the welfare and happiness in the life after death. Faith in the Buddha's Enlightenment, keeping the five moral precepts of a layman, being free from stinginess and being generous and ready to share one's wealth, and being endowed with the knowledge of arising and passing away of things leading to complete ending of Dukkha are the four accomplishments of a lay person.

A IV.284 f

131. **Supports, nutriments**
 gross or subtle solid food,
 contact, mental volition,
 and consciousness

Cattāro āhārā
kabalīṅkārāhāro,
phassa°, *manosañcetanā°*,
viññāṇa°

The word food (*āhāra*) is used in Buddhism both in the material and mental senses. It is divided into four, and the first is the solid food, gross or subtle (*kabalīṅkārāhāro*) which supports and maintains the material body. The second is contact (*phassāhāra*). Sensorial and mental impressions are a condition for the three kinds of feeling, viz., pleasant, unpleasant and neutral. The third form of food is mental volition (*manosañcetanika*). Volition, in Buddhism, is equated to kamma. Hence mental volition feeds the process of rebirth. The fourth is consciousness (*viññāṇa*) feeds mind and corporeality (*nāma-rūpa*) at the moment of conception. *Āhārā* is said to have craving as its cause and with the cessation of craving this nutriment (*āhāra*) also ceases and the Noble Eightfold path is the path leading to that cessation.

M I.48, S II.101, Vism 341

132. **Sacrifices**

Cattāro yāgā

sacrifice of horses	<i>assamedha,</i>
°men,	<i>purisamedha,</i>
°the Peg-thrown rite and	<i>sammāpāsa</i>
°drinking of victory water	<i>vājapeyya</i>

The Indian sacrificial system developed through the Vedic period and by the time of the Buddha had assumed huge proportions far above its simple beginnings in the *Rg Veda*. Brahmin priesthood enjoyed commanding position in it. The four mentioned here and a fifth one called “bolts withdrawn” (*niraggala*) are often mentioned by Buddhists as the great sacrifices of the Brahmins, involving animal sacrifices, harassment of servants and workers, and cutting down of trees and grass and needing a lot of organizational activities but bringing no great results. Great seers (*mahesino*), meaning the Buddha and the Arahants do not go to them. Sacrificing of a horse (*assamedha*), of human beings (*purisamedha*) ‘throwing the peg’ (*sammāpāsa*) which refers to series of sacrifices performed over a long period of time and a form of soma sacrifice (*vājapeyya*), also called ‘drinking victory water’.

SI .76

133. Sons	<i>Cattāro puttā</i>
born of oneself,	<i>atraja, khetthaja,</i>
born on one's land,	<i>dinnaka, antevāsika</i>
adopted, as a pupil	

The four types of sons enumerated here are born of oneself (*atraja*) or one’s own son; ‘field-born’ (*kehtthaja*), adopted (*dinnaka*) and , one’s pupil (*antevāsika*). The second one here means a son born of a substitute husband when the legally married husband fails to father a son. The third one is said to be

a boy given by parents to be brought up (*posanattāya dinna*). In ancient India the teacher-pupil relationship was regarded as a father-son relationship. The Buddha also laid down that the relationship between a monk and his pupil should be that of a father and son.

Nd² 247, J I.135

134. Terms / Categories of Abhidhamma

Catu abhidhammatthā

mind, mental concomitance,
matter and emancipation

*cittaṃ, cetasikaṃ,
rūpaṃ nibbānaṃ*

According to the later scholar of **Abhidhamma** all constituent elements and Nibbāna (*dharmā*) are classified into four as mind (*cittaṃ*), mental concomitance (*cetasikaṃ*), matter (*rūpaṃ*) and emancipation (*nibbānaṃ*).

135. Types of Emotions

Cattāri jāyanti

affection is born from affection,
ill-will is born from affection,
affection is born from ill-will,
and ill-will is born from ill-will

*pemā pemaṃ jāyati,
pemā doso°,
dosā pemaṃ°,
dosā doso°*

Under 'four things born' are enumerated the birth of affection from affection (*pemā pemaṃ jāyati*); ill-will from affection (*pemā doso jāyati*); affection from ill-will (*dosā pemaṃ jāyati*); and ill-will from ill-will (*dosā doso jāyati*). The explanations can be put in this manner. One's friend's friend is also one's friend; one's friend's enemy is also one's enemy; one's enemy's friend may be one's friend; and one's enemy's enemy may be one's own enemy, too. However, the person absorbed in *jhānas* do not have any of these affections or ill-wills. The one who has

attained freedom of the mind and freedom by wisdom through the destruction of mental intoxicants (*āsavas*) has abandoned all these affections and ill-wills here and now. He is said neither to attract, nor repel, neither to smolder nor to blaze up and is not bemused.

A II.213

136. Things to be realized

*Cattāro sacchikaraṇīyā
dhammā*

by one's own person,
by recollection,
by sight, and by wisdom

*kāyena,
satiyā,
cakkhunā, paññāya*

Four things to be realised through four modes of realisation are enumerated here : eight deliverances (*aṭṭha vimokkhā*) are to be realised through the body (*kāyena*). But by the term body is here meant the mental group consisting of feelings, perceptions and mental formations (*vedanā, saññā, saṅkhārā*); the recollection of one's former births has to be realised through remembering (*satiyā*); passing away and rebirth of beings is to be realised through the eye (*cakkhunā*) which is explained as the divine eye (*dibbacakkhu*); the extinction of the cankers (*āsavā*) is to be realised through wisdom (*paññāya*), meaning penetrative wisdom (*vipassanāññāna*). In the Pasādika Sutta the second and the third of these are mentioned with reference to the Buddha.

A II.183, D II.230, S III.230

**137. Things which are trifling
easily gotten and blameless**

*Cattāri appāni ca
sulabhāni anavajjāni
paṃsukūlacīvara,
piṇḍiyālopabhojana,
rukkhaṃūla,*

rag-ropes ,
alms-food,
the root of trees and

ammonia

putīmuttabhesajja

Four things which are trifling (*appāni*), easily gotten (*sulabhāni*) and blameless (*anavajjāni*) are the rag-ropes (*paṃsukūlacīvara*), alms-food collected from laymen's houses (*piṇḍiyālopabhojana*), resting at the foot of the trees (*rukkhamūla*) and putrid cattle urine (*putīmuttabhesajja*).

A II.27

**138. Types of power
full beings**

Rāhu, Mahāmandhātu,
the Māra and Tathāgata

*Catasso agga
paññattiyo*

*rāhu, mahāmandhātu
māra, Tathāgata*

Four persons recognised as foremost in four different spheres according to their powers, capabilities or achievements are Rāhu, the lord of Asuras with regard to personality; King Mahāmandhātu among those given to sensuous pleasures; Māra among those who have lordship and the Tathāgata, the Buddha in the world of devas, maras, brahmas, recluses and Brahmins; in other words, in the whole world.

Dppn s.v. Mahā Mandhātu, Rāhu; BD 97, A II.17

**139. The Buddha's styles of
teaching**

elucidation,
inspiration towards the goal,
encouragement
and exhilaration

*Cattāro desanā vidhi
buddhassa*

*sandassanā,
samādapanā,
samuttejā,
saṃpahamsanā*

There are four qualities enumerated here of the Buddha's styles of teaching. They were used with the intention of bringing home

to the listener the salient points in his sermon and arouse the interest in him in following the path enunciated by him. The commentator of the Petavatthu uses these four terms to elucidate an important point in the Buddha's sermon to King Bimbisāra on dedication of alms on behalf of his past relatives. By the first term elucidation (*saṃdasseti*), the Buddha elucidates the duty of relatives and the causes thereof. By the second term inspiration towards (*samādapesi*) he aroused him and inspired him regarding repeated performance of such acts. By the third term encouragement (*samuttejesi*), he encourages and excited him with the idea of gifting strength to the monks and with the fourth term exhilaration (*sampahamsesi*) the Buddha gladdened the King with the idea that he has himself accumulated a lot of merit by his act of teaching the Buddha and the monks. DA I.473, UdA 242, Petavatthu, Tirokuḍḍha Peta Story Commentary.

140. **Treasuries**
elephants, horses,
chariots, and kingdom

Cattāri kosāni
hatthi, assa,
ratha, raṭṭha

Four treasures (*kosāni*) are given as elephants, horses, chariots and the kingdom (*raṭṭha*). A king's strength, power and wealth can be measured through these. The extent of the kingdom and the largeness of the threefold army of elephants, horses and chariots would be a good measure of a king's wealth and power. See also No. 2 under Term of Four. DA I.295

141. **Teachers**
teacher at the going forth,
° at the higher ordination,

Cattāro ācariyā
pabbajjā ācariya,
upasampadā°,

° on whom one is dependent, *nissaya*°,
 ° of the Doctrine *dhamma*°

Four kinds of teachers of Buddhist monks and nuns are enumerated here, viz., the teacher who initiates a person to the life of a monk (*pabbajjācariya*). By his services, one becomes a novice. The teacher who becomes the teacher at the admission to the Order as a full-fledged monk (*upasampadācariya*). The third teacher is a senior monk of at least of ten years or more on whom a newly admitted (*upasampanna*) has to be dependent upon for at least five years (*nissayācariya*). Vinaya texts give many qualities that is expected of a teacher of this kind. The fourth is the instructor in the doctrines and the texts (*dhammācariya*). These teachers have to be well looked after by the pupils, especially when they are ill. In case of the first two, this caring should be for the whole life. But in the latter two, it has to be as long as dependence (*nissaya*) or instruction lasts. If they are able to do so caring even beyond that is commendable. Vism 94, Vin I.61 ff (numerical term is not give inPāli Texts)

142. The perversions *Cattāro vipallāsā*
 of perception, °consciousness *saññā vipallāso, citta*°,
 ° view and °self *diṭṭhi*°, *atta*°

There are four perversions : of perception (*saññā*), of thought (*ciṭṭa*) of view (*diṭṭhi*) and of self (*atta*°). To hold the impermanent as permanent (*nicca*), painful as pleasant (*sukha*), not-self as self (*atta*) and what is foul as beautiful (*subha*) are these four perversions common to perception, mind views and of self.

A II. 52; Vism .685

143. Types of Ignoble statements

speaking of the unseen as seen
 °the unheard as heard,
 °the unsensed as the sensed
 °the uncognised
 as the cognised

*Cattāro anariya
 vohārā
 adiṭṭhe diṭṭhavādītā
 asute suta°
 amute muta°
 aviññāte viññātā°*

Four ignoble (*anariya*) modes of speech, viz., to speak of what one has not seen as seen, what one has not heard as heard, what one has not felt as felt and what one has not cognised as cognised. See No. 66 under Terms of Four for the four positive modes of speech.

Vin V.125, IV.2

144. Unthinkable

sphere of the Buddhas,
 ° the *jhāna* practice,
 ° the fruits of *Kamma*,
 °the speculation of world

*Cattāri acinteyyāni
 buddhavisaya,
 jhāna°,
 kammavipāka°,
 lokacintā°*

‘That which cannot or should not be thought,’ the Unthinkable, Incomprehensible, Impenetrable, that which transcends the limits of thinking and over which, therefore, one should not ponder. These four unthinkables are : the sphere of a Buddha (*buddhavisaya*), of the meditative absorptions (*jhānavisaya*), of Karma-result (*kammavipākavisaya*), and brooding over the world (*lokacintāvisaya*), especially over an absolute first beginning of it.”

A II.80, BD.4

145. Vedas

Cattāro vedā

Rg, Yajur, Sāman
and Atharvan

*Irubbedā, Yajubbedā,
Sāmavedā, Athabbanavedā*

The four pre-Buddhist scriptures of the Vedic religion, viz., the *Irubbedā* (*Rgveda*), *Yajubbedā* (*Yajurveda*) *Sāmavedā* (*Sāma veda*) and *Athabbanavedā* (*Atharvanveda*). Only the first three of them are mentioned in the Pali discourses. But the word *āthabbana* is found referring to *Atharvan* incantations. But it is not named as a Veda.

DA I.247, Miln.178

146. Vices of conduct
killing, stealing,
adultery
and lying

*Cattāro kamma kilesā
pāṇātipāto, adinnādānaṃ
kāmesu micchācāro,
musāvāda*

The four defiling actions (*kammakilesā*) are, depriving the life of living beings, stealing, unlawful indulgence in sexual intercourse and lying. These are four of the five forms of misconduct coming under the precepts (*pañcasīla*). These four are given as defiling acts in other places of the Sutta Piṭaka as well. When brahmins thought of washing away their sins in ritual bathing, the Buddha instructed his followers to purify themselves by refraining from these evil deeds.

D III.181, M I.39

147. Virtues
are taking of diminution,
of stagnation, of distinction
and of penetration

*Catubbhidhaṃ sīlaṃ
hānabhāgiya,
ṭhiti°,
visesa° nibbedha°*

A fourfold classification of moral discipline (*sīla*) is given here

viz., “The unvirtuous he cultivates,
 He visits not the virtuous,
 And in his ignorance he sees
 No fault in a transgression.
 With wrong thoughts often in his mind.
 His faculties he will not guard—
 Virtues in such a constitution
 Comes to partake of dimension.
 But he whose mind is satisfied
 With virtue that has been achieved,
 Who never thinks to stir himself,
 And take a meditation subject up,
 Contented with mere virtuousness,
 Nor striving for a higher state—
 His virtue bears the appellation
 Of that partaking of stagnation.
 But who, possessed of virtue, strives
 With concentration for his aim—
 That bhikkhu’s virtue in its function
 Is called partaking of distinction.
 Who finds mere virtue not enough,
 But had dispassion for his goal—
 His virtue through such aspiration
 Comes to partake of penetration”

Vism 11, 14, tr .15

148. **Virtues**

pātimokkha restraint,
 restraint of sense faculties,
 purification of livelihood,
 and restraint
 concerning requisites

Catu parisuddhi sīlaṃ
pātimokkha saṃvara sīla,
indriya°
ājīvaṇṇasiddhi°
paccayasannissita°

There are four kinds of moral discipline, better known as the fourfold moral discipline of purification (*catupārisuddhisīla*) are enumerated here. A monk or nun at the very outset is expected to establish a strong moral basis with these four, viz., restraining by the Pātimokkha code (*pātimokkhasaṃvarasīla*) one becomes perfect in conduct and behaviour seeing danger even in the slightest offence; restraint of the senses (*indriyasamvara sīla*). One watches over the senses without allowing the mind to be entangled with the objects of the senses which would drag one to unwholesome things and pain and sorrow; purification of livelihood (*ājīvapārisuddhisīla*). To restraint oneself from trying to earn a livelihood by means unbecoming to his religious life. Restraint regarding the four material requisites (*paccaya sannissita sīla*). One has to reflect wisely that one uses these four requisites to support a healthy and comfortable life, to support one's religious vocation and not as any support for one's enjoyment of sensual pleasures etc.

Vism 17, BD 170 f

149. Virtues

virtues of bhikkhus,
of bhikkhunis of novices
and of the laity

Catubbhidham sīlaṃ
Bhikkhu°, *Bhikkhunī°*,
anupasampanna°
gahaṭṭha°

“There are training precepts promulgated for bhikkhus to keep irrespective of what is promulgated for bhikkhunis. This is the virtue of bhikkhus. There are training precepts promulgated for bhikkhunis to keep irrespective of what is promulgated for bhikkhunis. This is the virtue of bhikkhunis; the ten precepts of virtue for male and female novices are the virtue of the novice monks and nuns. The five training precepts—ten when possible—as a permanent undertaking, and eight as the factors

of the Uposatha Day, for male and female lay followers are the virtue of laity.”

Vism 14, tr 15

150. **Virtues**

natural, customary,
necessary, and
due to previous causes

Catubbhidham sīlam

pakati°, *ācāra*°,
dhammatā°,
pubbahetuka°

Four kinds of moral discipline are enumerated here as natural (*pakati*), customary (*ācāra*), necessary (*dhammatā*) and due to previous causes (*pubbahetu*). The fourfold classification the non-transgression on the part of **Uttarakuru** human beings is natural virtue. Each clan's or locality's, or sect's, own rules of conduct are customary virtue. The virtues of the Bodhisatta's mother are described thus; 'It is the necessary rule, Ānanda, that when the Bodhisatta 'has descended into his mother's womb, no thought of men that is connected with the cords of sense desire comes to her' is necessary virtue. But the virtue of such pure beings as **Mahā-Kassapa**, etc., and of the Bodhisatta in his various births is virtue due to previous causes. So they are of four kinds as natural virtue, and so on.”

Vism 19, tr 16

151. **Virtues leading one to prosperity**

dwelling in a fitting place,
association with the worthy ones,
perfect application of oneself,
and merit done previously

Cattāri cakkāni

patirūpadesavāso,
sappurisūpassayo,
attasammāpañīdhi,
pubbe katapuññatā

The four wheels of a prosperous life by which both devas and

mankind could attain greatness and increase in prosperity in no long time are enumerated here. Dwelling in a suitable place is the first requisite; the second requisite is the association with worthy ones; the third is the perfect setting **on the right course** (*attasammāpaṇidhi*); and the fact of having done merit in the past lives (*pubbe katapuññatā*). Like a chariot or cart perfectly set on four wheels and moving steadily and speedily on its course a person possessing these four requisites would achieve the goal of prosperity surely and successfully.

A II.32, KhA 132

152. Virtues of Household Life

truth, training oneself,
liberality, tolerance

*Cattāro gharāvāsā
dhammā*

*sacca, dama,
cāga, khanti*

Truth (*sacca*), self-control (*dama*), liberality (*cāga*) and tolerance (*khanti*) are given here as virtues of household life. The Buddha queries whether any other recluse or Brahmin could declare anything better than these four for a successful home life.

S I .215, Sn. 33

153. Ways of answering a question

giving categorical answers,
giving analytical answers
answering by counter questions
leaving aside

*Cattāro pañha-
vyākaraṇāni*

*ekaṃsa vyākaraṇīyā
vibhajjā°
paṭipucchā°
ṭhapaṇīyo,*

The modes of answering a question given in Buddhist texts are the categorical reply (*ekaṃsavvyākaraṇīyā*); questions requiring a

discriminating and analytical reply (*vibhajja*°) answering by a counter question (*paṭipucchā*°); and questions required to be waived (*ṭhapaṇīya*°); except for the fourth other three are self explanatory. In the Buddha's teaching there is often found ten stereotyped metaphysical questions regarding the world, the self and the life after death of an emancipated being, left unanswered by the Buddha as not profitable and not conducive to freedom. They are usually quoted as an example for the fourth category.

A II.46, D III.229

154. Ways of getting personality

in which our own volition works not anothers, in which another's volition works not ours, in which another's volition work, in which neither ours nor anothers work volition of neither works

***Cattāro attabhāva-
paṭilābhā***

*atta sañcetanā kamati no
para sañcetanā,
para sañcetanā kamati
no atta sañcetanā,
atta sañcetanā ca kamati
para sañcetanāca, neva
atta sañcetanā kamati no
para sañcetanā*

The four assumptions of self-hood classified here are : the first is that where one's own intention and not the intention of others has effect. Such beings are said to pass away because of their own intention. For instance the *Khiḍḍāpadosikā devas* are said to fall into the category, according to the commentator. They play about enjoying sense pleasures and forgetting to feed themselves, fade away like flower. The second is that where others' intention and not one's own has effect. They pass away due to others' intention. There is an instance where the *Manopadosikā devas*, says the commentary, who, burn with

envy for one another and weaken themselves and pass away. The third is that where one's own intention and that of others take effect. They pass away due to both these. According to the commentary they are the ones who commit suicide or are victims of murder. The fourth is that where neither one's own nor others' intention is effective. These are the devas of the neither perception nor non-perception realm.

D III.231, A II.159 f

155. Ways of living together

a vile man lives along with

a vile woman,

a vile man lives along

with a devi ,

a vile man lives along with

a vile woman

a deva lives along with a devi

Cattāro saṃvāsā

chavo chavāya saddhiṃ

saṃvasati,

chavo deviyā saddhiṃ

saṃvasati,

chavo chavāya saddhiṃ

saṃvasati, devo deviyā

saddhiṃ saṃvasati

Four ways of living together (*cattāro saṃvāsā*) are identified, viz., a vile man (lit. a corpse) living together with a vile woman: both of them commit the ten evils by deeds, words and mind, and in addition are stingy and abusers of recluses and brahmins. The second, a vile man living with a goddess (*devi*) : there, the man is of the same character as on the first but his wife has the opposite positive qualities. She is virtuous, of a lively character and generous. She does not revile recluses and brahmins. The third is that both husband and wife exchange characters. It is the case of a vile man living with a vile woman; in this both the husband and wife have negative qualities comparable to a 'Dead' living with a 'Dead'. The last is that both husband and wife are of the wholesome and harmonious characteristics comparable to a god living with a goddess. The

two enjoying the blessings of this world, causing dejection in their enemies, living as dhamma bids, equally virtuous, they attain the bliss of heavenly life after death.

A II.54 f

<p>156. Ways of use of materials stealing, borrowing, inheriting, and use as a master</p>	<p><i>Cattāro paribhogā</i> <i>theyya paribhogo</i>, <i>iṇa°</i>, <i>dāyajja°</i>, <i>sāmi°</i></p>
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Four kinds of use of requisites by monks and nuns are enumerated here. The first is the use as theft (*theyya paribhoga*): the use of requisites by an unvirtuous person even sitting in the midst of the Sangha is called 'use as theft'; the second, the use as debt (*iṇaparibhoga*) : the use of requisites without reviewing (*paccavekkhana*) even by a virtuous person is 'use as debt'. A monk has to do this reviewing every now and then as he makes use of the requisites. If dawn breaks without reviewing he is a user in debt; the third is the use of requisites by the seven kinds of learners (*sekha*), i.e., those seven persons from the path of stream-winner to the path of Arahantship : use as inheritance (*dāyajjaparibhoga*). They enjoy what they have inherited from the Buddha. The fourth is the use by those who destroyed cankers (*āsavakkhaya*), which is the use as masters (*sāmiaparibhoga*). Since Arahants have gone beyond slavery of craving, they are masters or lords.

Vism 43 f

<p>157. Worthy of Cetiya a Fully Enlightened One, a Pacceka Buddha a Tathagata Disciple and a Cakkavattirāja</p>	<p><i>Cattāro Thūpārahā</i> <i>sammāsambuddho</i> <i>paccekabuddho</i> <i>tathāgatasāvako</i> <i>cakkavatti rājā</i></p>
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The Buddha before his final passing away (*parinibbhāna*) told Ven **Ānanda** that there are four persons deserving a *thūpa* enshrining their bodily relics. They are a Perfect Buddha, a Pacceka Buddha, a disciple of a Tathāgata and a universal monarch (*Cakkavatti* King). People who come to them and on seeing the *thūpa* recall virtues of those whose relics are enshrined in Thūpa would acquire a lot of merit. See also No. 8 and No. 122 under Terms of Two. The commentator thinks that by a disciple of a Tathāgata is meant an Arahant.

A II.244, D II.142

158. Wrong practices
of speech

lying,
slander,
harsh words,
and frivolous talk

Cattāri vacī duccharitāni

musāvādā,
pisunāvācā,
pharusāvācā
samhappalāpā

The four wrong practices by speech are lying (*musāvādā*), slandering (*pisunāvā*), harsh words (*pharusā vācā*) and frivolous talk (*samhappalāpā*). By lying one presents what is correct and real as incorrect and unreal and vice versa. By it one tries to deceive another person with an untruth. By slandering one attempts to break up a friendly relations between two people or two groups. The third and the fourth are self-explanatory. These four wrong practices are included in the ten unskilled course of action (*dasa akusala kammaṭṭha*).

More detail No 53 under terms of ten

A II.141

TERMS OF FIVE

1. Achievements

virtue, concentration, insight,
emancipation, knowledge and
vision of emancipation

Pañca sampadā

*sīla, samādhi, paññā, vimutti,
vimuttiñāṇadassana*

Five accomplishments or blessings are moral discipline (*sīla*), concentration (*samādhi*), wisdom (*paññā*), freedom (*vimutti*), and the knowledge and vision of freedom (*vimuttiñāṇadassana*)

A III.119

**2. Advantages from chewing
a tooth stick**

the eyes do not become affected,
keeps off the bad smell from the
mouth, the channels of taste are
purified, phlegm and mucus not
get on food, and one enjoys food.

Pañca ānisamsā

dantakaṭṭhassa khādane
cakkhussaṃ, mukhaṃ na
duggandhaṃ hoti,
rasāharaṇīyo visujjhanti,
pittaṃ semhaṃ bhattaṃ na
pariyonaddhanti, bhattaṃ
assa chādeti.

There are five advantages of using (lit. chewing) a tooth stick (*pañca ānisamsā dantakaṭṭhakhādane*), viz.: eyes are not adversely affected (*cakkhussaṃ*). The mouth does not become bad-smelling (*mukhaṃ na duggandhaṃ hoti*). The channels of taste are purified (*rasāharaṇīyo visujjhanti*). Phlegm and mucus do not get on food (*pittaṃ semhaṃ na pariyonaddhanti*). and one enjoys the food (*bhattaṃ assa chādeti*)

A III.250

3. Advantages from gifts
 becomes dear to
 many a folk; loved
 by good and wise men,
 fame rises,
 not forgetting
 the laymen's Dhamma,
 and gets birth
 in heaven after death

Pañca ānisaṃsā dāne
bahuno janassa piyo hoti,
sappurisā bhajanti,
kalyāṇo kitti saddo
abbhuggacchati,
gihī dhammā
anapeto hoti,
parammaraṇā sugatiṃ
upapajjati

There are five advantages in giving (*pañca ānisaṃsā dāne*). One is dear to many (*bahujanassa piyo hoti*). Good and wise men associate one (*sappurisā bhajanti*). A good report is spread abroad of him (*kalyāṇo kittisaddo abbhuggacchati*). Does not stray from the norm of a householder (*gihidhammā anapeto hoti*). After death one is reborn in a happy world (*parammaraṇā sugatiṃ uppajjati*). The five statements are self-explanatory.

A III.41

4. Advantages from gruel
 It checks hunger, keeps
 off thirst, regulates wind,
 cleanses the bladder
 and digest raw
 remnants of food

Pañca ānisaṃsā yoguyā
khudaṃ paṭihanati ,
pipāsaṃ paṭivineti ,
vātaṃ anulometi, vatthim
sodheti, āmāvasesaṃ
pāceti

There are five advantages in taking gruel (*yāguyā*). It checks hunger, keeps off thirst, regulates winds (*vāta*). Cleanses the bladder (*vatthi*). Digests the raw remnants of food (*āmāvasesa*).

A III.250

5. Advantages from hearing dhamma

he hears things not heard,
gets clarified things heard,
dispels doubt, makes straight
his view and his heart
becomes calm.

*Pañca ānisaṃsā
dhammasavaṇe
assutaṃ suṇāti, suttaṃ
pariyodapeti, kaṅkhaṃ
vitarati, diṭṭhiṃ ujaṃ
karoti, cittaṃ pasīdati*

There are five advantages of listening to the Dhamma with attention: one hears what has not been heard (*assutaṃ suṇāti*); clears thing already heard (*suttaṃ pariyodapeti*); dispels doubts (*kaṅkhaṃ vitarati*); straightens views (*diṭṭhiṃ ujuṃ karoti*). One's mind is calmed or cleared (*cittaṃ pasīdati*).

A III.247

6. Advantages of alley-walk

It hardens one for
travelling, it is good for
striving, it promotes health, it
helps good digestion
of food,
it maintains mental composure

*Pañca caṅkame ānisaṃsā
addhānakkhamaṃ,
padhānakkhamaṃ,
appābādho, asitapīta-
khāyita-sammāparināmaṃ,
samādhi ciraṭṭhitikaṃ*

There are five advantages of alley-walking (*caṅkame*). It hardens one for travelling (*addhānakkhamaṃ*); it is good for striving (*padhānakkhamaṃ*); it makes one healthy (*appābādho*); it tends to good digestion after one has eaten and drunk, munched and crunched (*asita-pīta-khāyita-sammāpariṇāmaṃ*); concentration won from an alley-walking lasts long (*samādhi-ciraṭṭhitikam*).

A III.30

7. Advantages of mastery in discipline

one's moral habits become well guarded, a helps those affected by scruples, enables are to speak with confidence in the community,

it help restrains the adversaries with the Dhamma,

and helps to establish Dhamma.

*Pañca ānisamsā vinaya
pariyattiyā*

*attano sīlakkhandho
sugutto hoti surakkhito,
kukkuccapakatānaṃ
paṭisaraṇaṃ hoti,
visārado saṅghamajjhe
voharati,
paccattike sahadhammena
suniggahitaṃ niggaṇhāti,*

*saddhamatṭṭhitiyā
paṭipanno hoti*

Five advantages of mastering the discipline. One's body of moral habit is well guarded and well protected; a shelter for those who are affected by scruples; speaks with confidence in the midst of the order; being well-restrained one restrains the adversaries with the Dhamma; treading the path of stabilizing of the true Dhamma.

Vin V.184

8. Advantages of sweeping

calms one's own mind, calms others' mind, devatas are glad, merit accumulates, and birth in heaven

*Pañca ānisamsā
sammajjanīyā
sakacittaṃ pasīdati,
paracittaṃ°, devatā
attamanā honti, pāsādika-
saṃvattanikaṃ
kammaṃ upacināti,
parammaraṇā sugatiṃ
saggaṃ lokaṃ uppajjati*

There are five advantages in using a sweeping broom (*sammajjanīyā*): one calms one's own mind (*sakacittam pasīdati*); one calms the mind of the others (*paracittam pasīdati*); that the gods are pleased (*devatā attamanā honti*); one accumulates kamma conducive to what is pleasant (*kammaṃ upacīnāti*); one is reborn in a good heavenly world (*parammaraṇā sugatiṃ saggam lokam uppajjati*).

Vin V.130, SnA 66

9. Advantages of the success of virtue

acquires great wealth,
receives good
reputation, becomes
confident and
undisturbed, dies
with lucid and
assured mind, and
after death gets
birth in happy states

*Pañca ānisaṃsā sīla-
sampadāya*

*mahatiṃ bhogakkhandham
adhigacchati. kalyāṇo kitti*

*saddo abbhuggacchati,
visārado upasaṅkamati,
amaṅkubhūto, asammūlho
kālam karoti,
parammaraṇā sugatiṃ
saggam lokam uppajjati*

In the accomplishment of moral discipline (*sīla*) there are five advantages. Some of the advantages listed here are with reference to home life while others may apply to both laymen and the ordained. The accomplishment of moral discipline is conducive to the acquisition of much wealth; for the spread abroad of a good reputation; to go to any one or assembly undaunted and with the head held upright; to die with an undisturbed and unbewildered mind; and to be reborn, after death, in a heavenly world. Further to this it is said of the perfected virtue of a Buddhist monk that, its perfume spreads in

all directions. One perfected in virtue does not seek human or divine goals but only the goal of Nibbāna. What is done for a person perfected in virtue, although little, bears much fruit.

D III.236, Vism 58

10. Aggregates

matter, feeling, perception,
volitional complexes,
and consciousness

Pañcakkhandhā

*rūpakkhandho, vedanā°,
saññā°, saṅkhāra°,
viññāṇa°*

The five aggregates, or groups of existence or groups of clinging (*pañca upādānakkhandhā*) are some of the terms used in rendering the term *pañcakkhandhā* into English. They are matter (*rūpa°*), feelings (*vedanā°*), perceptions (*saññā°*), mental formations or volitional complexes (*saṅkhārā°*) and consciousness (*viññāṇa°*). Since there is a multiplicity of these, they are called groups, aggregates (*khandhā*) etc. However, it does not mean that they are always found in bundles, heaps and so forth. For only a single feeling, perception etc., arises in a single unit of consciousness at the same moment. These five constitutes the world existence. There is no permanent element called self or soul in any of them taken singly or in a group or outside them. All the five are impermanent. They have been running through out the saṃsāric process and will go on until one realises Nibbāna.

D III.233, Bd 82 ff, Cpđ 285

11. Aggregates of grasping

grasping of matter,
feeling, perception,
volitional complexes
and consciousness

Pañca upādānakkhandhā

*rūpūpādāna°, vedanūpādāna°
saññūpādāna°,
saṅkhārupādāna°,
viññānūpādāna°*

The above five aggregates (*pañcakkhandhā*) which form the objects of clinging or grasping are the five aggregates of grasping (*pañca upādānakkhandha*). It is this grasping of the five aggregates which continues the samsāric process.

See No. 10 above

D III.233 f, M I. 299 ff

12. Avarices

Avarice about families,
dwellings, gain,
Dhamma and praise

Pañca macchariyāni

kulamacchariya,
āvāsa°, *lābha°*,
dhamma°, *vaṇṇa°*

Avarice (*macchariya*) is here said to be fivefold: viz., avarice regarding one's family or clan (*kula°*); regarding one's dwelling (*āvāsa°*); regarding one's gains (*lābha*); regarding the knowledge of the Doctrine (Dhamma°); and regarding praise one gets (*vaṇṇa°*). A monk or nun could be stingy about these five things and be so selfish that he or she does not like to share them with any one else. The discourses have enumerated numerous disadvantages of this fivefold avarice.

Vism 683, A III.272 f, D II.276

13. Bankers

Jotiya, Jaṭila, Meṇḍaka
Punnaka and Kākavalliya

Pañca amitabhogaseṭṭhī

Jotiya, jaṭila, meṇḍaka
puṇṇaka, kākavalliya

Five very rich merchants of the time of Buddha who have unlimited amount of wealth (*amitabhogā seṭṭhī*), viz., **Jotiya, Jaṭila, Meṇḍaka, Puṇṇaka, Kākavalliya.**

DhA I.285, AA.220, Dppn. s.v.

14. **Beauties / factors**

hair, flesh, teeth ,
skin, and youth

Pañca kalyānāni

*kesakalyāṇa, maṃsa°,
danta°, camma°, vayo°*

Five marks of beauty recognized in ancient India, viz., hair (kesa), flesh (maṃsa), teeth (danta), complexion of the skin (camma) and youth (vayo). Usually unsurpassable beauty of a woman was judged by the presence of these five marks of beauty.

D I.241f, J I.394

15. **Benefits given
with a meal**

longevity, beauty,
ease, strength
and wit

*Pañca ṭhānāni bhojana-
dānena dīyamānāni*

*āyuraṃ, vaṇṇaṃ,
sukhaṃ, balaṃ
paṭibhāna*

Five benefits are gifted with a gift of meal (bhojanadāna), viz., longevity (āyu); body complexion (vaṇṇa); happiness (sukha); strength (bala) and ready wit (paṭibhāna). Sometimes, commentators have interpreted this as 'apt and ready wit' (yuttamutta-paṭibhāna). But in explaining the term under the four analytical knowledges (paṭisambhidā) it is called by the commentator the knowledge about the knowledge of the other three analytical knowledges in all their details with their objects and functions etc.

A III.42, BD 138

16. **Bolsters**

with wool, cotton-cloth,
bark , grass, and leaves

Pañca bhisiyo

*uṇṇabhisi, cola°, vāka
tiṇa°, paṇṇa°*

Five kinds of bolsters or cushions (*bhisi*) allowed to be used in a monastery by monks and nuns, viz those made of wool (*uṇṇa*°); cotton-cloth (*cola*°); bark (*vāka*°); grass (*tiṇa*°); and leaves *paṇṇa*°).

Vin II.150

17. Branches of moral training or Precepts

refraining from
killing,
stealing,
adultery,
lying and
non-temperance in drinking

***Pañca sikkhā-
padāni***

*pāṇātipātā vermaṇī,
sikkhāpadaṃ,
adinnādānā°,
kāmesu micchācārā°,
musāvādā°*, *surāmeraya-
majjapamādaṭṭhānā°*,

The five moral rules or code of morality also called *pañcasīla*, often mentioned to a new follower of Buddhism as basic requirement and which are binding on all Buddhist laymen, are: Abstaining from killing any living being (*pāṇātipātā veramaṇī*); from stealing (*adinnādānā*°); from unlawful sexual intercourse (*kāmesu micchācārā*); from lying (*musāvādā*°); from the use of intoxicants (*surāmeraya majjapamadaṭṭhānā*°).

D III.235, BD 170, S IV.245

18. Classes of offences

offence involving defeat,
offence requiring formal
meeting of the Order,
offence of expiation,
offence to be confessed,
and offence of wrong doing

Pañca āpattiyo

*pārājikā,
saṅghādisesa,
pācittiya,
pāṭidesanīya
dukkāṭa āpatti*

The fivefold classification of precepts of moral training for monks and nuns (*pañca āpattikkhandha*), viz., four moral precepts involving defeat (*pārājika*), three offences requiring a formal meeting of the order (*saṅghādisesa*), two offences needing expiation (*pācittiya*), four offences to be confessed (*pāṭidesanīya*) and offences of wrong-doing (*dukkāṭa*). For the first of these see the respective titles under Terms of Four, Thirteen and Ninety-Two. What is meant by *dukkāṭa* here is not clear.

Vin V.91, IV.103

19. Conditions necessary to complete the act of killing living beings

presence of living-being,
the knowledge that it is alive,
intention to kill,
the act,
death by that act.

*Pañca sambhārā
pāṇātipātassa*

*pāṇo,
pāṇasa
vadhakacitta,
upakkama,
tena maraṇaṃ*

There are five conditions necessary to complete the act killing a living-being. If these five conditions are fulfilled there is offence. DhsA. 97.

20. Conditions necessary to complete the act of stealing

a thing belonging to another,
the knowledge about it,
volition of stealing,
the act,
stealing by that act

*Pañca sambhārā
adinnā dānassa*

*parapariggahitaṃ,
parapariggahitasaññ,
theyyacittaṃ,
upakkama,
tena haraṇaṃ*

Offence of stealing is considered to be committed if all these five conditions are fulfilled.

DhsA 97

**21. Collections of the Suttantas
of the Buddha**

Dialogues of the Buddha,
Middle Length Sayings,
Kindred Sayings,
Gradual Sayings and Minor
Anthologies

Pañca nikāyā

dīghanikāya,
majjhima°,
saṃyutta°,
aṅguttara°,
khuddaka°

The Pali Sutta Pitaka is divided into five collections called Nikāyas, viz., **Dīgha**, **Majjhima**, **Samyutta**, **Aṅguttara** and **Khuddaka Nikāya**. Of these, the Dīgha Nikāya consists of long discourses; the Majjhima° consists of middle length discourses. In the Samyutta discourses are classified according to subjects like, e.g., Devatā Samyutta etc. The discourses in the Aṅguttara° are numerically classified into eleven Nipātas. With the first dealing with discourses referring to a single subject; and the second dealing with twos and so on until the last deal with elevens. The Khuddaka° consists of fifteen separate works, mostly collections of metrical compositions. The fifteen texts of the Khuddaka Nikāya are : **Khuddakapāṭha**, **Sutta Nipāta**, **Thera Gāthā**, **Therī Gāthā**, **Udāna**, **Itivuttaka**, **Petavatthu**, **Vimānavatthu**, **Jātaka**, **Niddesa**, **Dhammapada**, **Paṭisambhidāmagga**, **Apadāna**, **Buddhavaṃsa**, **Cariyāpiṭaka**. The four principal Nikayas have four separate commentaries, viz., **Sumaṅgala vilāsīnī** for the Dīgha°, **Papañcasūdanī** for the Majjhima°, **Sāratthappakāsinī** for the Samyutta° and **Manorathapūraṇī** for Aṅguttara°. Each of the Khuddaka Nikāya texts also has its commentary.

See No, 2 under Terms of Fifteen, Dppn s.v.
Vin II.287, V.3

22. Defilements

Sensual desire, ill-will,
sloth and torpor, flurry
and worry, and doubt

pañca upakkilesā
kāmachanda, vyāpāda,
thīnamiddha, uddhacca
kukkucca, vicikicchā.

See No. 47 under Terms of Five on Pañca nīvaraṇa
A III.16

23. Deserts

Robbers, wild,
dry, non-human,
and no food

Pañca kantārāni
corakantāra, vāla°,
nirūdaka°, amanussa°,
appabhakkha°

Five wildernesses or waste lands which are difficult to cross are designated **Kantāra**. They are : areas infested by robbers (*corakantāra*); infested by wild beasts (*vāla°*); dry wastelands, (*nirūdaka°*); areas infested by non-human beings (*amanussa°*); and areas where food is difficult to be found (*appabhakkha°*)
J I.99, 106, SA 324

**24. Disadvantages from
lapse of virtue**

loss of wealth,
evil reputation,

being without assurance
disturbed,
dying baffled,

Pañca ādīnavā sīla-
vipattiyā
mahatiṃ bhogahāniṃ
nigacchati,
pāpako kitti saddo
abbhuggacchati,
avisārado upasaṅkamati
maṅka bhuto,
sammūḷho kālaṃ karoti

after death obtaining
birth in unhappy states

parammaraṇā apāyaṃ
duggatiṃ nirayaṃ uppajjati

Five disadvantages of lapses in moral discipline. It is the negative aspect of the accomplishment of moral discipline (*Sīla sampadā*)

See No 9 under Terms of Five.

D III.236

25. Disadvantages to a talkative person

He talks falsely,
slanders,
talks roughly,
babbles,
and is born after death
in a woeful realm

Pañca ādīnavā
bahu bhāṇissaṃ puggale
musā bhanati ,
pisunaṃ^o,
pharusam^o,
samphappalāpaṃ,^o
paraṃmaraṇā
nirayaṃ uppajjati.

See No. 158 under Terms of Four. The fifth disadvantage mentioned here is that a talkative would be reborn after death in a woeful realm (**niraya**). Here what is emphasized is that a talkative person has a tendency to indulge in unprofitable speech.

A III.254

26. Divine messengers

an infant , an old man,
a sick man, a criminal
subjected to punishment
and a dead person

Pañca deva dūtā
dārako, jīṇṇo,
vyādhito,
vajjappatto,
mata.

Five messengers of gods (*devadūtā*) are enumerated here. The

first in a child (*dāraka*); which should remind a person that he is not free from birth. Simply an old man (*jiṇṇo*); a sick person (*vyādhito*); and a dead person (*mata*); should remind a person that he is himself liable to old age, sickness and death or that one is not free from them. On seeing a person being punished by law one should also realize that evil doers are liable to be so punished (*vajjappatto*). All these should remind one that, since one is not free from rebirth one should refrain from evil and do good to be free from a miserable existence after life and lead a happy life here without being punished by the law.

M III.179, (numerical term is not given in Pāli Text)

27. Diseases

skin disease,
boils,
eczema,
consumption,
and epilepsy

Pañca ābādhā

kuṭṭham,
gaṇḍo,
kilāso,
soso,
apamāro

Five diseases listed here, viz., leprosy (*kuṭṭham*); boils (*gaṇḍo*); eczema (*kilāso*); consumption (*soso*); epilepsy (*apamāro*); were said to be raging in **Magadha** at the time of the Buddha. Some people joined the order to get the attention of the physician cum surgeon for such diseases. It was reported to the Buddha that there were monks suffering from such diseases, amongst the Saṅgha. The Buddha then ordered that candidates to enter the Saṅgha should be, prior to admission, questioned on a number of stumbling blocks (*antarāyikā dhammā*) to lead the life of a monk. One of these was whether the candidate was suffering from any of these five diseases.

Vin I.71, Sp 996

**28. Distinct duties of
the Buddha**

duties before lunch
duties after lunch
duties during first watch
duties during middle watch
duties during last watch

***Pañca buddha
kiccāni***

pure bhattakiccaṃ,
pacchā bhatta °,
purima yāma °,
majjhima yāma °,
pacchimayāma °,

The Buddha's daily duties were undertaken according to a timetable. His day was divided into five periods. He rises early, and having attended to his bodily functions, sits in solitude till the time arrives for the alms round. He then goes for alms, sometimes alone, sometimes with monks. When he wishes to go alone He keeps the door of his cell shut, which is understood by the monks. Occasionally He goes long distances for alms. After the meal He returns to his cell, this is the duty before lunch (*pure bhattakiccaṃ*); after his lunch He would emerge from his cell, talk to the monks and admonish them. Those who ask for subjects of meditation, He would give them according to their temperament. He would then retire to his cell and, if necessary, rest for a while. This is the duty after lunch (*pacchā bhatta °*); in the evenings He would bathe, and then during first watch, attend to monks seeking his advice. This is his duty during the first watch of the night (*purimayāma °*); in the middle watch He spends his time with devas and others who visit him, this is his duty during the middle watch (*majjhimayāma °*); the last watch (*pacchimayāma °*) is divided into three parts; He spends the first part in walking meditation, the second in sleeping, and the third in meditative absorptions of great compassionate love with which He pervades the whole world and sees whether any being is in need of his help.

DA I.45 f, Dppn II.301

29. Eyes (of the Buddha)

physical eye,
divine,
wisdom-eye,
Buddha-eye,
and all-seeing eye

Pañca cakkhu(buddhassa)

mamsacakkhu,
dibba°
paññā°,
buddha°,
samanta°

The Buddha was said to be endowed with five eyes of which one was his pair of natural eyes, (*mamsacakkhu*). In the other four cases, divine eye (*dibba°*); eye of wisdom (*paññā°*), the Buddha eye (*buddha°*); and the all-seeing eye (*samanta°*); the word may convey a metaphorical sense. But some are of the view that for the divine eye to be effective the natural eye has to be there. Without a functioning natural eye, no one can gain the divine eye. The *Niddesa* has given a long elucidation of the fivefold eye of the Buddha. Buddha is called *cakkhumā* (the one who sees) because of these five eyes. The natural eyes are said to have a keen power of vision and radiates five colours. With the divine eyes, he sees beings passing away and being reborn according to kamma. The wisdom-eye indicates a whole range of knowledge won by him. With the Buddha-eye, he could understand the level of spiritual maturity of beings. By the all seeing eye is meant the Buddha's Omniscience (*sabbaññutañāṇa*).

See No. 128 under Terms of Three

Nd² 235, It 52, Kvu 251 f

30. Factors for desiring a son
by parents

he that is helped will
help them, he will do what

Pañca aṅgāni saṃpassantā
mātā-pitaro puttam
icchanti

bhato vā no bharissati,
kiccaṃ vā no karissati,

should be done for them, long
will he keep up the tradition,
worthily possesses his heritage,
and makes offerings when they
are dead

kulavaṃso ciraṃ ṭhassati,
dāyajjaṃ paṭipajjissati,
petānaṃ kālakatānaṃ
dakkhiṇaṃ anupadassati

There are five reasons why parents desire to have children (*mātāpitaro puttā icchanti*). For parents, children are a treasure yet they also expect certain duties from them in return for their service of bringing them up to enable them to face the world : Being reared and maintained, he will support them (*bhato vā no bharissati*); he will continue the duties they have carried out (*kiccaṃ vā no karissati*); he will long keep up the family lineage (*kulavaṃso ciraṃ ṭhassati*); worthily maintains the heritage (*dāyajjaṃ paṭipajjissati*); when dead and departed, he will make gifts on their behalf (*petānaṃ kālakatānaṃ dakkhiṇaṃ anupadassati*). The same five are given as duties of children towards parents in the **Sigālovāda Sutta**.

See also No. 106 under Terms of Five

A III.43, D III.189

31. Factors leading to health

He treats himself with physic, he
knows the measure of physic,
eats ripe things, is with virtue
and is a good friend

Pañca dhammā āyussa
sappāyakārī hoti
sappāye mattaṃ jānāti,
pariṇatabhojī hoti,
sīlavā, kalyāṇamitto

There are five factors conducive to health; viz., one does what is beneficial (*sappāyakārī hoti*); he knows the measure of what is beneficial (*sappāye mattaṃ jānāti*); one eats ripe things (*pariṇatabhojī hoti*); one is virtuous (*sīlavā*); one is a good friend (*kalyāṇamitto*).

A III.145

32. Factors leading to hell, grave offences

killing his mother,
his father, an arahant,
drawing out the Tathāgata's blood
with an evil thought,
and causing divisions
in the Saṅgha

Pañca āpāyika- nerayika- atekicchā

mātā jīvitā voropitā hoti,
pitā°, arahanto°,
Tathāgatassa duṭṭhena
cittena lohitaṃ
uppāditam hoti,
saṅgho bhinno hoti.

Fives crimes are designated in Buddhism as incurable, grave offences

(*atekicchā*) and leading to hell (*nerayikā*), viz., matricide (*mātājīvitā voropitā hoti*), parricide (*pitājīvitā°*) killing an arahant (*arham jīvita°*); to draw out a Tathāgata's blood with an evil thought (*Tathāgatassa duṭṭhena cittena lohitaṃ uppāditam hoti*); and, causing divisions in the Saṅgha (*saṅgho bhinno hoti*). Buddhism does not admit the possibility of depriving the life of a Buddha by any one. Divisions in the Saṅgha can be caused only by a monk or nun who is fully ordained with the higher ordination (*upasampadā*). Novices or householders cannot do this. One who has committed one of these crimes is destined for rebirth in the immediate next life in the hell (*niraya*) and there is no cure from it unlike other lesser Kammās. Of these five the last is the gravest and **Devadatta**, who caused division in the saṅgha and shed the Buddha's blood is said to be silently festering there for a whole aeon.

A III.146, Vin II.202, 206

33. Factors which lead to unhappiness in this very world
non-faith,
shamelessness,
recklessness,
lack of insight,
and indolence

Pañca Dhammā diṭṭheva dhamme dukkhūpanissayā assaddho, ahiriko, anottappī, duppañño, kusīto

There are five factors, possessing which a monk would live ill at ease (*dukkhaṃ viharati*), vexed (*savighātam*), troubled (*saupāyāsaṃ*) and pained (*saparilāhaṃ*), in this very life (*diṭṭheva dhamme*); viz., faithless (*assaddho*); shameless (*ahiriko*); has no fear of blame (*anottappo*); lacking insight (*duppañño*); and lazy (*kusīto*). After death, he is liable to be reborn in a woeful state. A possessor of opposite positive qualities will live happily etc. and liable to be reborn in a happy world after death.

A III.3

34. Faculties
faculty of eye, ear,
nose, tongue and body

Pañca Indriyāni cakkhu indriya, sota°, ghāṇa°, jivhā°, kāya°

The five physical sense faculties are the eye (*cakkhu indriya*); ear (*sota°*); nose (*ghāṇa°*); tongue (*jivhā°*); and body (*kāya°*). Disciples of the Buddha, especially monks and nuns, are always admonished to live with their sense faculties guarded so that material drawn in through them would not lead to unwholesome mental processes.

D III.239, D I.70, M I.111 f, Cpd 228 f, Vism 491

35. Faculties
that of pleasure,

Pañca indriyāni sukha°, dukkha°

pain, joy, grief,
and equanimity

somanassa°, *domanassa*°,
upekkhā°

See Nos. 26 and 87 under Terms of Four and No. 1 under Terms of Twenty-two.

D III.239

36. Faculties

faith, energy, mindfulness
concentration and insight

Pañca indriyāni

saddhā°, *virīya*°, *sati*°,
samādhi°, *paññā*°

See Nos. 26 and 87 under Terms of Four and No. 1 under Terms of Twenty-two.

D III.239

37. Fears

Fear concerning livelihood,
blame, timidity in
assemblies, death, and
unhappy rebirth

Pañca bhayāni

ājīvikabhayaṃ, *asiloka*°,
parisasārajjā°, *maraṇa*°,
duggati°

Five forms in which fear could arise, viz., fear concerning livelihood (*ājīvikabhayaṃ*); fear of unpopularity is blamed (*asiloka*°); timidity in assemblies (*parisasārajjā*°); fear of death (*maraṇa*°); and fear of rebirth in a woeful existence (*duggati*°)

Vbh 379

38. Fetters as to lower world

view of permanent individuality,
doubt,
clinging to

Pañca orambhāgiyāni

saṃyojanāni
sakkāyadiṭṭhi,
vicikicchā,
sīlabbataparāmāsa,

the rules and rituals,
 sensuous desire,
 and malevolence

kāmarāga,
vyāpāda

Fetters binding beings to lower world (*orambhāgiyāni saṃyojanāni*) are five in number, viz., speculative view on a permanent individuality or personality (*sakkāyadiṭṭhi*); sceptical doubt (*vicikicchā*); clinging to mere rules and rituals (*sīlabbata parāmāsa*); sensuous craving (*kāma rāga*); and ill-will (*vyāpāda*). By breaking the first three of these one becomes a stream-winner (*sotāpanna*), free from rebirth in woeful states and destined to win complete knowledge. (*avinipāta-dhammo niyato sambodhiparāyano*). Once free from the first three fetters, one can weaken the next two and become a once-returner, who will be reborn here only once more before realizing Nibbāna. By the complete eradicating of the five lower fetters, one becomes a non-returner, who will have a spontaneous rebirth (*opapātika*) after death and put an end to suffering (*dukkha*) in a higher world.

D III.234, A I.232, II.3

**39. Fetters as to
 upper (worlds)**

lust after rebirth in Rūpa loka,
 lust after rebirth in Arūpa loka,
 conceit, excitement, ignorance

***Pañca uddham bhāgiyāni
 saṃyojanāni***

rūparāgo,
arūparāgo,
māno, uddhaccaṃ, avijjā

There are also five fetters relating to the higher worlds (*uddhambhāgiyāni saṃyojanāni*). They are attachment for rebirth in the worlds of the form sphere (*rūparāga*), attachment for rebirth in the formless sphere (*arūparāga*), conceit (*māna*), restlessness (*uddhacca*) and ignorance (*avijjā*). By eradicating

these five fetters which bind a person with attachment for Rūpa an Arūpa worlds, one becomes an Arahant by the eradication of the intoxicants (*āsavakkhaya*).

D III.234, A V.17, S I.61

40. First Fruits of five kinds

first fruit of standing crop, the best of seeds, the first opening of the granary, the best piece of what is cooked, the first portion of the meal

Pañca aggāni

khettaggam, *rāsi*°,
koṭṭha°,
kumbhi°,

bhojana°

Five excellent gifts from the first fruits of a coop: first fruit of a standing crop (*khettaggam*). Having brought home ears of paddy, barley, wheat, etc. as they mature and preparing gruel, milk rice, “flat corn” etc. with it and feed the Buddha and the Saṅgha. It is called *khettagga dāna*; a similar gift is made, after the mature crop is gathered, with the best of seeds. It is the *Rasagga dāna*; a similar gift is again made at the first opening of the store houses. This is called *koṭṭhaggadānam*; from what is cooked in the house, not even the children are fed without giving to the recluses etc. who come to the house. This is (*kumbhaggadāna*); in the fifth place is (*bhojanaggadāna*) when a real meal is served to the owner, the first portion is given in the forenoon to the saṅgha, and in the afternoon to beggars who have come to the house. If no beggars are available at least dogs are fed. There is no partaking of the meal without making this gift.

SnA .270

**41. Fivefold objects
of meditation**

hair of the head, other hair of the
body, nails, teeth and skin

tacapañcaka

kammaṭṭhānam

*kesā, lomā, nakhā,
dantā, taco.*

At the ordination of a novice (*sāmaṇerapabbajjā*), also called going forth, at the moment of shaving the hair of the candidate, what is called a ‘fivefold meditation object (ending with skin)’ (*taca*)’ is given to the candidate. This is called *tacapañcaka kammaṭṭhāna* (*pabbajjā*). The five objects are hair of the head (*kesā*), body hair (*lomā*), nails (*nakhā*), teeth (*dantā*) and skin (*taco*).

J I.116, DhA I.243

42. Five Lotuses

blue, red, white,
pink and yellow

Pañca Padumāni

*nīla, ratta, odāta,
mañjēṭṭha, pīta*

Five kinds of lotuses distinguished by colour are traditionally known. They are of blue (*nīla*), red (*ratta*), white (*odāta*), orange (*mañjēṭṭha*) and yellow (*pīta*).

J V. 37

**43. The group of five
Monks' group**

Aññākoṇḍañña, Vappa
Bhaddiya, Mahānāma
and Assaji

Pañca vaggiyā

bhikkhū

*aññākoṇḍañña, vappa,
bhaddiya, mahānāma,
assaji*

The group of five monks (*pañca vaggiyā bhikkhū*) is the well known group of five ascetics in Buddhist history who became the Buddha Gotama’s first converts and the first to join the

Order of monks established by him. They, **Koṇḍañña, Vappa, Bhaddiya, Mahānāma** and **Assaji**, had embraced a life of asceticism even prior to Prince Siddhattha. Later, they had joined the ascetic Siddhattha who was striving hard to win Enlightenment. They left him later when he gave up severe ascetic practices. After Enlightenment, the Buddha chose them as the first group to hear his newly found truth. On hearing the Buddha's first sermon, they were converted. Koṇḍañña was, the first to understand the Dhamma and hence came to be called **Aññāta Koṇḍañña**.

Vin I.10, J I.67, 82, M I.171 f. See also each of these five names in Dppn.

44. **Forms of meanness**
in hospitality, in family, in
gains in beauty and truths

Pañca macchariyāni
āvāsa, kula, lābha, vaṇṇa
dhamma

See No. 12 under Terms of Five.
D III.234

45. **Great rivers**
Gangis, Yamuna, Aciravati,
Sarabhu and Mahi

Pañca mahā nadī
gaṅgā, yamunā, aciravatī,
sarabhū, mahī

Five of the great rivers in India in the names known in the Buddha's time. They are often referred to in Buddhist canonical and subsequent texts.

See Dppn on each of these names.
Vin II.239. S I.135

46. **gradual talks**
talk on giving,

Pañca ānupubbi kathā
dānakathā,

°virtue, °heaven,
°the disadvantages of
sensual pleasure and °the
result of renouncing

sīla°, *sagga°*,
kāmānaṃ ādīnavā,
nekkhammānisamsā

“Gradual instruction”, progressive sermon, given by the Buddha when it was necessary to prepare first the listener’s mind before speaking to him on the advanced teaching of Four Noble Truths. The stock passage runs as follows : “Then the blessed One gave him a gradual instruction – that is to say, he spoke on liberality ‘giving’ (*dāna*), on moral conduct (*sīla*), and on the heavens (*sagga*); he explained the peril, the vanity and the depravity of sensual pleasures; and the advantages of renunciation. When the Blessed One perceived that the listener’s mind was prepared, pliant, free from obstacles, elevated and lucid, then he explained to him that exalted teaching particular to the Buddhas, (*Buddhānam sāmukkamsikā desanā*), that is: suffering, its Cause, its Ceasing, and the Path.”

D I.48, Vin I.15, BD 17,

47. Hindrances

sensual desire, ill will, sloth and
torpor, excitement and
worry, doubt

Pañca nīvaraṇāni
kāmacchanda, *vyāpāda*,
thīnamiddha, *uddhacca-*
kukkucca, *vicikicchā*

Five hindrances (*pañca nīvaraṇa*) which obstruct the mind from concentrating and consequently and weakening wisdom. They are sensuous desire (*kāmachanda*), ill-will (*vyāpāda*), sloth and torpor (*thīnamiddha*), restlessness and scruples (*uddhacca kukkucca*)

and sceptical doubt (*vicikicchā*). These five mental hindrances are compared to water in various states as, when mixed with

colours, boiling, covered by mosses, agitated by mind, turbid and muddy. Under such circumstances, one cannot see one's image in that state. Similarly when disturbed by the mental hindrances, one cannot discern one's own benefits and that of others. These hindrances are temporarily suspended in the absorptions and completely removed by the four noble paths (*ariyamagga*).

D III.234, D I.71 ff, BD 110

48. Ills of a recluse

he is not content with any robes, °alms, °lodging, °medicine and no delight in braamacariya

*Pañca samaṇadukkhāni
asantuṭṭho hoti itaritarena
cīvareṇa, piṇḍapātena,
senāsanena, gilānapaccaya-
bhesajjaparikkhāreṇa,
anabhirato ca
brahmacariyaṃ*

There are five things which make the life unsatisfactory for a monk or nun, viz., not contented with whatever robes, alms food, dwellings, and medicines, one gets as requisites leading the noble religious life (*brahmacariya*) with no delight in it (*anabhirato brahmacariyaṃ carati*).

A III.146

49. Things to be pondered frequently

I am subject to decay and can't escape it, °disseas, °death, separation from beloved ones, and I am

*pañca abhiñhaṃ
paccavekkhitabbā
dhammā
ahaṃ jarā dhammomhi
vyādhi°
maraṇa°
piyehi vinābhāvo,
kamma patisaraṇo*

owner of my deed
whether good or bad

kalyāṇaṃ vā
pāpakaṃ vā

“These five things ought to be often contemplated by woman and man, by house dweller and by monk and nun. Old age can come upon me; I have not outstripped old age; this ought to be often contemplated by woman and man, by house dweller and by him gone forth. Disease can come upon me; Death can come upon me; All things near and dear to me are subject to variableness, subject to separation; I am the result of my own deeds, heir to deeds deeds are matrix; deeds are kin, deeds are foundation, whatever deed I do, whether good or bad, I shall become heir to it”.

A III.71, tr 59

50. Impossibilities

for an arahant
to take life intentionally,

to take what is not given,
to engage in sexual intercourse,

to tell lies,
to spend stored up
treasure for worldly enjoyment

Pañca abhabba ṭhānāni
abhabbo khīṇāsavo bhikkhu
sañciccaṇṇaṃ jīvitā
voropetuṃ, adinnaṃ
theyyasaṅkhātaṃ ādātuṃ,
methunadhammaṃ
paṭisevituṃ,
musā bhāsituṃ,
sannidhi kāraṇaṃ
kāme paribhuñjituṃ.

An Arahant who is completely free from the influxes (*khīṇāsava*) has gone beyond the possibility of committing these five things.

D III. 235

51. Intoxicants

flour, cake, cooked rice,

Pañca surā-āsava
piṭṭha, pūva, odana,

worked up yeast and
mixed ingredients

kiṇṇapakkhita,
saṃbhārasaṃyutta

Five kinds of intoxicating liquors made from flour, cake, cooked rice, worked up yeast (*odana*, *kiṇṇapakkhita*) and what is mixed with various ingredients (*saṃbhārasaṃyutta*)

Vin IV.110, Vbh 381, J VI.23

52. Kinds of losses

loss of relatives, of wealth,
due to disease, loss of character
and loss of right views

Pañca vyasanāni
ñāti vyasana, bhoga°,
roga°, sīla°,
ditṭhi°

Loss of relatives (*ñāti vyasana*); loss of wealth (*bhoga°*); calamity of disease (*roga°*); loss of moral discipline (*sīla°*); and loss of right views (*ditṭhi°*) are the five losses enumerated. While the first three of these are merely mundane and the last two could make one reborn after death in the hell (*niraya*). On the other hand their opposites are called accomplishments (*sampadā*) and again the last two can make one reborn in heaven.

D III.235, Vin V.129, A III.147

53. Kinds of meals

rice, gruel, food made with
barley, food made of flour,
fish and meat

Pañca bhojanāni
odano, kummāso,
sattu,
maccho, maṃsaṃ

Five kinds of food (*pañca bhojanāni*) are named here, viz., cooked rice (*odano*), certain eatable made of barley or green grain (*kummāsa*); food made of flour (*sattu*); fish (*maccha*) and meat (*maṃsa*).

Vin IV.176

54. **Kinds of medicine**
ghee, butter, oil, honey
and molasses

Pañca bhesajjāni
sappi, navanīta, tela,
madhu, phāṇīta

Five things used as medicine, viz., ghee (*sappi*); butter (*navanīta*); oil (*tela*); honey (*madhu*); and molasses (*phāṇīta*).
DhA I.5

55. **Kinds of propagation**
propagation from roots,
from cuttings
from joints, shorts
and from seeds

Pañca bīja jātāni
mūla°,
khandha°,
phalu°, agga°,
bījabījaṃ

Five kinds of propagation (*bījajātāni*), viz., what is propagated from roots (*mūla°*); cutting (*khandha°*); joints (*phalu°*), buddings, shoots (*agga*); and seeds (*bīja*).
Vin VI.32, D I.5, III.44

56. **Kinds of (roof) coverings**
bricks, stone, plaster,
grass, leaves

Pañca chadanāni
iṭṭhika, silā,
sudhā, tiṇa, paṇṇa

Five kinds of (roof) coverings, viz., tiles (*iṭṭhika*); stone (*silā*); plaster (*sudhā*); grass (*tiṇa*) and leaves (*paṇṇa*).
Vin II.154

57. **Kinds of worldly higher knowledge**
knowledge of supernatural
power, divine ear element,

Pañca lokiya abhiññā
iddhividhaṃ, dibbasotaṃ,
cetopariyañāṇaṃ,
pubbe nivāsānussatiṃ

penetration of mind,
recollection of past life,
knowledge of the passing
away and reappearance
of Beings

cutūpapātañāṇaṃ .

The **Visuddhimagga** enumerates five mundane super knowledges (*pañca lokiya-abhiññā*). It is said that the Buddha has shown these to those who have realized the fourth absorptions (*jhāna*) in order to show the benefits of developing concentration and to teach progressively the refined Dhamma. They are knowledge of psychical power (*iddhividham*); divine ear (*dibbasotaṃ*); penetration of mind of others (*cetopariyañāṇa*); recollection of former lives (*pubbe nivāsānussatiṃ*); and knowledge of the passing away and rebirth of beings (*cutūpapātañāṇaṃ* or *dibbacakkhu*).

Vism 373

58. Knowledges

supernormal power,
divine ear,
reading others' mind, recollection
of past lives, and knowledge of
passing away and rebirth of beings

Pañca abhiññā

iddhivida,
dibbasota
cetopariya,
pubbenivāsānussati,
cutūpapāta

The five super normal knowledges (*pañca abhiññā*) are the same as listed in the above No. 55. The Buddha made use of them, especially the knowledge of recollection of one's former lives (*pubbenivāsāñāṇa*) and the divine eye or the knowledge of the passing away and the rebirth of beings according to kamma (*cutūpapātañāṇa*) in his quest for his goal of total emancipation.

All these led to the realization of the sixth super knowledge, the knowledge of the destruction of (intoxicants) influxes (*āsavakkhayañāṇa*).

A III.176, Vism 373, BD 2 f

59. Laws of Order with universe (universal laws)
physical laws, biological laws, moral laws (karma) psychological law, and (super natural phenomena) spritual laws

*Pañca vidha
niyāmadhammā
utuniyāma, bīja°,
kamma°, citta°,
dhamma°*

“The ‘Fixedness of Law’ regarding all things, is a commentarial term, signifying the ‘Fivefold Lawfulness’ or ‘natural order’ that governs, temperature, seasons and other physical laws (*utuniyāma*); the plant life (*bīja°*); karma (*kamma°*), the mind (*citta°*), e.g. the lawful sequence of the functions of consciousness (*viññāṇakicca*) in the process of cognition, certain events connected with the Dhamma (*dhamma°*), e.g. the typical events occurring in the lives of the Buddhas.”

DhsA 272, BD 111

60. Marks of well spoken
spoken in season,
spoken in truth,
spoken softly, spoken
meaningfully
and spoken kind-heartedly

*Pañca aṅgāni subhāsita-
vācāya
kālena bhāsitaṃ hoti,
sacca°, saṅha°,
atthasaṃhita°,
mettācittena°*

Five marks of a well spoken word (*pañca aṅgānisubhāsita-vācāya*) are: spoken in season (*kālenabhāsitā*); truthful word

(*saccā bhāsītā*); softly spoken (*saṅhabhāsītā*); endowed with meaning (*atthasaṃhitā*); spoken with loving kindness (*mettācittena bhāsītā*). Words endowed with such qualities are called well spoken but not misspoken words. They are not blame-worthy, nor blameable by the wise.

A III.243 f

61 Masteries

mastery in recollecting
attaining
resolving
emerging and
reviewing

Pañca vasiyo

āvajjanavasī
samāpajjana°,
adhiṭṭhāna°,
vuṭṭhana°,
paccavekkhana°

The five masteries (*pañcavasiyo*) have to be acquired by any one who wishes to develop the absorptions (*jhāna*). First this has to be done with regard to the First Jhāna. They are: mastery in adverting (*āvajjanavasī*); in entering it (*samāpajjana*°); in determining it (*adhiṭṭhāna*°); rising therefrom (*vuṭṭhāna*°); and retrospection (*paccavekkhana*°).

Vism 154, BD 188

62. Mountain

Gijjhakūṭa, Isigili,
Vebhāra,
Paṇḍava and Vepulla

Pañca pabbatāni

gijjhakūṭapabbata, *isigili*°,
vebhāra°,
paṇḍava°, *vepulla*°

The five hills surrounding the capital city of **Magadha**, which was at first called **Giribbaja**, which literally means the 'Mountainous Cow-pen'. The capital was however shifted to the newly built **Rājagaha**, probably by King **Bimbisāra**. But both names were used indiscriminately. They had lived in caves and

grottos on these hills. The best known to Buddhist literature was the **Paṇḍava**, where King Bimbisāra met the ascetic **Siddhatta Gotama** not long after his renunciation. The **Sattapanni** caves were located on the side of the slopes of the **Vebhāra** hill. The **Gijjhakūta** and its solitude seems to have attracted the Buddha. The **Isigili** a name occurring in the **Isigili Sutta** apparently was a resort of many ascetics.

D III.116, Dppn.s.v.

63. **Mountain Peaks**
Sudassana, Citra, Kāla,
Gandhamādana and
Kelāsa

Pañca kūṭapabbatāni
sudassanakūṭa, citra°, kāla°,
gandhamādana°, kelāsa°

These five mountain peaks are said to be in the Himalayan mountains surrounding the lake **Anotatta**. Of these **Suddassana** is golden in colour, two hundred yojanas in height. **Citrakūṭa** is of all precious things. **Kālakūṭa** is of black colliriyum. The **Gandhamādana** is ridged. It is of the colour of mung beans; the **Kelāsakuṭa** is of silver.

See also Dppn under each of these names.

AA II.759, SnA 438

64. **Musical instruments**
ātata, vitata
vitatātata
ghana and susira

Pañca aṅgikaturiyā
ātata, vitata,
vitatātata
ghaṇa, susira

Five instruments forming an orchestra in ancient India and other neighbouring countries like Sri Lanka. This consists of three drums, a cymbal (*ghaṇa*); and a wind instrument, possibly a flute (*susira*); of the three drums one (*ātata*) was a flat

instrument with one side covered with leather. The second (*vitata*) is covered on the two sides with leather. The third *ātatavitata* or (sometimes *vitatātata*) is said to be completely covered with leather. What this means is not clear.

VvA. 37, MA II.300

65. Norms of self-control

virtue, mindfulness,
knowledge,
patience, and effort

Pañca saṃvaravinayo

sīla, sati,
paññā, khanti,
viriya

Five modes of self-restraint are enumerated here. Self-restraint can be achieved by moral discipline (*sīla*); by it is meant the restraining of oneself by observing the **Patimokkha** code of precepts. The second restraining through mindfulness (*sati*), is achievable by guarding the sense faculties. The restraining by wisdom (*paññā saṃvara*) is caused by closing down all streams of craving with regard to all sense objects like form (*rūpa*). Restraint by patience (*khanti saṃvara*) is to bear up extremes of climate such as cold and warmth. Restraint by effort (*viriya saṃvara*) is not to give into thoughts of (sensuous pleasures etc.) (*kāmavitakkaṃ nādhivāseti*). These are the five restraints.

Dhs A .351, UdA .586

66. Offerings

Offerings to kinsfolk, guest,
the departed, kings, and deities

Pañca bali

ñātibalīṃ, atithi,^o
pubbapeta,^o rāja,^o devatā^o

The word *bali* used for offering in the sense of offering in Pāli is also used in the sense of tax. Here is a combination of both these senses in the enumeration of the fivefold offering. A person should make these five offerings with one's righteously earned

wealth, got through the sweat of one's brow and the strength of one's arms, with rightful means. One has to make offerings to one's relatives (*ñātibali*), i.e., one must do one's duties by them. One has to make offerings to guests (*atithibali*) by doing one's duties to guests coming to one's home. The third is the offerings made to one's ancestors (*pubbapetabali*); dedicating gift on behalf of the departed relatives is meant. By the term offerings to kings (*rājabali*) is meant the paying of taxes to the king or the state. Last one is that offerings are made to gods (*devatābali*), which was traditionally done in ancient India, and suitably adopted by Buddhism.

A II.68, III.45 f, IV.19

67. Oils

Sesame oil,
Mustard,
Honey tree,
Castor and Tallow

Pañca telāni

tilatela, sāsapa°,
madhuka°,
eraṇḍaka°,
vāsi°

Five kinds of oil used in ancient India, sesame oil (*tila°*), mustard (*sāsapa°*), honey tree (*madhuka°*), castor (*eraṇḍaka°*) and tallow (*vāsi°*).

Vin V.129, MA II.344

68. Overcoming

overcoming by opposite
overcoming by repression
overcoming by destruction,
overcoming by tranquillization
and overcoming by escape

Pañca pahāna

vinayo
tadaṅgappāhāna
vikkhambhana°,
samuccheda°,
paṭipassaddhi°,
nissaraṇa°,

“Overcoming’, abandoning : There are five kinds of overcoming : overcoming by repression (*vikkhambhanapahāna*), i.e., the temporary suspension of the five hindrances (*nīvaraṇa*) during the absorptions; overcoming by the opposite (*tadanga*°); overcoming by destruction (*samuccheda*°); overcoming by tranquillization (*paṭipassaddhi*°); overcoming by escape (*nissaraṇa* °).

“Among these, ‘overcoming by repression’ is the pushing back of adverse things, such as the five mental hindrances (*nīvaraṇa*) etc., through this or that mental concentration (*samādhi*), just as a pot thrown into moss-clad water pushes the moss aside ...

“Overcoming by opposite’ is the overcoming by opposing this or that thing that is to be overcome, by this or that factor of knowledge belonging to insight (*vipassanā*), just as a lighted lamp dispels the darkness of the night. In this way, the personality-belief (*sakkāyadiṭṭhi*) is overcome by determining the mental and corporeal phenomena ... the view of uncausedness of existence by investigation into the conditions ... the idea of eternity by contemplation of impermanency ... the idea of happiness by contemplation of misery...”

“If through the knowledge of the noble path the fetters and other evil things cannot continue any longer, just as a tree destroyed by lightning, then such an overcoming is called ‘overcoming by destruction’

When after the disappearing of the fetters at the entrance into the paths, the fetters from the moment of fruition (*phala*) are forever extinct and stilled, such overcoming is called the ‘overcoming by tranquillization’.

“The ‘overcoming by escape’ is identical with the extinction and Nibbana”.

DhsA 351, Vism 693, PtsA II.27, BD 121

69. Perfectings

of faith, virtue, learning,
liberality, and insight

Pañca sampadā

*saddhāsampadā, sīla°,
suta°, cāga° paññā°*

Five accomplishments (*sampadā*), viz., faith (*saddhā°*), moral discipline (*sīla°*), learning (*suta°*), liberality (*cāga°*) and wisdom (*paññā°*).

See No. 130 under Terms of Four for four of these from 1-2 and 4 -5.

By the word *suta* is meant learning and, in Buddhist terms, it is the learning of the Buddha Dhamma. This is expanded in different ways in different discourses. In one place, it is the Dhamma, the noble life, excellent at the beginning, middle and the end, both in meaning and the letter which preaches the completely purified noble way of life, etc.

A III.22f, A III.53

**70. Persons who become
never returners**

one who passes away
before middle age in that
world in which he has
been reborn, one who so
passes after middle age,
one so passes without
much toil with ease, one
who passes with toil and
difficulty and one who
striving upstream is reborn
in the Akaniṭṭha world

Pañca ānāgāmino

*antarā parinibbāyi
upahacca°,
asaṅkhāra°,
sasāṅkha°
uddhamṣoto
akaniṭṭhagāmi*

A non-returner (*anāgāmin*) is a noble disciple who has got rid of the five lower fetters (*oraṃbhāgiya saṃyojana*) and reborn after death never to return to the sensuous sphere. There are five classes of these Non-returners : one after rebirth in a pure abode realizes Nibbāna during the first half of his life there (*antarāparinibbāyī*); whilst living beyond the half way stage, or at the time of death realizes Nibbāna (*upahacca-parinibbāyī*); one who realizes Nibbāna through exertion (*sasaṅkhāra parinibbāyī*); one realizes Nibbāna without exertion (*asaṅkhāra-parinibbāyī*); and gradually going to higher and higher worlds one reaches the Akanitṭha world and realizes Nibbana there (*uddhaṃsoto akaniṭṭhagāmī*).

A IV. 14, D III.237, BD 10

71. Persons

one who gives and despises a man, one who despises a man by living with him, one who has mouth to take anything, one who wavers, and one who is foolish and mind-tossed

Pañca puggalā
datvā avajānāti,
saṃvāsena avajānati,
āḍiyamukho hoti,
lolo hoti,

mando hoti momuho hoti

“Five persons are found living in the world : A person to a person gives requisites : the robe, alms, lodging and medicaments, and thinks : I give and this fellow receives! He gives and despises him. Thus, monks, a person gives and despises a man.

A person lives with a person for two or three years. By living with him, he despises him. Thus, monks, a person despises a man by living with him.

A person, while another is being spoken of in praise or blame, just promptly revels in it. Thus, monks, a person has a mouth to take in anything.

A person is uncertain in faith, uncertain in devotion, uncertain in love, uncertain in goodness. Thus, monks, a person wavers.

A person does not know good conditions from bad; does not know blameworthy conditions from blameless; does not know low conditions from lofty; does not know whether conditions are evenly mixed with bright and dark qualities. Thus, monks, a person is foolish and mind-tossed.”

A III.164

72. Persons that should not be ordained

one lacking the full age, lacking a limb, one who has taken away from wealth, one who is a karanadukkataka, one is not complete

*Pañca puggalā na
upasampādetabbā
addhānahīno, aṅgahīno,
vatthuvipanno,
karaṇadukkaṭako,
aparipūro,*

Five persons not fit to receive higher ordination and hence precluded from it . One who has not reached the full age, should be at least twenty years of age to receive higher ordination (*addhānahīno*); one with a missing limb is precluded from receiving higher ordination (*aṅgahīno*); one who has fallen away from the matter is not to receive higher ordination (*vatthuvipanno?*); one who is a *karaṇadukkaṭako?* is precluded from higher ordination; one who is not complete also is excluded from being a full monk (*aparipuro*). Some of the terms in this clarification are not clear. Hence some of the comments above are doubtful.

Vin IV.129, V.117

73. Points should be inwardly present to a monk who is desirous of chiding another

I will speak in time not an untimely moment,
I will utter what is true not untrue,
I will speak mildly not roughly,
I will speak from a desire for his good not for his hurt,
I will speak with love in my heart not enmity

Pañca dhammā ajjhattaṃ upaṭṭhapetvā codakena paro codetabbo kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṅhena vakkhāmi no pharusena, attha saṃhitena no anatta-saṃhitena, metta-cittena no dosantareṇa

Any one desirous of reproving or accusing another person of should do it establishing five things in oneself. viz.; “I will speak in time not out of time”; “I will speak the truth not untruth; “I will speak softly not harshly”; “I will speak profitably not unprofitably and “I will speak with a loving heart not hatefully.

D III.236, A III.196

74. Powers

faith,
awareness, effort
concentration, and wisdom

Pañca balāni saddhā balaṃ, sati°, viriya°, samādhi°, Paññā°

“The Aryan disciple has faith and believes in the enlightenment of the Tathāgata: of a truth he is the Exalted One, Arahant, fully enlightened, abounding in wisdom and right, the well-gone, the world-knower, the incomparable tamer of tameable men, the teacher of devas and men, the Buddha, the Exalted One. This, is called the power of faith (*saddhā°*); Aryan disciple, abiding

inactive energy, puts away all wrong things and takes to right things; stead-fast and strenuous, he shirks not the burden of right things. This is called the power of energy (*virīya*°); the Aryan disciple is mindful; he is endowed with the highest mindfulness and discrimination; he remembers and calls to mind what was said and done long ago. This is called the power of mindfulness (*sati*°); the Aryan disciple, aloof from sensuous appetites, aloof from evil ideas, enters and abides in the first musing, wherein applied and sustained thought works, which is born of solitude and is full of joy and ease; suppressing applied and sustained thought, he enters and abides in the second musing, which is self-evolved, born of concentration, full of joy and ease, free from applied and sustained thought, and there the mind becomes calm and one-pointed; free from the zest for joy, mindful and self-possessed, he enters and abides in the third musing, and experiences in his being that ease whereof the Aryans declare: He that is tranquil and mindful dwells at ease; by putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, he enters and abides in the fourth musing, which is utter purity of mindfulness, which comes of disinterested-ness and is free of ease and ill. This is called the power of concentration (*samādhi*°); the Aryan disciple has insight; he is endowed with insight into the way of growth and decay, with Aryan penetration of the way to the utter destruction of Ill. This is called the power of insight (*paññā*°)”.
A III.10, tr III.8

75. **Power of a king**
strength of arms, wealth,
minister, high birth
and wisdom

Pañca rājabalāni
bāhubalaṃ, bhoga°,
amacca°,
jacca°, *paññā*°,

Five powers of a king or a person of great ambition as enumerated in the Tesakuṇa Jātaka are : the power of arms (*bāhu*°) meaning physical strength which is said to be the last of all; the power of wealth (*bhoga*°) which is greater than physical strength; the power of ministers (*amacca*°) possessing a circle of ministers who are united, loyal, and cleverness is a power greater than the former because of their cleverness in battle; the power of birth or caste (*kula* or *abhijāti*°); to belong to the Khattiya clan which is above the other three castes is a great strength; the power of wisdom (*paññā*°) is the highest of all these five as without wisdom all others become useless.

J V.120

76. Powers of a learner
 faith, moral shame,
 moral dread,
 effort and insight

Pañca sekhabalāni
saddhā balaṃ
hiri°, *ottappa*°,
virīya°, *paññā*°

See Nos. 7 and 66 under Term of Two and No. 77 under Terms of Five.

A III.1.

77. Powers of Tathāgata
 Faith, moral shame,
 moral dread,
 effort, and wisdom

Pañca balāni
Tathāgatassa
saddhā balaṃ
hiri°, *ottappa*°,
virīya°, *paññā*°

See No 7 under term of Two and No 76 under Term of Five.
 Endowed with these five powers a Tathāgata claims the chief place, roars the lion's roar among the peoples and sets rolling

the noble wheel (*brahmacakka*).

A III.9

78. Produce of the cow

milk, curd,
buttermilk
butter and ghee

Pañca gorasāni

*khīraṃ, dadhi,
takka, navanīta, sappi*

Buddhist monks and nuns have been allowed by the Buddha to make use of the fivefold produce of the cow (*pañca gorasa*), viz., milk (*khīra*); curd (*dadhi*); buttermilk (*takka*); butter (*navanīta*); and ghee (*sappi*).

Vin I.244

79. Prostrations

with forehead, elbows,
and knees

Pañca patiṭṭhitavandanā

*lalāṭa, dve bāhu,
dve jāṇu,*

Veneration with five part of the body touching the ground or establishing five limbs : the five parts of the body are the two knees, two elbows and the forehead.

J V.502, SnA.267

80. Pure abodes

Avihā, Atappā, Sudassa
Sudassi and Akanitṭhā

Pañca suddhā vāsā

*avihā, atappā, sudassā,
sudassi, akanitṭhā*

The 'Pure Abodes' are a group of five heavens belonging to the Fine-material world (*rūpaloka*) where only the Non-returners are reborn, and in which they attain Arahantship and Nibbana (*ariyapuggala*). The names of the inhabitants of these Pure Abodes are : **Avihā, Atappā, Sudassā, Sudassi, Akanitṭhā.**

BD 174, Dppn I.198, D III.237

81. Qualities of abbot
to have good conduct,
well-educated, lovely speech,
able to teach dhamma
and got Jhanas

Pañca āvāsikadhammā
sīlavā,
bahussuto, kalyāṇavācā,
dhamma kathāya
saṃdesento,
jhānalābhi

Five qualities that make a resident monk (*āvāsika*) pious and pleasing and what ought to become among ones fellow monks. He is virtuous (*sīlavā*); learned (*bahussuta*); has lovely words (*kalyāṇavācā*); is able to teach the Dhamma (*dhamma kathāya sandesento*); and a possessor of absorptions (*jhānalābhī*).

A III.262 f

82. Qualities of a preacher
gradual talk,
teaches giving reasons,
teaching out of kindness,
not for worldly gains,
and not hurting any one

Pañca dhammā damma-
desakassa
anupubbakathaṃ,
pariyāyaṃ deseti,
anuddayatam paṭicca,
na āmisa santhāro,
anupahacca

Five qualities that a teacher of the Dhamma to others should possess. One should teach thinking, I will give a gradual talk (*anupubbakathaṃ kathessāmi*); on the course giving reasons (*pariyāyaṃ deseti*); I will teach with kindness (*anuddayatam paticca*) I will teach with no intention of material gain (*na āmisa santhāro*); I will teach without hurting oneself and others (*anupahacca*). It is not easy to teach the Dhamma to others observing these five rules, says the Buddha.

A III.184

83. Rag robes

found in a charnel ground,
outside a shop,
gnawed by rats,
gnawed by white ants,
and scorched by fire

pañca paṃsukūlacīvarāni
sosānika,
pāpaṇika,
undūrakkhāyita,
upacikakkhāyita,
aggidaddham,

Five kinds of rag robes (*pañca paṃsukūla cīvarāni*), viz., picked up from charnel grounds (*sosānika*); picked up outside a shop (*pāpaṇika*); cloths gnawed by rats (*undūrakkhāyitaṃ*); gnawed ants and cloths scorched by fire (*aggidaddham*).

Vin V.129

84. Rag robes

gnawed by cattle
°goats,
a robe from a shrine
from a consecration
worn and returned back

pañca paṃsukūlacīvarāni
go khāyitaṃ
ajakakkhāyitaṃ
thūpa cīvaraṃ
abhisekikaṃ
gatapaṭiyāgataṃ

A further list of five rag-robes , viz., those gnawed by cattle.; gnawed by goats; robe from a shrine; from a king's consecration; and a clothe worn in going to or coming from a charnel ground.

Vin V.129

85. Reflections

time, country, province
caste and mother

Pañca mahāvilokanāni
kālaṃ, dīpaṃ, desaṃ,
kulaṃ, mātā

The Bodhisatta in the Tusita world in his penultimate birth is

said to have made five great reflections (*pañca mahā vilokanāni*) regarding his final birth as a human being. He reflected on the age (*kāla*) by which is meant the proper age for a Bodhisatta to be born in his final birth. The proper age is said to be when the life-span of a human being is between a hundred thousand years and a hundred years. At that time it was just a hundred years. The second reflection was on the continent (*dīpa*). He chose Jambudīpa out of the four continents (of Buddhist cosmology) as Buddhas are born only there. The next was the country or the area (*desa*). Here he chose the middle country (*majjhimadesa*). Next he reflected on the family (*kula*) or caste. Buddhas are not born in either the Vessa or Sudda castes. They are born only in the Khattiya or Brhamin castes which two castes were the best recognized in the world at the time (*lokasammate*). So he chose the Khattiya caste and King Suddhodana to be his father. The fifth was regarding the mother (*mātā*). He determined to be born in queen Mahā Māyā's womb who had for long time aspired to be the mother of a Buddha and had observed the five precepts from birth. She also had to live only ten months and seven days more.

J I.48 f

**86. Rules asked by
Devadatt on monks
that monks should
dwell all their
lives in the forest,
that they should
live entirely on
begging alms,
that they should
wear rag robes,**

***Pañca vatthūni
devadattena yācitāni
bhikkhū yāvajīvaṃ
ārañṇakā assu,***

*bhikkhū yāvajīvaṃ
piṇḍapātikā assu,*

*bhikkhū yāvajīvaṃ
paṃsukūlikā assu,*

that they should
 dwell at the foot of a tree,
 that they should
 abstain completely
 from fish and flesh

*bhikkhū yāvajīvaṃ
 rukkhamūlikā assu,
 bhikkhū yāvajīvaṃ
 macchamaṃsaṃ
 na khādeyya*

Devadatta wanted the Buddha to impose these five rules on all members of the Saṅgha. The Buddha refused to do so. In the course of time Devadatta became very unpopular. Even his chief supporter **Ajātasattu** was compelled by the force of public opinion to withdraw his patronage from Devadatta, whose gain and honour decreased. Thereupon he decided, with the help of several other monks, **Kokālika**, **Kaṭamoraka-tissa**, **Khaṇḍadeviyāputta**, and **Samuddadatta**, to bring about a schism in the Order. These five monks went accordingly to the Buddha and asked for the imposition of these five rules on all members of the Saṅgha but the Buddha refused. “*alaṃ devadatta, yo icchati, so ārañṇako hotū’ ti, paṭikkitto...*” The Buddha’s reply was that those who felt so inclined could follow these rules.

DhA I.112 ff, 122, Dppn s.v.

87. Successes
 kinsfolks, wealth,
 virtues, health,
 and right views

*Pañca sampadā
 ñāti sampadā, bhoga°,
 sīla°, ārogya,
 diṭṭhi*

Five accomplishments or successes (*sampadā*) are the positive number of five negatives in No 50 under Terms of Five.

D III.235, Vin V.129

88. Tallows

Bear, fish, alligator
swine and donkey

Pañca vasāni

acchavasam,
maccha°, *susukā°*, *sūkara°*,
gadrabha°

Five kinds of tallow (*vasam*) allowed by the Buddha to be used by monks as medicines. They are the tallow of the bear (*accha°*), fish (*maccha°*); alligator (*susuka°*), swine (*sūkara°*) and donkey (*gadrabha°*). But they are to be accepted, cooked, and mixed at the proper time and used as oil. It is an offence to do these after the proper time has passed.

Vin I.202

89. Salts to be accepted

sea-salt, black salt,
rock -salt, culinary- salt,
red-salt,

Pañca loṇāni

paṭiggahe tabbāni
samuddaloṇam, *kāḷa°*,
sindava°, *ubbhida°*,
bila°

Five kind of salts (*pañca loṇāni*), viz., sea-salt (*samuddam*), black salt (*kālalonam*), rock-salt (*sindhavam*), culinary salt (*ubbhidam*), red-salt (*bilam*) or any other kinds of salt that are used as medicine, if they do not serve as a solid food among solid foods, and as a soft food among soft foods, were allowed by the Buddha to be accepted and preserved as long as the food item lasts (*yāvajīvam*). They can be accepted only if there is a reason, if not it is an offence to accept them.

Vin I.202, V.126,

90. The Destroyers

The Mara of defilement, the
Mara of the aggregates, the

Pañca Māra

kilesamāra,
khandha°,

<p>Māra of karma for motion, Māra as a deity, and death</p>	<p><i>abhisankāra/kamma</i>°, <i>devaputta</i>°, <i>maccu</i>°,</p>
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Māra refers to literally ‘the killer’, and also to “Tempter” figuratively. He is often called “Māra the Evil One” (*pāpimā māro*) or Namuci ‘the non-liberator’, i.e., the opponent of liberation. He appears in the texts both as a real person and as personification of evil and passions, of the totality of worldly existence and death. Later Pāli literature often speaks of a ‘fivefold Māra’ (*pañcamāra*): the Māra of defilements (*kilesa māra*); the Māra of the Aggregates (*khandha*°); the Māra of Karma-formations (*kamma*°); Māra as a deity (*devaputta*°); and Māra as Death (*maccu*°).”

Nd² 487, BD 97, S I 103ff, Dppn. s.v Māra

<p>91. Things never known in advance life, sickness, time, where the body would be laid down, and destiny</p>	<p><i>Pañca animittā</i> <i>jīvitam, vyādhi,</i> <i>kāla,</i> <i>dehanikkhepanam,</i> <i>gatim .</i></p>
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“Firstly the span has no sign because there is no definition such As : just so much must be lived, no more than that. For beings [die in the various stages of the embryo, namely], at the time of the *kalala*, of the *abbuda*, of the *pesi*, of the *ghana*, at one month gone, two months gone, three months gone, four months gone, five months gone ... ten months gone, and on the occasion of coming out of the womb. And after that they die this side or the other of the century.

And the sickness has no sign because there is no definition such

as : Beings die only of this sickness, not of any other. For beings die of eye disease or of any one among those beginning with ear disease.

And the time has no sign because there is no definition such as : One has to die only at this time, not at any other. For beings die in the morning and at any of the other times such as noon. And where the body will be laid down has no sign because there is no definition such as :

When people die, they must drop their bodies only here, not anywhere else. For the person of those born inside a village is dropped outside the village, and that of those born outside the village is dropped inside it. Likewise that of those born on water is dropped on land, and that of those born on land on water. And this can be multiplied in many ways.

And the destiny has no sign because there is no definition such as : One who dies there must be reborn here. For there are some who die in a divine world and are reborn in the human world, and there are some who die in human world and are reborn in a divine world, and so on. And in this way the world goes round and round the five kinds of destinies like an ox harnessed to a machine.”

Vism 236, tr 254

92. The Five Regalia

The fan, diadem, sword,
canopy and slippers

Pañca kakudhabhaṇḍāni

vālavījani, uṇhisa,

khagga, chatta, pādā-pādukā

The five regalia of ancient Indian kings, also used in other neighbouring countries, were the yak tail fan (*vālavījani*); the turban or the diadem (*uṇhisa*); the sword (*khagga*) the parasol or the canopy (*chatta*); and the slippers (*upāhana*) sometimes referred to as (*pādā-pādukā*?)

J V.264

93. Things hard to get
long life, beauty, happiness,
fame and heaven

Pañca dullabhadhammā
āyu, vaṇṇa, sukha
yaso, sagga

There are five things in the world which are pleasing, lovely, agreeable, but rare in the world, viz., longevity (*āyu*); body complexion (*vaṇṇa*); happiness (*sukha*); fame (*yasa*); and heaven (*sagga*); These cannot be achieved by prayer (*āyācanā*) or wish (*paṭthanā*). To achieve these one has to follow a course of action (*paṭipadā*) that would lead to these goals.

A III.47

94. Things which give confidence to a learner
faith, virtue,
learning much,
resolute and insight

Pañca sekhavesārajja-karaṇadhammā
saddho hoti, sīlavā,
bahussuto,
āraddha viriyo, paññavā

There are five things which give confidence to learner (*pañca sekhavesārajja-karaṇa-dhammā*), viz., faith (*saddho hoti*) moral discipline (*sīlavā*); well learned (*bahussuto*); resolute (*araddha-viriyo*); and wise (*paññavā*). All the terms are found in other numbers but *viriya* (effort) is qualified here with *āraddha* which makes it resolute.

A III.127

95. Thoughts by which emancipation reaches maturity
The notion of impermanence,
of suffering in impermanence,

Pañca vimutti
paripācānīyasaññā
anicca saññā, anicce
dukkha°,

of no-soul in suffering, *dukkhe anatta*°,
 notion of elimination, *pahāna*°,
 and the notion of passionlessness *virāga*°

Fivefold perception which leads to the maturity in freedom (*vimutti-paripācanīyā dhammā*) are impermanence (*anicca*); the notion that what is impermanent is dukkha (*anicce dukkha saññā*); and the notion that what is dukkha is selfless (*dukkhe anattasaññā*); the notion of abandoning (*pahānasaññā*); and detachment (*virāgasaññā*);

D III.243

96. Thoughts which are very *Pañca saññā bhāvitā*
 fruitful when developed *mahappalā honti*
 impermanence, *aniccasaññā*,
 selflessness, death, *anatta*°, *maraṇa*°,
 loathsomeness of food, *āhāre paṭikkūla*°,
 and “no delight” in the world *sabhaloke anabhirata*°

Five perceptions (*pañca saññā*), which when developed, will be of great benefit and greatly fruitful (*mahappalā honti*) are enumerated thus : perception of impermanence (*anicca*°); selflessness (*anatta*°); death (*maraṇa*°); notion of loathsomeness of food (*ātare paṭikkūla*°); and the notion of “no delight” in the whole world (*sabba loke anabhirata*°); when developed they will lead to merging with the deathless and it has deathlessness as the goal (*amatogadhā amatapariyosānā*).

A III.79

97. Trades ought not to *Pañca vanijjā upāsakena*
 be plied by lay a disciple *akaraṇīyā*
 weapons, *satthavanijja*,

beings, flesh, intoxicants
and poison

satta°, *maṃsa*°, *majja*°,
visa°

There are five trades which according to the Buddha, should not be plied by a Buddhist lay follower : trade in weapons (*sattha*); living beings including human beings (*satta*); flesh (*mamsa*); trade in intoxicants including drugs (*majja*) and trade in poisons (*visa*).

A III.209

98. Treasures

Faith, virtue,
learning,
liberality, and insight

Pañca dhanāni
saddhā dhanam, *sīla*°,
suta°,
cāga°, *paññā*°

See No, 27 under Terms of Seven

A III.53

99. Types of happiness

minor, momentary,
showering, uplifting,
and pervading

Pañcavidha pīti
khuddikapīti, *khaṇika*°,
okkantika°, *ubbega*°,
pharaṇa°

Five stages or types of happiness or joy are enumerated in the **Visuddhimagga**. These occur in absorption (*jhāna*) meditation. They are : minor happiness (*khuddika*°) could only raise one's hair. Momentary happiness (*khanika*°) is like flashes of Lightning at different moment. Showering happiness (*okkantika*°) breaks over the body again and again like waves on the sea shore. Uplifting happiness (*ubbega*°) can be powerful enough to levitate the body and make it spring up into the air. When the pervading or rapturous happiness (*pharaṇa*°) arises

the body is completely pervaded, like a filled bladder, like a rock cavern is invaded by a huge inundation.

Vism 143f, DhsA 115 f

100. Types of purification
 recital of the rules, observance
 when there is entire purity,
 observance when there is
 determination, invitation and
 observance with “being”
 all together

Pañca visuddhiyo
suttuddeso pārisuddhi
uposatho,
adhiṭṭhānuposatho,
pavāraṇa,
sāmaggi uposatho

There are five modes of purifications for monks and nuns by performing these five ways.

Vin V.133

101. Types of timely gifts
 gift to guests, to one going
 away, to the sick, when food
 is hard to get, the first harvest
 to the virtuous

Pañca kālādānāni
āgantukadāna, gamika°,
gilāna°, dubbhikkha°,
navasassanavaphala°,

The five types of timely gifts are enumerated here, viz., gifts to guests (*āgantuka dāna*). This is the feeding of monks or nuns who come from outside to a monastery; gifts to those leaving on a journey (*gamika°*); monks or nuns leaving the monastery or village to another village or town have to be provided with food in time, so that they can commerce their journey in time. Feeding the sick (*gilāna°*) : the sick have to be provided with food etc. in the proper time. Gifts made in times of famine when food is not readily available (*dubbhikkha°*); by tradition devotes like to perform religious ceremonies to signify the first collection

of the harvest (*navasassanavaphala*°); they would feed the virtuous with the first fruits of their crops.

A III.41

102. Types of uproars

kappa (announcement of the end of the world), cakkavatti (of a world king), Buddha's birth, maṅgala : Buddha's sermon

Pañca vidhaṃ kolāhalaṃ

kappa kolāhalaṃ,
cakkavatthi°, buddha°
maṅgala°, moneyya°

on Good-Omen, and moneyya: (that a monk will ask the Buddha about the moneyya paṭipadā)

“Sensual-sphere deities, with their heads bared and their hair dishevelled, with piteous faces, mopping their tears with their hands, clothed in dyed cloth and wearing their dress in great disorder, travel up and down the haunts of men, making the announcement: ‘At the end of a hundred thousand years there will be the emergence of an aeon. This world will be destroyed. Even the ocean will dry up. This Great Earth, and Sineru, King of Mountains, will be consumed and annihilated. The destruction of the earth will extend as far as the world of high divinity. Maintain loving kindness in being, good sirs, maintain compassion, gladness, maintain on looking-equanimity in being, good sirs; care for your mothers, care for your fathers, honour the elders of your clans; be wakeful, do not be negligent!’ This is called an aeon tumult (*kappakolāhalaṃ*).

Sensual-share deities, too, travel up and down the haunts of men, making the announcement : ‘At the end of a hundred years a Wheel-turning King will arise in the world’. This is called a Wheel-turner tumult (*cakkavatthi°*).

Pure-adobe deities put on divine ornaments, make divine

turbans on their heads, and, full of happiness and joy, they travel up and down the haunts of men, making the announcement : ‘ At the end of a thousand years an Enlightened One will arise in the world’. This is called an Enlightened-one tumult (*buddha°*).

Pure-adobe deities, too, knowing gods’ and men’s minds travel up and down the haunts of men, making the announcement : ‘ at the end of twelve years the fully Enlightened One will explain the Good Omens.’ This is called a Good-Omen Tumult (*maṅgala°*).

Pure-adobe deities too, travel up and down the haunts of men, making the announcement : ‘at the end of seven years a certain bhikkhu will meet the Blessed One and question him about the practice of stillness. This is called the stillness tumult (*moneyya°*).”

KhA 120, tr 131

<p>103. The five great liberalities wife, children, kingdom, life and limbs</p>	<p><i>Pañca mahā pariccāgā</i> <i>bhariyā, putta,</i> <i>rajjaṃ, jīvitam,</i> <i>aṅgāni</i></p>
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The five great sacrifices (*pañca mahā pariccāgā*) of a Bodhisattva aspiring to be Perfect Buddha, viz., sacrifice (*gift*) of wife (*bhariyā*); of children (*putta*); of kingdom (*rajjaṃ*); life (*jīvitam*); and limbs (*aṅgāni*); Following Jātakas also may be consulted. Vessantara (Jātaka No. 547), Sasa No. 316, Sivi (Jātaka No. 499) etc.

DhA III.441 See also these Jātakas the Dppn.s.v.

104. **Virtues**

consisting in
limited purification,
°unlimited purification,
°fulfilled purification,
° unadhered to purification,
and consisting
in tranquillized purification

Pañca vidhaṃ

sīlaṃ
pariyantapārisuddhisīla,
apariyanta°,
paripuṇṇa°,
aparāmaṭṭha°,
paṭipassaddhi°.

Limited purification : that of the training precepts for those not fully admitted to the Order: such is virtue consisting in limited purification(*pariyantapārisuddhisīla*);

Unlimited purification : that of the training precepts for those fully admitted to the Order: such is virtue consisting in unlimited purification (*apariyanta°*);

Fulfilled purification : that of Magnanimous Ordinary Men devoted to profitable things, who are perfecting the ends in Trainership, regardless of the physical body and life, having given up life: such is virtue of fulfilled purification(*paripuṇṇa°*);

Not adhered to purification : that of the seven kind of Trainer: such is virtue consisting in purification not adhered to (*aparāmaṭṭha°*)

Tranquillized purification : that of the perfect one's disciples with cankers destroyed, of the undeclared enlightenment ones, of the perfect ones, accomplished and fully enlightened : such is virtue consisting in tranquillized purification (*paṭipassaddhi°*)

Vism 11 tr 45, Pts I.42 f

105. **Way by which teachers
love their pupils**

they train him in that where
in he has been well trained,

Pañcahi ṭhānehi ācariyā

antevāsīṃ anukampanti
suvinītaṃ vinenti,
suggahitaṃ gāhāpentī,

they make him hold fast that
which is well held, they
thoroughly instruct him in
the lore of every arts, they
speak well of him among
his friends, and they provide
for his safety in every quarter

*sabbasippasutaṃ
samasikkhāyino bhavanti,
mittāmaccesu paṭiyādentī,
disāsu pariṭṭānaṃ karonti*

Teachers who are ministered by their devoted students should compassionately treat them in five ways. They train the students in that where in they have been well trained; they make the students hold fast that which is well held by them; they thoroughly instruct the students in the lore of every art; They speak well of them among their friends and companions; they provide for their safety in every quarter.

D III.189

**106. Ways in which
a child should minister
his parents**

Once supported by them I will
be their support,
I will perform duties,
I will keep up the lineage,
I till make myself
worthy of my heritage
and tradition of my family,
I will make offerings for
my parents after their death

*Pañca ṭhānehi puttena
mātāpitāro
paccupaṭṭhitabbā*

*bhato nesaṃ bharissāmi,
kiccaṃ nesaṃ karissāmi,
kulavaṃsaṃ ṭhapessāmi,
dayajjaṃ paṭipajjāmi
petānaṃ kālakatānaṃ
dakkhinaṃ anupadassāmi*

See No. 30 under Terms of Five
D III.189

107. Ways in which clansman should minister to his friends and families

by generosity, by courtesy
and by benevolence,
by equanimity
and by being as
good as his word

*Pañcahi ṭhānehi
kulaputtēna mittāmaccā
paccupaṭṭhitabbā
dānena, peyyavajjena,
atthacariyāya,
samānattatāya,
avisamvādanatāya*

Five ways in which a young householder should minister to his friends and well wishers are : by being generous (*dānena*); by endearing words (*peyyavajjena*); by working for their welfare (*atthacariyāya*); by treating them as one's equals (*samānattatāya*); and by being as good as his word (*avisamvādatāya*). The first of these are the four ways of winning over friends, viz., *saṅgahavatthūni*.

D III.190

108. Ways in which friends and families love their clansman

they protect him when he is
off his guard, on such occasions
guard his property,
and they become a refuge
in danger,
they do not forsake him
in his troubles,
and they show consideration
for his family .

*Pañcahi ṭhānehi
mittāmaccā
kulaputtaṃ
anukampanti,
pamattaṃ rakkhanti,
pamattassa sāpateyyaṃ
rakkhanti,
bhītassa saraṇaṃ
honti,
āpadāsu na vijahanti,
aparāparaṃ ca pi assa
paṭipūjenti*

Friends who are treated as shown above by a young householder should return the courtesy in five ways, viz., By protecting him when he is off his guard (*pamattaṃ rakkhanti*); by guarding his property on such occasions (*sāpateyyaṃ rakkhanti*); by becoming a refuge in danger (*bhūtaṃ saraṇaṃ honti*); by not forsaking him in adversity (*āpadāsu na vijahanti*); by showing consideration for his family (*aparāpajaṃ ca api assa paṭipūjenti*)
D III.190

109. Ways in which
a master should minister
to his servants and
employees

by assigning work
them according
to their strength,
by supplying them
with food and wages,
by tending them in sickness,
by sharing with them
special delicacies,
and by granting them
leave at the proper time

*Pañcahi ṭhānehi
ayirakena dāsa-
kammakārā
paccupaṭṭhātabbā.
yathā balaṃ
kammanta
saṃvidhānena,
bhatta vetana
anuppādānena,
gilānupaṭṭhānena,
acchariyānaṃ rasānaṃ
saṃvibhāgena,
samaye vossaggena*

In five ways a master got to minister unto his servants and workers (*ayirakena dāsakammakārā paccupaṭṭhātabbā*). By assigning them work according to their strength (*yathā balaṃ kammanta-saṃvidhānena*); by supplying them with food and wages (*bhattavetanānuppādānena*), by tending them in sickness (*gilānupaṭṭhānena*); by sharing with them special delicacies (*acchariyānaṃ rasānaṃ saṃvibhāgena*); by retiring them at the

proper time (*samaye voṣṣaggena*).
D III.191

110. Ways in which parents show their love for a child
They restrain him from vice,
exhort him to virtue, train him
to a profession,
contact a suitable
marriage for him,
and in due time
they hand over inheritance

*Pañcathānehi mātāpitaro
puttaṃ anukampanti
pāpā nivārenti, kalyaṇe
nivesenti, sikkhaṃ
sikkhāpentī,
patirūpena dāreṇa
saṃyojenti,
samaye dāyajjaṃ
nīyādentī*

In five ways the parents ministered dully by their children should show their companion to them. By restraining them from vice (*pāpā nivārenti*); by exhorting them to virtue (*kalyaṇe nivesenti*); by training them to a profession (*sippaṃ sikkhāpentī*); iv by contracting a suitable marriage (*patirūpena dāreṇa saṃyojenti*); and by handing over his inheritance in due time (*samaye dāyajjaṃ niyyādentī*).

D III.189

111. Ways in which pupils should minister to their teachers
By rising (in salutation),
by waiting upon them,
by showing eagerness to learn,
by personal service, and by
attention when receiving
their teaching

*Pañcahi ṭhānehi
antevāsinā ācariyā
paccupaṭṭhātabbā.
uṭṭhānena, upaṭṭhānena,
sussūsāya, pāricariyāya,
sakkaccaṃ sippaṃ
paṭiggahanena*

In five ways has a pupil got to minister unto their teachers : by rising from their seats (*uṭṭhānena*); by attending upon them (*upaṭṭhānena*) by attentive learning (*sussūsaya*); by personal service (*pāricariyāya*); and by receiving learning with devotion (*sakkaccaṃ sippaṃ patiggahanena*).

D III.189

112. Ways in which servants and employees should minister to their master

they rise before him, they lie down to rest after him, they are content with what is given to them, they do their work well, and they carry about his praise and good name

Pañcahi ṭhānehi dāsa-kammakārehi ayirako paccupaṭṭhātabbo.

*pubbuṭṭhāyino hontī,
pacchānipātino,
dinnādāyino,
sukatakammakārakā,
kittivaṇṇaharā*

In five ways servants and workers, ministered by their master have to show compassion to him. These are duties of servants and workers.

D III.191

113. Ways in which the clansman should minister to recluses and Brahmins

by being affectionate to them is bodily actions, verbal, and mental actions, by keeping open the house to them, and by supplying their temporal needs.

Pañcahi ṭhānehi

kulaputtēna

samaṇabrāhmaṇā

paccupaṭṭhātabbā,

mettēna kāya kammēna,

° vacī°

° mano,°

anāvataḍvāratāyā,

āmiṣa anuppādānēna

Five ways in which a clansman should minister unto recluses and brahmins (*samaṇabrāhmaṇā paccupaṭṭhātabbā*); by friendly deeds (*mettena kāyakammena*); friendly words (*mettena vacīkammena*); by friendly thoughts (*mettena manokammena*); by keeping open house to them (*anāvaṭa dvāratāya*) and by supplying their temporal needs (*āmisa anuppadānena*).

D III.191

**114. Ways in which
the husband
should minister his wife**
showing respect, courtesy,
faithfulness, by handing over
authority to her and by
providing her
with adornment

*Pañcahi ṭhanehi
sāmikena
bhariyā paccupaṭṭhātabbā,
sammānanāya,
anavamānanāya,
anaticariyāya,
issariya vossaggena,
alaṅkāraṇauppadānena*

In five ways a husband should minister unto his wife, by respect (*sammānanāya*); by not despairing her (*anava mānanāya*); by faithfulness (*anaticariyāya*); by handing over authority to her (*issariyavossaggena*); and by providing her with adornments (*alaṅkāraṇauppadānena*).

D III.190

**115. Ways in which
wife should minister
to her husband**
her duties are well
performed,
by hospitality to
the kin of both,

*Pañcahi ṭhanehi bhariyā
sāmikaṃ
anukampati
susamvihita
kammantā,
susamvihita
parijānā,*

by faithfulness,
by watching over
the goods he brings
and by skill and
industry in discharging
all her duties.

anaticāriṇī,
sambhataṃ
anurakkhati,
dakkhā hoti,
analasā sabbakiccesu.

A wife ministered as above by the husband should treat him compassionately in five ways, viz., by well-organized activities (*susamvihitakammantā*); by well-organized workforce (*susamvihitaparijanā*); by being faithful (*anaticārini*); by watching over the goods he brings home (*sambhataṃ anurakkhati*) and by skill and industry in discharging all her business (*dakkhā hoti analasā sabbakiccesu*). Performance of these counterpart duties leads to happy marriage life.

D III.190

116. **Ways of destiny**
Purgatory, the animal
kingdom,
the realm of the hungry
ghosts, human world
and devas

Pañca gatiyo
nirayo,
tiracchāna yoni,
pettivisayo,
manussa, deva

Five kinds of destinies of beings who pass away without full emancipation, viz., purgatory (*niraya*), animal world (*tiracchāna yoni*), realm of the hungry ghosts (*pettivisaya*), human world (*manussa*), and gods (*deva*). Of these the first three can be seen in No. 128 (under Term of Four). The other two, human and deva conditions are worlds where beings are reborn as a result of good deeds.

D III.234, A IV.459

117. **Ways of going for three refuges**
 as long as life lasts,
 becoming a pupil,
 by prostrating in salutation,
 by self-devotion,
 and cutting off
 impurities

*Pañca ākāra
 saraṇāgamaṇā
 tapparāyana,
 sissabhāvopagamana,
 paṇipāta,
 attasannīyatana,
 upakkilesa
 smucchadana*

There are five ways of taking refuge in the Buddha, the Dhamma and the Saṅgha. They are : taking refuge to last for the whole life (*tapparāyana*); one goes for refuge with the understanding ‘this is my refuge and this is my highest value’; the next is to take refuge by becoming a pupil (*sissabhāvopagamana*); this was done by Venerable **Mahākassapa** saying, “Venerable Sir, the Buddha is my teacher, I am his pupil”; the third is to go for refuge by prostrating in salutation before the Buddha (*paṇipātasaraṇāgamaṇa*); the next is going for refuge by dedicating oneself to the teacher, like a meditator devoting oneself to the subject of meditation (*attasannīyatana*); the fifth is to go for refuge by completely cutting off all defilements as a noble one (*ariya*) does (*upakkilesasamucchadana*)
 (this Term is not given in Pāli Texts)
 KhpA 3 ff, tr 4,

118. **Women-powers**
 beauty, property,
 relatives, children,
 and virtue

*Pañca balāni itthīnaṃ
 rūpabala, bhoga°
 ñāti°, putta°,
 sīla°*

The powers of womanhood (*pañca balāni itthīnaṃ*), viz., power of beauty (see No 14 on five marks of beauty); power of property (*bhoga°*); power of relatives (*ñāti°*); power of children (*putta°*); power of virtue (*sīla°*). A woman possessed of these powers line in the home life undaunted, and she can even overcome her husband by them.

S IV.246

119. Ways of practising
loving kindness
may all beings be
free from enmity, affliction
and anxiety
and live haply,
may all living beings°,
all creatures°,
all persons°,
and all those who have
a personality°

*pañca ākāra anodiso mettā
pharaṇā cetovimutti
sabbe sattā averā
avyāpajjā anīghā sukhī
attānaṃ
pariharantu,
sabbe pāṇā°,
sabbe bhūtā°,
sabbe puggalā°,
sabbe att bhāva
pariyāpannā°*

In practising the meditation on loving-kindness one is instructed to pervade the world with thoughts of friendliness in the following : “May all beings, live happily without hate, without thought of affliction, without anxiety; May all living beings things ...; all creatures...; all persons...; and all those who have personality live happily free from enmity, affliction and anxiety. Pts II.131, Vism 309

120. Ways of being
scrupulous
being satisfied with little,

*Pañca dhuta
dhammā
appicchatā,*

contentment,
higher life
condition of seclusion,
and energy

saṃtuṭṭhitā,
sallekhatā,
pavivekapaccayā,
viriyāraṃbhatā

In the practice of ascetic practices (*dhutadhammā*) one is expected to possess five qualities, viz., fewness of wishes (*appicchatā*); contentment (*saṃtuṭṭhitā*); effacement (*sallekhatā*); seclusion (*pavivekatā*) and dispersal energy (*viriyāraṃbhatā*).

Vism 59

TERMS OF SIX

1. Causes of ruin

addiction to intoxicants,
wandering the streets at
unseemly hours,
frequenting of fairs,
gambling,
association with the foolish,
and laziness

Cha apāyamukhāni
surāmerayamajja-
pamādaṭṭhānānuyogo,
vikālavisikhācariyā°,
samajjābhicaraṇā°,
jūtapamādaṭṭhānā°
pāpamittā°
ālassā°

There are six avenues or channels for loss or ruin of wealth (*cha bhoga apāyamukhāni*). Whoever falls into these his wealth and time avenues with lose. They are : the addiction to intoxicants (*surāmerayamajjapamādaṭṭhānānuyogo*). Six dangers or perils of addiction to intoxicating liquors are given under No 6 of the Terms of Six. Loitering in streets at unseemly hours (*vikālavisikhācariyā*). Bring about six kinds of perils and these are given under No 27 of the Terms of Six. Regarding frequenting of fairs (*samajjābhicaraṇa*), see No 5 under Terms of Six. Addiction to gambling (*jūtapamādaṭṭhāna*) is listed under No 26, Terms of Six. As for the association with foolish or evil companionship (*pāpamittā°*) there are six types of evil companions : gamblers (*dhuttā*), drunkards (*soṇḍā*), tipplers (*pipāsā*), cheaters (*vañcanikā*), swindlers (*nekatikā*), men of violence (*sāhasikā*). The last cause is sloth or idleness (*ālassa*). There are six perils of being lazy and idling . For instance, a person postpones work saying it is too hot, too cold, too early, too late, too hungry, too full (*atisītaṃ, atiuṇhaṃ, atipāto,*

atisāyaṃ, atichāto, atidhāto) and does no work.
D III.182, A IV.283

2. Cumbered by six conditions, though one listens to Saddhamma, he cannot become one to enter the right way of right things

he is cumbered by the volitional actions, of defilements, of ripening of volitional actions, he lacks faith, covering fault and insight

Chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammaesu samattaṃ kammāvaraṇatāya samannāgato hoti, kilesāvaraṇatāya°, vipākāvaraṇatāya° assaddho hoti, acchandiko, duppañño

A person cumbered by six conditions though listens to the Dhamma, it is impossible for him become one who enters the right way of right things. The conditions are : if some one has done bad deeds he is cumbered by such actions (*kammāvaraṇa*); a person who is affected by defilements is cumbered by such defiling tendencies (*kilesāvaraṇa*); if an unwholesome action has ripen he is cumbered by it (*vipākāvaraṇa*); a person who is not faithful or confident in the Triple Gem he is cumbered by his lack of faith (*assaddho hoti*) covering fault (*acchandiko*) and lack of insight (*duppañño*).

A III .436

3. Cumbered by six conditions, though one listens to Saddhamma, he cannot

Chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo

become one to enter the right way of right things when the Dhamma and Discipline declared by the Tathagata is taught he has no desire to listen to Dhamma, to incline the ear, to apply a heart of understanding, he grasps the profitless, and rejects the profitable, and has no patience.

*niyāmaṃ okkamituṃ
kusalesu dhammesu
samattaṃ
dhammavinaye desiyamāne
na sussūṣati, na sotaṃ
odahati,
na cittaṃ upaṭṭhapeti,
anattaṃ gaṇhāti,
attaṃ riñcati, anulomikāya
khantiyā na samannāgato
hoti*

“A person cumbered by six conditions cannot become one to enter the right way of right things. The six conditions are, viz., when teaching the Dhamma and Discipline he has no desire to listen, nor to incline the ear, nor to apply a heart of understanding the Dhamma, he grasps the profitless, and rejects the profitable, and has no patience.”

A III.437, tr. 305

4. Cumbered by six conditions, though one listens to Saddhamma, he cannot become one to enter the right way of right things his mothr's life has been taken, his father's life°, an Arahant's°, the Tathagata's blood has been drawn intentionally,

*Chahi dhammehi
samannāgato suṇantopi
saddhammaṃ abhabbo
niyāmaṃ okkamituṃ
kusalesu dhammesu
samattaṃ
matā jīvitā voropito hoti,
pitā jīvitā voropito hoti,
arahā°, Tathāgatassa
duṭṭhena cittena
lohitaṃ uppāditaṃ hoti,*

the Order embroiled, and
he is weak in insight

*saṅgho bhinno hoti,
dupaṅṅho hoti jaḷo eḷamūgo*

For details see No 30 under Terms of Five the Five heinous actions (*pañca ānantariya kamma*).

A III.436

**5. Dangers of frequenting
fairs**
(he is ever thinking)
where is
dancing, where is
music, where
is recitation, where
are cymbals,
where is tam-tam.

*Cha ādīnavā
samajjābhicaraṇe
kva naccam,
kva gītam,
kva vāditam, kva
akkhānam, kva
pāṇissaram,
kva kumbha- kva-
kumbhathūnam*

Whoever addicted to these ways of hunting of fairs suffers from six dangers.

D III.184

**6. Dangers of being
addicted to intoxicating
liquors**
actual loss of wealth,
increase of quarrels,
susceptibility to disease,
loss of good character,
indecent exposure,
and impaired intelligence

*Cha ādīnavā surāmeraya-
majjapamādatṭhānuyoge
sanditṭhikā dhanahāni,
kalahappavaddhani,
rogānam āyatanam,
akittisañjanani,
kopīnaniddaṃsanim,
paññāya dubbalīkaraṇi*

There are six types of dangers through being addicted to intoxicating liquors. The first one is actual loss of wealth, a drunkard does not satisfy himself, day by day he increases drinking of liquors, by this way he losses his wealth. The second one is increase of quarrels, a drunkard quarrels with his mother, his father and his wife, he speaks indecent words, does wrong things. The third, the addiction to intoxicants makes one susceptible to disease. The fourth one is the loss of good character. He spoils his good character himself by doing improper things, begetting ill-fame and degrading himself in this world and next world. The fifth one is indecent exposure : a drunkard never cares to dress properly, he may wander about naked exposing himself indecently even in the public. The last one is impaired intelligence; using intoxicants may cause damages not only to one's physical body but also to one's mind and intelligence.

D III.183

7. Directions

East, west, south,
north, nadir
and zenith

Cha disā

purattimadisā,
pacchima,[°]
dakkhiṇa,[°] *uttara,*[°]
hetṭhima,[°] *upari*[°]

There are six directions namely East (*purattimadisā*), West (*pacchima*[°]), South (*dakkhiṇa*[°]), North (*uttara*[°]), Nadir (*hetṭhima*[°]) Zenith (*upari*[°]). These six directions represent according to the Buddha's interpretation the relationships between groups of persons in society. For example the east represents the relationship between parents and children and through that the performance of reciprocal duties towards each

other so that they maintain a harmonious relationships between them. The emphasis here is on duties and obligations towards each other rather than on rights. In the same manner the relationships between groups are taught with reference to the other directions, too. Thus the next direction, the south represents the relationships between teachers and students, the west: husband and wife, the north: friends and companions, the nadir: servants or employees and employers, and the zenith: clergy and laity.

D III.189

8. Elements

elements of earth,
water,
heat, air, space and
consciousness

Cha dhātuyo

paṭhavi dhātu,
āpo °, tejo °, vayo °,
ākāsa °, viññāṇa °

Elements (*dhātu*) mean the primary elements or principle things. See four elements (*cattāro mahā bhūtāni*) under No 29 of Terms of Four. In addition to these four, space (*ākāsa °*), i.e., whatever internal and external space, and consciousness are mentioned here making the elements six fold. Six elements are enumerated at D III.247. For more detail see M III.241, tr 289, (*Dhātuvibhaṅga sutta*).

D III.247, Vism 485

9. External fields of experience

sights,
sounds,
smells,
tastes

Cha bāhirāni

āyatanāni
rūpāyatanam,
sadda °,
gandha °,
rasa °,

tangibles and phenomena

phassa°, *dhamma°*

Fields of experience (*āyatana*) mean bases or spheres on which the mental processes depend. There are six external fields of experience or objects. (*cha bāhirāni āyatanāni*), and six personal fields of experience or physical sense-bases, so called faculties (*cha ajjhattika āyatnāni*).

BD 28, S I.112, Vism .527, 481, KhA 82, D III.243

10. Fields of internal experience

eye,
ear, nose,
tongue, body
and mind

*Cha ajjhattika-
āyatanāni
cakkhāyanam,
sota°, ghāna°,
jivhā°, kāya°,
mano°*

See No 8 under Terms of Six.
D III.243

11. Forms of irreverence

irreverence to Teacher,
°the Dhamma, °the
Order, °the training
°earnestness and
°courtesy

*Cha agāravā
satthari agāravo,
Dhamme°,
saṅghe°, sikkhāya°,
appamāde°, paṭisanthāre°*

There are six kinds of form of irreverence (*cha agāravā*): to the Teacher (*satthari*), Doctrine (*dhamme*), Order (*saṅgha*), training (*sikkhāya*), vigilance or earnestness (*appamāde*), and good-will or greeting (*paṭisanthāre*) *s.v.*

D III.244, A III.331, IV.28

12. Forms of Reverence

reverence to the Teacher,
 °the Dhamma,
 °the Order, °the training ,
 °earnestness and
 °courtesy

Cha gāravā
satthari gāravo
dhamme°
saṅghe°,
sikkhāya°,
appamāde°
paṭisanthāre°

These are just the opposite of the six ways shown above under 10, Terms of Six.

D III.244, A III.331, IV.28

13. Groups of consciousness

Visual, auditory, olfactory,
 gustative, tangible
 and mental

Cha viññāṇakāyā
cakkhuviññāṇaṃ, sota°,
ghāna°, *jivhā°*, *kāya°*,
mano°

Six groups of consciousness : the visual consciousness arises dependent on eye and material shapes or form (*chakkhuviññāṇa*); the auditory consciousness arises dependent on ear and sounds (*sota°*); the olfactory consciousness arises because of nose and smell (*ghāna°*); gustatory consciousness arises because of tongue and taste (*jivhā°*); the bodily consciousness arises because of body and touches (*kāya°*); the mental consciousness arises because of mind and mental states (*mano°*).

D III.243, M III.281, tr .331. Vism. 558

14. Groups of contacts

visual, auditory ,olfactory,

Cha phassa kāyā
cakkhu samphasso, sota°,

gustative, tangible,
and mental

ghāna°, *jivhā*°, *kāya*°,
mano°

Six groups of contacts (*cha phassakāyā*): the visual consciousness arises because of eye and material shapes; the meeting of the three is sensory contact or impingement (*cakkhu sampasso*); auditory consciousness arises because of ear and sound the meeting of the three is sensory contact or impingement (*sota*°); the olfactory consciousness arises because of nose and smells the meeting of the three is sensory contact or impingement (*ghāna*°); the gustatory consciousness arises because of tongue and tastes the meeting of the three is sensory contact or impingement (*jivhā*°); the bodily consciousness arises because of body and touch the meeting of the three is sensory contact or impingement (*kāya*°); the mental consciousness arises because of mind and mental states the meeting of the three is sensory contact or impingement (*mano*°).

D III.243, M III.281, tr 331, Vism 558

15. **Groups of craving**
craving regarding form,
sounds, smells, tastes,
touches and thoughts

Cha taṇhā
rūpataṇhā, *sadda*°,
gandha°, *rasa*°, *phoṭṭhabba*°,
dhamma°,

‘Groups of craving’ means sixfold craving, desire or thirst (*cha taṇhā*). There are six types of craving corresponding to the six sense-objects : craving about form (*rūpataṇhā*°), sound (*sadda*°), smell (*gandha*°), taste (*rasa*°), contact (*phoṭṭhabba*°), Dhamma- mental state (*Dhamma*°).

The rise of craving is, just as any other phenomenon, a process :

the visual consciousness arises because of eye and material shapes the meeting of the three is sensory impingement, conditioned by sensory impingement is feeling, conditioned by feeling is craving; and so on. Thus craving arises in this manner through the six doors”.

D III .244, M III.281, tr 331, Vism 567, DhA III.280

16. Groups of feelings

feelings excited from,
eye, ear, nose,
tongue, body,
and mind

Cha vedanā kāyā

cakkhusamphassajā vedanā
sota°, *ghāna°*,
jivha°, *kaya°*,
mano°

Six modes of feeling (*cha vedanā*) : This term has been explained under different categories. As the Madhupiṇḍika Sutta of the Majjhima Nikāya shows visual consciousness arises depending on eye and material shapes, the meeting of the three is sensory impingement; conditioned by sensory impingement arises feeling and so on. After the rise of feeling the process changes its function: what one feels one perceives, etc. Here there is a personal subject that operates as the agent. In this manner feeling functions as a turning point bringing about the intrusion of ‘self’ in this context.

D III.244, M III.282, tr 331, S III. 226, 230

17. Groups of perceptions

perception on sights, sounds,
smells, tastes, tangibles
and mental phenomena

Cha saññā kāyā

rūpasaññā, *sadda°*, *gandha°*
rasa°, *phoṭṭhabba°*,
dhamma°

The six kinds of perception (*cha saññākāyā*) also correspond to the relevant sense-objects.

D III.244, A IV.46

18. Group of six monks

Assaji, Panabbasuka,
Paṇḍuka, Lohitaka, Mettiya,
Bhummaja,

Chabbaggiyā bhikkhū

*assaji, punabbasuka
paṇḍuka, lohitaka,
mettiya, bhummaja*

The group of these six monks (*chabbaggiyā bhikkhū*) were contemporaneous with the Buddha. They are frequently mentioned as being guilty of various Vinaya offences.

Vin I.84, III.62, Dppn I.926

19. Groups of volitions

Volition on sights, sounds,
smells, tastes, tangibles and
mental phenomena

Cha sañcetanā kāyā

*rūpasañcetanā, sadda°,
gandha°, rasa°, phoṭṭhabba°,
dhamma°*

‘Groups of volitions’ refers to these six types of volitions or intentions (*cha sañcetanā kāyā*).

S III 60, D III.244

20. Heavens

The realm of the Four Great kings,
of the thirty-three gods,
of the Yama gods,
of the happy gods,
who rejoice in their own creation,
and of the gods who are the lords
over the creation of others,

Cha saggalokā

*cātummahārājika,
tāvatiṃsa,
yāma,
tusita,
nimmānaratī,
paranimmitavasavatti*

Heaven, a realm of happiness, is considered to be of six kinds of

spheres (*cha saggalokā*) where some of the devas live and they are generally not visible to the human eyes. The first of these realms is of the great kings (*cātummahārājikasaggaloka*). This name is derived with reference to the Four Great Kings who dwell there as guardians of four regions. The next realm is what is called the world of the thirty-three devas (*Tāvatiṃsa* °). This was the abode of the **Asuras** but when Magha was born as **Sakka Deva** he disliked to share this realm with the Asuras and chased them to another realm to call it the realm of Asuras. The Buddha went to **Tāvatiṃsa** to preach **Abhidhamma** to his mother, born as a devaputta. Realm of **Yāma** devas (*Yāma* °) is the next to Tāvatiṃsa. According to the commentaries the meaning of it is “those that have attained divine bliss”. Other explanations are “misery-freed” or “governing gods”. Realm of Happy gods (*Tusita* °) which is the next realm of devas in the list. The devas there are so-called because they are full of joy and the Tusita deva world is considered to be the most beautiful of the celestial worlds. It is a rule for all Bodhisattas to be born in Tusita in their last life. Gotama Buddha’s name, while living in Tusita, was **Setaketu** and the future **Metteyya** Bodhisatta is now living in Tusita under the name of **Nāthadeva**. The realm of gods who rejoice in their own creation (*Nimmānarati* °) is the next in the list. Devas of this world delight in their own creation therefore it is called Nimmānarati. The realm of gods who lord over the creation of others (*Paranimmita vasavatti* °) is the last of the six deva realms. The Devas of this world are described as “beings who desire the creation of others, in order to get them into their powers”.

S V.423, Vin I.12, Dppn .s.v.

21. Higher knowledges

knowledge of miracle
power,
divine ear,
knowing others mind,
divine eye,
recollection of past lives,
and complete destruction of
cankers
supranomal

Cha abhiññā

iddhividham,

dibbasotaṃ,
cetopariyāya,
dibbacakkhu,
pubbe nivāsānussati,
āsavakkhayaṃ

The first of these six higher powers or Paranormal Knowledges (*cha abhiññā chaḷabhiññā*), viz., the magical or miraculous power (*iddhividha*) refers to the ability of performing miraculous acts such as one person becoming many and vice versa, passing through walls and mountains, flying in the air etc. The Divine Eye (*dibbacakkhu*) refers to the paranormal ability to see how beings are dying and being form according to their deeds etc. The Divine Ear (*dibbasota*) refers to the extrasensory knowledge with which a person hears sounds of both heaven and human, far and near. The power of knowing others' minds (*paracittavijānana*) makes a person read or know the minds of others depending on his focus at any time. He may see the states of greedy and non-greedy level of a mind. The knowledge of past lives (*pubbe nivāsānussati*) is what is called retro-cognition with which a person remembers manifold previous births, and the last, the knowledge of destruction of defiling tendencies or cankers (*āsavakkhaya*) refers to the ability of introspection and examining minutely one's own mind and making sure the mind is totally free of all influences (*āsava*) With this a person in this very life enters into the possession of deliverance of mind as well

as deliverance through wisdom.
D III.281, Vism 373, BD 3.

22. Ideas conducive to penetration
the idea of impermanence,
of ill in impermanence,
of selflessness in ill,
of elimination,
of passionlessness,
and of cessation

*Cha nibbedha-
bhāgiyā saññā
aniccasaññā,
anicce dukkha°
dukkhe anatta°, pahana°,
viraga°, nirodha°*

The six Ideas conducive to penetration (*cha nibbedhabhāgiyā*).
See No. 91 under Terms of Five.
D III.250

23. Inclinations of the Bodhisattas
The inclination to non-greed
seeing the fault in greed,

°non-hate°, °non -delusion°,
°renunciation°, °seclusion°,
°relinquishment°.

*Cha ajjhāsayā
bodhisattānaṃ
alobha ajjhāsayā ca
bodhisattānaṃ
lobhe dosadassāvino,
adosa°, amoha°,
nekkhamma°, paviveka°,
nissaraṇa°.*

Bodhisatta, the Being aspiring after Enlightenment, passes through many existences and many stages of progress before the last birth in which he fulfils his great aspiration. He has the above six inclinations which lead to the maturing of enlightenment.

Vism 116, DA I.259, II.427, BuA 75, Dppn II.322

24. Kinds of temperaments

greedy temperaments
 hating°, deluded°,
 faithful°, intellectual,
 and speculative°

Cha cariyā

rāgacariyā
dosa°, *moha°*,
saddhā°, *buddhi°*,
vitakka°

These six modes of temperaments (*cha cariyā*) refer to persons' character traits which a meditation teacher may consider important when giving guidance for a practitioner.

Vism 101, tr 102, Nd¹ 359

25. Subject for recollection

the Buddha, the Doctrine,
 the Order, morality,
 Liberality and deities

Cha anussatiṭṭhānāni

buddhānussati, *dhammā°*
saṅgha°, *sīla°*,
cāga°, *devatā°*

Subjects for recollection (*cha anussati ṭhānāni*) as given here are also considered to be subjects for meditation. Recollection of the Buddha or proper attention to the Buddha (*Buddhānussati*) refers to reflection on Buddha's virtues, thus: He is Holy One, fully Enlighten One etc. including the nine great characteristics of the Buddha. The second one is the reflection of the Doctrine (*dhammānussati*): 'Well proclaimed by the Blessed One is the Doctrine and so on including the six great qualities of the Teaching. Third one is the reflection of the Community (*saṅghānussati*) : 'Of good conduct is the Community of the Blessed One's disciples and so on including all the nine characteristics of the Community. The fourth one is the recollection of Morality (*sīlānussati*) which refers to the reflection of virtues of oneself. The fifth is the reflection of

liberality (*cāgānussati*) which reminds oneself of one's generosity, attitudes of giving. The last one is the reflection of the Heavenly beings –Devas (*devatānussati*) with which a person reflects on the gods of six heavens, and their happy and meritorious lives etc.

D III.250, A III.312, BD 17

26. Occasions of fraternal living

Kindly deeds, kindly speech,
kindly thoughts, enjoying
the gifts of common with brothers,
being virtuous, and
being endowed with right views

*Cha sārāṇīyā
dhammā*

*mettaṃ kāya kammaṃ,
mettaṃ vacīkammaṃ,
mettaṃ mano kammaṃ,
sabbrahmakehi bhikkhūhi
sādhāraṇabhogi,
sīlasamannāgato,
diṭṭhisāmannāgato*

“The six occasions of fraternal living : When a brother's kindly act towards his fellow-disciples has been attested, as wrought publicly and in private, that is an occasion of fraternal, causing affection and regard, and conducing to concord, absence of strife, harmony, union. The second and third occasions are those of kindly speech and kind thoughts. In the next place, when a brother who has honestly and righteously obtained gifts, distributes these impartially among his fellow-disciples, and has everything in common with them, even with regard to the contents of his alms bowl, that is an occasion of fraternity, etc. Next, when the character and moral habits of a brother are without rupture or flaw, are consistently practised, unblemished, making a man free, commended by the wise, unperverted, and conducing to rapt concentration, and he, so virtuous, dwells openly and privately among his fellow-disciples, that is an

occasion of fraternity, causing affection and regard, and conducing to concord, absence of strife, harmony, union. Lastly, when a brother lives with his religious life that Aryan, self-guiding belief, which leads him who so lives to the perfect destruction of sorrow, when he thus equipped lives among his fellow-disciples publicly and in private, that is an occasion of fraternity.”

D III.246, A III.288, DhsA 294, tr 231

27. Perils arising from addiction to gambling
as winner he begets hatred,
when beaten he mourns
loss of his wealth,
his actual substance is wasted,
his word has no weight in a court
of law, he is despised by friends
and officials, and he is not
sought after by those who would
give or take in marriage

*Cha ādīnavā
jūtappamādaṭṭhānuyoge
jayaṃ veraṃ pesavati, jīto
vittaṃ anusocati, sandiṭṭhika
dhanāñjāni, sabhāgatassa
vacanaṃ na rūhati,
mittāmaccānaṃ
paribhūto hoti,
āvāhavivahakānaṃ
apatthito hoti,
akkhadutto purisapuggalo
nālaṃ dāraharaṇāyāti*

These are six perils or dangers for him who are infatuated with gambling.

D III.103

28. Perils from frequenting the streets at unseemly hours
He himself is without guard,
wife and children are
without guard, his property is

*Cha ādīnavā vikāla
visikācariyānuyoge
attāpi assa agutto
arakkhito hoti
puttadārāpi,^o*

without guard, he becomes
suspected of crimes,
false rumours fix on him,
many are the troubles he
goes out to meet

sāpateyyaṃ,^o
saṅkiyo ca hoti
pāpakesu ṭhānesu, abhūtaṃ
vacanañ ca tasmim rūhati
bahunnaṃ
dukkhadhammānaṃ
purakkhato hoti

There are these six kinds of peril by frequenting the streets at
unseemly hours.

D III.103

**29. People who recollect
their past lives**

other sectarians,
ordinary disciples,
Great disciples,
Chief disciples,
Pacceka Buddhas,
and the Buddhas

Cha janā anussaranti
pubbe nivāsaṃ
titthiyā,
pakati sāvakā,
mahā sāvakā,
agga sāvakā,
pacceka buddhā,
Buddhā

“There are six kinds of people who recollect their past lives (*cha janā anussaranti pubbe nivāsaṃ*). They are : other sectarians (Titthiyā) recollect only as far back forty aeons, but not beyond that. Why? Because their understanding is weak for lack of Delimitation of Mind and Matter. Ordinary disciples (pakati sāvakā) recollect as far back as a hundred aeons and as far back as a thousand aeons because their understanding is strong. The eighty Great Disciples recollect as far back as a hundred thousand aeons. The two Chief Disciples (Aggasāvakā) recollect as far back as an incalculable age and a hundred thousand

aeons. Pacceka Buddhas recollect as far back as two incalculable ages and a hundred thousand aeons. For such is the extent to which they can convey. But there is no limit in the case of Buddha”.

Vim 411, tr 452

**30. Rays issuing from
Buddha's body**

blue, yellow, red,
white, pink, and mixed

Chabbaṇṇa raṃsiyo

*nīla, pīta, lohita,
odāta, mañjetṭha,
pabhassara*

Rays arose from the Buddha's body (*chabbaṇṇa raṃsiyo*) means aureole or halo around the Buddha's body or head. It consists of six colours. These six colours spread out from the Buddha's body, i.e., rays of Enlightened One (*Buddharasmi*). The Buddhist flag depicts these six colours.

SnA.132, DhA I.249, II.41, Vin I.25

31. Regressive states

Factors of Regress

Delighting in activity,
In talk, in sleep, company,
contumacy, and having
evil friends

Cha parihāniyā dhammā

*kammāramatā,
bhassāramatā ,
niddāramatā,
saṅganikāramatā,
dovacassatā,
pāpamittatā*

A person whoever possesses or follows these six states or manners he is subject to ruin or retrogression.

Vbh 381

32. Retrogressive states
 delighting in activity,
 delighting talk,
 delighting in sleep,
 delighting in company,
 delighting in mixing,
 delighting in evil friends

*Cha parihāniyā dhammā
 kammā ramatā
 bhassā ramatā,
 niddā ramatā,
 saṅganika ramatā,
 saṃsaggaramatā,
 pāpamittatā*

Compare with No. 30 of Terms of Six.

Vbh 381

33. Reasons why Saddhamma does not endure for long when the Tathagata has passed away
 monks, nuns, male lay disciples
 female lay disciples live
 without reverence without
 respect for the Teacher,
 °for the Dhamma, °for the
 Community, °for the training,
 °for vigilance,
 and °for good-will

*Cha hetu Tathāgate
 parinibbute saddhamo
 na ciratṭhitiko hoti
 bhikkhu bhikkhuniyo
 upāsakaupāsikāyo
 satthari agāravā appatissā
 viharanti, dhamme°,
 saṅghe°,
 sikkhāya°,
 appamāde°,
 paṭisanthāre°*

According to the **Āṅguttara Nikāya** there are these six reasons why when the Tathāgata has passed away, Saddhamma will not endure. (this Term is not given in Pāli Texts)

A III 340,

34. Reasons for enduring why Saddhamma endures for long when the Tathagata has passed away
 monks, nuns, male lay disciples
 female lay disciples live
 with reverence with
 respect for the Teacher,
 °for the Dhamma,
 °for the Community,
 °for the training, °for vigilance,
 and °for good-will

*Cha hetu Tathāgate
 parinibbute Saddhammo
 ciraṭṭhitiko hoti
 bhikkhubhikkhuniyo
 upāsaka-upāsikāyo
 satthari sagāravā sappatissā
 viharanti,
 dhamme°,
 saṅghe°,
 sikkhāya°, appamāde°,
 patisanthāre°*

See the converse of these given under No. 32 of above.
 A III.340

35. Robes
 linen, cotton, silk,
 wool,
 hempen cloth,
 and canvas

*Cha cīvarāṇi
 khomaṃ,
 kappāsikaṃ,
 koseyyaṃ, kambalaṃ,
 sāṇaṃ, bhaṅgaṃ*

The Buddha allowed monks to accept robes made of these
 six kinds of material.
 Vin I.96, 281

36. Roots of contention
 anger, hypocrisy, envy,
 treachery, wishing evil,
 and stubbornness

*Cha vivādamūlāni
 kodho, makkho, issā,
 saṭṭheyyaṃ, pāpicchatā,
 sandiṭṭhiparāmāsī*

It is meaningful for those who have gone forth to be aware of these six roots of quarrel or contention (*cha vivādamūlāni*) so that they could avoid getting trapped by them and lose unity and harmony with each other.

M II.245 f, A III.334, D III.246, Vbh 380

37. Sages

house sage,
bhikkhu°,
learner°,
Arahant°
Pacceka Buddha°
and the Sage of Sages

Cha munayo
agāramunayo,
anagāra°,
asekha°,
sekha°,
pacceka°,
munimunayo

Who has a wholesome behaviour or character is a sage, a wise man (*muni*). There is a progress of sages themselves too from the household stage to that of the fully enlightened stage. Their practice is of three kinds, i.e., the wholesome practices related to body, speech and mind. Nd¹ 58, A I.273

38. Six teachers

Pūraṇakassapa, Makkhalī
Gosāla, Ajita Kesakambalī,
Pakudha Kaccāyana,
Nigaṇthanātaputta, and
Sañjaya Bellaṭṭhiputta

Cha satthārā
pūraṇakassapa, makkhalī
ghosāla, ajitakesakambalī,
pakudhakaccāyana,
nigaṇthanātaputta.
sañjayabellatṭhiputta

During the Buddha's time there were six well-known teachers who taught different teachings or doctrines.

Purāṇakassapa is said to have taught the doctrine of non-action (*akiriyavāda*), **Makkhaligosāla**, the doctrine that there is no cause either ultimate or remote for the depravity of beings or for their rectitude (*akiriyavāda*), **Ajitakesakambalī**, the doctrine of annihilation at the death (*nāstikavāda*), **PakudhaKaccāyana**, the doctrine that seven elements, namely earth, fire, air, water, pleasure, pain and the soul were eternally existent and unchangeable in their very nature dealing with a form of non-action (*akiriyavāda*), **Nigṇṭhanātaputta**, the doctrine related to the fourfold restraint (*cātuyāmasaṃvara*) and **Sañjayabelatṭhiputta**, a form of scepticism which is known as (*amarāvikkhepavāda*), a way of talking like that of Eel-wrigglers.

D I.56, Dppn s.v.

39. Six-factored equanimity that consists in one who attained to imperturbability sixfold equanimity, equanimity as a divine abiding, °enlightenment factor, °specific neutrality, equanimity of jhāna, and purifying equanimity

*Chahi dhammehi
pariggahitaṃ
cittaṃ āneñjappaṭaṃ
Chalaṅgupekkhā
brahma vihārupekkhā,
bojjhaṅga°,
tatramajjhattatā°,
jhāna°,
pārisuddhi°,*

Six-factored equanimity is found in the mental state of a person whose cankers are destroyed. It is the mode of non-abandonment of the natural state of purity when desirable

or undesirable objects of the six kinds come into focus in the six doors.

Vism 161 f, tr.166, Vbh 245, A III.279

40. Things worthy of offerings

seeing a form one becomes equanimous and mindful, hearing a sound°, smelling a smell°, tasting a taste°, touching a touchable°, and knowing an idea°

Cha āhuneyya-dhammā

*cakkhunā rūpaṃ disvā...
upekkhā sampajāno,
sotena saddaṃ sutvā,°
ghānena gandhaṃ
ghāyitvā,°
Jivhāya rasaṃ sāyitvā,°
kāyena phoṭṭhabbaṃ
phusitvā°, manena
dhammaṃ viññāya°*

“There are six kinds of qualities worthy of offering (*cha āhuneyyadhammā*), viz., “On seeing a form with the eyes a person is neither elated nor depressed, but abides in poise mindful and self-possessed; on hearing...; on smelling....; on tasting...; on touching...; on becoming aware of an idea with the mind.”

A III..289

41. Things which make a person worthy of offerings

power of faith, °energy, °mindfulness, °concentration, °insight and °destroying cankers

Cha āhuneyya-dhammā

*saddhā balaṃ,
viriya°, sati°,
samādhi°,
paññā°,
āsavānaṃ khayā*

Who is endowed with these six qualities is worthy of offerings.

s.v.

A III.283

42. Types of lusting wish

state of lusting
connected with
pleasant visible
(object), pleasant audible,
pleasant odorous, pleasant sapid,
pleasant tangible,
pleasant ideational objects

Cha gehesitā Dhammā
manāpikesu rūpesu
gehesito rāgo,
manāpikesu saddesu °,
manāpikesu gandhesu°,
manāpikesu rasesu°,
manāpikesa phoṭṭhabbesu°,
manāpikesu dhammesu°

These six modes of lusts are connected with household life and they arise through six faculties.

Vbh 380

43. Tastes

juice of root, trunk, bark,
leaf, flower,
and fruit

Cha rasāni
mūla rasa, khanda°, taca°,
patta°, puppha°,
phala°,

The ascetics depended on moderate food, living in the solitude. Their food mostly included herbs and tastes of those listed above.

Nd¹ 240, Dhs 629

**44. Unsurpassables
or highest ideals**

sight, hearing,
gains, training,
ministrations and
memories

Cha anuttariyāni

*dassanānuttariyaṃ, savaṇā°
lābhā°, sikkhā°,
pāricariyā°
anussutā°*

See No 102 Terms of Three
D III.250

**45. Virtues of
the Doctrine**
well proclaimed,
visible here and now,
immediately effective,
inviting inspection,
onward leading,
and to be experienced
by the wise themselves

***Cha guṇāni
dhammassa***

*svākkhāto,
sandīṭṭhiko,
akāliko,
ehi passiko,
opanayiko,
paccattaṃ veditabbo viññūhi*

The qualities of the Buddha's teaching are analysed into these six principle virtues : well proclaimed (*svākkhāto*), visible here and now or effective within this very life (*sandīṭṭhiko*), immediately effective, literally unbound by time (*akāliko*), inviting inspection (*ehipassiko*), leading on to Nibbāna (*opanayiko*), to be experienced by the wise themselves (*paccattaṃveditabboviññūhi*).

M I.37, Vism .213,

**46. Ways in which recluses
and Brahmins administer**

***Chahi ṭhānehi samaṇa-
brahmaṇā kulaputtaṃ***

the clansman

they restrain him from evil,
 they exhort him to good,
 they love him with
 kindly thought,
 they teach him what he
 had not heard,
 they purify what he has heard,
 and they reveal to him
 the way to heaven

anukampanti

*pāpā nivārenti, kalyāṇe
 nivesenti, kaLyāṇamanasā*

*anukampanti,
 assutaṃ
 sāventi,
 sutam pariyodapenti
 saggassa maggaṃ
 ācikkhanti*

With these six wholesome ways a recluse is supposed to guide a lay practitioner so that he will not go astray from the Noble Path.

D III.191

47. Wrong views

wrong view that there
 is a soul in me,
 there is no soul in me,
 I, the soul recognize a soul,
 I, the soul recognize no soul,
 I without the soul recognize
 a soul, this (soul)
 is not born and never was,
 this soul is not born and
 never will be, this
 soul is permanent,
 durable, eternal

Cha diṭṭhiyo

*atthi me attāti diṭṭhi,
 natthi me attāti °,
 attanā va attānaṃ
 sañjānāti°,
 attanā va anattānaṃ
 sañjānāti°,
 anattanā va anattānaṃ
 sañjānāti °, na so jāto
 nāhosīti na so jato na sassato
 bhavissati°, nicco dhuvo
 avipariṇāmadhammo ti°*

The notion of soul or self can get deeply rooted in a person

through one's I-am-conceit. When one is so trapped with this notion a person always identifies objects and other concepts substantially, expecting a correspondent substance or essence of what one experience as, for instance, an object. Then a person not only holds onto what does not really exist but he may go further to the extent of trying to refuse what really does not exist.

Vbh 382, Vism 511

TERMS OF SEVEN

1. **Bad conditions**
 lack in faith, without
 moral shame,
 without moral dread,
 with little heard,
 lazy, with muddled
 mindfulness,
 and weak in wisdom

Satta asaddhammā
assaddho hoti,
ahiriko,
anottappī,
appassuto,
kusīto,
mutṭhasati,
duppañño

These conditions (*satta asaddhammā*) are unwholesome and they lead one to ruin. The first one is lack of faith and not confident (*assaddho*) in Triple Gem. Because of one's shamelessness (*ahiriko* °) a person does evils. The third one is lack of conscience (*anottappī* °) which makes one do wrong without seeing his moral responsibility. The fourth one is having little knowledge (*apassuto* °) due to which one tends to follow wrong paths. According to the Dhammapada, the person with little knowledge grows old like an ox whose muscles grow, but wisdom doesn't. In the same manner the rest, i.e., laziness (*kusīto* °), muddled mindfulness or forgetfulness (*mutṭhasati* °), and lack of wisdom or intelligence (*duppañño* °) cause difficulties in the development of one's personality.

Vin V.136, A IV.145, S IV.242, Dh 152

2. **Books of the Basket of Sublim Doctrine**
 Enumeration of
 the Dhamma,
 Analysis of Doctrine,
 Discussion of Elements,
 Human types,
 Subjects of Discussion,
 Book of Pair,
 Book of Causal Relations

Sattappakaraṇāni
Abhidhamma Piṭake
dhammasaṅgani
Pakaraṇ,
vibhaṅga° ,
dhātukathā° ,
puggalapaññatti° ,
kathāvatthu° ,
yamaka° ,
paṭṭhāna°

Basket of Sublime Doctrine or **Abhidhamma Piṭaka** consists of seven books. They are : Enumeration of Doctrine **Dhammasaṅgani** **Pakaraṇa**, the first book of Abhidhamma Piṭaka deals with ethics, analysis of dhammas. **Atthasālinī** is the commentary on **Dhammasaṅgini** written by **Buddhaghosa**. The second one is Analysis of Doctrine, **Vibhaṅga°**. Its Commentary is **Sammohavinodanī**. Discussion of Elements **Dhātukathā°** is the third one, which discusses chiefly mental characteristics. The fourth one is Human types **Puggalapaññatti°**. Its subject matter is the character traits of persons. The fifth one is Subjects of Discussion, **Kathāvatthu°**. According to tradition it was written by **Moggaliputtatissa**. The sixth is Book of Pairs, **Yamaka°**. It has ten chapters. The last is called the Book of Causal Relations **Paṭṭhāna°**. This deals with twenty four modes of relations between things, mental and material.

J I.312, S V.15, Dppn s.v.

**3. Conducts of families
not to be visited**

pleasantly they rise not,
salute not,
nor pleasantly offer a seat,
they hide what they have,
from much they give little,
from choice they give
coarse food, and
without respect they give

*Satta añgāni
anupagantabbakulassa
na manāpena paccuṭṭhenti,
na manāpena abhivādenti,
na manāpena āsanam denti,
santaṃ assa parigūhanti,
bahukaṃhi thokaṃ denti,
pañītaṃhi lūkhaṃ denti,
asakkaccaṃ denti*

These are unwholesome and unpleasant qualities which a family should abandon. Those who have such mean manners and attitudes will not be able to live in harmony with each other in any society. The warning given under the above points is that a person should not visit such families who consist of such characteristics. Overcoming them a person can develop one's inner culture to practise sublime characteristics such as loving-kindness and compassion.

A IV.10

4. Enlightenment Factors

mindfulness,
investigation,
energy,
zest,
serenity,
concentration,
and equanimity

*Satta sambojjhaṅgā
satisambojjhaṅgo,
dhammavicaya°,
viriya°,
pīti°,
passaddhi °,
samādhi°,
upekkhā°*

These seven factors of enlightenment (*satta sambojjhaṅgā*) conduce to Enlightenment, hence they are called Factors of Enlightenment. Mindfulness (*sati*°) is the foundation and leading quality of this process of development; when a person is mindful of one's body, feelings, mind and mind-objects one will eventually investigate into one's psychophysical experiences further. This stage is represented by *Dhammavicaya*°, the investigation into one's physical and mental experiences. In this context it is practically useful to apply effort to keep the practice going. Making effort itself is an enlightenment factor, (*virīya*°) which should be cultivated together with other qualities. Consequently a person becomes successful and achieve success with mindfulness etc. with which a person naturally develops zest or happiness (*pīti*°). As a result of this achievement the practitioner relaxes himself or herself and attains tranquility (*passaddhi*°) which is the next factor in the list. This experience will lead one to concentration (*samādhi*°) and makes his or her mind more and more efficient. Then a person sees all his or her experiences without going to extremes, i.e., with equanimity (*upekkhā*°). This state of one's mind is useful for one to penetrate into things as they really are from many angles. With this experience a person develops insight further.

M I.56, II.85, D III.251

5. Evolverments

the evolverment of lust for sense
pleasure, °of repulsion,
°of conceit,
°of wrong view,
°of doubt,

Satta pariyuṭṭhānā
kāmarāgapariyuṭṭānaṃ
patigha°,
māna°,
ditṭhi°,
vicikicchā°,

°for becoming,
°of ignorance

bhavarāga°,
avijjā°.

These seven types of evolvment are discussed in several contexts with reference to defilements which keep beings going in the cyclical process of saṃsāra.

Vbh .383

**6. Factors for Decline
(of a lay disciple)**

failing to see the monks;
negligence to hear the Dhamma;
non-training in higher virtues;
non-faithful to elders- novices-
- middle aged monks;
hearing Dhamma with
critical mind seeking
faults; seeking a gift
worthy outside
the Order, attending
on them.

***Satta parihāniyā dhammā
(upāsakassa)***

*bhikkhu dassanaṃ hāpeti,
saddhamma savaṇe
pamajjati; adhiṣṭe na
sikkhati; appasādabahulo
hoti bhikkusu theresuc eva
navakesu ca majjhimesu;
upārambhacitto dhammaṃ
suṇāti randhagavesī;
ito bahiddhā dakkhiṇeyyaṃ
gavesati tattha ca
pubbakāraṃ karoti*

These are said to be the general factors for decline of a lay disciple (*satta parihāniyā dhammā upāsakassa*) as far as his or her practice is concerned.

A IV.25, V 287, S IV.301, Sn 387, BD 18

**7. Factors for growth
(of a lay disciple)**

not failing to see the monks;

***Satta aparihāniyā dhammā
(upāsakassa)***

bhikkhu dassanaṃ na hāpet;

not negligent to
hear the Dhamma;
training in higher virtues;
faithful to elders- novices-
- middle aged monks;
hearing Dhamma with
critical mind but not for seeking
faults; not seeking a gift
worthy outside
the Order and attending
to them.

*saddhamma savaṇe
na pamajjat,
adhi sīle sikkhati;
pasādabahulo
hoti bhikkusu theresuceva
navakesu ca majjhimesu;
upārambhacitto dhammaṃ
suṇāti na randhagavesī;
na ito bahiddhā
dakkhiṇeyyaṃ
gavesati tattha, ca
pubbakāraṃ karoti*

These factors are just the converse of those given above under No. 6. Hence they conduce to the progress of a lay practitioner. A IV.25, Sn .258, D III.191

**8. Factors for Decline
(learners)**

delight in action, °in talk,
°in sleeping,
°in company,
having unguarded sense bases,
non-moderation in eating,
non-concern about
routines of monkhood

*Satta parihāṇiyā dhammā
(sekhasa)
kammāramatā,
bhassāramatā,
niddāramatā,
saṅgaṇikāramatā,
indriyesu aguttadvāratā ,
bhojane amattaññutā,
saṅghakaraṇīyāni na
paṭisañcikkhati*

The seven aspects are to be avoided by a learner (*sekha*) as these are hindrances for his or her cultivation. *Sekha* is a noble learner, who has already entered the path of enlightenment but

not yet attained full enlightenment, Arahantship.

A IV.24

**9. Factors for growth
(of monks)**

not being delighted in action,
°in talk, °in sleep,
°in company, °in having
evil desires,
°in making evil friends,
°in making halt on the way
because of some thrilling success

***Satta aparihāniyā
dhammā (bhikkhūnaṃ)***

*na kammāramā,
na bhassāramā,
na niddārama,
na saṅgaṇikaramā,
na pāpicchā,
na pāpamittā,
na oramattakena,
visesādhigamena antarā-
vosānaṃ āpajjissanti*

These seven conditions cause the growth of monks in their practice.

A IV.22

**10. Factors for
growth (of monks)**

often assembled
and are much in assembly;
assemble in concord
rise up in concord, attend to
their business in concord;
shall not decree
the undecreed
nor repeal the decreed;
shall honour and respect the
elders;

***Satta aparihāniyā
dhammā (bhikkhūnaṃ)***

*abhiṅhaṃ sannipatanti
sannipātabahulā;
samaggā sannipatanti
samaggā vuṭṭhahanti
samaggā saṅghakaraṇīyāni
karissanti;
appaññattaṃ na paññā
pessanti, paññattaṃ
na samucchindissanti,
yathā paññattesu*

shall not fall into the
power of craving;

shall cleave to
forest dwelling;

shall each in himself make
mindfulness.

*sikkhāpadesu samādāya
vattissanti; ye te therā
rattaññū cirapabbajitā
te sakkarissanti mānenti
pūjenti;
uppanāya taṇhāya
na vasaṃ gacchissanti;
āraññakesu senāsanesu
sāpekkhā bhavissanti;
paccattaṃ yeva satiṃ
upaṭṭhapessanti.*

“So long as the monks shall be often assembled, much in assembly, growth may be expected, not decline; so long as they shall sit down in concord, rise up in concord; do business in concord; shall not decree the undecreed, nor repeal the decreed, but conform to the decreed training; shall honour, respect, venerate, revere the elders, monks of experience, long gone forth, fathers of the Order, leader of the Order, and deem them worthy to be heard; shall fall not into the power of craving’s surge, the cause of renewed becoming; shall cleave to the forest bed and seat; shall each in himself make mind fullness stand up, and it shall be known that pious men in godly fellowship may come there from abroad and that those there dwell in comfort growth may be expected for the monk, not decline. And so long as these seven things that cause not decline shall endure among the monks and they shall live in conformity therewith, growth may be expected, not decline”.

A IV.21 D.II.73

11. Factors for growth (Vajjian)

Vajjians often
 Assemble, be much in
 assembly; shall sit
 in concord, rise up
 in concord, attend to their
 business in concord;
 shall not decree
 the undecreed
 nor repeal the decreed
 and abide by the ancient
 Vajjian rules;
 shall honour and respect
 the Vajjian elders;
 shall not forcibly
 kidnap and
 live with the women
 and girls of their own clan;
 shall honour and respect
 the Vajjian shrines
 within and without;
 shall not fail to provide
 offerings as given of yore
 shall provide protection
 made of yore
 for Vajjian arahants.

*Satta aparihāniya
 dhammā (vajji)
 abhiṅgaṃ sannipatanti
 sannipātabahulā; samaggā
 sannipatanti samaggā
 vutṭhahanti, samaggā
 vajjikaraṇīyani karonti;
 apaññattaṃ na
 paññāpessanti,
 paññattaṃ na
 samucchindissanti
 yathā paññatte porāṇake
 vajjidhamme samādāya
 vattissanti;
 ye te vajjīnaṃ
 vajjimahallakā te sakka-
 rissanti garukaronti;
 yā tā kulitthiyo
 kulakumāriyo
 tā na okkassa paggayha
 vāsessanti;
 yāni tāni vajjīnaṃ
 vajjicetiyaṇi abbhantarāni
 ceva bāhirāni ca sakkaronti
 garukaronti...;
 arahantesu dhammikā
 rakkhāvaraṇagutti
 susaṃvihitā bhavissanti.*

While the Buddha was dwelling near **Vesāli** at **Sārandada** shrine a number of **Licchavis** visited him. The Buddha taught

them seven factors of growth (*satta aparihāṇiyā dhammā*). These seven conditions conduce to growth of **Vajjians** and so long as they follow these seven factors they will not decline. A IV.16 f

12. Factors conducive to convenience of fellow members

non-greed of gain,
°of honour,
°of praise,
conscientiousness,
fear of blame,
satisfied with little,
right views

***Satta piyakārā dhammā
sabrahmacārīṇaṃ***

*na lābhakāmo, na
sakkārakāmo, na
anavaññattikāmo,
hirimā,
ottappī,
appiccho,
sammādiṭṭhi*

These seven factors or conditions are conducive to the convenience and pleasure of fellow members. Whoever follows these factors becomes attractive and dear to fellow members. A IV.1

13. Factors that inconvenience fellow members

greed of gain, °of honour,
°of praise,
lack of conscientiousness,
fear of blame,
desirous of evil,
wrong view

***Satta appiyakarā
dhammā***

*lābhakāmo, sakkārakāmo
anavaññattikāmo,
ahirikaṃ,
anottappī,
pāpiccho,
micchādiṭṭhi*

These are the unwholesome opposites of No 12 Terms of Seven.
A IV.1

14. Factors for becoming offerings-worthy
knowing the Dhamma,
the meaning,
oneself, the measure,
time,
and assembly,
knowing properly a person

*Satta āhuneyya-
ṭhānāni
dhammaññutā,
atthaññutā,
attaññutā, mattaññutā,
kālaññutā,
parisaññutā
puggalaparoparaññutā*

A monk who follows these seven qualities is worthy of offerings.
A IV.113

15. Fetters
the fetter of sensuous desire,
resisting, views,
doubt,
conceit,
attachment to becoming,
and ignorance

*Satta anumaya-
saṃyojanāni
kāmarāga,
paṭigha, diṭṭhi,
vicikicchā,
māna,
bhavarāga,
avijjā*

See No. 21 under Terms of Seven.
A 1V.7

16. Fires
fires of passion, hatred,
delusion, the fires of venerables,
householders,

*Satta aggi
rāga, dosa,
moha, āhuneyya
gahapati,*

the gift-worthy,
and wood fire

dakkhiṇeyya,
kaṭṭha

These seven are referred to as fires (*aggi*) because they could consume a person mentally. They are attachment (*rāga* °), hate (*dosa* °), and delusion (*moha*), the fire of venerable (*āhuneyya* °), explained as mother and father because a person is produced from them (*āhuto sambhūto*); the fire of the chief householder is explained as children, wife, servants, messengers and workmen (*gahapati* °); the fire of the gift-worthy is explained as recluses and Brahmins who obtain patiently and humbly (*dakkhiṇeyya* °); the last one is wood fire (*kaṭṭha* °) and this fire destroys persons and properties.

D III.217, Vbh 368, A IV.41

17. Good qualities

faith, conscientiousness,
fear of blame,
learning,
strenuous energy,
mindfulness and wisdom

Satta saddhammā
saddhā, hiri,
ottappa,
bahussuta
araddhaviriya,
ṣaṭi, paññā

These items are given under some other terms elsewhere s.v.
A IV.99

18. Grounds for praise

keenly eager to undergo the
training and zeal wanes not
in the days of his training,
keenly eager to observe

Satta niddasa (niddesa?)
vattūni
sikkhā samādāne
tibbacchando hoti ayatiṃ ca
sikkhā sāmādane avigata
pemo, dhamma nisantiyā

Dhamma,
 °to discipline desire,
 °to go apart,
 °to put forth energy,
 °to master mindfulness,
 °to penetrate views.

*tibbacchando hoti ayatim ca
 dhamma nisantiya°,
 icchā vinaye°, paṭisallāne°,
 viriyārambhe°,
 sati nepakkhe°,
 diṭṭhi paṭivedhe°.*

Holy persons (*khīṇāsava*) admire these seven qualities and a true practitioner should keenly undergo them for their inner cultivation.

A IV.15, 34, 37

19. **Great lakes**
 Anotatta, Sīhapapāta
 Rattakara, Kaṇṇamuṇḍa,
 Kuṇāla, Chaddanta
 and Mandākini

*Satta mahā sarā
 anotatta, sīhapapāta,
 rattakara, kaṇṇamuṇḍa,
 kuṇāla, chaddanta,
 mandākini*

These seven great lakes are said to be in the Himalayas.
 See Dppn under these names.

J II.92, DA I.164

20. **Groups of offences**
 defeats, formal
 suspensions, grave
 offences, expiations,
 confessions,
 wrongdoings, and
 wrong words

*Satta āpattikkhandhā
 pārājikā āpattikkhandha,
 saṅghādisesa°, thullacchay°,
 pāṭidesanīya°, pācittiya°,
 dukkaṭa°, dubbhāsita°*

The Buddha laid down rules for monks and nuns in order to

discipline them. There are ten reasons for laying down rules. See No 41 under Terms of Ten. These seven categories classify offences or Transgressions according to the nature.

Vin V .2, Vism .51

21. Inherent Tendencies

greed for sense desire,
resentment, false view,
uncertainty, conceit,
desire for becoming
and ignorance

Satta anusayā

kāmarāga anusayo,
paṭigha°, *diṭṭhi°*,
vicikicchā°, *māna°*,
bhavarāga°,
avijjā°

Anusaya means latent disposition or proclivity. The Aṅguttara Nikāya 1V enumerates seven kinds of anusayas. viz , sensuous greed or attachment to sensual pleasures (*kāmarāga*); grudge or hatred (*paṭigha*); speculative opinion or false view (*diṭṭhi*); sceptical doubt (*vicikicchā*); conceit or pride (*māna*); attachment to existence or craving for continuing existence (*bhava rāga*); ignorance (*avijjā*); these are called proclivities since, in consequence of their pertinacity, they ever and again tend to become the conditions for the arising of ever new sensuous greed etc.

A IV.9, D III.254, CpD 172, BD 17, Vism 684

22. Jewels

gold, silver, pearls,
lapis lazuli (precious stone),
diamond, and coral

Satta ratanāni

suvaṇṇa, *rajata*, *muttā*,
veḷuriya,
vajra, *pavāla*

Literally Gem or Jewels, they are seven kinds of precious minerals but these are different from Cakkavattirājā's ratana

(gems). They are : the wheel, the elephant, the horse, the gem, the woman, the people, and the adviser (*cakka hatthi assa maṇi itthi gahapati pariṇāyaka*).

J II.112, D 189, DA I.250

**23. Monks born in
Aviha-world**

Upaka, Phalagaṇḍa,
Pukkusāti,
Bhaddiya, Khaṇḍadeva,
Bāhuraggi, and Piṅgiya

Satta bhikkhū avihaṃ

uppannā

upako, phalagaṇḍo
pukkusāti,
bhaddiyo, khaṇḍadevo,
bāhuraggi, piṅgiyo

These seven persons were born in Avihā deva world. See Dppn under these names.

S I.35

24. Kappa trees

The Pāṭali, Simbali, Jambu,
Pāriccatta, Kadamba, Sirisa
and Kappa (Rukkha)

Satta kappa rukkhāni

pāṭali, simbali, jambu,
pāriccatta, kadamba, sirīsa,
kapparukkha

These seven kinds of Wishing-granting the Trees or the wish-fulfilling Trees or the (*satta kappa rukkhā*) are mentioned in the Visuddhimagga : the Citrapāṭaliya Tree of Asura demons, the Simbali Tree of the Garuḷa demons the Kadamba Tree in Aparagoyāna, the Kappa Tree in Uttarakuru, The Sirīsa in Pubbavideha, and the Pāriccatta in the Tāvātimsa heaven.

Vism 206, tr 220, PvA 176

25. Mountains

Yugandhara,

Satta kūṭapabbatāni

yugandhara,

Īsadhara, Karavīka,
Sudassana, Nemindhara,
Vinatakara and Assakaṇṇa

*īsadhara, karavīka,
sudassana, nemindhara,
vinatakara, assakaṇṇa.*

There are seven mountains or peaks said to be in the Himālaya surrounding **Sineru**. For more details see Dppn under these names.

SnA II.443, Vism .206

26. Noble persons
means the
persons worthy of offerings.
The same persons occur under
Noble (*ariya*) persons below.

*Satta ariya puggalā
Āhuneyya
yatheva satta āhuneyya
puggalā*

27. Noble persons
the faith-follower ,
the one liberated by faith,
the body-witness,
the both-ways liberated,
the Dhamma-follower,
the one attained to vision,
the one liberated by wisdom

*Satta ariya puggalā
saddhānusārī,
saddhāvimutto,
kāyasakkhi,
ubhatobhāgavimutto,
dhammānusārī,
diṭṭhippatto,
paññāvimutto,*

“When a man brings formations to mind as impermanent and, having great resolution, acquires the faith faculty, (1) he becomes a faith-follower at the moment of the stream-entry path; and in the other seven instances, that is, in the three higher paths and the four fruitions he becomes (2) One Liberated by Faith. When a man brings them to mind as painful and, having great tranquillity, acquires the faculty of

concentration,(3) he is called a body Witness in all eight instances. (4) He is called Both-ways Liberated when he has reached the highest fruition after also reaching the immaterial Jhanas. When a man brings them to mind as not self and, having great wisdom, acquires the faculty of understanding (wisdom), he becomes (5) a Dhamma-follower, at the moment of the Stream-entry path; (6) in the next six instances he becomes One Attained to Vision; and (7) in the case of the highest fruition he becomes One Liberated by Wisdom”.

Vism 659, tr 770, Pts II.53

28. Noble treasures

faith, virtue,
moral shame, moral dread
well learned, liberality,
wisdom.

Satta ariya dhana
saddhā dhanam, sīla°,
hiri°, ottappa°,
suta°, cāga°,
Paññā°

Seven kinds of Noble treasures. s.v.
DA I.34, D III.163

**29. Persons like
men in water**

Person once plunges and drowns;
comes up and plunges again;
comes up and stays;
comes up and looks;
comes up and crosses; comes up
and gets onto firm ground;
comes up and crosses over
to the beyond,
and stands on ground-a brahmin

Satta udakūpamā
puggalā
nimmuggo nimmuggova hoti;
ummujjitvā nimmujjati;
ummujjitvā ṭhito hoti;
ummujjitvā vipassati vilokati;
ummujjitvā patarati;
ummujjitvā paṭigādhappatto
hoti;
ummujjitvā tiṇṇo hoti
pāraṃ gato thale tiṭṭhati

brāhmaṇo

“Seven types of persons like men in water (*Satta udakūpamā puggalā*) are, viz., one person who once plunges and drowns (*nimmuggo nimmuggova hoti*) is considered to be the person whose ways are wholly black and evil; the one who comes up and plunges again (*ummujjitvā nimmujjati*) is considered to be who comes up and appreciates what is good as faith etc. but does not really benefit from them and gets back to an unwholesome state. The next person in the list comes up and stays (*ummujjitvā ṭhito hoti*) refers to him who comes up to the level where he sees what is wholesome and manages to continue with it. Another comes up and crosses (*ummujjitvā patarati*) the currents of some fetters. He becomes a Stream-winner, not liable to fall, but becomes certain about the path of full awakening. The next in the list comes up and gest on with a firm standing (*ummujjitvā paṭigādhappatto hoti*). His position refers to that of a once-returner (*sakadāgāmi*) who has already broken the three fetters, and lessened passion and hatred. Then, having won to the firm ground (*ummujjitva tiṇṇo hoti pāragato*) another by breaking five lower fetters, becomes a non-returner (*anāgāmi*), becoming completely cool. He has no turning back from that world. The last comes up crosses over and stands on ground a brahmin (*pāraṃ gato thale ṭhito brāhmaṇo*) who is an arahant, totally free from fetters and cankers and attained perfect emancipation”.

A IV.11, tr. 7

30. Persons worthy of offerings
 the freed through both ways,
 freed through wisdom,
 the body-witness,
 the view winner,
 the freed through faith,
 the Dhamma-follower
 and the faith-follower

*Satta puggalā āhuneyya...
 puññakkhettaṃ lokassa
 ubhato bhāga vimutto,
 paññāvimutto,
 kāyasakkhi,
 diṭṭhippatto,
 saddhāvimutto,
 dhammānusārī,
 saddhānusārī*

See No 27 under Terms of Seven.
 A IV.10

31. Phases of mental life
 beings diverse in body
 diverse in perception;
 diverse in body but
 uniform in perception;
 uniform in body but
 diverse in perception;
 uniform in body
 uniform in perception; who
 reached the sphere
 of infinite space;
 infinite consciousness; sphere of
 nothingness;

*Satta viññāṇaṭṭhitiyo
 nānattakāyā nānattasaññino,
 nānattakāyā ekattasaññino,
 nānattakāyā ekattasaññino,
 ekattasaññino ekkattakāyā,
 ākāsañāñcāyatanūpagā ,
 viññāṇañcāyatanūpagā,
 ākiñcaññāyatanuūpagā,*

“There are beings diverse in body, diverse in perception; for example men, some devas and some who are utterly cast down. This is the first station of survival. There are beings diverse in body but uniform in perception; for example devas reborn in

Brahma's word based on first musing. This is the second station. There are beings uniform in body but diverse in perception; for example the radiant devas. This is the third station. There are beings uniform in perception; for example the lustrous devas. This is the fourth station. There are beings, wholly gone beyond the thoughts of form, gone to rest as to sense-reactions, who, disregarding the thoughts of the manifold, have reached the sphere of infinite space, knowing "Infinite is space" This is the fifth station. There are beings, wholly gone beyond the sphere of infinite space, who have reached the sphere of infinite consciousness, knowing, "Infinite is consciousness" This is the sixth station. There are beings, wholly gone beyond the sphere of infinite consciousness, who have reached the sphere of nothing whatever, knowing, "there is nothing whatever" This is the seventh station".

A IV.39f, tr .22 f

32. Powers

power of faith, °effort,
°shame , °fear
°blame, °mindfulness
°concentration,
and °wisdom

Satta balāni

*saddhā balaṃ, viriya°,
hiri°, ottappa°,
sati°, samādhi°,
paññā°*

There are seven modes of powers s.v.

A IV.3

33. Qualities of the worthy person

knowledge of the Dhamma,
meaning,
one self, measure, time,

Satta sapurisa dhammā

*dhammaññū hoti,
atthaññū°,
attaññū°, mattaññū°*

groups and individuals

kalaññū°, *parisaññū°*
puggalaññū°.

These seven qualities are useful for a person to become skilful in the practice. They benefit oneself as well as society. Hence they are qualities of a worthy person, *sappurisadhammā*.
D III.252

**34. qualities of an
associable friend**

he gives what is hard to give;
does what is hard to do;
bears what is hard to bear;
confesses his own secrets;
keeps the secrets to be kept;
does not forsake one in danger;
does not despise
one when one is ruined.

satta añgāni sevittba-
mittassa
duddadaṃ dadāti,
dukkharaṃ karoti,
dukkhamaṃ khamati,
guyhaṃ assa āvikaroti,
guyhaṃ assa pariguyhati,
āpadāsu na jahati,
khīṇe nātimaññeti.

These characteristics qualify a good and associable person.
A IV.31

**35. Qualities of a good
friend**

lovable, respectable,
honourable
one who speaks,
being a calm listener,
he utters profound subjects,
never exhorting groundlessly

Satta dhammā kalyāṇa
mittassa
piyo, garu
bhāvanīyo,
vattā,
vacanakkhamo,
gambhīro kathaṃ kattā,
no caṭṭhāne niyojaye

As a meditation teacher (*kammaṭṭhāna ācariya*), a person should

be at least qualified with these seven characteristics. A true and genuine friend (*kalyāṇamitta*) is said to have the same qualities. A IV.32, Vism 98

36. Requisites of concentration

right view,
right thought,
right speech,
right action,
right livelihood
right effort
and mindfulness

*Satta samādhi
parikkhārā
sammā ditṭhi,
sammā saṅkappa,
sammāvācā,
sammā kammanta,
sammā ājīva,
sammā vāyāma
sammā sati*

See No. 19 under Terms of Eight.
D III.252

37. Sensuous blissful planes

Human realm,
the realm of the Four kings,
of the Thirty Three Gods,
of the Yama Gods,
the Delightful Realm,
the realm of the Gods
who Rejoice
in their own Creations,
and the realm of the Gods who
Lord over the Creation of others

*Satta kāmasugati
manussa,
cātummahārājika,
tāvatṣisa,
yāma,
tusita,

nimmāṇarati,
paranimmita vasavatti*

There are seven kinds of sensuous blissful planes (*satta kāma sugati*) according to Buddhist cosmology. They are namely, the

human realm (*manussa loka*), literally those who have developed their mind (*manussa*) and the six realms of divine (*deva*) beings. For details of deva realms see No. 17 under Terms of Six.

S.V.423, Vin I.12, Dppn .s.v., Cpd .13

38. Stages of purity

Purity of virtue,

Purity of mind,

Purity of view,

Purity of transcending doubts,

Purity of knowledge and

vision regarding path

and not path,

Purity of knowledge and vision

of the path,

Purity of the knowledge

and vision

satta visuddhi

sīlavisuddhi,

cittavisudhi,

ditṭhivisuddhi,

kañkhāvitarāṇa°,

maggāmagga

ñāṇadassana°

paṭipadā ñāṇadassana°

ñāṇadassana°

By these seven stages a person can attain Nibbāna. See **Majjhima Nikāya: Rathavinīta Sutta I.145**. “The first one of them, the purification of morality (*sīla visuddhi*) consists of the fourfold morality or virtue (*catu pārisuddhi sīla*), viz., restraining by the Pātimokkha code (*pātimokkhasaṃvarasīla*) one becomes perfect in conduct and behaviour seeing dangers even in the slightest offence; the second way of improving a person’s conduct is by restraint of the senses (*indriya saṃvara sīla*). One watches over the senses without allowing the mind to be entangled with the objects of the senses which would drag one to unwholesome acts that cause suffering; the third is the purification of livelihood (*ājīva pārisuddhi sīla*). The third,

restraining oneself with regard to the way of one's earning the living in a wholesome way a person may improve one's morality. The last is the restraint regarding the use of four material requisites (*paccaya sannissita sīla*). A practitioner should reflect wisely on the four basic requisites, namely clothe, food, shelter and medicine, while using them. The basic requisites are not for fun, or for any worldly and superficial expectations of muscles and external look but for the sake of one's wholesome and holy practice.

The second of the seven purifications is to obtain purification of mind (*citta* °). This is an achievement that a person can gain by developing absorptions and 'neighbourhood concentration' (*upacāra samādhi*); see No 12 under Terms of Two. Third one is the purification of view (*diṭṭhi* °). A practitioner purifies one's views by getting rid of false notions of self, soul or substantiality of things. The fourth is to be free from sceptical doubts. Purity of transcending doubts (*kaṅkhāvitaraṇa*) paves the way for a person to be firm and confident in the practice by removing doubts about time, the path, inner culture etc. The fifth is the purification of Knowledge and Vision of what is Path and Not Path (*maggāmagga ñāṇadassana* °). With this stage one perfectly realizes what is the path and the not path. The sixth is the purification of Knowledge and Vision of one's practice and progress (*paṭipadā ñāṇadassana* °) with which the practitioner perfects one's insight. The seven is the purification of Knowledge and Vision (*ñāṇadassana* °), which is the knowledge associated with any of the four kinds of supramundane path-consciousness. Vims 17, BD 170, 199, Vism 587, M I.145

39. skills in learning
as verbal recitation,

sattadhā uggaha
kosallaṃ

as mental recitation,
as to colour,
as to shape, as to direction,
as to location, and as to
delimitation

*vacasā, manasā,
vaṇṇato, saṅṭhānato,
disāto, ākāśato,
paricchedato.*

There are seven modes of skill in learning (*satta uggha kosallā*) which means after taking meditation subject a meditator should learn well about it in seven ways. The first is verbal recitation (*vacasā*), he recites, for instance, saying hair of the head, hair of the body, nails, teeth, skin, (*kesā, lomā, nakhā, dantā, taco*) and backwards : skin, teeth, nails, hairs of the body, hairs of the head (*taco, dantā, nakhā, lomā, kesā*). Next to that, with the 'kidney pentad' after saying 'flesh' sinews, bones, bone marrow, kidney', he should repeat it backwards 'kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs'. Next, with the 'lights pentad', after saying 'Heart, liver, midriff, spleen, lights' he should repeat it backwards, 'Lights, spleen, midriff, liver, heart; kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs'. Next, with the 'brain, pentad', after saying 'bowels, entrails, gorge, dung, brain', he should repeat it backwards, Brain, dung, gorge, entrails, 'bowels; lights, spleen, midriff, liver, heart; kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs'. Next, with the 'fat sestad', after saying 'bile, phlegm, pus, blood, sweat, fat', he should repeat it backwards, 'Fat, sweat, blood, pus, phlegm, 'bile, Brain, dung, gorge, entrails, 'bowels; lights, spleen, midriff, liver, heart; kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs'. Next, with the 'urine sestet', after saying 'Tears, grease, spittle, snot, oil of the joints, urine', he should repeat it backwards 'Urine, oil of the joints, snot, spittle, grease, Tears; fat, sweat, blood, pus,

phlegm, 'bile, Brain, dung, gorge, entrails, 'bowels; lights, spleen, midriff, liver, heart; kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs'. The recitation should be done verbally in this way a hundred times, a thousand times, even a hundred thousand times. For it is through verbal recitation that the meditation subject becomes familiar, and the mind being thus prevented from running here and there, the parts become evident and seem like (the fingers of) a pair of clasped hands, like a row of fence posts. The second is mental recitation (*manasā*); it should be done just as it is done verbally. For the verbal recitation is a condition for the metal recitation, and the metal recitation is a condition for the penetration of the characteristic (of foulness). Third one is as to colour (*vaṇṇato*); the colour of the head hairs, etc., should be defined. Fourth is as to shape (*saṅṭhānato*); their shape should be defined too. Fifth is as to direction (*disāto*); in this body, upwards from the navel is the upwards direction, and downwards from it is the downward direction. So the direction should be defined thus: this part is in this direction. The sixth one is as to location (*ākāsato*); the location of this or that part should be defined thus: this part is established in this location. The seventh is as to delimitation (*paricchato*); there are two kinds of delimitation, that is, delimitation of the similar and delimitation of the dissimilar”.

Vism 241, tr 261 ff

40. Stings /arrows

craving, aversion, ignorance,
conceit, wrong view,
and sorrow, doubt

Satta Sallāni

rāga, dosa, moha, māna
diṭṭhi, soka,
katham kathā

There are seven kinds of stings or arrows (*satta sallāni*). This is

an allegorical way of saying how a person suffers from being attached by the arrows (*salla*) of craving etc.

“Sorrow is a poisoned dart
That penetrates a being’s heart;
Setting up a burning there
Like burning with a red-hot spear
This state of mind brings future pain”
Nd¹ 59, Vism 503, tr 572

41. Seven weeks

the first week the Buddha
sat under the Bodhi tree
in one posture,
the second week He stood
gazing at the Bodhi tree,
the third week He paced up
and down between Bodhi trees
the fourth week He spent in
a jeweled chamber, the
fifth week under Ajapāla
banyan tree, the sixth under
Mucalinda tree,
the seventh week at
the Rājāyatana tree,

Satta sattāhāni

paṭthamaṃ bodhi pallaṅkaṃ ,

dutiyaṃ animmiṣaṃ,

tatiyaṃ caṅkamaṇaṃ,

catutthaṃ ratanā gharaṃ,

pañcamaṃ ajapālam,

chaṭṭhamaṃ mucalindaṃ,

sattamaṃ rājāyatanaṃ

The Buddha after attaining Enlightenment spent seven weeks, i.e., forty-nine days at seven places, viz., during the first week He sat under the Bodhi Tree. This place is called Bodhi Maṇḍa. The second week He spent in front of the Bodhi tree standing with unblinking eyes gazing at it with gratitude because it was the bodhi tree that gave Him shelter while practising with all his

efforts towards enlightenment. This is how He set examples for being grateful to helpers. Later at this place Animisalocana shrine was erected. The third week He spent walking forth and back between two bodhi trees. The Buddha spent the fourth week in a jewelled chamber which was created by gods to the North – West of the bodhi tree. There He spent seven days focussing his mind the Abhidhamma. During the fifth week He went to **Ajapāla** Bayan tree which was on the bank of the **Nerañjarā** river. **Huhuñka** Brahmin met Him there. It was at this place where the three daughters (**Taṇhā Rati**, **Ragā**) of **Māra** tried to tempt the Buddha but failed. The Buddha spent the sixth week under **Mucalinda** tree where it rained heavily and the nāga-king came and sheltered the Buddha winding his coils seven times round the Buddha's body and holding his hood over the Buddha's head. During the seventh week He stayed under **Rājāyatana** tree. At the end of seven days **Tapassu** and **Bhalluka** met Him and offered honey cakes. The Buddha in return gave them, on their request a lock of His hair as a sacred memento.

V I.3, J I.80, BuvA 8, see Dppn Under these names.

42. **Those born
with Bodhisatta**

The Bodhi tree,
Mother of Rahula,
Channa, Kanthaka horse,
Kāludāyi, an elephant, and
four treasure pots

Satta sahaḷātā

Bodhissattena

bodhi rukkhā

rāhulamātā,

channa, kanthaka asso,

kāludāyi, hatthi

cattāri nidhikumbhiyo

The birth of these seven took place with that of the Bodhisatta.
See Dppn under these names for further details.

J I.54

43. Things that conduce to the rise of the enlightenment factor of investigation into states.

asking questions,
making the basis clean,
balancing the faculties,
avoidance of persons without understanding,
cultivation of persons with understanding,
reviewing the field for the exercise of profound knowledge,
and resoluteness upon that.

*Satta dhammā dhamma
vicaya sambojjhaṅgassa
uppādaya saṃvattanti
paripucchakathā,
vatthuvisadatā,
indriya samatta paṭipādanā,
duppaññapuggala-
parivajjanā,
paññāvantapuggalasevanā,
gambīraññācariyā
paccavekkhanā,
tadadhimuttatā*

The Enlightenment factor of investigation is based on the first Enlightenment factor, i.e., Mindfulness, and is leading to the rest of the factors of Enlightenment. The full awareness of a person develops with this factor. The development is not only introvert but also extrovert. The seven qualities mentioned above comprise a summary of all the wholesome characteristics which prepare the ground for this factor of Enlightenment. See also No 4 under Terms of Seven. D III.191, Vism 132

44. Things that conduce to the rise of tranquility enlightenment factor

*Satta dhammā passaddhi
sambojjhaṅghassa
uppādaya saṃvatanti.*

using delicious food,
 living in a good climate,
 maintaining a pleasant posture,
 keeping to the middle,
 avoidance of violent persons,
 association of persons
 tranquil in body,
 and resoluteness upon that

paṇīta bhojana sevanatā,
utusukha sevanatā,
iriyāpathasukha°,
majjhattapayogatā,
sāraddhakāyapuggala
parivajjanatā, passaddhakāya
puggalasevanatā ,
tadadhimuttatā

The term *passaddhi* is derived from *pa+* the root *śrambh* to calm, or tranquillize. A person's persistent effort and happiness pave the way towards one's tranquillity. The tranquil mind prepares one's background for the concentration of wholesome qualities, which is the next the factor of Enlightenment, i.e., *samādhisambojjhaṅga*. What the **Visuddhimagga** summarizes in terms of seven characteristics above paves the way for a person to cultivate this factor of Enlightenment.

Vism 134

45. Thoughts

the thought of impurity,
 °of death, °of the
 claying of food,
 °of all-world discontentment,
 °of impermanence,
 °of suffering based on
 impermanence,
 °of no self based on suffering

Satta saññā
asubhasaññā, maraṇa°,
āhāre paṭikkūla°,
sabba loke anabhirata°,
anicca°,
anicce dukkha°,
dukkhe anatta°

The seven kinds of 'thoughts' or apperception given in the list above are recommended for a person to reflect on for the

purpose of cultivating one's wholesome character traits. As described in one context of the Aṅguttara Nikāya a monk who develops these seven modes of apperception gets rid of the negative consequences that one tends to obtain by reflecting on the opposite concepts of these seven perceptions, "monks, when a monk lives much with the thought of the unattractive heaped around the mind, the mind draws back, bends back, turns back from falling into sex-way, nor is distended thereby ... just as a cock's feather ...thrown on fire, draws back, bends back ...even so, when a monk lives much with the thought of the unattractive, heaped around the mind draws back..."

A IV.46, tr 28

46. Treasures

see Noble treasures

Satta dhanāni

yatheva satta ariyadhanāni

See No.28 under Terms of Seven.

A IV.4

47. Types of conceit

conceit, excessive

conceit, inordinate

conceit, self disrespect conceit,

overestimating

conceit, self-conceit,

false conceit

Satta mānā

māno, atimāno

mānātimāno

omāno, adhimāno,

asmimāno,

micchā māno

Conceit is analyzed into three aspects in terms complexes : superiority, inferiority, and equality. See No. 46 under Terms of Three. The seven kinds of conceit given here include such complexes as superiority or overestimating conceit (*atimāno*) as

well. As dealt with in the **Madhupiṇḍika Sutta** of the **Majjhima Nikāya papañca** (diversification or mental proliferations) comprises conceit (*māna*). A person, based on one's perceptions and reasoning (*vitakka*) leads oneself into craving, conceit and speculative views. These three basic defiling tendencies are related to 'this is mine' (*etam mama*), 'this is I am' (so 'ham *asmī*) and 'this is my self' (*eso me attā*) respectively.

Vbh 383

48. Types of wives

a destructive wife
thievish°, a wife like a mistress,
like a mother,
like a sister, like a friend,
like a handmaid,

Satta bhariyā
vadhaka bhariyā
corī°, *ayyā°*,
mātā°,
bhagini°, *sakhī°*,
dāsī°,

On one occasion when the Buddha visited the Anāthapiṇḍika's house He heard a commotion in the house. The Buddha asked Anathapiṇḍika what all that noise was about. It was Sujātā, his daughter-in-law, he said, who made all these verbal assaults. The Buddha at that moment wanted to speak to Sujātā. She came out and respected the Buddha. It was at that time that the Buddha mentioned these seven types of wives who could be found in society. And the Buddha asked her which type of the seven was comparable with her. Then the Buddha explained further...

“Whoso is pitiless, corrupt in mind,
Neglecting husband and unamiable,
Inflamed by other men, a prostitute,
On murder bent-
Let her be called; a slayer and a wife!

Whoso would rob her husband of his gains-
Though little be the profit that he makes,
Whether by craftsmanship, or from his trade,
Or by the plough-
Let her be called: a robber and a wife!

The slothful glutton, bent on doing nothing,
A gossip and a shrew with strident t voice,
W brings to low account her husband's zeal
And industry-
Let her be called: a mistress and a wife!

Whoever and with loving sympathy,
Just as a mother for her only son,
For husband cares, and o'er his stored-up wealth
Keeps watch and ward-
Let her be called: a mother and a wife!

Who holds her husband in the same regard
As younger sister holds the elder born,
The meek in heart, who in his every wish
Her husband serves-
Let her be called: a sister and a wife!

And she who is as glad her lord to see
As boon companions long apart to meet,
A gracious character of gentle birth,
A fond helpmate-
Let her be called: companion and a wife!

If fearless of the lash and stick, unmoved,

All things enduring, calm and pure in heart,
 She bear obedience to her husband's word,
 From anger free-
 Let her be called: a handmaid and wife-
 Now she who's called: a mistress, slayer, thief,
 Who's harsh, immoral, lacking in respect,
 When cometh death-
 Will wander in the miseries of hell.
 But mother, sister or companion, slave,
 In precept long established and restrained,
 When cometh death-
 Will wander in the happy heaven world.”
 A IV.91, Tr 56

<p>49. Unsuitable (for meditator) abode, resort, speech, person, the food, the climate, and the posture</p>	<p><i>Satta asappāyā</i> <i>āvāso, gocaro,</i> <i>bhassaṃ, puggalo,</i> <i>bhojanaṃ,</i> <i>utu, iriyāpatha.</i></p>
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The Visuddhimagga point out these seven aspects for a meditator to be aware of in order to safeguard his signs of concentration. These seven may operate as supports as well as obstacles for a person who cultivates wholesome qualities depending on how one makes use of them.

Vism .127

<p>50. Valuables of cakkavatti kings wheel, the elephant, the horse,</p>	<p><i>Satta ratanāni</i> <i>Cakkavatti rājāno</i> <i>cakka ratanaṃ, hatthi°,</i> <i>assa°, maṇi,°</i></p>
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the gem, the woman,
the people,
and the adviser

itthi, gahapati,^o
pariṇāyaka^o

See No. 22 under Terms of Seven.
D II.274-, 276

51. Ways of settling disputes
with confrontation,
conscience, on the
ground of restored
insanity, by
acknowledgment,
according to the
majority, and
amicable settlement

Satta adhikaraṇasamathā
saṃmukhā vinaya,
sati^o,
amūlha^o,
patiññātakaraṇa^o,
yebhuyyasikā^o,
tiṇavatthāraka

These seven methods are recommended by the Buddha for both monks and nuns as procedural rules for settling disputes. These same seven are added to 220 rules for monks and 304 rules for nuns totally them to 227 and 311 respectively.
M II 247, Vin IV 207, 351

**52. Ways of practicing
loving-kindness**

'May all women
be free from
enmity and affliction and
anxiety and

Satta odhiso
pharaṇā-
mettā cetovimutti
sabbā itthiyo
averā avyāpajjā
anighāhontu,
sukhī attānaṃ

live happily,
 May all men°,
 all Noble ones°,
 all not ignoble ones°,
 all deities°,
 all human beings°,
 and all in
 states of suffering.

pariharantu,
sabbe purisā°,
sabbe ariyā°,
sabbe anaryā°,
sabbe devā°,
sabbe manussā°,
sabbe vinipātikā°.

The practice of loving-kindness in a graduated manner a person may select certain limits (*odhi*) of beings and pervade them with loving-kindness. With regard to this practice too a person may attain the liberation of mind (*cetovimutti*) related to the extent that one directs one's mind with loving kindness. Eventually a person cultivates the same quality boundlessly (*odhiso*) towards all living beings and experiences liberation of mind (*cetovimutti*) in relation to one's limitless pervasion of loving-kindness.

Vims 309

53. Wrong actions
 killing beings, taking
 what is not given,
 sexual misconduct,
 false speech,
 slanderous speech,
 harsh speech,
 frivolous speech

Satta duccaritāni
pāṇātipāto,
adinnādānaṃ,
kāmesu micchācāro,
musāvādo, pisunā vācā,
pharusā vācā ,
samphappalāpo.

See No 53 under Terms of Ten.

Vbh .383

TERMS OF EIGHT

1. A woman despises her husband

because of poverty, sickness, old age, drunkenness, stupidity, carelessness, attending to every kind of business, neglecting every duty towards her.

*Aṭṭhahi ṭhānehi itthi
sāmikaṃ avajānāti
daliddatā, āturatā, jiṇṇakatā
surāsoṇḍakatā, muddhatā,
pamattatā, sabbakiccesu
anuvattanāya,
sabbadhammaṃ
anuppadānena*

A woman may despise her husband based on any of these eight grounds.

J V.433

2. Achievements

achievement in alertness; in wariness; good companion; an (balance) even life; achievement in faith; in virtue; in charity; in wisdom

*Aṭṭha sampadā
uṭṭānasampadā, ārakkhā °
kalyāṇamittatā °;
samaṇṇīkatā °;
saddhā °; sīla
cāga °; paññā °.*

Once the Buddha was dwelling at Kakkarapatta village. There was a clansman named Byagghapajja, who visited the Buddha and asked him to teach Dhamma which brings advantage and happiness here and hereafter. The Buddha taught him these eight qualities which lead to advantage and happiness in this world and next world. See Nos 14, 128 under Terms of Four.

A IV.322, A IV.284, D III.213

3. Ariyan practices

declaring as not seen what has not been seen; as not heard what has not been heard; as not sensed what has not been sensed; as not cognized what has been cognized; as seen what has been seen; as heard what has been heard; as sensed what has been sensed; as cognized what has been what has been cognized.

*Atṭha ariyavohārā
adiṭṭhe adiṭṭhavāditā, asute
asutavāditā, amute amuta-
vāditā, aviññāte aviññāta
vāditā, diṭṭhe diṭṭhavāditā,
sute suta vāditā; mute muta
vāditā, viññāte viññāta
vāditā.*

These are said to be eight qualities of an Arahant. See also No. 140 under Terms of Four.

A.IV 307, A IV.322,

4. Benefits of meditating on lovingkindness

sleeps happy, happy awakes, sees no bad dreams; is dear to humans, is dear to non humans; Devas protect, neither fire, nor poison nor sword affects, though penetrates not the beyond, reaches the Brahma world.

*Atṭha anisaṃsā mettā
bhāvanāya
sukhaṃ supati, sukhaṃ
paṭibujjhati, na pāpakaṃ
supinaṃ passati,
manussānaṃ piyo hoti,
amanussānaṃ piyo hoti,
devatā rakkhanti, nāssa aggi
vā visaṃ vā satthaṃ vā
khamati, uttariṃ
appaṭivijjhanto
brahmalokūpago hoti*

Whoever cultivates loving-kindness could obtain these eight benefits. *Mettā* is amity, love, sympathy, friendliness, benevolence. There are forty subjects for meditation according to the *Visuddhimagga* and *mettā bhāvanā* is one of them. It means cultivation of loving-kindness towards all living beings boundlessly. *Mettā* is one of *brahmavihāras*, too.

A IV.307, Vbh 86 f, Vism 111, see No. 1 under Terms of Eleven.

5. Boons granted to Visākhā

as long as she lives she should be allowed to give robes to monks for the rainy season; °food for guest monks; °food for those going out; °food for the sick; °food for those attend to sick; °medicine for the sick; rice gruel for any needing it; °bathing robes for nuns.

Aṭṭha varāni (Visākhāya)

*saṅghassa yāvajīvaṃ
vassikasāṭhikaṃ dātum;
saṅghassa yāvajīvaṃ
āgantukabhattaṃ dātum;
saṅghassa yāvajīvaṃ
gamikabhattaṃ dātum;
saṅghassa yāvajīvaṃ
gilānabhattaṃ dātum;
saṅghassa yāvajīvaṃ
gilānupaṭṭhākabhattaṃ
dātum; saṅghassa yāvajīvaṃ
gilānabhesajjaṃ dātum;
saṅghassa yāvajīvaṃ dhuva
yāguṃ dātum; bhukkhuni
saṅghassa udakasāṭhikaṃ
dātum.*

Visākhā was a well known female lay disciple of the Buddha and declared by him to be foremost among those who ministered to the Order (*dāyikānaṃ aggā*). One day Visākhā asked the Buddha for these ten boons. He granted them to her.

Vin I.292, A I.26

**6. Brahmins skilled in
physiognomy
(of Bodhisatta)**

Rāma, Dhaja, Lakkhaṇa,
Manti, Yañño, Bhoja,
Suyāma, Sudatta.

***Aṭṭhabrahmaṇā
bodhisattassa lakkhaṇa-
paṭiggāhā***

Rāma, Dhaja, Lakkhaṇa,
Manti, Yañño, Bhoja
Suyāma, Sudatta.

It is said that king **Suddhodana** consulted these eight Brahmins skilled in physiognomy about the future of his son, Prince Siddhattha.

J I.56

7. Deliverance

conscious of body he sees
forms; personally
unconscious of body,
he sees forms exterior to
himself; He applies himself
to the thought "It is fair";
passing wholly beyond all
perception of form
by the disappearance of the
perception of the sensory
reactions, unattentive to the
perception of the manifold, he
enters and abides in the
sphere of infinite space,
thinking : "Space is infinite";
by passing wholly beyond the
sphere of infinite space, he
enters and abides in the

Aṭṭha vimokkhā

*rūpī rūpāni passati,
ajjhataṃ arūpaṣāññī
bahiddhā rūpāni passati,
subhant eva adhimutto hoti,
sabbaso rūpaṣāññānaṃ
samatikkamā paṭighasaññā-
naṃ atthaṅgamā
nānatta saññānaṃ
amanasikārā ananto ākāso
ti ākāsaṇāñcāyatanaṃ
upasampajja viharati,
sabbaso
ākāsaṇāñcāyatanaṃ
samatikkamā anantaṃ
viññāṇan ti
viññāṇancāyatanaṃ
upasampajja viharati,
sabbaso*

sphere of infinite
consciousness, thinking :
“Consciousness is infinite”;
by passing wholly beyond
the sphere of infinite
consciousness, he enters
and abides in the sphere of
nothingness, thinking : “There is
nothing”; by passing wholly
beyond the sphere of
nothingness, he enters and
abides in the sphere of neither
perception nor non-perception;
by passing wholly beyond the
sphere of neither perception
nor non-perception, he enters
and abides in the ending of
perception and feelings.

*ākiñcaññāyatanaṃ
samatikkamā
nevasaññāsaññāyatanaṃ
upasampajja viharati,
sabbaso
nevasaññāsaññāyatanaṃ
samatikkamā
saññāvedayitanirodhaṃ
upasampajja viharati,*

Eight modes of deliverances or liberations (*aṭṭha vimokkhā*), viz., “Whilst remaining in the fine-material sphere (*rūpī*), one perceives corporeal forms : this is the first liberation. “Not one perceiving corporeal forms on one’s own person, one perceives corporeal forms externally : this is the second liberation. “By thinking of the beautiful, one is filled with confidence : this is the third liberation. “Through the total overcoming of the corporeality-perceptions, the vanishing of the reflex- perceptions and the non-attention to the multiformity-perceptions, with the idea ‘Unbounded is space’, one reaches the ‘Sphere of Unbounded Space’ (*ākāsaññāyatana*) and abides therein : this is the fourth liberation. “Through the total overcoming of the sphere of unbounded space, and with the idea ‘Unbounded is

consciousness', one reaches the 'Sphere of Unbounded consciousness' (*viññāṇañcāyatana*) and abides therein : this is the fifth liberation. "Through the total overcoming of the sphere of unbounded consciousness and with the idea "Nothing is there', one reaches the Sphere of nothingness' (*ākiñcaññāyatana*) and abides therein : this is the sixth liberation. "Through the total overcoming of the sphere of nothingness' one reaches the 'Sphere of neither-Perception-Nor-Non-perception' (*nevasaññānāsaññāyatana*) and abides therein : this is the seventh liberation. "Through the total overcoming of the sphere of neither-Perception-Nor-Non-perception, one reaches the Extinction of perception and Feeling' this is the eighth liberation."

A IV.306

8. Eight knowledges

knowledge of contemplation of rise and fall; knowledge of contemplation of dissolution; knowledge of appearance as terror; knowledge of contemplation of danger; knowledge of contemplation of disenchantment; knowledge of desire for deliverance; knowledge of contemplation of reflection, and knowledge of equanimity about formations.

Aṭṭha ñāṇa

*udayabbayānupassanā
ñāṇaṃ,
bhaṅgānupassanāñāṇaṃ,
bhayatupaṭṭhānañāṇaṃ,

ādīnavānupassanāñāṇaṃ

nibbidānupassanāñāṇaṃ

muñcitukamyatāñāṇaṃ

paṭisaṅkhānupassanāñāṇaṃ

saṅkhārupekkhāñāṇaṃ ti.*

These eight kinds of knowledge are freed from defilements, and they belong to Purification by Knowledge and Vision of the Path-progress (*paṭipadāñāṇadassanavisuddhi*).

Vism 639, BD 201

9. Eight reasons for turning the bowl upside down with regarding to a lay-devotee

he goes about to bring loss to the monks; to harm them; to evict them from their dwellings; reviles and defames them; causes disunion between monks and monks; speaks in dispraise of the Buddha; °of the Dhamma and °of the Order.

Aṭṭha upāsakāṅgāni patta nikkujjanatthāya

bhikkhūnaṃ alābhāya parisakkhati, anatthāya, anāvāsāya, bhikkhūnaṃ akkosati paribhāsati, bhikkhu bhikkhūhi saddhiṃ vibhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati.

If any lay adherent possesses these eight bad qualities a monk is supposed to turn his bowl upside down, i.e., not to accept, when that particular person tries to offer any requisites for monks.

A IV.345

10. Eight theories of having neither perception nor non-perception

The soul has form, not subject to disease after death, thus some make this known as “having neither perception nor non-perception”; the soul

Aṭṭha nevasaññī nāsaññī vādā

rūpī attā hoti arogo param maraṇā nevasaññīnāsaññīti naṃ paññāpentī, arūpī attā hoti arogo param maraṇā nevasaññīnāsaññīti

has no form is not subject to disease after death, thus some make this known as “having neither perception nor non-perception the soul has form and no form not subject to disease after death, thus some make this known as “having neither perception nor non-perception”; the soul has neither form nor no form, not subject to disease after death, thus some make this known as “having neither perception nor non-perception”; the soul is infinite, not subject to disease after death, thus some make this known as “having neither perception nor non-perception”; the soul is finite and infinite, not subject to disease after death, thus some make this known as “having neither perception nor non-perception”; the soul is neither finite nor finite, not subject to disease after death, thus some make this known as “having neither perception nor non-perception”.

*naṃ paññāpentī.
rūpī ca arūpī ca attā hoti
arogo param marañā
nevasaññin āsaññīti naṃ
paññāpentī.
neva rūpī nārūpī ca attā hoti
arogo param marañā
nevasaññināsaññīti naṃ
paññāpentī,
antavā attā hoti arogo
param marañā
nevasaññināsaññīti naṃ
paññāpentī,
neva antavā nānantavā
attā hoti arogo param
marañā nevasaññināsaññīti
naṃ paññāpentī.*

Some contemporary non-buddhist teachers held these eight views on soul which they interpreted as be neither-perception

nor- non- perception and not subject to disease after death. The commentary to the Brahmajāla Sutta of the Dīgha Nikāya gives the meaning of *aroga* (lit. not subject to disease) as *nicca* (permanent) : *arogo ti nicco*.

Vbh 389

11. Factors conducive to the accomplishment of the aspiration of the Bodhisatta

being a human being, a male, suitability for the attainment of Arhantship; seeing a Buddha, being a recluse; higher qualities, responsibility; enthusiasm.

Aṭṭha dhammā samodhānā

abhinīhāro samijjhati manussattaṃ, liṅga sampatti; hetu, satthāra dassanaṃ, pabbajjā, guṇasampatti; adhikaro, chandatā.

There are eight factors conducive to the accomplishment of the aspiration of Bodhisatta. Every Bodhisatta should possess these eight factors to be a Buddha.

J I.14

12. Failure of a learner

delight in worldly activity,
delight in gossip,
delight in sleeping,
delight in company,
having the senses unguarded,
immoderation in eating,
delight in companionship

Aṭṭha dhammā sekhassa parihānāya

kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇīkārāmatā, indriyesu aguttadvāratā, bhojane amattannutā, saṃsaggārāmatā, papañcārāmatā.

and delight in manifoldness
obsession

A learner (*sekha*) tends to fail in his or her practice due to these eight causes and conditions.

A IV.331

13. Great/ Major conditions for nuns

a nun, even if she enjoys a seniority of a hundred years must pay respect to a monk though he may have been a monk only for a day.

A nun must not keep her rains-residence in a place where there are no monks. Every fortnight a nun must do two things: to ask the bhikkhu sangha the day of uposatha, and to approach the bhikkhu sangha for instruction and admonition. When the rains retreat is over, a nun must attend the pavāranā ceremony conducted at both the assemblies of monks and nuns, in each of which she must invite criticism on what has been seen,

Aṭṭha garu dhammā

*vassa satupasampannāya
bhikkhuniyā tadahupasa-
mannassa bhikkhuno
abhivādanam,
paccuṭṭhānam
añjalikammaṃ
sāmīcikkammaṃ
kātabbam;
na bhikkhuniyā abhikkhuke
āvāse vassam vasitabbam;
anvaddhamāsam
bhikkhuniyā
bhikkhusaṃghato
dve dhammā
paccāsiṃsitabbhā:
uposathapucchakaṇ ca
ovādūpasamkamaṇ ca;
vassam vutthāya
bhikkhuniyā ubhatosanghe
tīhi ṭhānehi pavāretabbam,
diṭṭhena vā sutena vā
parisaṅkhāya vā;*

what has been heard or
what has been suspected of her.

A nun who has committed a
Saṃghādisesa offence must
undergo penance for a half
month, pakkha mānatta, in
each assemblies of monks
and nuns.

Admission to the order must
be sought, from both assemblies,
by a female novice
only after two year's
probationary training as a
candidate.

A nun should not revile a
monk in any way, not even
obliquely.

A nun must abide by
instructions given her by
monks but must not give
instructions or advice to
monks.

*Garudhammaṃ
ajjhāpannāya bhikkhuniyā
ubhatosaṅghe
pakkhamānattaṃ
caritabbaṃ;*

*dve vassāni chasu
dhammesu sikkhitasikkhāya
ubhatosaṅghe
upasampadā pariyesitabbā.*

*na bhikkhuniyā kenaci
pariyāyena bhikkhu
akkositaṃ paribhāsitaṃ;
ajjtagge ovaṭo
bhikkhunīnam bhikkhūsu
vacanapatho anovaṭo
bhikkhūnaṃ bhikkhunīsu
vacanapatho.*

The Buddha accepted the request of Venerable Ānanda and
granted permission to establish the nun Order on condition that
the nuns consent to abide by these major norms.

Vin II.255

14. Great purgatories
Sañjīva, Kālasutto, Saṅghāto
Roruva, Mahāvīci,
Tapana and

*Aṭṭha mahā nirayā
sañjīva, kālasutto,
saṅgāta
roruva, mahāvīci, tapana*

Patapana.

patapana.

Various lists of purgatories or apāyas (*niraya*) are found in both Pali canon and commentaries. These eight are given in the Jātakaṭṭhakathā. Another list of eight purgatories are mentioned in some contexts in the Aṅguttara Nikāya and the Saṃyutta Nikāya.

J V.266, S I.149, A V.173, Dppn

15. Grounds for giving

one gives alms out of
 desire; °with anger;
 °out of delusion; °out of fear;
 °in order to carry on tradition;
 °with the intention of going to
 heaven; °for mental happiness;
 °to enrich and mellow his heart.

Aṭṭha dāna vatthūni

*chandā dānaṃ deti; dosā °,
 mohāyā, bhayā, na arahāmi
 porāṇaṃ kula vamsaṃ
 hāpetuṃ ti dānaṃ deti;
 saggāṃ lokaṃ upapajjissāmī
 ti °; citta pasīdanatthāya deti;
 cittālaṅkāra-
 cittaaparikkhāratthaṃ deti*

These are the eight grounds on which worldlings generally practise alms-giving. The merits that a person may accumulate on any of these grounds seem to correspond to the worldly aspect of right action (*sammā kammanta*) : meritorious but associated with cankers (*sāsavā puññabhāgiyā upadhivepakkā*) as taught in the Mahā Cattārīsaka Sutta of the Majjhima Nikāya. A IV 236, M III.75

**16. Grounds for removal of
 kaṭhina**

depending on going away;
 depending on being settled;
 depending on his resolve;

Aṭṭha kaṭhinuddhārā

*pakkamantiko;
 niṭṭhānantiko;
 saniṭṭhānantiko;*

depending on his being lost;	<i>nāsanantiko;</i>
depending on his defect	<i>savanantiko;</i>
in hearing?; disappointment of his	<i>āsāvachedikā;</i>
expectation;	<i>sahubbhārā;</i>
depending on	<i>simātikkantikā;</i>
his having crossed the	
boundary; and depending on	
the removal together with	
other monks.	

Depending on any of these eight grounds a monk's kaṭhina privileges will cease to operate.
Vin I.255, tr 358 ff.

17. Kinds of drinks	<i>Aṭṭha pānāni</i>
mango drink; rose apple;	<i>ambapānaṃ; jambu°;</i>
plantation; banana; honey?;	<i>coca°; moca°; madhuka°;</i>
grape; edible lotus root drink	<i>muddika; sālūka°;</i>
and phārusaka drink.	<i>phārusaka;</i>

When the Buddha once visited a village called Āpaṇa a matted hair ascetic (*jaṭṭila*) called Keniya invited him to accept these eight kinds of drinks. It was at that time that the Buddha accepted these drinks and recommended them for monks and nuns even after the main meal, i.e., midday meal. These drinks are mostly made of fruits. See also the following No. 18.
Vin I.246, Nd' 372

18. Kinds of drinks	<i>Aṭṭha pānāni</i>
kosamba drinks; kola;	<i>kosambapānam; kola°;</i>
badara; ghata; tela;	<i>badara°; ghaṭa°; tela°;</i>
yāgu; payo; and rasa	<i>yāgu°; payo°; rasa°</i>

This is another list of eight drinks mostly made of leaves which are also recommended by the Buddha for monks and nuns.

Nd' 372

19. Noble eightfold path

Right view, right thoughts,
right speech, right action,
right livelihood, right effort,
right mindfulness, right
concentration.

Ariyo atthaṅgio maggo

*sammā diṭṭhi, sammā
saṅkappo, sammā vācā
sammā kammanto,
sammā ājivo, sammā
vāyāmo, sammā sati,
sammā samādhi.*

The Noble eightfold path is the fourth noble truth which is also called the middle path (*majjhimā paṭipadā*), the path that the Buddha himself followed for attaining enlightenment. The leading characteristic of the noble path is the right or wholesome understanding, which refers to the understanding of the four noble truths. As the Maha Cattārīsaka Sutta of the Majjhima Nikāya shows right understanding, right effort and right mindfulness are always present with any other links of the path. As the Dhammacakkappavattana Sutta shows this path is for following or literally development (*bhāvanāya*). In other words this path is meaningful when a person applies it for one's development or cultivation. According to Mahāvedalla Sutta Majjhima Nikāya and the Visuddhimagga the noble path is analyzable into the three modes of training: *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). Accordingly right view and right thoughts represent wisdom, right speech, right action and right livelihood represent morality and right effort Right, mindfulness and right concentration represent concentration or mental culture.

Vin I.10, D III.286

**20. Objects rousing
a sense of urgency**

birth, ageing,
illness, death,
misery in the
purgatory,
saṃsāric suffering in the past,
saṃsāric suffering in the future,
suffering rooted in the search for
nutriment in the present.

*Aṭṭha saṃvega
vatthūni
jāti, jarā,
vyādhi, maraṇa,
apāyadukkhaṃ,
atīte vaṭṭamūladukkhaṃ,
anāgate vaṭṭamūladukkhaṃ,
paccuppanne
āhārapariyeṭṭhimūlakaṃ
dukkhaṃ.*

A practitioner should encourage his or her own mind on an occasion when the mind is in a state of sluggishness in the exercise of understanding or owing to failure to attain the bliss of peace by making use of these eight grounds to develop a sense of urgency.

Sn .935, Vism .135

21. Observances

abstaining from
killing living beings,
abstaining from
stealing, abstaining from
living a non-celibate life,
abstaining from lying,
abstaining from
intoxicant liquor,
abstaining from taking
food untimely,
abstaining from watching

*Aṭṭhaṅga uposatha sīla
pāṇātipātā paṭivirato,*

adinnādānā paṭivirato,

abrahmacariyā paṭivirato,

musavādā paṭivirato,

surāmerayamajja-

pamādaṭṭhānā paṭivirato,

vikālabhojanā paṭivirato,

naccagītavādita-

visūkadassanamāla-

shows and fairs where there
is dancing, singing and music,
from wearing decorations or
adorning themselves with
garlands, scents and
cosmetics;
abstaining from
using large and lofty beds.

*gandhavilepanadhāraṇa-
maṇḍanavibhūsanatṭhānā
paṭivirato,*

*uccāsayana mahāsayanā
paṭivirato.*

“Monks, the Observance day, when observed and kept with eight precepts is very fruitful, of great advantage, very splendid, very trilling.

Monks, an Aryan disciple reflects thus : “All their lives arahants abandon taking life and abstain therefrom; they dwell meekly and kindly, compassionately and mercifully to all beings, laying aside stick and sword. I, too, now, during this night and day, will abandon taking life and abstain therefrom. I will dwell meekly and kindly, compassionately and mercifully to all beings, and lay aside both stick and sword. So, in this way I shall follow the example of arahants and keep the Observance. ... With this first precept is it kept.

All their lives arahants abandon taking what is not given and abstain therefrom. They dwell taking what is given, expectant; not stealing, but holding themselves in purity. I, too, now, during this night and day I will act likewise. So, thereby, I shall follow the example of the arahants, and keep the Observance. .. With this second precept is it kept.

All their lives arahants abstain from living the unholy life, living the holy life, abiding apart, they abstain from intercourse, the village-practice. I, too, now ... will act likewise. So, thereby, I shall follow the example of arahants, and keep the Observance... With this third precept is it kept.

All their lives arahants abandon lying and abstain therefrom; speaking the truth, bondsmen to truth, trustworthy dependable, they deceive no one in the world. I, too, now... will act likewise. So, thereby, I shall follow the example of arahants, and keep the Observance... With this fourth precept is it kept.

All their lives arahants abandon spirituous liquors that cause sloth, and abstain therefrom. I, too, now... will act likewise... and keep the Observance. With this fifth precept is it kept.

All their lives arahants have but one meal (a day), abstaining from food at night and at wrong times. I, too, now... will act likewise... and keep the Observance. With this sixth precept is it kept.

All their lives arahants abstain from looking on at shows and fairs, where there is dancing, singing and music; from wearing decorating or adorning themselves with garlands, scents and cosmetics. I, too, now... will act likewise... and keep the Observance. With this seventh precept is it kept.

All their lives arahants abandon using large and lofty beds and abstain therefrom, they lie on low beds, couches or strewn grass. I, too, this night and day, abstaining from the using a large or lofty bed, will lie on a low one or on a couch or on strewn grass. So, in this way, I shall follow the example of the arahants and keep the Observance. With this eight precepts is it kept.”

A IV.249 – 50

22. Possessed of eight qualities a highwayman quickly comes to an end

he strikes one who does not strike him; he robs without leaving anything; he kills

*Aṭṭaṅgiko mahā coro
na ciratṭhitiko*

*appaharantassa paharati,
anavasesaṃ ādiyati, itthiṃ
hanati, kumāriṃ dūseti,*

women; he violates young girls; he plunders one who has gone forth; he plunders the royal treasury; he works too near (home); he is unskilled in hiding.

*pabbajitaṃ vilumpati,
rājakosaṃ vilumpati,
accāsanne kammaṃ karoti,
na ca nidhānakusalo hoti.*

A great robber of these characteristics will ruin himself without sooner than later.

A IV. 339

23. Powers

crying is the power of children;
anger is the power of women;
weapons are the power of thieves;
supremacy is the power of kings;
contention is the power of fools;
understanding is the power
of wise men; reflection
is the power of the learned;
patience is the power
of recluses.

*Aṭṭha balāni
ruṇṇabalā dārakā,
kodhabalā mātugāmā,
āyudhabalā corā;
issariyabalā rājāno;
ujjhatti balā bālā; nijhatti
balā paṇḍitā,
paṭisaṅkhāna balā
bahussutā,
khantibalā
samaṇabrāhmaṇā.*

Here are the general character traits of these eight kinds of persons. They make use of them as powers when necessary.

A. IV. 223

24. Qualities not endearing

who praises those not dear;

*Aṭṭhahi dhammehi
sabrahmacārīnaṃ appiyo
appiyapasasī,*

who despises those dear;
 who longs for possessions;
 who longs for honour;
 who is not conscientious;
 who is without fear of blame;
 who has evil intentions;
 and who holds wrong views.

*piyagarahī, lābhakāmo,
 sakkārakāmo, ahiriko,
 anottappī, pāpiccho,
 micchādītthī*

A person who has these attitudes is not considered to be dear and pleasant among those who practise the holy life.

A IV. 155

25. Qualities of a messenger
 a listener, one who makes
 others listen, a learner,
 one who commits to memory,
 a knower, an expounder,
 one skilled in conformity
 and non-conformity,
 one not given to quarrelling.

*Aṭṭha dūteyyaṅgāni
 sotā, sāvetā,
 uggahetā,
 dhāretā,
 viññātā, viññāpetā,
 kusalo sahitāsahitassa,
 na kalahakārako.*

It is practically useful for a messenger, a communicator, a teacher and a counsellor to improve his or her qualifications with these qualities for doing his or her duties successfully.

A IV.196

26. Qualities of a monk which
 lead to disapproval by the
 lay disciples

He goes about to bring loss
 to householders;
 scolds them; defames them;

*Aṭṭha dhammā
 upāsakānaṃ appasāda-
 pavedanattthāya
 gihīnaṃ alābhāya
 parisakkhati;
 akkosati; paribhāsati;*

causes disunion between householders, speaks in dispraise of the Buddha; °of the Dhamma; and °of the Order; sees no harm of unfit places.	<i>gihī gihīhi vibhedeti; buddhassa avaṇṇaṃ bhāsati; dhammassa avaṇṇaṃ bhāsati; saṅghassa avaṇṇaṃ bhāsati; agocare ca nānupassati.</i>
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A lay devotee would like to follow examples of a monk. However, if a monk has such wrong attitudes as those given above would lose the confidence of the devotees.

A IV.345

**27. Qualities of a monk which
lead to expiation**

He goes about to bring loss to householders; scolds them; defames them; causes disunion between householders speaks in dispraise of the Buddha; °of the Dhamma; and °of the Order; he does not fulfil his good promises made to householders.	<i>aṭṭha paṭisārāṇīya- kammakarane dhammā gihīnaṃ alābhāya parisakkhati; akkosati; paribhāsati; gihī gihīhi vibhedet; buddhassa avaṇṇaṃ bhāsati; dhammassa avaṇṇaṃ bhāsati; saṅghassa avaṇṇaṃ bhāsati; dhammikaṇ ca gihīpaṭissavaṃ na saccāpeti.</i>
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Here are the same qualities as under the No. 26 above except for the last one. All these characteristics are considered to be improper for those who have gone forth and make them guilty of offences requiring expiation.

A IV.346

28. Requisites

three robes, the bowl, a razor, a needle, a belt and a water strainer.

*Aṭṭha parikkhārāni
ti cīvara, patto, vāsi, sūci,
(kāya) bandhana,
parissāvana*

These are the basic material requisites of a monk allowed by the Buddha at an early period in the development of the Order. It is said that the Brahma **Ghaṭikāra** offered these eight requisites to the Buddha at the outset of his life as a Bhikkhu.

J I.65, DA I.206, Dppn

29. Should be abandoned

Wrong view,
wrong thoughts,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness,
wrong concentration.

*Aṭṭha pahātabbā dhammā
micchā diṭṭhi,
micchā saṅkappa,
micchā vācā
micchā kammanto,
micchā ājīvo,
micchā vāyāmo,
micchā sati,
micchā samādhi.*

All our activities are basically classified into three as bodily, verbal and mental. If these activities are based on unwholesome roots namely greed, hatred and delusion they give rise to wrong views etc. These eight are the opposites of the eight aspects of the Noble Eightfold Path. See No. 19 under Terms of Eight.

D III.286, M III.71 ff

30. The practices that should strictly observed by a the monk who is found guilty of tassa pāpiyasikā offence

let him not have performed higher ordination;

let no resident training responsibility be given to him; let no novice be

made to wait upon him; he should not be

appointed to advise bhikkhus;

let him not admonish nuns, even if he is appointed for

such a post;

let him not enjoy any of

the Order's sanctions;

let him not be placed in any special place of honour;

let him not gain reinstatement on any grounds.

*Aṭṭha dhammā
tassapāpiyasikākamma-
katena bhukkhunā
sammā vattitabbaṃ*

na upasampadādetabbaṃ,

na nissayo dātabbo, na

sāmaṇero uppaṭṭhāpetabbo,

*na bhikkhunovādaka-
sammuti sādītā,*

sammatena pi bhikkhuniyo

na ovaḍītā, na kāci

saṅghasammuti sādītā,

na kismiñci paccekāṭṭhāne

ṭhapetabbo,

na ca tena

mūlena vuṭṭhāpetabbaṃ.

Tassapāpiyasikākamma is the sixth of the seven methods of settling disputes of monks and nuns. This method refers to making a declaration by the Saṅgha when the accused proves to be unreliable, making admissions only to retract them, evading questions and telling lies. A monk who is punished by this method is made subject to the above eight conditions.

A IV.347

31. The stains

non repeating is a stain
of remembering scriptures,
non-exertion °of homes,
sluggishness °of beauty,
carelessness °of a watcher,
misconduct °of a woman,
stinginess °of a donor,
evil, and unrighteousness states

Aṭṭha malāni

*manta asajjhāyamalaṃ,
anuṭṭhānagharā °,
kosajjaṃ vaṇṇassa °,
pamādo rakkhato °,
duccaritaṃ itthiyā °,
maccheraṃ dadato °,
papakā akusalādhammā °*

Stain or rust is a symbol of impurity or defilement. These eight expressions of stains make a person deteriorate from various angles.

A IV.195, Dh 241, 242

32. Theories of having non-perception

The soul has form, is not
subject to disease after death,
thus some make this known as
“having non-perception”;
the soul has no form ...°;
the soul has form and no form...°;
has neither form nor no form...°;
the soul is finite...°;
the soul is infinite...°;
the soul is finite and infinite...°;
the soul is neither finite nor
infinite...°;

Aṭṭha asaññivādā

*rūpī attā hoti arogo param
maraṇā asaññīti naṃ
paññāpentī;
arūpī attā hoti arogo param
maraṇā asaññīti naṃ
paññāpentī,
rūpī ca arūpī ca attā hoti
arogo param maraṇā
asaññīti naṃ paññāpentī.
neva rūpī nārūpī ca attā hoti
arogo param maraṇā
asaññīti naṃ paññāpentī,
antavā attā hoti arogo
param maraṇā asaññīti
naṃ paññāpentī,*

*antavā ca anantavā attā
hoti arogo param marañā
asaññīti naṃ paññāpentī.
neva antavā nānantavā
attā hoti arogo paraṃ
maraṇā asaññīti naṃ
paññāpentī.*

The soul has non-perception is the main teaching here. Additionally different views on it are developed in relation to the so-called soul's permanency after death etc. All these eight are comparable with No. 10 under the Terms of Eight where main teaching is that soul is neither-perception-nor-non-perception. Some contemporary non-buddhist teachers held these views on soul and they belong to those who believed in *sassatavāda* in various forms.

Vbh 388

33. Types of falseness

Wrong view,
wrong thoughts,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness,
wrong concentration.

*Aṭṭha micchattā
micchā diṭṭhi,
micchā saṅkappo,
micchā vācā
micchā kammanto,
micchā ājīvo,
micchā vāyāmo,
micchā sati,
micchā samādhi.*

The same eight items are given under No. 29 of Terms of Eight under the title: *pahātabbadhammā*.

Vbh 387

34. Those worthy of offerings
 virtuous ... learned ...
 genuine friend, holds right
 views; attains the four
 musings;
 remembers past lives,
 has divine vision,
 defilements eradicated

*Aṭṭha āhunneyyapuggalā
 sīlavā, bahussuto, kalyāṇa-
 mitto, sammā diṭṭhiko,
 jhānalābhī, pubbenivāsam
 anussarati,
 dibbacakkhuko,
 āsavakkhaya hoti*

These sublime characteristics are the main qualities of a noble person who is worthy of respect and offerings. The same qualities are listed elsewhere under several terms. s.v.

A IV.291

35. Types of knowledge
 knowledge and vision;
 magic powers of the mind;
 miraculous power; divine ear;
 knowing others mind,
 recollection of past lives;
 knowledge of death and birth;
 knowledge of the destruction
 of defiling tendencies.

*Aṭṭha vijjā
 ñāṇadassana, manomaya-
 iddhi, iddhipidha, dibbasota,
 cetopariya, pubbenivāsānu-
 sasati, cutūpapāta,
 āsavakkhaya.*

The Buddha possessed these eight kinds of extrasensory knowledge. One of the meditation objects for a practitioner is the reflection on the Buddha's ninefold great characteristics (*buddhānussati*). One of those nine qualities is that the Buddha is endowed with knowledge and practice (*vijjācaranasampanno*). Here *vijjā* (knowledge) refers to the eight kinds of knowledge listed above.

D I.100, Vism 202

36. Types of moral consciousness

one consciousness, unprompted, accompanied by pleasure, associated with knowledge;
 one consciousness, prompted, accompanied by pleasure, associated with knowledge;
 one consciousness, unprompted, accompanied by pleasure, dissociated with knowledge;
 one consciousness, prompted, accompanied by pleasure, dissociated with knowledge;
 one consciousness, unprompted, accompanied by indifference, associated with knowledge;
 one consciousness, prompted, accompanied by indifference, associated with knowledge;
 one consciousness, unprompted, accompanied by indifference, dissociated with knowledge;
 one consciousness, prompted, accompanied by indifference, dissociated with knowledge.

Aṭṭha kāmāvācarakusala cittāni

*somanassa-sahagataṃ
 ñāṇasampayuttaṃ
 asaṅkhārikaṃ ekaṃ;
 somanassa-sahagataṃ
 ñāṇasampayuttaṃ
 asaṅkhārikam ekaṃ;
 somanassa-sahagataṃ
 ñāṇavippayuttaṃ
 asaṅkhārikam ekaṃ;
 somanassa-sahagataṃ
 ñāṇavippayuttaṃ
 asaṅkhārikam ekaṃ;
 upekkhā-sahagataṃ
 ñāṇasampayuttaṃ
 asaṅkhārikam ekaṃ;
 upekkhā-sahagataṃ
 ñāṇasampayuttaṃ
 asaṅkhārikam ekaṃ;
 upekkhā-sahagataṃ
 ñāṇavippayuttaṃ
 asaṅkhārikam ekaṃ;
 upekkhā-sahagataṃ
 ñāṇavippayuttaṃ
 asaṅkhārikam ekaṃ*

These eight types of moral consciousness are called ***kāmāvācara kusala cittāni***. *Kāmāvācara* means that which mostly moves out in the realm, that which pertains to the senses and their corresponding objects. As a rule, these types of consciousness

arise mostly in the aforesaid sentient existence. They are found in other spheres of life as well when objects of sense are perceived by the mind.

Cpd 87

37. Types of persons worthy of offerings

one who has attained the the stream; has setout for the realising the fruits of stream attainment; one who is a once-returner; has worked for the realising the fruits of once-returner; one who is a non-returner, has worked for the realising the fruits of non-returner; one who is a Arahant; has worked for the realising Arahantship.

Aṭṭha puggalā dakkhiṇeyyā

sotāpanno; sotapatti phala sacchikiriyāya paṭipanno; sakadāgāmi; sakādāgāmi phalasacchikiriyāya paṭipanno; anāgāmi, anāgāmiphala-sacchikiriyāya paṭipanno; arahā; arahatthāya paṭipanno.

These eight persons are worthy of respect and offerings. See also No. 34 under Terms of Eight.

D III.255

38. Un-Ariyan practices

declaring as seen what has not been seen; declaring as heard what has not been heard; declaring as felt what has not been felt; declaring as understood what has not been understood

Aṭṭha anariyavohārā

adiṭṭhe diṭṭhavāditā; asute sutavāditā; amute muta vāditā; aviññāte viññāta vāditā; diṭṭhe adiṭṭhavāditā; sute asutavāditā; mute amuta vāditā; viññāte

declaring as not seen what has been seen, declaring as heard what has not been heard; declaring as not felt what has been felt; declaring as not understood known what has been understood.

aviññātavāditā.

These eight persons are just the opposite of those listed under No 3 of Terms of Eight.

A. IV 307

39. Ways of giving of one's own accord; out of fear; thinking “he gave to me”; thinking “he will give me”; one who prepares food gives to those who do not prepare food”; gives wishing for good name and fame; one gives to mellow and please the mind; and to enrich the mind;

Aṭṭha dānāni
āsajjā dānaṃ deti, bhayā dānaṃ deti, adāsi me ti dānaṃ deti, dassati me ti dānaṃ deti, pacanto apacantānaṃ dānaṃ deti; kalyāṇa kittisaddakāmo dānaṃ deti, cittalaṅkāro citta-parikkhāratthaṃ dānaṃ deti.

These ways of giving listed here are comparable with No 15 under Terms of Eight.

A IV.236

40. Ways of recollecting death as having the appearance of the murderer; as the ruin of

Aṭṭha ākārehi maraṇaṃ anussaritaḥḥaṃ
vadhakapaccupaṭṭhāna;

success; by comparison; as to sharing the body with many; as to the frailty of life; as signless, as to the limitedness of the extent; as to the shortness of the moment.

sampattivipattito;
upasaṃharaṇato;
kāyabahusādhāraṇato;
āyudubbalato; animittato,
addhāna paricchedito;
khaṇaparittato.

There are forty subjects suggested for meditation practice according to the Visuddhimagga. “Death” is one of them. A meditator should reflect on death by these eight ways given above.
Vism .230 f

**41. Woman's toils/
ways by which women
bind men**

by appearance;
by laughter
by speech; by songs; by tears;
by attitude; by giving fruits and
flowers; and by touch.

aṭṭha aṅgāni
purisabandhane itthiyā

rūpena bandhati;
hasitena;
bhaṇitena; gītena, roṇṇena;
ākappena; vanabhaṅgena
phassena.

A woman is said to use these eight ways to win a man’s heart and his attraction.
A IV.197

**42. Worldly conditions
gain, loss, fame, obscurity
blame, praise, happiness
and suffering.**

Aṭṭha loka dhammā
lābho, alābho, yaso, ayaso,
nindā, paṣaṃsā, sukhaṃ,
dukkhaṃ.

These eight things are called worldly conditions since they arise

in connection with worldly life and they are a summary of ups and downs that human beings face. By being aware of them a person can eventually train oneself to develop mental balance.

A IV.157, BD 91

43. Wise person's giving
one gives clean things; gives
what is best; gives in time;
gives what is proper; gives
with care; gives repeatedly;
one who is giving becomes
pleased; after giving he is
glad.

*Aṭṭha sappurisaḍānā
suciṃ deti, paṇītam °,
kālena °; kappiyam °,
viceyya °;
abhiṅham °,
dadaṃ cittam pasīdati,
datvā attamano hoti.*

The main purpose of giving is to eradicate craving eventually. Wise ones practise giving in such a manner as shown by these eight qualities.

A IV.244

TERMS OF NINE

1. Abodes of beings

beings different in body and different in perception like human and some divine beings;
 beings different in body but equal in perception like the first-born gods of the Brahmaworld;
 beings equal in body but different in perception like the Radiant Gods (*ābhassara*);
 beings equal in body and equal in perception (*subhakiṇha*)
 beings without perception and feeling like the Unconscious Beings (*asaññasattā*);
 beings born in the sphere of Boundless Space;
 beings born in the sphere of Boundless Consciousness;
 beings born in the sphere of Nothingness;
 beings born in the sphere of Neither-Perception-Nor-Non-perception;

Nava sattā vāsā

nānattakāyā nānattasaññī;

nānattakāyā ekattasaññī;

ekattakāyā nānattasaññī;

ekattakāyā ekattasaññī;
asaññasatta,

ākāsānañcāyatana,

viññānañcāyatana,

ākīñcaññāyatana,

nevasaññā nāsaññāyatana

“There are beings which are different in body, and different in perception such as human beings and some heavenly beings and some beings living in the world of suffering.”

“There are beings which are different in body, but equal in perception such as the first-born gods of the Brahma world, i.e., at the beginning of each new world-formation”.

“There are beings which are equal in body, but different in perception, such as the radiant gods.”

“There are beings which are equal in body, and equal in perception, such as the all-illuminating gods.”

“There are beings without perception and feeling, such as the unconscious beings.”

“There are beings which, through the complete overcoming of perception of matter (paṭighasaññā) and the non-attention to perceptions of variety, of thinking: “Boundless is Space”, are reborn in the Sphere of Boundless Space.”

“There are beings which, through the complete overcoming of the Sphere of Boundless Space, thinking: “Boundless is Consciousness”, are reborn in the Sphere of Boundless Consciousness.”

“There are beings which, through the complete overcoming of the Sphere of boundless consciousness, thinking: “Nothing is There”, are reborn in the Sphere of Nothingness.”

“There are beings which, through the complete overcoming of the Sphere of Nothingness, are reborn in the sphere of Neither-Perception-Nor-Nonperception.”

KhA 86, D III.263, BD 167

2. Bases of strife

he did me
 harm stirs up strife;
 he is doing me
 harm stirs up strife;
 he will do me harm
 stirs up strife;
 he did harm
 to dear and loved
 one of mine stirs up strife; he is
 doing harm to such
 one stirs up strife; he will do
 harm to such one stirs up strife;
 he did good to one
 who is not dear to me stirs
 up strife; he is doing good
 to such one stirs up strife;
 and he will do good to such one
 stirs up strife.

*Nava āghāta vatthu
 anatthaṃ me acarīti
 āghātaṃ bandhati;
 anatthaṃ me caratīti
 āghātaṃ bandhati;
 anatthaṃ me carissatīti
 āghātaṃ bandhati;
 piyassa me manāpassa
 anatthaṃ acarīti
 āghātaṃ bandhati;
 piyassa me manāpassa
 anatthaṃ caratīti
 āghātaṃ bandhati;
 piyassa me manāpassa
 anatthaṃ carissatīti
 āghātaṃ bandhati,
 appiyassa me amanāpassa
 atthaṃ acarīti
 āghātaṃ bandhati;
 appiyassa me amanāpassa
 atthaṃ caratīti
 āghātaṃ bandhati;
 appiyassa me amanāpassa
 atthaṃ carissatīti
 āghātaṃ bandhati.*

Āghāta means literally killing, striking etc. However, this term is used to refer to aversion, animosity and hatred. These nine ways listed above are a summary of how hatred egoistic arise in people in relation to various matters in the past, present and future, based on egoistic ways of thinking. Vin V.138, A IV.408, J III.291, Vbh .389

3. Conditions rooted in craving

dependent on craving arises
pursuit; dependent on pursuit:
gain; dependent on gain:
decision; dependent on decision:
passion;
dependent on passion: and
attachment; dependent on
attachment: possession;
dependent on possession:
avarice; dependent on avarice:
hoarding; dependent on
hoarding: quarreling

*Nava taṇhā mūlakā
dhammā
taṇhaṃ paṭicca pariyesanaṃ;
pariyesanaṃ paṭicca lābho;
lābhaṃ paṭicca vinicchayo;
vinicchayaṃ paṭicca
chandarāgo; chandarāgaṃ
paṭicca ajjhosānaṃ;
ajjhosānaṃ paṭicca pariggaho
pariggāhaṃ paṭicca
macchariyaṃ;
macchariyaṃ paṭicca
ārakkho;
ārakkhādhikaraṇaṃ
paṭicca daṇḍādānaṃ*

All disputes and quarrels in society are conditioned by distant and proximate causes. The ultimate cause of all these go back to *taṇhā* which is craving or greed.

A IV.400 f

4. Dhammas/Factors to be developed

the purification of morals,
the purification of mind,
the purification of views,
the purification of
escaping from doubt,
the purification of
intuition and insight into
what is the path and
what is not,

*Nava dhammā
bhāvetabbā
sīlavisuddhi,
cittavisuddhi,
ditṭhivisuddhi,
kaṅkhā-vitaraṇavisuddhi
maggāmaggañāṇadassana°,
paṭipadāñāṇadassana
visuddhi, ñāṇadassana
visuddhi, paññāvisuddhi,
vimuttivisuddhi,*

the purification which
is intuition and insight,
the purification of that which
is understanding, and
that emancipation.

See *Satta Visuddhi* under No. 37 of Terms of Seven. *paññāvisuddhi* and *vimuttivisuddhi* are the two additional in the above list. As the title indicates with the term *bhāvetabbadhammā* these are meant for a person to develop within oneself.

D III.288

5. Doors of the body
just like the nine passages

Navadvārā
yatheva nava sotā

of the body as listed under No. 14 of Terms of Nine.
SnA.248

**6. Families not
to be visited**
they do not rise up pleasantly;
nor greet pleasantly;
nor offer a seat pleasantly;
hide what they have;
from plenty give little;
though have a choice of
food give coarse food;
give without respect;
do not sit down
to hear the Dhamma,

*Nava kulāni na
anupagantabbāni*
na manāpena paccuṭṭhenti
na manāpena abhivādentī;
na manāpena abhivādentī;
na manāpena āsanaṃ denti;
santaṃ assa pariguyhanti;
bahukampī thokaṃ denti;
paṇītampi lūkhaṃ denti;
asakkaccaṃ denti;
na upanīṣīdanti
dhammasavanāya;

and savour not
the spoken word

bhāsitassa na rasīyanti

The first seven of this list are given under No. 3 of Terms of Seven. It is traditionally considered to be disrespectful not to sit down and to listen to a sermon. As the last item points out it is also impolite and discouraging not to appreciate what a teacher explains.

A.IV.38

7. Families to be visited

they rise up pleasantly,
greet one pleasantly,
offer a seat pleasantly,
do not hide what they have;
from plenty give plenty;
having delicious food and
they give the same food;
give with respect;
sit around to
hear the Dhamma;
and savour
the spoken word.

Nava kulāni

upagantabbāni

*manāpena paccuṭṭhenti,
manāpena abhivādentī,
manāpena āsanaṃ denti,
santaṃ assa na pariguyhanti,
bahukaṃ pi bahukaṃ denti,
paṇītaṃ pi paṇītaṃ denti,
sakkaccaṃ denti no
asakkaccaṃ,
upanisadanti
dhammasavanāya,
bhāsitassa rasīyanti*

This list is the opposite of the No. 6 above.

A IV .387

8. Gradual abidings

a monk abides in the
first musing;

Nava anupubbavīhārā

paṭhamajjhānaṃ

upasampajja viharati,

a monk abides in the second musing; a monk abides in the third musing; a monk abides in the fourth musing; a monk abides in the sphere of in finite space; a monk abides in the sphere of infinite consciousness; a monk abides in the sphere of nothingness; a monk abides in the sphere of neither perception nor non-perception; a monk abides in the ending of perception and feeling.

*dutiyaññānaṃ
 upasampajja viharati,
 tatiyaññānaṃ
 upasampajja viharati,
 catutthaññānaṃ
 upasampajja viharati,
 ākāsaññānaṃ
 upasampajja viharati,
 viññānaññānaṃ
 upasampajja viharati,
 akīcaññānaṃ
 upasampajja viharati,
 nevaññānaṃ
 upasampajja viharati,
 saññāvedayitanirodhaṃ
 upasampajja viharati.*

Anupubbavihāra: the nine “successive abodes” are identical with the nine *anupubbanirodha*. See No. 9 below.
 A IV.410, BD 17

9. Gradual endings

to one who has entered into the first jhāna sense desire ends;
 °second jhāna applied and sustained thoughts end;
 °third jhāna happiness ends;
 °fourth jhāna respiration ends;
 °infinite space

*Nava anupubba nirodhā
 paṭhamaññāna
 samāpannassa
 kāmasaññā nirodho,
 dutiyaññāna samāpannassa
 vitakka vicāra,
 tatiyaññāna
 samāpannassa pīti,
 catutthaññāna
 samāpannassa
 assāsa passāsa,*

perception of forms ends;
 °the sphere of infinite
 Consciousness, the perception
 of the infinite space ends;
 °sphere of nothingness
 perception of the infinite
 Consciousness ends;
 °sphere of neither-perception-
 nor-non-perception,
 the perception
 of the nothingness ends;
 °the sphere of the ending of
 perception and
 feeling perception
 and feeling end.

*ākāsanañcāyatana
 samāpannassa rūpasaññā,
 viññānañcāyatana
 samāpannassa
 ākāsanañcāyatana
 saññā, akiñcaññāyatana
 samāpannassa saññā,
 viññānañcāyatana saññā,
 nevasaññā
 nāsaññāyatana
 samāpannassa
 akiñcaññāyatana saññā,
 saññāvedayita
 nirodhaṃ
 samāpannassa saññā ca
 vedanaṃ.*

”In him who has entered the first absorption, the sensuous perceptions (*kāmasaññā*) are extinguished. Having entered the second absorption, thought-conception and discursive thinking (*vitakka-vicāra*) are extinguished. Having entered the third absorption, rapture (*pīti*) is extinguished. Having entered the fourth absorption, in and out breathing (*assāsa-passāsa*) are extinguished. Having entered the sphere of boundless space (*ākāsanañcāyatana*), the corporeality perception (*rūpasaññā*) are extinguished. Having entered the sphere of boundless consciousness (*viññānañcāyatana*), the perception of the sphere of boundless is extinguished. Having entered the sphere of nothingness (*akiñcaññāyatana*), the perception of the sphere of boundless consciousness is extinguished. Having entered the sphere of neither-perception-nor-nonperception (*nevasaññā nāsaññāyatana*) the perception of the sphere of nothingness is

extinguished”.

A IV.409, BD .16

10. Impurities of person

anger, hypocrisy, envy,
avarice, deceit,
treachery, false speech,
evil wish, false view

*nava purisamalāni
kodho, makkho, issā,
macchariyaṃ; māyā,
sāṭheyyaṃ, musāvādo,
pāpicchā, micchā dīṭṭhi*

This is another summary of a person’s hindrances (*mala*: lit. rust, s.v.) for progress.

Vbh .389

11. Insight-knowledges

knowledge of contemplation
on rise and fall, knowledge of
contemplation on dissolution,
knowledge of the appearance
as terror,
knowledge of contemplation
on disadvantages,
knowledge of contemplation
on dispassion, knowledge of the
desire for deliverance,
knowledge of reflective
contemplation knowledge
of equanimity regarding
all formations,
and conformity-knowledge

*Nava vipassanā ñānāni
udayabbayañāṇa,
bhaṅgānupassanāñāṇa,
bhayatupaṭṭhānañāṇa,
ādinavānupassanāñāṇa,
nibbidānupassanāñāṇa,
muñcitukamyatāñāṇa,
paṭisaṅkhānupassanāñāṇa,
saṅkhārupekkhāñāṇa,
saccānulomikañāṇa.*

The first knowledge here consists in the meditative observation of the three characteristics of existence (impermanence,

suffering, and not-self) in one's own bodily and mental process. As long as the mind is still disturbed by the ten imperfections, the three characteristics will not become fully clear in their true nature. Only when the mind is free from these imperfections, the characteristics can be observed clearly.

The second when through such repeated practice, knowledge and mindfulness have grown keen and the bodily and mental formations become apparent quickly, at that stage the phase of dissolution of these formations will become prominent.

'Consciousness with e.g., materiality as its object arises and dissolves. Having reflected on that object, he contemplates the dissolution of reflecting consciousness.' He contemplates by way of the seven contemplations.

The eight blessings of this knowledge are : abandoning the belief in eternal existence (*bhavadiṭṭhi*), giving up attachment to life, constant right application (of mind to meditative endeavour), a purified livelihood, overcoming of anxiety, absence of fear, acquisition of forbearance and gentleness, conquest of discontent and sensual delight.

The third is that knowledge consisting in awareness of terror (of fearfulness), is the seeing of terror in the conditions as well as the continuity of existence. For whoso considers the formations as impermanent, to him the conditions of existence, (i.e., the karma- formations producing ever new existence) appear as terror, as driving towards death. Whoso considers the formations as misery, to him the continuity of existence appears as terror as something oppressive. Whoso considers the formations as impersonal, to him the karma-formations, as well

as the continuity of existence appear as terror, as an empty village, as mirage etc.

The fourth is that contemplation of misery (or danger) is another aspect of the awareness of terror: “the origin (of existence) is terror ... continuance of existence is terror ... arising is suffering”, such understanding in the awareness of terror is the knowledge of misery. ‘Non-arising is bliss’ this is knowledge of the peaceful state”; that is, the no-more-arising is safety, is happiness, is *nibbāna*.

The fifth: contemplation of aversion means : aversion for all formations as terror. Therefore, its name : ‘awareness of terror’ has come into use ... Because it has made known the misery of all these formations, therefore it has received the name of ‘contemplation of misery’ (*ādīnavānupassanā*). Because it has arisen through aversion for those formations, therefore it is known as ‘contemplation of aversion’ (*nibbidānupassanā*).

The sixth is that knowledge consisting in the desire for deliverance means : the desire for freedom and escape from all formations of existence. For, feeling aversion for all formations, becoming weary of them finding no more delight in them, the mind does not cling to a single one of all these formations.

The seventh: ‘reflecting contemplation’ is the repeated meditative discernment of the formations of existence, attributing to them the three characteristics of existence, with the desire to find deliverance from all forms of existence.

The eighth: Equanimity regarding all formations : “When the meditator (through reflecting contemplation) has discerned the

The eighth: Equanimity regarding all formations : “When the meditator (through reflecting contemplation) has discerned the formation by applying the three characteristics to them and seeing them as void, he abandons both terror and delight, and becomes indifferent and equanimous with regard to all formations, he neither takes them as ‘I’ nor as ‘mine’ he is like a man who has divorced his wife. ...

The last is that adaptation to truth (or conformity with truth) is called that knowledge which, while contemplating impermanency etc., adapts itself to the preceding eight kinds of insight-knowledge, as well as to the immediately following supramundane path and to the thirty-seven elements pertaining to enlightenment (*bodhipakkhiyadhamma*). It is identical with adaptation-knowledge (*anulomañāṇa*)...”

Pts I.1, Cpd 310, BD .201

12. Observances

abstaining from killing,
 abstaining from stealing,
 abstaining from non godly life,
 abstaining from lying,
 abstaining from drinking
 intoxicant drink,
 abstaining from food at the
 wrong time,
 abstaining from looking on at
 shows and fairs, where there
 is dancing singing and music,
 from wearing decorating or
 ornamenting themselves with
 garlands, scents and cosmetics,

Navaṅga uposatho
pāṇātipātā veramaṇi,
adinnādānā veramaṇi,
abrahmacariyā veramaṇi,
musāvādā veramaṇi,
surāmerayamajja-
pamādatṭhānā veramaṇi,
vikālabhojanā veramaṇi,
naccagītavādita-
visūkadassana-
mālāgandhavilepana-
dhāraṇamaṇḍana-
vibūsanatṭhānā
veramanī,
uccāsayana mahāsayanā

mind pervading the whole
world with loving-kindness.

sabbaṃ disaṃ
pharitvā viharāmi

No. 21 of Terms of Eight is identical in meaning with these precepts except for the last one which has a focus on loving-kindness by means of observing the eight precepts.

A IV.388

13. Parts/ Divisions of the
Buddha's teachings.

Navaṅga satthusāna

discourses,
discourses with
verses, prose-exposition,
verses, exclamation,
thus-said-discourses,
expressions related to wonders,
birth stories,
and catechetical sutras

suttaṃ, geyyaṃ,
veyyākaraṇaṃ,
gāthā, udānaṃ, itivuttaka,
abbhutadhamma, jātaka,
vedalla

This classification is the earliest division of the teachings of the Buddha. The **Alagaddūpama Sutta** of the **Majjhima Nikāya** states these nine parts by name. **Buddhaghosa** refers to these as the division of the word of the Buddha into nine parts in the introduction to the commentary on **Dīgha Nikāya**. According to him all discourses which are called *suttas* such as **Ratana Sutta**, **Maṅgala Sutta**, and **Tuvaṭṭaka Sutta** belong to category of *Sutta*; all *suttas* which consist of stanzas and specifically the first book : or the first *vagga* with stanzas are called *Ggeyya*; entire *Abhidhamma Piṭaka*, *suttas* which do not contain stanzas and the teachings not included in the other eight parts of this division belong to *Veyyākaraṇa*; *Gāthā* includes the **Dhammapada**, the **Thera-therī gāthā** and 'pure' stanzas which

do not come under any suttas; *Udāna* refers to eighty-two suttas which contain paeans of joy; *Itivuttaka* refers to the one hundred and ten discourses which begins with “thus-said by the Blessed One”; the five hundred and fifty jātakas which begin with the birth story **Apaṇṇaka** are called *Jātaka*; all the suttas which include the expressions treating of wonders, i.g., the four marvelous things described in the Mahā Parinibbāna Sutta are introduced as *Abbhutadhamma*; *Vedalla* refers to the suttas including the **Culla Vedalla**, **Mahā Vedalla**, **Sammādiṭṭhi**, **Sakka Pañha** etc. which give rise to knowledge and happiness by inquiring into them.

M I.133, Vin III.8, Dppn

14. Passages of the body

two eyes,
two ears, two nostrils,
mouth, anus
and urethra

Nava sotā

*dve cakkhu, dve kaṇṇasotā,
dve nāsapuṭāni,
mukhaṃ,
dve uccāra-
passāva maggāni*

These are the nine visible outlets of a human body. A person who reflects on repulsiveness of body reflects on these outlets through which human beings remove various impurities.

Sn .197

15. Persons

Arahant; he who has entered
the path leading to Arahantship;
the non-returner;
who has set out to realize
the fruit of non returner;
the once returner;

Nava puggalā

*Araha; arahatthāya
paṭipanno; anāgāmi;
anāgāmi-
phalasacchikiriyāya
paṭṭipanno;
sakadāgāmi;*

who has set out to
realise the fruit of
the once-returned;
the stream winner;
who has set out
realise the fruit of the
stream winner;
and the (average)
worldly person

sakadāgāmi phala
sacchikiriyāya
paṭipanno;
sotāpanno;
sotāpannaphala
sacchikiriyāya
paṭipanno;
puthujjano

Those who have already started experiencing the nibbāna oriented noble paths and fruits include the first eight noble persons. The last in the list is the worldly person.

A IV.372

16. Planes of birth
plane of desire, of
form, of formlessness,
of perception,
of non-perception,
of neither-perception-
nor-non-perception,
of single aggregate,
of four aggregates,
and of five aggregates

Nava uppatti bhavā
kāma bhavo, rūpa°,
arūpa°,
saññā°,
asaññā°,
neva saññā nāsaññā°,
ekavokāra°,
catuvokāra°,
pañcavokāra°

This is another summary of realms of various beings born according to their performances of karma.

Vbh 137, Vism 571

17. Robes to be allotted

three robes, cloths
for rainy season,
cloths for sitting,
a cover,
an itch-cloth,
cloth for wiping the face, and
clothe for requisites

***Nava adhiṭṭhātabba
cīvarāni***

ticīvaram,
vassikasātikā,
nisīdanam,
paccattharaṇam,
kaṇḍupaticchādi,
mukha puñchanacolakam,
parikkhāracolakam

These nine kinds of clothes are allowed for monks and nuns to use but they should not accept additional requisites of the same kind until a particular need arises.

Vin I.297

18. Suppressions of quarrellings

quarrellings
suppressed by thought
He has done, is doing,
will do me an injury,
or one I love an injury,
or he has bestowed,

is bestowing , will bestow
a benefit on one I dislike,
true.' But what gain
would there be

to either of us
if I quarreled about it?

Nava āghāta-

vatthupaṭivinyā
anattam me acari
taṃ kutettha labbhāti
āghātaṃ paṭivineti;
anattam me carati taṃ
kutettha labbhāti āghātaṃ
paṭivineti, anattam me
carissatīti
taṃ kutettha labbhāti
āghātaṃ paṭivineti, piyassa me
manāpassa anattam
acari... āghātaṃ paṭivineti,
... carati... āghātaṃ
paṭivineti,... carissati...
āghātaṃ paṭivineti.

This is a suggested method of conflict resolution. See also how conflicts arise as described under No. 2 of Terms of Nine.

A IV.408

19. Spheres of Beings

Being differing in body and differing in perceptive power; differing in body and similar in perceptive power; similar in body but differing in perceptive power, similar in body and similar in perceptive power. without perceptive power and without feeling, attained to the sphere of in finite e space, attained to the sphere of infinite consciousness, attained to the sphere of nothingness, attained to the sphere of neither perception and nor non-perception

Nava sattāvāsā

nānatta kāyā nānattasaññi,

nānatta kāyā ekattasaññi,

ekatta kāyā nānattasaññi,

ekatta kāyā ekatta saññi,

asaññi appaṭisaññi saṃvedī,

ākāsānañcāyatanūpago,

viññāṇañcāyatanūpago,

ākīñcaññāyatannūpago

nevasaññānāsaññā-

yatanūpago

Another list identical with this list is referred to under No. 1 of Terms of Nine.

A IV.401

**20. States hard
to penetrate**

the nine differences

on account of difference
in the element, difference
in contact takes place; on
account of difference in
contact, difference in
feeling arises; hence difference
in perception; hence in
purposive thought; hence
difference inactive desire;
hence difference in greed;
hence difference in pursuit;
and hence difference in gain.

Nava dhammā

duppaṭivijjhā

nava nānattā

*dhātu nānattaṃ paṭicca
uppañjati phassanānattaṃ,
phassa nānattaṃ paṭicca
uppañjati vedanā nānattaṃ,
vedanā nānattaṃ paṭicca
uppañjati saññā nānattaṃ,
saññā nānattaṃ paṭicca
uppañjati saṃkappanānattaṃ
saṃkappanānattaṃ paṭicca
uppañjati chandanānattaṃ,
chandanānattaṃ paṭicca
uppañjati parilāhanānattaṃ,
parilāhanānattaṃ paṭicca
uppañjati
pariyesanānānattaṃ,
pariyesanānānattaṃ paṭicca
uppañjati lābhanānattaṃ*

A variety of elements, contacts etc arise dependently. This is another context in which dependent arising is taught with reference to differences in elements, matter and the rest. See also No. 3 of Terms of Nine.

D III.289, Pts.187

21. States of mind and body

penetrative attention;
gladness; rapture,
tranquility; happiness;

Nava yonisomanasikāra-

mūlakadhammā

*yoniso manasikāro,
pāmojjaṃ, pīti,*

gladness; rapture,
tranquility; happiness;
concentration;
knowledge of
things as they are;
disenchantment;
emancipation

yoniso manasikāro,
pāmojjaṃ, pīti,
passaddhi, sukhaṃ,
samādhi,
yathābhūtañāṇaṃ,
nibbidā,
virāgo

This process of development is a positive and transcendental dependent arising. Inner development too, is causally conditioned and it is leading along a wholesome process towards a wholesome state.

D III.288

22. Supramundane states
the path of
Stream-winning,
the path of
Once- Returner,
the path of
Non-returner,
the path of
Enlightenment,
the Fruition
of Stream-winning
the Fruition
of Once- Returner,
the Fruition
of Non-returner,
the Fruition
of Enlightenment,
Blissful State

Nava lokuttaradhammā
sotāpanna magga,
sakadāgāmi magga,
anāgāmi magga ,
arahatta magga,
sotāpanna phala,
sakadāgāmi phala,
anāgāmi phala,
arahatta phala,
Nibbāna

attains and experiences. Each state is more wholesome than the last since progressive eradication of defilements and fetters occurs in the process of development.

Dhs 1094

23. Things which should be put away to realise Arahantship

passion, hatred, delusion, anger, hypocrisy, enmity, malice, envy, avarice

nava dhammā pahātabbā arahattaṃ sacchikarane rāgaṃ, dosaṃ, mohaṃ, kodhaṃ, makkhaṃ, upanāhaṃ, palāsaṃ, issaṃ, macchariyaṃ.

This is category of nine kinds of negative emotion among many other negative emotions. As Arahantship is an achievement denoting the consummation of wholesome states resulting from eradication of all unwholesome conditions, a practitioner should overcome the above listed conditions in the course of his or her practice.

A IV.456

24. Thoughts /Perceptions

the thought of foulness; of death; of the repulsiveness of food; of detachment with regard to all worldly matters; of impermanence; of suffering in impermanence; of not-self in suffering; of giving up; of freedom from passion

Nava saññā asubhasaññā, maraṇasaññā, āhāre paṭikkūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā

of giving up;
of freedom from passion

pahānasaññā,
virāgasaññā

Saññā is dealt with in several contexts as an aggregate, as a base of *gantha*, i.e., knots or entanglements of suffering, as a *nidāna*, i.e., foundation or root of manifold mental proliferations (*papañcasaṅkhā*), etc. The reference of perception (*saññā*) in the above context is to reflect on various kinds of perception as meditation objects, through the awareness of which a person tends to see and know them with insight. Eventually they cease to operate as conditions of suffering.

“Monks , these nine thoughts, when made become, made much, of are very fruitful and of great advantage, marring and ending in the deathless., The thought of foulness, of death, of the repulsiveness of food, of universal wretchedness, of impermanence, of ill in impermanence, of no self in ill, of renunciation of freedom from passion”

See also *dasa saññā* under No. 22 of Terms of Ten.

A IV.387

**25. Types of conceit
in one who is better**

the conceit

thus “ I am better”;

“I am equal”;

I am inferior, in
one who is equal

the conceit thus

I am better;

“I am equal”; I am

inferior; in one

who is inferior,

Nava vidhamānā

seyyassa seyyo 'hamasmīti

māno, seyyassa

sadiso 'hamasmīti māno,

seyyassa

hīno 'hamasmīti

māno, sadisassa

seyyo 'hamasmīti māno,

sadisassa sadiso hamasmīti

māno, sadisassa

hīno 'hamasmīti māno,

hīnassa seyyo 'hamasmīti

“I am equal’;
I am inferior

māno, hīnassa
hīno’hamasmīti māno

Māna (conceit) is derived from the root: *man* to think or *mā=* *mināti* measure . It is one of the ten fetters which is so deeply rooted in the mind that a practitioner is able to eradicate only when he or she attains enlightenment (arahantship). See also No. 47 Under Terms of Seven.

Vbh 390

26. Types of perturbation

“I am” is a perturbation,
‘I am this (person)’
is a perturbation,
‘I shall be’ is a perturbation,
‘I shall not be’ is a perturbation,
‘I shall have form’ °
‘I shall have no form’ °
‘I shall have perception’ °
‘I shall have non-perception’ °
‘I shall have neither-perception-
nor-non-perception’ °

Nava iñjitāni
asmīti iñjitaṃ,

ayaṃ ahaṃ asmīti °,
bhaviṣsaṃ ti °,
na bhaviṣsaṃ ti °,
rūpī bhaviṣsaṃ ti °,
arūpī bhaviṣsaṃ ti °,
saññī bhaviṣsaṃ ti °,
asaññī bhaviṣsaṃ ti °,
nevasaññī nāsaññī-
bhaviṣsaṃ ti °,

Iñjita is a past participle of *Iñjati*, which means the perturbed, or shaken. This refers to ‘I-am-conceit’ which causes perturbation or vacillation.

Vbh 390

27. (Venerable) persons
adorable
worthy of hospitality
worthy of offering
worthy of being
worshipped
the incomparable
field of merit
for the world

Nava puggalā
āhuneyyā
pāhuneyyā
dakkhiṇeyyā

añjalikaraṇīyā
anuttaram
puññakkhettaṃ
lokassa

the Arahant,
he who
has attained to
Arahantship,
the Non-returner,
he who has attained
to the realization of the
fruit of the Non-returner,
the Once-returner,
he who has attained
to the realization of
the fruit of the
Once-returner,
the stream-winner,
he who attained to the
realization of the fruit of the
Stream winner,
and he who has become
one of the clan

arahā,
arahattāya

paṭipanno,
anāgāmi,
anāgāmi
phalasacchikiriyāya
paṭipanno,
sakadāgāmi;
sakadāgāmiphala
sacchikiriyāya

paṭipanno,
sotāpanno,
sotāpattiphala
sacchikiriyāya
paṭipanno;
gotrabhū

The first eight persons are those who have already attained the noble states of enlightenment. The last, *gotrabhū* that is who had ‘become of lineage’ that is a person who who has already set himself in the right direction whence he will definitely continue along the noble path.

A 1V.372

28. **Virtues of community**
 entered on the good way,
 entered on straight way
 entered on the proper way,
 of dutiful conduct,
 worthy for gifts,
 fit for hospitality,
 worthy for offerings,
 worthy for reverential
 salutation,
 an incomparable field
 of merit for the world

Nava guṇāni saṅghassa
supaṭipanno,
ujupaṭipanno,
ñāyapaṭipanno,
sāmīcipaṭipanno,
āhuneyyo,
pāhuneyyo,
dakkhiṇeyyo,
añjalikaraṇīyo,
anuttaraṃ puññakkhettaṃ
lokassa.

“Entered on the good way (*supaṭipanno*) is thoroughly entered on the good way (*suṭṭhu paṭipanno*). What is meant is that it has entered on a way (*paṭipanna*) that is the right way (*sammā paṭipadā*), the way that is irreversible, the way that is in conformity with truth, the way that has no opposition, the way that is regulated by the Dhamma. They hear (*suṇanti*) attentively the Blessed One’s instruction, thus they are his disciples (*sāvaka*-lit. hearers) the community of the disciples is the community of those disciples. The meaning is that the total of disciples forms a communality because it possesses in common both virtue and (right view). That right way, being straight, unbent, uncrooked, unwrapped, is called noble and

true and is known as proper owing to its becomingness, therefore the noble community that has entered on that is also said to have entered on the straight way, entered on the true way, and entered on the proper way.

Those who stand on the path can be understood to have entered on the good way since they possess the right way. And those who stand in fruition can be understood to have entered on the good way with respect to the way that is now past since by means of the right way they have realized what should be realized.

Furthermore, the community has entered on the good way because it has entered on the way according as instructed in the well-proclaimed Law and Discipline (Dhamma-Vinaya), and because it has entered on the immaculate way. It has entered on the straight way because it has entered on the way avoiding the two extremes and taking the middle course and because it has entered on the way of the abandonment of the faults of bodily and verbal crookedness, tortuousness, and warpedness. It has entered on the true way because nibbāna is what is called 'true' and it has entered on the way with that as the aim. It has entered on the proper way because it has entered on the way of those who are worthy of proper acts (of veneration).

Taking them pairwise, the one who stands on the first path and the one who stands in the first fruition as one pair, in this way there are four pairs. The eight persons: taking them by persons, the one stands on the first path as one and one who stands in the first fruition as one, in this way there are eight persons.

As to *fit for gifts*, etc.: what should be brought (*ānetvā*) and

the first fruition as one, in this way there are eight persons.

As to *fit for gifts*, etc.: what should be brought (*ānetvā*) and given (*hunitabba*) is a gift; the meaning is what is to be brought even from far away and donated to the virtuous. It is a term for the four requisites. The Community is fit to receive that gift because it makes it bear great fruit; thus it is 'fit for gift' (*āhuneyya*). Or alternatively, all kinds of property, even when the bringer comes (*āgatvā*) from far away, can be given (*hunitabba*) here, thus the Community 'can be given to' (*āhuneyya*)...

Fit for hospitality (*pāhuneyya*): 'hospitality (*pāhuna*) is what a donation to visitors is called, prepared with all honours for the sake of dear and beloved relatives and friends who have come from all quarters. But even more than to such objects of hospitality, it is fitting that it should be given also to the Community: for there is no object of hospitality so fit to receive hospitality as the Community since it is encountered after an interval between Buddhas and possesses wholly endearing and loveable qualities. So it is 'fit for hospitality' since the hospitality is fit to be given to it and it is fit to receive it. ...

'Offering (*dakkhiṇeyya*)' is what a gift is called that is to be given out of faith in the world to come. The Community is worthy of that offering, or it is helpful to that offering because it purifies it by making it of great fruit, thus it is fit for offerings (*dakkhiṇeyya*).

It is worthy of being accorded by the whole world the reverential salutation (*añjalikamma*) consisting in placing both hands above the head, thus it is fit for reverential salutation

without equal in the world for growing merit; just as the place for growing king's or a minister's rice or corn is the king's rice-field or the king's cord field, so the Community is the place for growing the whole world's merit. For the world's virtuous kinds of merit leading to welfare and happiness grow with the Community as their support. Therefore the Community is 'an incomparable field of merit for the world'."

M I.37, A III.286, Vism 219, tr 239

29. Virtues of the Buddha

worthy of offering,
fully enlightened, Perfect in
Knowledge and Conduct,
Well-gone, Knower of the World,
The Incomparable
Leader of men to be tamed,
the teacher of gods and men,
Awakened and Blessed One

Nava Buddhagaṇāni
araham, sammā sambuddho,
viññācaraṇasampanno,
sugato,
lokavidū, anuttaro
purisadammasārathī,
satthā devamanussānaṃ,
buddho,
bhagavā

“The Blessed One is accomplished (*arahanta*) for the following reasons: 1. because of remoteness (*ārakā*) and 2. because of his enemies and 3. the spokes (*ara*) having been destroyed (*hata*), and 4. because of his worthiness (*araha*) of requisites, etc., and 5. because of absence of secret (*rahābhāva*) evil-doing.

He is fully enlightened (*sammāsambuddha*) because he has discovered (*Buddha*) all things rightly (*sammā*) and by himself (*samaṃ*). In fact all things were discovered by him rightly by himself in that he discovered of the things to be directly-known that they must be directly, known, that is, learning about the four truths of the things to be fully understood that they must be fully understood, that is, penetration of suffering, of the things

to be abandoned that they must be abandoned, that is, penetration of the origin of suffering, of the things to be realized that they must be realized, that is, penetration of the cessation of suffering, and of things to be developed that they must be developed, that is, penetration of the path.

He is endowed with clear vision and virtuous conduct *vijjācaraṇasampanno* = *vijjācaraṇa ca sampanno* (resolution of compound).

As to vision: there are three kinds of clear vision and eight kinds of clear vision. The three kinds should be understood as stated in the Bhayabherava Sutta (M I.22) and eight kinds as stated in the Ambaṭṭha Sutta (M I.100). For there eight kinds of clear vision are stated, made up of the six kinds of direct-knowledge together with insight and supernormal power of the mind-made body.

Virtuous conduct should be understood as fifteen things that is to say: restraint by virtue, guarding the doors of the sense faculties, knowledge of the right amount in eating, devotion to wakefulness, the seven good states, and the four jhānas of the fine-material sphere. For it is precisely by means of these fifteen things that a noble disciple conducts himself, that he goes, towards the deathless.

Now the Blessed One is endowed with these kinds of clear vision and with this conduct as well; hence he is called 'endowed with vision and conduct. ...

He is called Sublime (*sugata*) 1. because of a manner of going that is good (*sobhana gamana*), 2. because of being gone to an excellent place (*sundaraṃ thānaṃ gatattā*), 3. because of having gone rightly (*sammā gatattā*), and 4. because of enunciating

rightly (*samagattā*). ...

He is the knower of the world because he has known the world in always. For the Blessed One has experienced, known and penetrated the world in always as to its individual essence its arising, its cessation, and the means to its cessation. ...

In the absence of anyone more distinguished for special qualities than himself there is no one to compare with him thus he is incomparable. .. He guides (*sāreti*) men to be tamed (*purisadamme*) thus he is leader of men to be tamed (*purisadammasārathī*)...

He teaches (*anusāsati*) by means of the here and now, of the life to come, and of the ultimate goal, according as benefits the case, thus he is the Teacher (*satthā*).

Of gods and men *devamanussānaṃ devānañ ca manussānañ ca...*

He is enlightened (*Buddha*) with the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered (*buddha*) by him. ...

Blessed (*bhagavat*) is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities. ...”

M I.37, Vism 197, tr 225

30. Ways of Sharpening the Faculties

he sees only the destruction of arisen formations, he makes sure of working carefully,

Nava ākārehi indriyāni tikkhāni bhavanti.

uppannānaṃ saṅkhārānaṃ khayam eva passati, tattha ca sakkaccakiriyāya

he makes sure of working
perseveringly, he makes sure
of working suitably,
by apprehending the sign
of concentration, by balancing
the enlightenment factors,
he establishes disregard of
body and life, wherein he
overcomes by renunciation,
and by not stopping half way

*sampādeti, sātaccakiriya
sampādeti, sappāya kiriya
sampadeti, samādhissa ca
nimittagāhena,
bojjhaṅgānaṃ ca
anupavattanatāya,
kāye ca jiviteca
anapekkhataṃ
upaṭṭhāpeti, tattha ca
abhibhuyya nekkhammena,
antarāca accosānena.*

When a practitioner is not successful in his ways of inductive insight, he or she should sharpen the faculties according to the above listed nine ways.

Vism 613

TERMS OF TEN

1. Admonitions
 given to Visākhā
 not to give fire from
 the house outside,
 not to take into the
 house fire from outside,
 to give only to those
 who give in return,
 not to give to those
 who do not give in return,
 to give to both those who
 give and do not give,
 to sit happily,
 to eat happily,
 to sleep happily,
 to tend the fire,
 to honour household
 deities,

*Dasa ovādā Visākhāya
 dinnā
 antoaggi bahi na
 nīharitabbo,
 bahiaggi anto na
 pavesetabbo,
 dadantasseva
 dātabbaṃ,
 adadantassa na dātabbaṃ,

 dadantassāpi adadantassāpi
 dātabbaṃ,
 sukhaṃ nisīditabbaṃ,
 sukhaṃ paribhuñjitabbaṃ,
 sukhaṃ nipajjitabbaṃ,
 aggi paricaritabbo,
 antodevatā namassitabbā.*

Visākhā's father and mother were **Dhanañjaya** and **Sumanā**. When it was due for Visākhā to marry and leave home her father gave these ten pieces of advice to her. The 'visākhā vatthu' both in the Aṅguttara Nikāya Aṭṭhakathā and the Dhammapada Aṭṭhakathā deal with them. The first one is not to give fire from the house outside, i.e., not to tell others the private matters of one's family. Here the term fire is used metaphorically and it is said that the fire of this sort is not comparable with any other fire: "evarūpo hi aggi sadiso aggi nāma natthi." The second is not

to take into the house fire from outside: one should not bring into the family the ill and secrets of others. The third is to give only to those who care to give in return when they are capable; the fourth is not to give to those who do not give in return: one should not give to those who neglect to give in return; the fifth is to give to both those who give and do not give: to give to poor friends and relatives whether they return or not; the sixth is to sit happily: on seeing husband, mother-in-law and father-in-law the wife should stand and not remain seated; the seventh is to eat happily: the wife should consider of her husband, mother-in-law and father-in-law and servants before she eats; the eighth is to sleep happily: the wife should not sleep before her husband, mother-in-law and father-in-law and think of her duties; the ninth is to tend the fire: she should respect her husband, mother-in-law and father-in-law and they should be regarded as the (holy) fire; the last is to honour the deities of the household, i.e., recluses: the wife should give alms to recluses who visit the house.

AA I.414-5, DhA I.397-8, see Dppn Visākhā.

2. Advice to

Kesaputta Kālāmas

do not be misled by
report

tradition,

hearsay,

scriptures,

logic,

Dasa ovādā

kesaputta-kālāmānaṃ

mā anussavena,

mā pramparāya,

mā itikirāya,

mā piṭakasampadānena,

mā takkahetu,

inference,

mā nayahetu,

appearances ,

mā ākāraparivitakken,

reflection on and
approval of some theory,

mā diṭṭhinijjhānakkhantiyā,

probability,

mā bhabbyarūpatāya,

the idea, 'this is
our teacher.

mā samaṇo no garūti.

These ten ways refer to solution for overcome doubt about religious teachers' teachings.

“ ...On a certain occasion the Exalted One, while going his rounds among the Kosalans with great company of monks, came to Kesaputta district of the Kosalan. Now the Kālāmas of Kesaputta heard it said that Gotama recluse, the Sākyans' son who went forth as a wanderer from the Sākyā clan had reached Kesaputta. And this good report was noised abroad about Gotama,So the Kālāmas of Kesaputta came to see the Exalted One. On reaching him, some saluted the Exalted One and sat down at one side: some greeted the Exalted One courteously, and after the exchange of greetings and courtesies sat down at one side , some raising their joint palms to the Exalted One sat down at one side: some proclaimed their name and clan and did likewise; while others without saying any thing just sat down at one side. Then as they thus sat the Kālāmas of Kesaputtasaid this to the Exalted One; 'Sir' certain recluses and

Brahmins. As to their view, they proclaim and expound it in full: but as to the other view of others, they abuse it, revile it, depreciate and cripple it. Moreover, sir, other recluses and Brahmins, on coming to Kesaputta, do likewise. When we listen to them, sir, we have doubt and wavering as to which of these worthies is speaking truth and which speaks falsehood' . 'Yes, Kālāma, you may well doubt, you may well waver. In a doubtful matter wavering does arise. Now look you, Kālāmas. Be not misled by report or tradition or hearsay. Be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons , nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse who hold it. But Kālāma, when you know for yourself : These things are unprofitable, These things are blameworthy, These things are censured by the intelligent; These things, when performed and undertaken, conduce to loss and sorrow then indeed do ye reject them, Kālāma."

..... ..Excellent, sir! We here do go for refuge to the Exalted One, to Dhamma and to the Order of monks, May the Exalted One accept us as lay-followers from this day forth so long as life shall last , who have so taken refuge.

AI .188, tr .170.

3. Ariyan livings

a monk who has abandoned five factors, is possessed of six factors; guards one factor; observes the four bases; has shaken off individual belief; has utterly given up longing; whose thoughts are undisturbed; whose body

Dasa ariyavāsā

*pañcaṅgavippahīno;
chaḷaṅgasamannāgato,
ekārakkho, caturāpasseno,
panunnapaccekasacco,
samavayasatṭhesano,
anāvīlasaṅkappo
passaddhakāyasaṅkhāro,
suvimuttacitto;*

complex is tranquilled;
released in heart, and
released by insight.

suvimuttapañño.

Here the first item refers to the abandonment of five hindrances, the second to the possession of six types of equanimity, i.e., without going to the extremes of pleasure or displeasure in relation to the six sense experiences and being mindful and understanding, the third to mindfulness as the factor to be guarded. The four bases that one should observe or reflect on under the fourth item are *paṭisevanā*, *adhivāsanā*, *parivajjanā* and *vinodanā*. Accordingly a practitioner should understand what is to be associated with (*paṭisevanā*), what is to be tolerated (*adhivāsanā*), what is to be avoided (*parivajjanā*) and what is to be driven out (*vinodanā*). The fifth item refers to the practitioner who has removed any so-called individual beliefs or truths. The sixth item refers to one who has abandoned longings namely longings for sensual pleasures (*kāmesanā*), becoming (*bhavesanā*), and so-called holy lives (*brahmacariyesanā*). The seventh refers to one whose thoughts are pure or undisturbed by sensuous desires (*kāmasaṅkappa*), ill-will (*byāpādasāṅkappa*) and cruelty (*vihimsāsāṅkappa*). The eighth is the noble practitioner whose bodily experiences are calm and in tranquil. The last two refer to the noble person who is free from defiling tendencies which make his mind impure and is liberated by insight, who is free from delusion.

A V.29

4. Ariyan growths
growth in landed property;
wealth and granary; children
and wife; slaves and

Dasa ariyavaḍḍhiyo
khattavatthu,
dhanadaññāni, puttadārā,
dāsakammakāraporisā,

folk who work for him;
four footed beasts; faith;
virtue; learning; generosity,
and wisdom.

*catuppadā, saddhā, sīlaṃ,
sutaṃ, cāgo, paññā.*

All these qualities suggest that an Aryan disciple will be endowed with both material gains and spiritual gains. The latter five items are stated at S IV.250, A III.80 as well. The first five resemble those at D III.165.

A V.137

5. Advantages from gruel

In giving gruel one gives
life, one gives beauty, one
gives ease, one gives strength,
one gives intelligence;
when it is drunk one checks
hunger, keeps off thirst, regulates
wind, cleanses the bladder,
digests raw remnants of food.

*Dasa ānisaṃsā yāguyā
yāguṃ dento āyuṃ deti,
vaṇṇaṃ deti, sukhaṃ deti,
balaṃ deti, paṭibhānaṃ
deti, yāgupītā khudaṃ
paṭihanati, pipāsaṃ vino-
deti, vātaṃ anulometi,
vatthiṃ sodheti,
āmāvasesaṃ pāceti.*

The Buddha has recommended gruel or porridge (*yāgu*) as a wholesome and healthy food (*bhesajjam etaṃ sugatena vaṇṇitaṃ*). Cf. Giving food means giving strength etc., *annado balado hoti ...* at S I.32.

Vin I.220-22

6. Army of the māra

the Army of Sensual pleasures;
discontent; hunger and thirst;
craving; sloth and torpor;
timidity; doubt;

*Dasa mārasenā
kāmasenā;
arati; khuppiṃsā;
taṇhā; thīnamiddha;
bhīru; vicikicchā;*

hypocrisy and obduracy;
gain praise and ministration and
that renown wrongfully gained;
that one exalts oneself and
condemns others.

*makkho, thambho;
lābho siloko sakkāro
micchāladdho yaso;
yo c' attānaṃ samukkaṃse
pare ca avajānati*

Evil, personified as Māra, influence a person's mind hindering one's inner development the terms listed here connotes the effects brought about by this evil. In some other contexts as in the Jātakatṭhakathā, Māra is referred to as a person, especially a divine being (*māro devaputto*).

Sn 436-437, J I.71, 72, 78

7. Adept

endowed with right view
right thought,
right speech, right action,
right livelihood, right effort,,
right mindfulness
right concentration,
right knowledge and
right emancipation

*Dasa asekkhiyā dhammā
asekhā sammādiṭṭhi, asekhā
sammāsaṅkappo, asekhā
sammāvācā, aseko sammā
kammanto,
asekho sammā ājīvo,
asekho sammāvāyāmo,
asekhā sammāsati, asekho
sammāsamādhi, asekhāṃ
sammā ñāṇaṃ, asekhā
sammāvimutti.*

Following the first eight ways a practitioner, a learner (*sekha*) develops oneself and eventually attains enlightenment. Then, he or she as an adept (*asekha*) is endowed with these ten wholesome characteristics.

A V.222

8. Bases of meritorious actions

gifts, virtue, meditation, respect, rendering a service, transference of merit, devotedly rejoicing at merit, advocating dhamma, listening to dhamma, rectitude views.

Dasa puññakiriya vatthūni

dāna, sīla, bhāvanā, apaciti, veyyāvacca, pattānuppadāna, abbhanumodana, desanā, savana, diṭṭhijjukamma

These ten occur only in the commentarial literature. The first three meritorious deeds, however, are described in the canon itself, for instance, at D III.218 and A IV.241-42. See also under No. 3 of terms of three.

DhsA 157

9. Bases of corruption

greed, hatred, delusion, conceit, wrong view, doubt, sloth, distraction, absence of sense of shame, of fear of blame.

Dasa kilesa vatthūni

lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ

The first three are often referred to as the roots of evil deeds. Additionally here seven more grounds are shown, based on which defilements arise.

Vbh 391

10. Course of Unwholesome actions

killing, stealing, sexual misconduct,

Dasa akusala kamma pathā

pānātipāto, adinnādānaṃ, kamesumicchācaro,

He misconducts himself in sensual pleasures; he has intercourse with such women as are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, and even with those who are garlanded in token of betrothal. Such bodily conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

“And what kind of bodily conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? Here someone, abandoning the killing of living beings; abstains from killing living beings; with rod and weapon laid aside, gently and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given; he abstains from taking of what is not given, he does not take by the way of theft the wealth and properties of others in the village or in the forest. Abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; he does not have intercourse with such women as are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law or with those who are garlanded in token of betrothal. Such bodily conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.

“And what kind of verbal conduct causes wholesome states to increase and unwholesome states to diminish in one who cultivates it? Here someone speaks falsehood; when summoned to a court, or to a meeting, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness thus: ‘So, good man, tell what you know’, not knowing, he says, ‘I know’, or knowing, he says, ‘I do not know’; not seeing, he says, ‘I see’, or seeing, he says, ‘I do not see’; in full awareness he speaks falsehood for his own ends, or for another’s

ends, or for some trifling worldly end. He speaks maliciously; he repeats elsewhere what he has heard here in order to divide [those people] from these, or he repeats to these people what he heard elsewhere in order to divide [these people] from those; thus he is one who divides those who are united, a creator of divisions, who enjoys discord, rejoices in discords, delights in discords, a speaker of words that create discord. He speaks harshly; he utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, uncondusive to concentration. He is a gossip; he speaks at the wrong time, speaks what is not fact, speaks what is useless, speaks contrary to the Dhamma and the Discipline; at the wrong time he speaks such words as are worthless, unreasonable, immoderate, and unbeneficial. Such verbal conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.

“And what kind of verbal conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it? Here someone abandoning false speech; abstains from false speech; when summoned to a court, or to a meeting, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness thus: ‘So, good man, tell what you know’, not knowing, he says, ‘I do not know’, or knowing, he says, ‘I do know’; not seeing, he says, ‘I do not see’, or seeing, he says, ‘I see’; he does not in full awareness speaks falsehood for his own ends, or for another’s ends, or for some trifling worldly end. Abandoning malicious speech, He abstains from malicious speech; he does not repeats elsewhere what he has heard here in order to divide [those people] from these, nor does he repeats to these people what he heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships who

enjoys concord, rejoices in concord, delights in concord, a speaker of words that promotes concord. Abandoning harsh speech, He abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial. Such verbal conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it.” “And what kind of mental conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone is covetous; he covets the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’ Or he has a mind of ill will and intentions of hate thus: ‘May these beings be slain and slaughtered, may they be cut off, perish, or to be annihilated!’ Such mental conduct causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.” “And what kind of mental conduct causes unwholesome states to diminish and wholesome states increase in one who cultivates it? Here someone is not covetous; he does not covet the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’ His mind is without ill will and he has intentions free from hate thus: ‘May these beings be free from enmity, affliction, and anxiety! May they live happily!’ Such mental conduct causes unwholesome states to diminish and wholesome states to increase in one who cultivates it”.

Vism .684, D.III .269, M I.287 tr .916, Bhikkhu Bodhi

11. Course of wholesome actions

avoidance of killing,
avoidance of stealing,
avoidance of unlawful-
sexual behaviour
avoidance of lying,
avoidance of slandering,
avoidance of rude speech
avoidance of foolish speech
non-covetousness,
non-ill-will, right view.

*Dasa kusala
kamma pathā
pānāti pātāveramaṇi
adinnādānā °,
kāmesu micchācārā °,
musāvādā °,
pesuñña °,
pharusā °,
samphappalāpā °,
anabhjja, avyāpāda,
sammādiṭṭhi.*

Opposite of above No 10
D III.269, M I .287

12. Consequences of evil done against the innocent

acute pain, physical
injury, grievous sickness,
madness, oppression
by kings, cruel accusation,
loss of relations, destruction
of wealth, fire burning
house, birth in hell

*Dasavidhavipākā
adaṇḍesu dussantassa
pharusam jāniṃ vedanam,
sarīrabhedanam, garukam
ābādham, cittakkhepaṃ,
rājato upassagam, dārunam
abhakkhānam, ñāti-
parikkhayaṃ, bhoga-
pabhamguraṃ, agāram
aggi dahati, niraye uppajjati*

This shows that kamma can result not only psychologically and internally but externally (?).

Dh 137.138

13. Conceits by ten ways
 conceit by birth, by
 lineage, by good family,
 by cost, by wealth,
 by study, by industry,
 by branch of study,
 by college of study,
 learning, by knowledge,
 by this or that.

*Dasavidhena māno
 jātiyā, gottena,
 kulaputtikena
 vaṇṇapokkha
 -ratāya, dhanena
 ajjhenena,
 kammāyatanena,
 sippāyatanena,
 vijjaṭṭhānena,
 sutena,
 paṭibhāṇena,
 aññatarañña-
 tarenavatthunā.*

Conceit is dealt with from several other angles too: see under no. 12 of terms of two, no. 46 of terms of three, no. 47 of terms of seven, and no. 25 of terms of nine.

Nd¹. 80

**14 . Conditions on which a
 monk should reflect
 again and again**

I am subjected to change of
 Bodily complexion,

my life is dependent
 on others; (my life is
 bound up with others)

I must now behave myself
 differently does the self;

*Dasa dhammā pabbajitena
 abhiṇhaṃ
 paccavekkhitabbā
 vevaṇṇiyamhi ajjūpagatoti
 pabbajitena abhiṇhaṃ
 Paccavekkhitabbaṃ,*

parapaṭibaddhā me jīvikāti °,

añño me ākappo karanīyoti °,

upbraid me for (lapse from)
virtue, or does it not?;

*kaccinukho me attā sīlato
na upavadati°,*

do my discerning
fellows in the
noble-faring;
after testing me, upbraid me
for (lapse from) virtue,
or do they not?;

*kacci nu kho maṃ
anuvicca viññū sabrahmacāri
sīlato na upavadanti °,*

in all things dear and
delightful to me
there is change and
separation,

*sabbehi me piyēhi manāpehi
nānābhāvo vinābhāvoti °,*

I myself am
responsible for my deed,
I am the heir to my deed,
the womb of my deed,
the kinsman of my deed,
I am heir to whom my deed
comes home;
whatever deed
I shall do, be
it good or bad,
of that shall I be the heir;

*kammassakomhi kamma
dāyādo kammayoni
kammabandhu kamma-
paṭisararaṇoti
yaṃ kammaṃ
karissāmi kalyāṇaṃ vā
pāpakaṃ vā tassa dāyādo
bhavissāmīti°,*

the nights and days
flit by for me—who
have grown to what?;

*kathambhūtassa me
rattiṃ divāvītipatanti°*

in my void dwelling
do I take delight
or not?;

*kacci nu kho ahaṃ
suññāgāre abhiraṃāmiti°*,

have I come by
any superhuman experience,

*atthi nu kho me
uttarimanussa dhammā
alamariyañāṇadassana-
viseṣo adhigato so 'haṃ
pacchime kāle sabrahma-
cārīhi puṭṭho na maṅku
bhavissāmīti°* .

knowledge and insight
whereon when questioned
in my latter days by my fellows
in the Brahma-life I shall not
be confounded.

A monk's personality development depends on changing attitudes and being endowed with wholesome characteristics. A constant reflection on one's chosen way of life and its qualities is conducive to self-reliance.

I am subjected to change of bodily complexion (*vevaṇṇiyaṃhi ajjūpagataoti*) The term 'vevaṇṇiya' (vi +vaṇṇiya) has been translated as 'a state of being as outcast' (Gradual Saying , V, P. 62, PTS, 1936). PTS Pāli English Dictionary:- **Vevaṇṇa** dsicolouring. **Vevaṇṇiya** 1 state of having no cast, life of an out cast. 2 discolouring. P.650. According to commentary on Aṅguttara Nikāya (AA) The meaning of term is as " change of bodily complexion" . This discolouring or change is twofold. 1. change of bodily and 2. change of requisites (*parikkhāra*). As to former, a layman on the event of getting ordination shaves head-hair and beard which is considered as the change of bodily. And he gives up his mundane requisites such as various garments, gold, silver, etc. He uses only requisites enjoined for

monk, yellow robe, bowl, made of clay, iron, etc. This is change of requisites. This reflection on these help to dispel conceit (*māna*).

The above mentioned commentarial interpretation agrees with the context too.

“*vevaṇṇiyanti vivaṇṇabhāvaṃ, taṃ panetaṃ vevaṇṇiyaṃ duvidhaṃ hoti sarīra vevaṇṇiyaṃ parikkhāra vevaṇṇiyañca, tattha kesamassu oropanena sarīra vevaṇṇiyaṃ veditabbaṃ, pubbe pana nānāviraḡa sukhuma vatthāni nivāsetvā nānaggarasa bhojanaṃ suvaṇṇarajata bhājanesu bhuñjitvā sirigabbhe varasayanāsnesu nipajjitvā nisīditvā sappi navaṇitādīhi bhesajjaṃ katvāpi pabbajitakālatopaṭṭhāya chinnaśghātita kasāvarasapītāni vatthāni nivāsetabbāni ayapatte vā mattika patte vā missakodano bhuñjitabbo rukkhamaūlādi senāsenesu (muñja) tiṇa santharaṇādīsū nipajjitabbaṃ cammakhaṇḍatattikādīsū nisīditabbaṃ pūtimuttādīhi bhesajjaṃ kātabbaṃ (kattabbaṃ) hoti evamettha parikkhāravevaṇṇiyaṃ veditabbaṃ evaṃ paccavekkhato māno pahīyati;”*

A V.87-88

15. Desirables

wealth, beauty, health,
virtues, holy life,

friends, wide knowledge,
wisdom, dhamma,
the heavenly world.

*Dasa dhammā iṭṭhā
kantā manāpā dullabhā
bhogā, vaṇṇo, ārogyaṃ,*

*sīlāni, brahmacariyaṃ,
mittā, bāhusaccaṃ,
paññā, dhammā, sagga.*

These ten are rare but pleasant. The following notes on the obstacles to these characteristics are worthy to be aware of: “sloth and non-exertion is an obstacle to wealth. Lack of finery

and adornment is an obstacle to beauty. Acting unseasonably is an obstacle to health. Friendship with the wicked is an obstacle to the holy life (celibate life). Quarrelling is an obstacle to friends. Failure to repeat (what one has heard) is an obstacle to much knowledge. Not to lend an ear and ask questions is an obstacle to wisdom. Lack of study and examination is an obstacle to teachings. Wrong faring is an obstacle to gaining the heavens. These are the ten things which are desirable, dear, charming, hard to win in the world.”

A V.135, tr. 92-93

16. **Equanimity is of ten kinds**
 six-factored equanimity,
 equanimity as a divine
 abiding, equanimity as an
 enlightenment factor,
 equanimity of energy,
 equanimity about formations,
 equanimity as a feeling,
 equanimity about insight,
 equanimity as specific neutrality,
 equanimity of jhāna,
 and equanimity of purification.

*Dasa vidhā upekkhā
 chaḷaṅgupekkhā,
 brahmavihārupekkhā,
 bojjhangupekkhā,
 viriyupekkhā,
 saṅkhārupekkhā,
 vedanupekkhā,
 vipassanupekkhā,
 tatramajjhattupekkhā,
 jhānupekkhā,
 pārisuddhupekkhā.*

Upekkhā is generally translated as equanimity, but also mean close reflection or examinations , through which one develops this attituded of equanimity . It is derived from *upa* closely + *īkṣ* to see. See also nos. 32, 8, 129, 38, 4, 8, and 11 under the terms of 32, 4, 4, 6, 7, 8, and 9 respectively.

Vism .160

**17. Extremist views
based on ten subjects**

“The world is eternal” or
“the world is not eternal”,
“the world is finite” or “the
world is infinite”, “spirit
and body are the same”
or ‘spirit and the
body are different’, “a being
(tathāgata) exists after
death” or “a being does not exist
after death” or “a being exists
and does not exist after
death or “a being neither
exists nor does not exist
after death”. This is the extremist
view that has ten bases.

*Dasa vatthuka
antaggāhikadīṭṭhi
sassato lokoti vā, assassato
lokoti vā, antavā lokoti vā,
anantāvā lokoti vā taṃ
jīvaṃ taṃ sarīranti vā
aññaṃ jīvaṃ aññaṃ
sarīranti vā,
hoti tathāgato param-
maraṇāti vā, na hoti
tathāgato parammaraṇā-
ti vā, hoti ca na ca hoti
tathāgato parammaraṇā-
ti vā, neva hoti na na hoti
tathāgato
parammaraṇāti vā.*

These are the metaphysical questions that an ordinary person may speculate upon. Holding on to one extreme means that one rejects the other. When people asked questions based on these speculations the Buddha was silent because those questions and answers do not conduce to the cessation of suffering. Hence these listed as avyākatas undeclared questions. These fall under ‘tḥpanīya’ questions ‘left aside’.

Vbh 392, M I.426, M I.484

18. Faculties

eye, form, ear, sound,
nose, smell, tongue,

*Dasa āyatanāni
cakkhu, rūpa, sota, sadda,
ghāna, gandha,*

taste, body,
tangibles.

*jivhā, rasa,
kāya, phoṭṭhabba*

These ten are listed in many a context in the suttas as sense bases and sense objects, dependent on which sense perception arises.

D III.290

19. Fetters

lust for sense pleasure
repulsion, conceit, wrong
view, doubt, adherence
to habit and practice,
lust for becoming; envy,
meanness, ignorance.

*Dasa saṃyojanāni
kāmarāga, paṭigha, māna,
diṭṭhi, vicikicchā,
sīlabbataparāmāsa,
bhavarāga, issā,
macchariya, avijjā*

The ten fetters that are eradicated in the process of attaining the noble states of stream winner etc. include *vyāpāda* instead of *paṭigha*, *rūparāga* and *arūparāga* instead of *bhavarāga*, and *uddhacca* instead of *issā* and *macchariya* here. See also No. 19 below.

Vbh .391

20. False view that has ten bases

there is no almsgiving,
no sacrifice, no offering,
no resultant action
done rightly or wrongly,
no this world, no next world,
no mother no father,
no beings born spontaneously,

*Dasa vatthuka
micchā diṭṭhi
natthi dinnam, °yiṭṭham,
°hutam, °sukhaṭaduk-
kaṭānaṃ phalaṃ vipāko,
°ayaṃ loko, °para loko,
°matā, °pitā,
°sattā opapātikā, °loke
samaṇabrahmanā*

there are not in the world
recluses and Brahmans who
have reached the highest point.

sammaggaṭā
sammā paṭipannā

It was teachers like Pūraṇakassapa and Ajitakesakambali who taught non-action (*akiriya*) and annihilation (*uccheda*) respectively. They refused all such actions and conventions as that there is almsgiving etc.

D I .55-57, Vbh .392

21. Fetters

personality view,
doubt, clinging to
rite and ritual, sensual
desire, malevolence, lust of
objective form, lust of form-
less, conceit, excitement
and ignorance.

Dasa saṃyojanāni
sakkāyadiṭṭhi, vicikicchā,
sīlabbataparāmāso,
kāmacchando,
vyāpādo,
rūparāgo, arūparāgo
māno, uddhaccaṃ,
avijjā.

There are ten fetters binding beings to the circle of existence they belong to two categories lower world and the higher world. Fetters binding beings to lower world (*orambhāgiyāni saṃyojanāni*) are five in number, viz., speculative view on a permanent individuality or personality (*sakkāyadiṭṭhi*); sceptical doubt (*vicikicchā*); clinging to mere rules and rituals (*sīlabbata parāmāsa*); sensuous craving (*kāma rāga*); and ill-will (*vyāpāda*). By breaking the first three of these one becomes a stream-winner (*sotāpanna*), free from rebirth in woeful states and destined to win complete knowledge. (*avinipāta-dhammo niyato sambodhiparāyano*). Once free from the first three fetters, one can weaken the next two and become a once-returner, who will be reborn here only once more before realizing Nibbāna. By

the complete eradicating of the five lower fetters, one becomes a non-returner, who will have a spontaneous rebirth (*opapātika*) after death and put an end to suffering (*dukkha*) in a higher world. The last five fetters related to the higher worlds (*uddhambhāgiyāni saṃyojanāni*). They are attachment for rebirth in the worlds of the form sphere (*rūparāga*), attachment for rebirth in the formless sphere (*arūparāga*), conceit (*māna*), restlessness (*uddhacca*) and ignorance (*avijjā*). By eradicating these five fetters which bind a person with attachment for Rūpa an Arūpa worlds, one becomes an Arahant by the eradication of the intoxicants (*āsavakkhaya*).

See Nos. 42, 59, 78, 68, 70, 15, 29 and 17 under the Terms of 3, 4, 4, 5, 5, 7, 7 and 10 respectively. A
V.17

22. Highest Perfections
see perfection under No. 31 of
Terms of Ten.

dasa pāramattha pārami
yatheva dasa pārami

The relevant virtue (*pārami*) practised even neglecting the loss of one's own life is called highest degree perfection. But in relation to *dāna* the offering of one's own life himself is consider as paramatthapārami. The other *pārami* should also be understood in this way.

Buv 6, BuvA 12, Vism 302, J .73

23. Inherents in body
cold, heat, hunger, thirst,
evacuation, urination,
restraint in body, restraint
in speech, restraint in livelihood,

Dasa dhammā sarīraṭṭhā
sītaṃ, uṇhaṃ, jigācchā,
pipāsā, uccāro, passāvo,
kāyasaṃvaro, vacīsaṃvaro,
ajīvasaṃvaro,

rebecoming – becoming aggregate. *bhaviko bhavasāṅkhāro*

The reference to these ten in the Aṅguttara Nikāya does not explain why they are listed together. However, it is clear that the first six of the list are the natural experiences of a living being. By reflecting on them a person naturally restrains oneself person also undergoes a re-becoming process.

A V.88

24. Ideas, perceptions

idea of the foul, of death,
of the repulsiveness in food,
of distaste for all the world,
the idea of impermanence,
of ill in impermanence,
of not self in ill,
the idea of abandoning, of fading;
of ending.

Dasa saññā

asubhasaññā, maraṇa°
āhāre paṭikkūla°,
sabbaloke anabhirata°,
anicca°, *anicce dukkha°*,
dukkhe anatta°, *pahāna°*,
viraga°; *nirodha°*.

These ten ideas or perceptions are recommended for a person to develop.

A V.105

25. Items for gifts

food, drinks, clothes,
vehicle, garlands, scent,
ointment, dwelling
beds, light

Dasa dāna vatthu

anna, pāna, vattha,
yāna, mālā, gandha,
vilepana, ghara,
seyyā, padīpa

These ten items seem to be the requisites of an ordinary person. The same are the items recommended for giving for the benefit of others.

A IV. 239, Pv II.4

26. Kinds of success

success by resolve, success as transformation, success as the mind-made, success by intervention of knowledge, success by intervention of concentration, Noble ones' success, success born of kamma result, success of the meritorious, success through the sciences, success in the sense of succeeding due to right exertion applied.

*Dasa iddhiyo
adhiṭṭhānā iddhi,
vikubbanā iddhi,
manomayā iddhi,
ñāṇavipphārā iddhi,
samādhivipphārā iddhi,
ariyā iddhi,
kammavipākajā iddhi,
puññavato iddhi,
vijjāmayā iddhi,
tattha tattha samāpayoga-
paccayā ijjanaṭṭhena
iddhī.*

Here the success(*iddhi*) by resolve means that a person adverts to himself as many. Having adverted he or she resolves with knowledge: "Let me be many".

Success as transformation refers to one's having abandoned one's normal form one shows oneself in the form of, for instance, a boy, a serpent and so on.

Success as the mind-made means creating out of one's body another body possessing visible form.

The next, success by intervention of knowledge is a distinction brought about by the influence of knowledge either before the arising of the knowledge or after it or at that moment. For example, the meaning as abandoning perception of permanence succeeds through contemplation of impermanence.

Success by intervention of concentration refers to a distinction brought about by the influence of serenity either before the concentration or after it or at that moment. For instance, the

meaning as abandoning the hindrances succeeds by means of the attainment of the first jhana and so on.

Noble One's success is that which consists in dwelling perceiving the unrepulsive in the repulsive, etc. For instance, if a bhikkhu should wish "May I dwell perceiving the 'unrepulsive in the repulsive'" he dwells perceiving the unrepulsive in that ... he dwells in equanimity towards that, 'mindful and fully aware'.

That consisting in travelling through the air in the case of winged birds etc., is called success born of kamma result.

That consisting in travelling through the air, etc., in the case of Wheel-turning Monarchs etc., is called success of the meritorious. For example, a Wheel-turning Monarch is said to travel through the air with his fourfold army, even with his grooms and shepherds.

That beginning with traveling through the air in the case of masters of the sciences is success through the sciences.

The last, success in the sense of succeeding due to right exertion applied here or there refers to the succeeding of such and such work through such and such right exertion. For instance, the meaning of abandoning lust succeeds through renunciation.

Ps II.205, Vism .378

**27. Kasiṇa-meditation,
objects of meditation**

earth°, water°,
fire°, air°, blue°, yellow°,
red°, white°, light°,
and space°.

Dasa kasiṇāni

*paṭhavi kasiṇa, āpo°,
tejo°, vāyo°, nīla°, pīta°,
lohita°, odāta°, āloka°,
paricchanna ākasa°*

Kasiṇas are the ten signs or objects out of the forty kinds of meditation subjects recommended according to the Visuddhimagga.

Vism 110

28. Occasions of ill-will

so-and-so has done me harm;
 he is doing me harm; he is
 going to do me harm, so-and-
 so has done harm to one dear
 and precious to me; he is do-
 ing harm; he is going to do harm
 to one dear and precious tome,
 so-and-so has done good to one
 not dear and precious to me;
 he is doing good; he is going to
 do good to one not dear and
 precious to me, and one is
 groundlessly annoyed.

Dasa āghātavatthūni

*'anattaṃ me acari',
 'anattaṃ me carati',
 'anattaṃ me carissati',
 'piyassa me manāpassa
 anattaṃ acari ..anattaṃ
 carati... anattaṃ
 carissati', 'appiyassa
 me amanāpassa
 atthaṃ acari... atthaṃ
 carati, atthaṃ carissati',
 aṭṭhāne ca kuppati.*

See also No 2 under Terms of Nine where nine kinds of *āghātavatthū* are given. What is additional here is the last, i.e., that one is groundlessly annoyed. For instance, one may get angry when one forgets something or hits oneself somewhere by mistake.

A V.150

29. Obstacles

sloth and non-exertion to
 wealth, lack of finery
 to beauty, unseasonable
 acting to health, friendship
 with the wicked to virtues,
 non-restraint of the
 senses to noble life,

Dasa paripanthā

*ālassam anuṭṭhānam
 bhogaṇaṃ paripantho,
 amaṇḍanā avibhūsaṇā
 vaṇṇassa°, asappāya-
 kiriyā ārogyassa °,
 pāpamittatā sīlānaṃ°,
 indriyāsaṃvaro*

quarrelling to friendship,
failure to repeat to much
knowledge, not lending
an ear and asking questions
to wisdom, lack of practice and
revision to teaching,
immoral faring to the heaven.

brahmacariyassa °,
visaṃvādanā mittānaṃ °,
asajjhāyakiriyā
bāhusaccassa °, asussusā
aparipucchā paññāya °,
ananuyogo apaccavekkhanā
dhammānaṃ °, micchā-
paṭipatti saggānaṃ °

Hindrances to moral development are given in different contexts
in this manner. See also five hindrances: No 47 under Terms of
Five.

A V.136

30. Psychic Powers

resolution; miraculous trans-
formation; miracles transfor-
med by the mind; miracles
spreading out of knowledge;
miracles spreading out of
°concentration; noble miracles;
miracles born out of kamma
vipāka; miracles of one who
has accumulated merit;
psychic powers made by magic,
and miracles formed as the
success of the associated causes.

Dasa iddhi balāni
adhittānā iddhi,
vikubbanā°, manomayā°,
ñāṇavipphāra°,
samādhivipphārā°,
ariyā°, kammavipākaj
puññavato°, vijjāmayā°,
tattha tattha
sammāpayogapaccayā
ijjhanatṭhena°

See No 26 of Terms of Ten above.
Pts II.174

31. **Persons worthy of offerings** a Fully Enlightened One, a pacceka Buddha, one released in both respects, one released by insight, one who has testified in his own person, one who has won view, one released by faith, one who follows the dhamma, one who follows faith, one who has become of the lineage aiming at Nibbāna as his or her goal.
- Dasa puggalā āhuneyyā sammāsambuddho, paccekabuddho, ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, ditṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī, gotrabhū.*

See Nos 27 and 30 of Terms of Seven and No 34 of Terms of Eight. Compared with the former two nos., what are additional in the list above are the first two and the last items. The No 34 of Terms of Eight list a different kinds of eight persons worthy of offerings.

A V.23

32. **Points of Vajjiputtakas** the practice concerning carrying salt in a horn, eating after two finger breadths of sun's shadow, going to another village and taking a second meal there the same day, the practice of observance of uposathas in different places within the same parish, performing an ecclesiastical act and obtaining its sanction afterwards,
- Dasa vatthū Vajjiputtaka-bhikkhūnaṃ siṅgiloṇakappo, dvaṅgulakappo, gāmantarakappo, āvāsakappo, anumatikappo, āciṅṅakappo, amathitakappo, jalogipātum, adasakaṃ nisīdanam,*

using precedents as authority, *jātarūparajatan ti.*
 drinking milk-whey after meal,
 drinking palm-juice which is
 fermenting, using borderless sheets
 to sit on, accepting gold and silver.

All these ten are un-vinayic, i.e., not permissible to monks. Vajjiputtaka monks' practise of these ten ways was considered to be the main cause of holding the second Buddhist council one hundred years after the Buddha's passing away. The first of these ten ways is against storing of articles of food according to the Pācittiya 38, the second is against Pācittiya 37, the third against Pācittiya 35, the fourth against Mahāvagga II.8.3, the fifth against Mahāvagga IX.3.5, the sixth against that some precedents are accepted and some are not, the seventh against Pācittiya 35, the eighth against Pācittiya 51, the ninth against Pācittiya 89 and the tenth against Nissaggiya 18.

Vin II.294

33. Perfections

generosity, virtue,
 renunciation, wisdom,
 energy, tolerance,
 truthfulness, determination,
 loving kindness and
 equanimity.

Dasa pāramī

*dānapārami, sīla°,
 nekkhamma°, paññā°,
 viriya°, khanti°,
 sacca°, adhiṭṭhāna°,
 mettā°, upekkhā°.*

The ten perfections are the noblest qualities of a Bodhisatta. (Bodhisatta means a being destined for Buddhahood, an aspirant to be Buddha.) *Pāramī* or *pāramitā* literally means that which enables one to go to the further shore. These *dasapāramī* or ten perfections are the ten qualities that lead to Buddhahood.

Hence these are referred to as 'Buddhakāradhammā' or 'bodhi-pācanādhammā'. Every *Bodhisatta* practices these in order to gain supreme enlightenment. These qualities are developed and brought to maturity by *Bodhisattas* in their past existences. This is illustrated in *Jataka* tales. The first is *dāna* which means alms-giving or charity. Its purpose is to subdue thoughts of selfishness, miserliness or excessive raving, which cause suffering. Buddha cultivated *dāna pārami* when he was a *Bodhisatta*. He offered wealth, property, and even his eyes, blood and life. Illustrations are found in the *Vessantara Jātaka* (547), *Sivi Jātaka* (499), *Sasa Jātaka* (316) *Vyaghri Jātaka* (547), etc. The second and third *pārami* are (*sīla*) morality and (*nekkhamma*) renunciation. *Sīla* is the volitional and intentional abstention from breaking at least five precepts: killing, stealing, sexual misconduct, lying and indulging in intoxicants to a point of heedlessness. Morality is the most essential and preliminary step to spiritual progress. *Sīla parami* was developed by *Bodhisatta* in his past existences as illustrated in the *Jātaka* tales. *Silavanāga Jātaka* (No 72) and *Saṅkhapāla Jātaka* (No524). *Nekkhamma* means to give up, abandon, or renounce worldly pleasures and going forth into a homeless state in order to grapple with the problem of suffering and to find a solution to it, that is to eradicate suffering. The *Bodhisatta* thought that the householder life is full of responsibilities, troubles and burdens, as well as a cause for defilement. An illustration is found in *Makhādeva Jātaka* (No 9) Perfection of wisdom (*paññāpārami*) means right understanding and insight. Wisdom comprises a very wide field in Buddhism. *Paññā* leads to complete realization of truth, as well as right understanding of (*tilakkhaṇa*) three characteristics existence, viz., impermanence (*anicca*), suffering (*dukkha*) and soulessness (*anatta*). *Paññā* also embraces realization of the Four Noble

Truths: Suffering, Cause of Suffering, Cessation of Suffering and the Eightfold Path. e.g Sattubhastā Jātaka. Viriya pārami, *virīya* literally means perseverance, effort or energy. *Virīya* does not merely mean physical strength, it is more the mental vigour or strength of character which is far superior. It is one of the most prominent characteristics of Bodhisatta. The energetic person develops his courage by resolutely obstacles, and he works hard looking forward to his goal until he succeeds. The Bodhisatta practiced the perfection of *virīya* to the highest degrees. e.g Mahajanaka Jataka (No 539) and Vaṇṇupathā jātaka (No, 2). The sixth and seventh pāramis are(*khanti*) patience and (*sacca*) truthfulness. When a person has *khanti*, he does not get angry when he is scolded, insulted or spoken to harshly. With *khanti*, one would be able to control one's temper. Ability to endure obstacles also requires *khanti*. Buddha had stressed that one should practise and cultivate *khanti* as follows: "In those who harbour the thought 'He abused me, he beat me, he defeated me, he robbed me' hatred does not cease". Conversely, in those who do not harbour such thoughts, "hatred ceases". (Dh .3) The Bodhisatta is said to have practiced *khanti* to such an extent that he did not get angry even when his limbs were cut off. Instances can be found in Jātaka tales. *Khantivādī Jātaka* (No.313). *Sacca* literally means truthfulness or keeping one's promise. The Bodhisatta observed *sacca* during his previous lives so completely that even at risk of death, he would not break his word or promise. Illustrations can be found in the following Jākata tales: Mahāsutasoma Jātaka (No 537), Hiri Jātaka (No 363). The eight pāramitā is *adhiṭṭhāna* which means resolute determination. Without the perfection of *adhiṭṭhāna*, the other nine perfections cannot be fulfilled; *adhiṭṭhāna* can thus be regarded as a foundation for all the perfections. A wavering mind cannot succeed in any undertaking. Only

resolute determination can overcome any kind of difficulty. The Bodhisatta in his past lives cultivated adhiṭṭhāna so completely that he never gave up his search for the wholesome even at risk of death. e.g Temiyta Jataka (No, 538) Ninth *pārami* is *mettā*. Metta means benevolence, goodwill, friendliness, loving-kindness. It also means fraternal affection or unbounded love. It has the characteristic of benevolence or the promotion of goodwill. Its manifest effect is the filling of the heart with love, and the removal of hatred. Selfish love or lust are the opposing states. Metta is one of the four Brahma vihāras (Sublime States) of the mind; the other states are compassion, (*karuṇā*) empathic joy (*muditā*) and equanimity (*upekkhā*). Loving –kindness is one of the fundamental characteristic features of the Bodhisatta. Below is one of the several Jataka tales touching on how Bodhisatta had perfected *mettā* in previous births. e.g. *Cūla Dhammapāla Jātaka* (No, 338). The tenth and last *pāramitā* is *upekkhā* which means equanimity, viewing justly or looking impartially. The perfection of equanimity is the most difficult of the 10 Perfections to practise. The Bodhisatta cultivated this perfection without attachment, keeping his mind balanced and without being affected by the eight worldly conditions (*aṭṭhaloka dhamma*), namely, gain and loss, fame and ill-fame, praise and blame, happiness and sorrow. That Bodhisatta assiduously cultivated this *pārami* in his past existences is illustrated in several Jataka tales. Lomahamsa Jātaka (No 94) Buv .6., Vism .302, J I . 73

34. Precepts

precept of abstention from killing, precept of abstention from taking what is not given; precept of abstention from

Dasa sikkhāpadāni
pāṇātipātā veramaṇī
sikkhāpadaṃ, adinnādānā
veramaṇī^o,
abrahmacariyā

unchastely; precept of abstention from speaking falsehood; precept of abstention from any opportunity for negligence due to liquor, wine, and besotting drink; precept abstention from untimely eating; precept of abstention from dancing, singing, music, and contortionist shows, precept of abstention from any opportunity for wearing garlands, smartening with scents, and embellishment with unguents; precept of abstention from high couches and luxurious couches; precept of abstention from accepting gold and silver.

veramaṇī °,
musāvādā °,
veramaṇī °,
surāmeraya
majjapamā
daṭṭhānā °,
veramaṇī °,
vikālabhojanā °,
veramaṇī °
naccagītavāditavisūka
dassanā mālā
gandhavilepana
dhāraṇa maṇḍana
vibhūsanatṭhānā
veramaṇī °,
uccāsayanamahā
sayanā veramaṇī °,
jātarūparajata
paṭiggahaṇā °
veramaṇī °.

The observance of precepts in Buddhist ethics represent the first stage of spiritual path leading to the realization of Nibbāna. The gradual training of Buddhist path comprises of three main stages of development. viz Morality (*sīla*), Concentration (*samādhi*), Wisdom (*paññā*). The ten precepts are mainly meant for the novices but are also observed even by lay disciples. See No 55 under Terms of Ten.

Kh 1, KhA 22ff

35. Powers of the Buddha

knowledge of instance and no instance; knowledge of ripening of action; knowledge of the way that leads people of the world with its every where; knowledge many and different elements; knowledge of the different dispositions of beings; knowledge of the state of the faculties of beings; knowledge of defilement, cleansing and emergence in the case of the meditation liberation, the meditation liberation, concentration and attainment; knowledge of the remembrance of former existence, knowledge of decease and rebirth of beings; knowledge of the exhaustion of mental intoxicants.

*Dasa Tathāgata balāni
 ṭhānañ ca ṭhānato
 aṭṭhānañ ca aṭṭhānato
 yathābhūtaṃ pajānāti,
 atītānāgatapaccuppannānaṃ
 kammaśādanānaṃ
 ṭhānato hetuso vipākaṃ °,
 sabbatthagāmini paṭipadā °,
 anekadhātu nānādhātulokaṃ °,
 sattānaṃ nānādhimuttikaṃ °,
 parasattānaṃ parapuggalānaṃ
 indriyaparo pariyatta °,
 jhāṇavimokkha smādhi
 samāpattīnaṃ saṅkilesaṃ
 vodānaṃ vuṭṭhānaṃ °,
 anekaviditaṃ pubbenivāsaṃ
 anussareyya seyya thīdaṃ
 ekaṃpi jātiṃ dve pi jātiyo
 dibbena cakkhunā visuddhena
 atikkanta mānusakena
 satte passati cavamāne
 upapājjamāne °,
 āsavānaṃ khayā anāsavaṃ
 vimuttiṃ paññāvimuttiṃ
 diṭṭheva dhamme sayamaṃ
 abhiññāya sacchikatvā
 upasampajja viharati*

“..... the Tathāgata understands as it actually is the possible as possible and the impossible as impossible. And that is a Tathāgata’s power that the Tathāgata has, by virtue of which he claims the herd-leader’s place, roars his lion’s roar in the

assemblies, and sets rolling the Wheel of Brahmā.

..... the Tathāgata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes. That too is a Tathāgata's power...

..... the Tathāgata understands as it actually is the ways leading to all destinations. That too is a Tathāgata's power...

..... the Tathāgata understands as it actually is the world with its many and different elements. That too is a Tathāgata's power...

.... the Tathāgata understands as it actually is how beings have different inclinations. That too is a Tathāgata's power...

.... the Tathāgata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathāgata's power...

..... the Tathāgata understands as it actually is the defilement, the cleansing, and the emergence in regard to the jhānas, liberations, concentrations and attainments. That too is a Tathāgata's power...

..... the Tathāgata recollects his manifold past lives, that is, one birth, two births ... Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathāgata's power...

..... with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and

unfortunate and he understands how beings pass on according to their actions. That too is a Tathāgata's power...

.... by realizing for himself with direct knowledge, the Tathāgata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tāthagata's powder that the Tathāgata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies and sets rolling the Wheel of Brahmā. (translation .166 Bhikkhu Bodhi)

Pts.11,174-175,M I .69, Av .37

**36. Persons to
be associated**

Does not take life, does
not take what is not given,
does not engage in wrong
sex, does not tell lies,
utters no
spiteful speech,
bitter speech, idle babble,
not covetous, not harmful,
and has no wrong views.

*Dasahi dhammehi
samannāgato
puggalo sevītabbo
pañātipātā paṭivirato
adinnādānā
paṭivirato, kāmesu
micchācārā paṭivirato,
musāvādā
paṭivirato, pisunāya
vācāya
paṭivirato, pharusāya
vācāya paṭivirato,
samphappalāpā paṭivirato,
anabhijjhālu, avyāpanna
citto, sammādiṭṭhiko.*

This term refers to ten kinds of moral qualities. Whoever possesses these qualities he is good to associate.

A.V. 281

37. Qualities of persons

not to be associated

One who takes life, takes what is not given, miss conduct sexual, lies, utter spiteful speech, bitter speech, idle babble, covetous, harmful, and has wrong view.

Dasa dhammehi samanāgato puggalo na āsevitabbo Pāṇātipātī, adinnādāyi, kāmesu micchācārī, musāvādī, pisunāvāco, pharusāvāco, samphappalāpī, abhijjhālu, vyāpannacitto, micchādītthiko.

Opposite of above
A.V.281

38. Qualities possessed by the crow

It is truculent; pushy; greedy; gross-feeder; cruel; pitiless; clumsy; of hash voice, muddle-headed, hoarders of treasure.

Dasa asaddhammā kākassa ḍhaṃsi, pagabbho, tiṇṇo, mahagghāso, luddo, akāruṇiko, dubbalo, muṭṭassati, necayiko, orāvitā.

This lists ten qualities possess by a crow. In some Jātaka tales very often designation refer to a thief who posses these ten qualities. In some texts crow has been compared to a foolish person. *kāka pññā* ‘crow wisdom’ i.e foolishness, for a crow is easily fooled and distracted by its greed.

A V.149, J V .235

**39. Qualities contrary to
Dhamma possessed by
Nigaṇṭhas**

they are disbelievers; immoral,
shame less; reckless;
comradeship
with bad people;
exalt self and depreciate
by others; wrongly handle
things temporal;
dogmatic cunning,
rouges, of evil desires;
and perverse views.

*Dasa asaddhammā
nigaṇṭhānaṃ
assaddhā, dussilā,
ahirikā; anottappino,
asappurisa sambhattino,
attukkamaṃsana
paravambhakā,
sanditṭhi parāmāsā,
ādhānaggāhī,
duppatinissaggino,
kuhakā, papicchā,
micchā ditṭhikā*

In this term enumerated ten unrighteous possessed by Nigaṇṭhas
s.v.

A V.150

**40. Repulsiveness or
physical nutriment**
going, seeking, using,
secretion, receptacle, what
is uncooked (indigested)
what is cooked (digested),
fruit, outflow, and
smearing.

*Dasa ākāra paṭikkūlatā
(kabaliṅkāra āhāre)
gamanato, pariyesanato,
paribhogato, āsayato,
nidhānato, aparipakkato,
paripakkato, phalato,
nissandato, sammakkha
nato.*

There are ten modes of repulsiveness of nutriment. One who
wants develop that perception of repulsiveness in nutriment he
should review repulsiveness in these ten aspects in physical
nutriment

Vism. 342ff, tr .375

41. Reasons for making down Vinaya rules

Well-being of the order; comfort of the order; rebuke of the ill-conditioned monks; ease for good monks, restraint of the cankers in this present state; protection against the cankers in a future life; confident to those of little faith, increment of the faith of the faithful; establishment of the dhamma and support the discipline.

*Dasa atthavasā
sikkhāpada paññāpane
saṅgha sutthutā, saṅga
phāsutā, dummaṅkūnaṃ
puggalānaṃ niggahānaṃ,
pesalānaṃ bhikkhūnaṃ
phāsu vihāratā, diṭṭhadha-
dhammikānaṃ āsavānaṃ
saṃvaranaṃ, samparayi-
kānaṃ āsavānaṃ paṭigh-
āto, appasannānaṃ pasā-
dāya, pasannānaṃ bhīyo-
bhāvāya, saddhammaṭṭhi
tiyā, Vinayanugghāya.*

Twenty years after establishment of Order (*saṅgha*) the Buddha laid down rules for Order. Year by year *saṅgha* grew, therefore it became necessary to have disciplinary rules to manage them. Herein are enumerated ten reasons for laying down vinaya rules A V.70.

42. Roots of quarrels

monks proclaim not-Dhamma as Dhamma ,and Dhamma as not-Dhamma; not-discipline as discipline, and discipline as not discipline, what was not said by the Tathāgata as being his words, proclaim his words

*Dasa vivādamūlāni
adhammaṃ dhammoti
dīpeti, dhammaṃ
adhmmoti dīpeti;
avinayaṃ vinayoti dīpeti,
vinayaṃ avinayoti dīpeti,
abhāsitaṃ tathāgatena
bhāsitanti dīpeti,
bhāsitaṃ tathāgatena
abhasitanti dīpeti,*

and utterance as not said,
not uttered; proclaim what
was not practised by the
Tathāgata as his practice,
and the reverse; proclaim
what was not ordained by
the Tathāgata as ordained
by him,

*anāciṇṇaṃ tathāgatenā
āciṇṇanti dīpeti,
āciṇṇaṃ tathāgatenā
anācṇṇanti dīpeti,
apaññattaṃ tathāgatenā
paññattanti dīpeti,
paññattaṃ tathāgatenā
apaññattanti dīpeti.*

These items are consider to be reasons for quarrelling. Some times arguments arises among disciples about Doctrine at other times vinaya rules. Kosambi vatthu is an example for a quarrel over miner Vinaya rule. The two groups involved were the experts in Dhamma (Dhammadhara)and experts in Vinaya (vinayadhara) . The dispute aggravated so much that this the Buddha kept away from monks for 3 months, staying in the Pārileyaka forest.

A V .78, M I .321, DhA I .46

43. Roots of quarrels

what is no offence as an
offence, to an offence as no
offence,
to a trivial offence
as a grievous one, to a
grievous offence as a trivial-
one; to an offence against
chastity as no offence, to

what is no offence against
chastity as an offence;
to a partial

*Dasa vivādamūlānī
anāpattiṃ āpattīti dīpeti,
āpattiṃ anāpattīti°,
lahukaṃ āpattiṃ
garukāpattī tīti°, garukaṃ
āpattiṃ lahukāpattīti°, duṭṭh
ullaṃ āpattiṃ aduṭṭhulla
āpattīti°, aduṭṭhulla
āpattiṃ duṭṭhullāpattīti°,
sāvasesaṃ āpattiṃ
anavasesāpattīti°,
anavasesaṃ
āpattiṃ sāvase-*

offence as a complete
offence, to a complete
offence
as a partial one; they
point to a pardonable offence
as unpardonable and the
reverse.

sāpattīti°, *sappaṭikammaṃ*
āpattiṃ
appaṭikammāpattīti°
appaṭikammaṃ āpattiṃ
sappaṭikammāpattīti°.

See above No 42.

A.V. 79

**44. Recollections or
meditation**

recollection of the Buddha ,
dhamma, sangha, virtue,
generosity, deities, death,
body, breathing and peace.

Dasa anussati
buddhānussati,
dhammā°,
saṅghā° silā°, *cāgā°*,
devatā°, *maraṇā°*, *kāyā°*,
ānāpāna°, *upasamā°*

Matters for recollection (*dasa anussati*) as give here are also considered to be subjects for meditation. Recollection of the Buddha or proper attention to the Buddha (*buddhānussati*) refers to thinking of Buddha's virtues, thus: He is Holy One fully Enlighten One etc. Including the nine great characteristics of the Buddha. The second one is recollection of the Doctrine (*dhammānussati*): Well proclaimed by the Blessed One is the doctrine and so on Including the six great qualities of the Teaching. Third one is recollection of the Community (*saṅghānussati*): 'Of good conduct is the Community of the Blessed One's disciples and so on including all the nine characteristics of the Community. The fourth one is the recollection of Morality (*silānussati*) which refers to the reflection of virtue of oneself. The fifth one is the recollection of

the liberality (*cāgānussati*) which reminds oneself of one's generosity, attitudes of giving. The sixth is the recollection of the Heavenly beings –Devas (*devatānussati*) with which a person reflects on the Gods of six heavens, and their happy and meritorious lives etc. The seventh one is Mindfulness on death (*maraṇānussati*) The eight is the recollection on body (*kāyānupassanā* s.v.). The ninth one is the recollection on breathing (*ānāpānasati* s.v.). The last one is recollection of peace (*upasamānussati*).
Vism.110, BD .17

45. Skill in absorption
making the basis clean,
maintaining balanced faculties,
skill in the sign, he exerts the mind on an occasion when it should be exerted, he restrains the mind on an occasion when it should be restrained, he encourages the mind on any occasion when it should be encouraged, he looks on at the mind with equanimity when it should be looked on at with equanimity, avoidance of unconcentrated persons, cultivation of concentrated persons, resoluteness upon that (concentration).

*Dasahi ākārehi
appaṇākosallaṃ
vatthuvisadakiriyato,
indriya samattapaṭipādanato,
nimitta kusalato,
yasmimsamaye cittaṃ
paggahetabbo tasmim
samay paggaṇhāti,
yasmim samaye cittaṃ
nigahe tabbo, tasmim samaye
cittaṃniggaṇhāti, yasmim samaye
cittaṃ sampahasitabbaṃ
tasmim samaye cittaṃ
sampahaṃseti,
yasmim samaye cittaṃ
ajjhupekkhitabbaṃ tasmim
tasmim samaye cittaṃ
ajjhupekkhati, asmāhit puggala
parivajjanato, smāhit puggala
sevanato, tadadhimuttato*

There are ten modes of skill in absorption viz, making the basis clean is cleansing the internal and the external basis.
 Maintaining balanced faculties is equalizing five faculties of faith and the rest. Skill in the sign is skill in producing the as yet understood sign of unification of mind through the earth kasina, etc. .. How does he exert the mind on an occasion when it should be exerted? When his mind is slack with over-laxness of energy, etc. ...How does he restrain the mind on an occasion it should be restrain? When his mind is agitated through over exertion, etc... How does he encourage the mind on an occasion when it should be encourage? When his mind is listless owing to sluggishness in the exercise of understanding or failure to attain the bliss of peace... How does he look at the mind with equanimity on an occasion when it should be looked at with equanimity? When he is practicing in this way and his mind follows the road of serenity.. avoiding unconcentrated person is keeping far away from persons who have never trodden the of renunciation .. Cultivation of concentrated persons is approaching periodically persons who have trodden the way of renunciation and obtained concentration. Resolution upon that is state of being resolute upon concentration.
 Vism. 128, tr .134

46. Skills in giving attention

allowing the order,
 not too quickly,
 not too slowly,
 as to warding off
 distraction,
 as to surmounting
 the concept;

Dasa manasikāra kosallaṃ

*anupubbato,
 nātisīghato,
 nātisanikato ,
 vikkhepa pati
 bāhanato,
 paṇṇatti
 samatikkamanato,*

as to successive leaving, as to absorption,	<i>anupubba muñcanato;</i> <i>appaṇāto,</i>
higher consciousness;	<i>adhicittam,</i>
coldness,	<i>sītibhāvo,</i>
skill in the enlightenment factors	<i>bojjhaṅga kosallaṃ.</i>
(Including threesuttantas	<i>tayo ca sutantā)</i>

This term refers to ten kinds of skills which should be practised by meditator
Vism. 244, 248, tr . 263,267

45. Second degree perfections

Dasa upapārami

The relevant virtue (*pārami*) practised even neglecting the loss of one's limbs of his body is called second degree perfection. But in relation to *dāna* the offering of the limbs of one's own itself is consider as *upapārami*. The other *pārami* should also be understood in this way.

Buv.6, BuvA .12 Vism .302, J .1.73

47. Topics for talk
talk about austerity,
about contentment, seclusion,
solitude, energetic
striving, virtue, concentrat-

Dasa kathāvatthuni
appiccha kathā,
santuṭṭhi °, paviveka °,
asaṃsagga °, viriyārambha °,
sīla °, samādhi °, paññā °,

ion, insight, release, release
by knowing and seeing.

vimutti °,
vimutti ñāṇadassana °

There are two types of talk; they are profitable or useful talk and profitless or aimless talk. In this are listed ten kinds of subjects for profitable talk. i.e.

“Once the Buddha was staying near Sāvatti at Jeta Grove in Anāthapiṇḍika’s park on that occasion number of monkshad gathered and sat down in the service-hall. There they stayed indulging in divers sorts of aimless talk.....Then the Exalted One reached service-hall being seated addressed the monks, saying: ...on what subjects were ye conversing gathered together here, and what was the nature of the talk left unfinished by you?so stayed indulging in diverse sorts of pointless talk such as Rājakaṭhā... it is not seemly that ye clansmen who in faith have gone forth from the home to the homeless should indulging such talk. There are these ten topics of talk..... Talk about little (*appiccha kathā*,) about contentment (*santuṭṭh* °); about seclusion (*paviveka* °); solitude(*asaṃsagga* °); energetic striving (*viriyārambha* °); virtue (*sīla* °); concentration (*samādhi* °); insight (*paññā* °); release (*vimutti* °); release by knowing and seeing (*vimutti ñāṇadassana* °).s.v

A V.129, M I.145, III.113

48. The ideas, thoughts

The idea of impermanence, of not-self, of death, of the repulsiveness in food, of distaste for all the world, the idea of the bony (skeleton), of worms, of the discoloured corpse), the fissured (corpse)

Dasa saññā

aniccasaññā, *anatta* °,
maraṇa °,
āhārepaṭikkūla °,
abbaloke anabhirata °,
aṭṭika °, *puḷavaka* °,
vinīlaka °,
vicchiddaka,

of swollen corpse

uddhu mātaka

Saññā is dealt with in several contexts as an aggregate, as a base of *gantha*, i.e., knots or entanglements of suffering, as a *nidāna*, i.e., foundation or root of manifold mental proliferations (*papañcasankhā*), etc. The reference of perception (*saññā*) in the above context is to reflect on various kinds of perception as meditation objects, through the awareness of which a person tends to see and know them with insight. Eventually they cease to operate as conditions of suffering. Herein enumerated ten kinds of ideas, thoughts for meditation.

A V. 106.

49. **The ten impediments**
dwelling, family, gains,
crowdwork, building, travel,
kin, ill health, book,
and supernormal power.

Dasa paḷibodhāni
āvāsa, kula, lābha, gaṇa,
kamma, addhāna, ñāti,
ābādha, gantha, iddhi.

Meditator should sever the lesser impediments. There are ten modes of impediment. The first one is dwelling (*āvāsa*); a single inner room or a single hut or a whole monastery is called dwelling. This is not an impediment for everyone. It is an impediment only for anyone whose mind is exercised about the building etc, that goes on there, or who has many belongings stored there, or whose mind is caught up by some business connected with it. For any other it is not an impediment. The second one is family (*kula*); a family consisting of relative or of supporters. For even a family consisting of supporters is an impediment for some one who lives in close association with it in the beginning. The third is gain (*lābha*); gain here means four requisites. How are they an impediment? Wherever a virtuous

bhikku comes people give him a large supply of requisites. Being engaged in serving their religious needs he gets no chance to do the ascetic's duties. Then this become an impediment The fourth refers to a class or group of students of Suttas or students of Abhidhamma. When engaged with instructing them he gets no opportunity for the ascetic's duties, then that group is an impediment for him. The fifth is building (*kamma*); building is new building work. Since one engaged in this must know about what material has and has not been got by carpenter, etc. The sixth is travel (*addhāna*); travel is going on a journey. If someone is expected to give the Going forth somewhere else, or if some requisite is obtainable there and he cannot rest ...etc. The seventh is kin (*ñāti*); kin in the case of the monastery mean teacher, Preceptor, co-resident, pupil, those with the same Preceptor, as oneself, and those with the same Teacher as oneself; and in the case of the house it means mother, father, brother and so on.... Then they are impediment for him. The eighth is affliction or ill health (*ābādha*); means any kind of illness. It is an impediment when it is actually affecting... The ninth is books (*gantha*); means responsibility for the scriptures that is an impediment only fore one who is constantly busy with recitation, etc, but not for others... The last and tenth one is supernormal power (*iddhi*); super normal power are the super normal power of the ordinary man. They are hard to maintain, like a prone infant or like young corn, and the slightest things breaks them. But they are an impediment for insight, not for concentration, since they are obtainable through concentration..”

Vism .90ff, tr .91ff

50. The ten kinds of foulness
bloated corpse, livid

Dasa asubhā
uddhumātaka, vinīlaka,

festering, the cut up, disjoint,
gnawed, scattered,
hacked and scattered,
bleeding and worm-
Infested and skeleton

*vipubbaka, vicchiddaka,
vikkhāyitaka, vikkhittaka,
hata vikkhittaka, lohitaka,
pulavaka, aṭṭhika.*

These are ten kinds of subject for meditating. *Asubha* means impurity or foulness. These are cemetery contemplation that are called meditation –subjects of impurity .

Vism .110, BD .24

51. Types of elephants

Kalavaka, Gaṅgeyya,
Paṇḍara, Tamba, Piṅgala,
Gandha, Mṅgala, Hema,
Uposatha, Chaddanta,

*Dasa hatthi kulāni
kālāvaka, gaṅgeyya,
paṇḍara, taṃba, piṅgala,
gandha, maṅgala, hema,
uposatha, chaddanta*

These are ten families of elephants. Each elephant has the strength of one hundred men. s.v. Dppn.

BV A .42, Vb A. 403, MA I .263

52. Ten decades

the tender decade, the
sport decade, the beauty
decade, the strength
decade, the understanding
decade, the decline decade,
the stooping decade, the
bent decade, the dotage
decade and the prone

*Dasaka dasaka
manda dasakaṃ khiḍḍā
dasakaṃ, vaṇṇa dasakaṃ,
bala dasakaṃ, paññā dasa-
kaṃ, hāni dasakaṃ,
pabbhāra dasakaṃ,
vaṅka dasakaṃ,
momūha dasakaṃ,
sayana dasakan.*

According to the **Visuddhimagga** meditator should be consider

these ten decades “..he again attributes the three characteristics according to ‘disappearance of what grows old in each stage’ by means of these ten decades. As to these decades: in the first place, the first ten years of a person with a hundred years’ life are called the tender decade (*manda dasakam*); for then he is a tender unsteady child. The next ten years are called the sport decade (*khiddā* °); for he is very fond of sport then. The next ten years are called beauty decade (*vaṇṇa* °); for his beauty reaches its full extent then. The next ten years are called the strength decade (*bala* °); for his strength and power reach their full extent then. The next ten years are called the understanding decade (*paññā* °); for his understanding is well established by them . even in one naturally weak in understanding some understanding , it seems, arises at that time. The next ten years are called the decline decade (*hāni* °); for his fondness for sport and his beauty, strength and understanding decline then. The next ten years are called the stooping decade (*pabbhāra* °); for his figure stoops forward then. The next ten years are called the bent decade (*vaṅka* °); for his figure become bent like the end of a plough then. The next ten years are called the dotage decade(*momūha* °); for his doting then and forgets what he does. The next ten years are called the prone decade(*sayana*); for a centenarian mostly lies prone”

Vism .619 , tr .722, J IV .397

53. Ten kinds of meat

not allowed

meat of human,

° elephant, ° horse,

° dog, ° serpent,

° lion, ° tiger,

Dasa mamsāni

akappiyāni

manussa mamsa

hatthi °, *assa* °,

sunakha °, *ahi* °,

siha °, *vyaggha* °,

° leopard, ° bear,
and ° hyena,

dīpi °, *accha* °,
taraccha °.

These ten kinds of meat not allowed to monks and nuns to eat.
For more details see Vin I .218, V .139

“Meat eating. Just as the karmical, i.e the moral quality of any action is determined by the quality of volition (*cetanā*) underlying it, and independently of this volition nothing, whatever can be called karmically wholesome or un wholesome (*kusala, akusala*), just so it is with the merely external act of meat-eating, this being as such purity non-moral, i.e. karmically neutral (*abyākata*). “In three circumstances meat-eating is to be rejected; one has seen, or heard, or suspects (that the animal has been slaughtered expressly for one’s own sake)” For if in such a case one should partake of the meat, one would as it were, approve the murder of animals, and thus encourage the animal-murderer in his murderous deed. Besides , that the Buddha never objects, in ordinary circumstances, to meat-eating, may be clearly understood from many passages of the Sutta”

See Buddhist dictionary p.99

“On one occasion the blessed One was living at Rājagaha in the Mango Grove of Jīvaka Komārabhacca. Then Jīvaka Komārabhacca went to the blessed One, and after paying homage to him, sat down at one side and said to the blessed One. “ Venerable sir, I have heard this: ‘They slaughter living beings for the recluse Gotama; the recluse Gotama knowingly eats meat prepared for him from animals killed for his sake’. Venerable sir, do those who speak thus say what ha been said by the blessed One, and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma in such way that nothing which provides a ground for censure can be

legitimately deduced from their assertions?” “jīvaka, those who speak thus do not say what has been said by me, but misrepresent me with what is untrue and contrary to fact. “Jīvaka, I say that there are three instances in which meat should not be eaten: when it is seen, heard, or suspected(that the living being has been slaughtered for the bhikkhu). I say that meat should not be eaten in these three instances. I say that there are three instances in which meat may be eaten: when it is not seen, not heard, and not suspected (that the living being has been slaughtered for the bhikkhu). I say that meat may be eaten in these three instances”. M I . 365

Once Devadatta wanted the Buddha to impose five rules on all members of the Saṅgha. One of these rules was to effect that monks should be total vegetarians the Buddha refused to do so. The Buddha’s reply was that those who felt so inclined could follow these rules. When this request was refused Devadatta with some of his followers attempted to try to bring about a schism, an aim which he did not succeed.

DhA I.112 ff, 122, Dppn s.v. Vin. 1. 218, V. 139 , M I .365, tr 474 by bhikkhu Bodhi. BD .99, DhA. 97. See Nos. 19, 86 under terms of five

54. The devices of meditation

The earth device, water,
the heat,
air, green,
yellow, red,
white, space
and (intellection).
consciousness

Dasa kasiṇāyatanāni
paṭhavīkasiṇam,
āpokasiṇam ,tejokasiṇam,
vāyo kasiṇam,
nīla kasiṇam, pītakasiṇam,
lohita kasiṇam,
odātakasiṇam,
ākāsakasiṇam,
viññānakasiṇam.

See No 27 under Terms of Ten
A V. 60

**55. unwholesome
actions**

*Dasa akusala
kammāni*

See No 10 under Terms of Ten
D III .269, M I .287

**56. Unfit to attain
Arahanthood**
passion,
malice, delusion, wrath,
grudge, depreciation, spite,
jealousy, stinginess
and pride

*Abhabbo arahattaṃ
sacchikātuṃ
ragam,
dosam, moham,
kodham, upanaham,
palāsam, issam,
macchariyam, mānam.*

Whoever posses these ten bad qualities is unfit to attain
Arahanthood s.v.
A V. 209

**57. Virtues/ Norms
of king Cakkavatti**
gifts; virtue; generosity;
honesty; kindness;
austerity; non-anger;
non-violence; patience;
conformity to the law.

*Dasa dhamma
cakkavatti rājāssa
dānam, sīlam, pariccāgam,
ajjavam, majjavam, tapam,
akkodho, avihimsam, khanti,
avirodhana.*

The world-ruling monarch (Cakkavatti Rājā) is said to be a rare

person just as the Fully Enlightened One is. He is described by various epithets in Buddhist discourses. He is called the “righteous one” (*dhammiko*), king of righteousness (*dhammaRājā*), conqueror of four quarter (*cāturanto vijitāvi*), guardian for the people’s good (*janapadatthavāriyappatto*), possessor of the seven Treasures (*sattaratanasamannāgato*). The biography of the worl-ruling monarch is explained quite similarly to that of the Bodhisatta, one who becomes the fully enlightened. He possesses these virtues. As well as these are called ‘Norms of king’ (*rājadhamma*).

A I.76, D II.174, SA III.131, J V 378, Dppn II.1343

58. Warders

monk is virtuous, has heard much; has friendship with the lovely; he is pleasant to speak; possessing ability to give proper consideration to his fellow members; delights in dhamma; dwells resolute in energy; has contentment; mindfulness; and possessed of insight.

*Dasa nāthakaraṇa
dhammā*

*sīlavā, bahussuto,
kalyāṇamitto, suvaco;
sabrahmacārīnaṃ,
karaṇīyesu dakkho,
analaso, dhammakāmo;
āraddhaviriyo; santuṭṭho;
satimā; paññavā.*

These ten qualities are called Warders Dhamma (*nāthakaraṇa Dhammā*). Whoever follow these qualities he provide protection to himself.

A V. 25-28, DIII .266

59. wholesome actions

Dasa kusala kammāni

Opposite of No 10 Terms of Ten

M I.287, D III.269

**60 Ways of checking
ill-will**

one checks ill-will at the thought: so-and-so has done me harm but how can that be? He is doing, he will do me harm but how can that be? one checks ill-will at the thought: so-and-so has done harm to one dear and precious to me; he is doing harm, he will do harm to one dear and precious to me. But how can that be? One checks ill-will at the thought: so-and-so has done good, is doing good, will do good to one not dear and precious to me and but how can that be? Thus is not groundlessly annoyed.

***Dasa āghāta
paṭivinaya***

anattamaṃ me acari, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'anattamaṃ me carati, taṃ kut'ettha labbhāti' āghātaṃ paṭivineti, 'anattamaṃ me carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'piyassa me manāpassa anattamaṃ acari anattamaṃ carati... anattamaṃ carissati, taṃ kut'ettha labbhā'ti āghātaṃ paṭivineti, 'appi yassa me amanāpassa atthamaṃ acari... atthamaṃ carati... atthamaṃ carissati, taṃ kutettha labbhā' ti āghātaṃ paṭivineti, atthāne ca na kuppati.

If anybody affected by ill-will were he should consider these ten ways he will be able to subdue his ill-will.

A V. 151

61. Women

protected by the mother,
 °father, °the parents,
 °brother, °sister,
 °relations, °lineage,
 °dhamma, with protection,
 protected by a stick,

Dasa itthiyo

*mātu rakkhitā, pitu°,
 mātāpitu°, bhātu°, bhagini°,
 ñāti°, gotta°, dhamma°,
 sārakkhā°,*

saparidaṇḍā

The list refers to ten types of women who are under protection of others. viz protected by the mother(*mātu rakkhitā*)the mother let no her to go any where and she puts her in a place so well guarded that other people can not see her, restrains her from living in lodgings of her own choice. Protected by the father (*pitu°*) means the father has her under control. By the parents, bythe brother, by sister, by the relations, by the lineage, by the

Dhamma, by the sticks?

Vin III. 139

62. wives

bought with money,
 one kept for passion,
 a kept woman,
 one who receive cloth,
 one who provides water,
 one who takes off pad,
 the slave and wife,
 servant and wife,
 flag-brought,
 wife for the woman

Dasa bhariyā

*dhanakkhitā,
 chandavāsini°,
 bhogavatī,
 paṭavāsini°,
 odapattakinī,
 obhatacumbaṭṭaā,
 dāsīca bhriyā,
 kammakārī ca hariyā,
 dhajāhaṭṭā,
 muhuttikā*

Ten wives, they classified according to their positions. One is bought with money (*dhanakkhitā*); having bought her with money he makes wife. One kept for passion, (*chandavāsinī*); the dear makes the dear one stay, as she is not only passionate, but as a wife she is accepted by the men. A kept woman (*bhogavati*); giving her wealth, he makes her stay. A country - women comes to be a wife, having received the household implements. A woman turned in to a wife by providing garments to her is called *paṭavāsinī* Another is the one who provides water (*odapattakinī*); having handed a bowl of water he makes her his wife. Plunging their two hands into one pot of water, he says: joined like this water, so let them not be divided. One who takes off pad(*obhatacumbaṭṭā*); taking down the pad he makes his wife. Some one who is a gatherer of firewood and so no, and taking the pad off her head, he keeps her in the house. The slave and wife (*dāsīca bhriyā*); she is slave as well as a wife. Servant and wife (*kammakārī ca hariyā*); she works in the house for wages and also kept as household as the wife. She is called servant and wife. The flag-brought (*dhajāhaṭā*); a woman taken a raid. Having gone with the army, hoisting the flag, plundering another district, she is carried away by. If anyone makes her his wife, she is called flag-brought wife.

Vin III .139, tr 238, Sp .555

TERMS OF ELEVEN

**1. Benefits of meditating
loving kindness**
sleeps well,
gets up well,
does not see
a bad dream,
becomes affectionate to
human beings,
becomes affectionate
to non-human beings,
the deities protect,
neither fire nor poison nor
a weapon affect,
His mind becomes
calm immediately,
the colour of his face
Brightens,
he attains death
in good senses,
beyond that if he
does not comprehend
(nibbāna) he goes to the
world of the brahmas.

*Ekādasa ānisaṃsā
mettā bhāvanāya
sukhaṃ supati,
sukhaṃ paṭibujhati,
na pāpakaṃ supinaṃ
passati,*

anussānaṃ piyo hoti,

*amanussānaṃ piyo hoti,
devatā rakkhanti,
na assa aggī vā visaṃ vā
satthaṃ vā kamati,
tuvaṭaṃ cittaṃ
samādhīyati,
mukhavaṇṇo
vipasīdati,
asammūlho
kālaṃ karoti,
uttariṃ appaṭivijjhanto
brahmalokūpago hoti..*

Among eleven benefits ten are applicable to daily life of the meditator. The last one to next world. Similar benefits are given in Terms of Eight. See No 4 under Terms of Eight and for more

details of meditation on Loving-Kindness, see No. 51 under Terms of Seven.

A.V.342

“Monks, if for just the lasting of a finger-snap a monk indulges in a thought of goodwill, (*mettaṃ cittaṃ*) such an one is to be called a monk. Not empty of result is his musing. He abides doing Master’s bidding. He is one who takes good advice, and he eats the country’s alms-food to some purpose. What then should I say of those who make much of such a thought.”

Al.10, tr 8

2. Doors to the deathless

first musing, second musing, third musing, fourth musing, amity; compassion; sympathy; equanimity; attainment in the realm of infinity of space; infinity of consciousness and of nothingness

Ekādasa amatadvārā paṭhamajjhāna, dutiya°, tatiya°, catuttha°; mettā; karuṇā, muditā, upekkhā°; ākāsañācāyatana; viññāṇañāyatana, ākiñcaññāyatana

“On a certain occasion the venerable Ānanda was staying at Beluva gāmaka near Vesāli. Householder Dasama visited him and venerable Ānanda taught him these eleven doors to deathless. These items have been explained. s.v.

3. Qualities of incapable cowherd possessing qualities, a

Ekādasāni aṅgāni abhabba gopālakassa gopālako na rūpaññūhoti,

cowherd knows not
bodily forms and is
unskilled in distinguishing
the marks; he does
remove flies' eggs or
dress wounds; he makes
no fumigation; he
knows not the ford, the
watering-place or the
road; he is unskilled in
pastures; he milks dry;
pays no special respect
to the bulls, the sires and
leaders of the herd.

A.V.348

**4. Qualities without which
monk cannot become
maturate in dhamma**
a monk knows not objects,
is unskilled in the marks,
removes no flies' eggs,
dresses not a wound, makes
no fumigation, not the ford,
knows not the watering-
place, not the road, is
unskilled in pastures,
he milks dry; pays
no special respect to
those elder monks who

*na lakkhaṇakusalo, na
āsāṭikaṃ sāṭetā, na vaṇaṃ
paṭicchādetā, na dhūmaṃ
kattā, na titthaṃ jānāti,
na pītaṃ jānāti, na vīthiṃ
jānāti, na gocarakusalo,
anavasesadohī, ye te
usabhā gopitaro gopari-
nāyakā, te na
atirekapūjāya pūjetā.*

*Ekādasāni aṅgāni
ababbha bhikkhuno
bhikkhu na rūpaññu hoti,
na lakkhaṇa kusalo, na
āsāṭikaṃ sāṭetā, na
vaṇaṃ paṭicchādetā, na
dhūmaṃ kattā, na titthaṃ
jānāti, na pītaṃ jānāti,
na vīthiṃ jānāti, na
gocarakusalo
anavasesa dohī,
ye te bhikkhū therā
rattaññū cirapabbajitā
saṅghapitaro*

have gone forth many a
day, who are sires of the
Order, leaders of the
Order.

*saṅghaparināyakā,
te na atirekapūjāya
pūjetā.*

Above term 2 and 3 are explained in the same sutta, comparing two persons viz, “Possessing eleven qualities, a cow herd cannot become the man to lead a herd about and make it prosperous. A cow herd knows not bodily forms and is unskilled in distinguishing the marks; he does not remove flies’ eggs or dress; he makes no fumigation, he knows not the ford, the watering-place or the road; he is unskilled in pastures; he milks dry; pays no special respect to the bull, the sires and leaders of herd.

In the same way a monk possessing eleven qualities cannot attain growth , increase and maturity in this dhamma-discipline. A monk knows not objects, is unskilled in the mark, removes no flies’ eggs, dress not a wound, makes no fumigation, knows not the ford, knows not the watering-place, knows not the road, is unskilled in pastures, he milks dry; pays no special respect to those elder monk who have gone forth many days, who are sires of the Order, leader of the Order.”

A.V.348, tr . 226

**5. Things lead to the arising
of the concentration
enlightenment factor
making the basis clean,
skill in sign, balancing
faculties, restraining
the mind on occasion,**

*Ekādasā dhammāsamādhi
sambojjaṅgassa
uppādāya saṃvattnati
vattuvisadatā, nimitta
kusalatā, indriyasamattathe
paṭipadā, samaye
cīttssa niggahaṇatā,*

exerting the mind on occasion, encouraging, the listless mind by means of faith and a sense of urgency, looking on with equanimity at what is occurring rightly, avoidance of unconcentrated persons, cultivating association with concentrated persons reviewing of the jhana and liberation, resoluteness upon that concentration.

*smaye cittassa
pagghaṇanatā nirassādassa
cittassa saddhā saṃvega
vasena sampahaṃsanatā,
sammā pavattassa
ajjhupekkhanatā, asmāhita
puggala parivajjanatā,
samāhita puggla sevanatā,
jhānavimokkha
paccavekkhanatā,
tadadhimmuttatā*

These eleven things lead to the arising of the concentration enlightenment factor .(*ekādasā dhammā samādhi sambojjaṅgassa uppādāya saṃvattnati*)

Vism 134,139

TERMS OF TWELVE

1. Benefits of eating ambrosia

the following twelve
evil things are slain
hunger,
thirst,
discontent,
fatigue,
pain;
cold, heat, ,
enmity, rage, strife,
slander
and sloth

*Dvādasa ānisaṃsā
suhābhojane
dvādasa pāpadhamme
hanti
chātabhāvaṃ hanti
pāṇīyapipāsaṃ,
ukkaṇṭhitaṃ,
kāyadarathaṃ,
kilantabhāvaṃ,
sītaṃ, uṇhaṃ,
kodhaṃ, upanāhaṃ, vivādaṃ
pesuññaṃ,
ālasiyabhāvaṃ*

These terms are given in Jātakaṭṭhakathā-suhābhojana jātika (No,535). Suhābhojana means heavenly food- ambrosia. Sakka sent this ambrosia to Macchariya Kosiya through by Mātali enumerating the twelve benefits of ambrosia eating.

J V .397

2. Bases

the eye, visible-data,
ear, sound,
nose, odour,
tongue,
flavour, body,
tangible-data, mind,
mental-data.

*Dvādasa āyatanāni
cakkhāyatanam,
rūpāyatanam,
sotāyatanam ,
saddāyatanam,
ghānāyatanam,
gandhāyata nam,
Jivhāyatanam,
rasāyatanam ,*

kāyāyatanam,
phoṭṭhabbāyatanam,
manāyatanam
dhammāyatanan

āyatana means base, sphere, stretch, extent. “As to meaning in general , however, base (*āyatana*) should be understood as such, (a) because of its actuating (*āyatana*), (b) because of being the range(*tanana*) of the origins (*āya*), and (c) because of leading on (*ṇayana*) what is actuated(*āyata*).

Herein, as to meaning firstly individually :

It relishes (*cakkhati*), thus it is an eye(*cakkhu*); the meaning is that it enjoys a visible datum and turns it account.

It makes visible (*rūpayati*), thus it is visible datum (*rūpa*); the meaning is that by undergoing an alteration in appearance colour it evidences what state is in in the mind (lit heart).

It hears (*suṇāti*), thus it is an ear (*sota*).

It is emitted (*sappati*), thus it is sound (*sadda*); the meaning is that it is uttered.

It smells (*ghāyati*), thus it is a nose(*ghāna*).

It is smelt (*gandhāyati*), thus it is odour (*gandha*) the meaning is that it betrays its own physical basis.

It evokes (*avhayati*) life (*jīvita*), thus it is a tongue (*jivhā*).

Living beings taste (*rasati*)it, thus it is flavour (*rasa*), the meaning is that they enjoy it.

It is the origin (*āya*) of vile (*kucchita*) states subject to cankers, thus it is a body (*kāya*), origin being the place of arising.

It is touched (*phusiyati*), thus it is a tangible datum(*phoṭṭhabba*).

It measures (*muṇāti*), thus it is a mind (mano).they cause their own characteristic to be borne (*dhārayati*), thus they are mental data (*dhamma*).”

Vism.481, tr 547

3. Constituents of the path

Right Understanding,
 Right Thoughts, Right
 speech, Right Action,
 Right Livelihood, Right
 Effort, Right Mindfulness,
 Right Concentration,
 Wrong Views, Wrong
 Thoughts, Wrong Effort,
 Wrong one-pointedness.

*Dvādasa magga aṅgāni
 sammādiṭṭhi, sammāsaṃ
 kappo, sammāvācā,
 sammākammanto,
 sammāājīvo, sammā
 vāyāmo, sammāsaṭi,
 sammāsamādhī,
 micchādiṭṭhi,
 micchāsankappo,
 micchāvāyāmo,
 micchāsamādhī.*

This term refers to twelve constituents of the path. In this the term path is used in its general sense, namely, that which leads to the presence of blissful states, woeful states, and Nibbāna (*sugati duggatiṃ nibbānassa ca abhimukhaṃ pāpanato maggā*-in commentary). Of the twelve constituents the last four leads to woeful states; the rest, to the blissful states and Nibbāna. See A manual of Abhidhamma P.336 Cpd.175

4. Constituents of dependent origination

ignorance; disposition;
 consciousness; name and
 from six faculties; contact;
 feeling; craving;
 grasping; becoming;
 decay and death.

*Dvādasa paṭicca
 samuppād aṅgāni
 avijjā, saṅkhārā, viññānam,
 nāmarupaṃ, saḷāyataṅgam;
 phasso; vedanā, taṅhā,
 upādānam; bhavo;
 jāti; jarāmaraṇam.*

“There are twelve constituents of dependent origination.

Origination this is the doctrine of the conditionality of all physical and psychical phenomena, a doctrine which, together with that of no-self (*anattā*), forms the indispensable foundation for the real understanding and realization of the Buddha's teaching. It shows the conditional and dependent nature of that uninterrupted flux of manifold physical and psychical phenomena of existence conventionally called the Ego, or Man, or animal etc.

Whereas the doctrine of non-substantiality, or *anattā*, proceeds analytically, by splitting existence up into the ultimate constituent parts into mere empty, unsubstantial phenomena or elements, the doctrine of dependent origination, on the other hand, proceeds synthetically, by showing that all these phenomena are, in some way or other, conditionally related with each other. In fact, the entire Abhidhamma Piṭaka, treats really of nothing but just these two doctrines: phenomenality implying- and conditionality of all existence.

The formula of dependent Origination runs as follows :-

Avijjā-paccayā saṅkhārā: "Through ignorance are conditioned the *Saṅkhāra*", i.e. the rebirth-producing volitions (*cetanā*) or karma-formations'.

Saṅkhāra paccayā vññāṇaṃ: Through the karma-formations (in past life). Is conditioned Consciousness (in the present life)"

vññāṇapaccayā nāma-rūpaṃ: Through Consciousness are conditioned the mental and physical phenomena (*nāma-rūpa*)", i.e. that which makes up our so-called individual existence.

nāma-rūpa- paccayā saḷāyatanaṃ: Through the mental and physical phenomena are conditioned the 6 Bases", i.e. the 5 physical sense-organs and consciousness as the sixth.

Saḷāyatana- paccayā phasso: Through the six bases is conditioned the (sensorial mental) Impression.

phass- paccayā vedanā: *paccayā* Through the Impression is conditioned Feeling."

Vedanā- paccayā taṇhā: Through feeling is conditioned Craving”.
taṇhā- paccayā upādānaṃ: Through craving is conditioned clinging”
upādāna- paccayā bhavo: Through clinging is conditioned the process of Becoming”. consisting in the active and passive lifeprocess, i.e. the rebirth-producing Karma-process (*kamma-bhava*) and, as its result, the rebirth-process(*uppatti-bhava*)
bhava- paccayā jāti: Through the (rebirth-producing karma) process of Becoming is conditioned Rebirth”.
jāti- paccayā jarāmaṇaṃ etc, Through birth are conditioned old age and death (sorrow, lamentation, pain, grief, and despair).....
 Vism.529, BD .129

5. Failures

hates the Dhamma;
 hates the vicious dear
 and likes their way,
 and does not associate
 with the good;
 is fond of sleep, of
 missing with crowd,
 lazy, not energetic
 and irritable;
 is wealthy
 but does not
 support parents when
 they are old and weak;
 cheats and lies to
 either a brahmin, a
 monk or to any
 other mendicant;
 has wealth, gold
 and food but

Dvādasa parābhavā
dhammadessī
asant' assa piyā honti,
sante na kurute piyaṃ,
asataṃ dhammaṃ roceti,
niddāsīlī, sabhāsīlī,
anuttḥātā,
alaso, kodhapaññāṇo.
mātaraṃ vā pitaraṃ
vā jiṇṇakaṃ
gatayobbanam
pahusanto na bharati.,
brahmaṇaṃ samaṇaṃ
aññaṃ vanibbakaṃ
musāvādena vaṇceti.,
pahūtavitto puriso
sahirañño sabhojano
eko bhujjati sādḥūni,
jātitthaddho
dhanatthaddho

enjoys alone;
 is proud of
 his race,
 wealth and clan, but
 despises his own
 relatives;
 is addicted to women,
 liquor, gambling and
 will likely destroy
 whatever he gets;
 is not satisfied with
 his own wife, and
 associates with courtesans
 and others' wives;
 has passed his youth,
 but marries a beautiful
 young girl and then
 could not sleep
 because of jealousy;
 places an intemperate,
 spendthrift, woman or
 man in a position of
 authority; and
 is born in a warrior
 family of little wealth,
 but is ambitious and
 desires a kingdom.

*gottatthaddho
 sam ñātiṃ atimaññeti,
 itthidhutto, surādhutto,
 akkhadhutto, laddhaṃ
 laddhaṃ vināseti,
 sehi dārehi asantuttṭho
 vesiyāsu padissati,
 dissati paradāresu.
 atītayobbano poso āneti
 timbarutthaniṃ, tassā
 issā na supati.
 itthisoṇḍiṃ vikiraṇiṃ
 issariyasmiṃ ṭhāpeti,
 appabhogo mahātaṇho
 khattiye jāyate kule,
 so rajjaṃ
 patthayati.*

On one occasion the Buddha was dwelling in Sāvatti at Anāthapiṇḍika's Park. A certain deity visited the Buddha and asked about causes of ruin of a person. Then the Buddha taught him these twelve things. Whoever these bad qualities fall prey to

he is subject to ruin or failure. The wise person avoids them and, being endowed with insight, attains to happiness.

Sn.91-114,

6. Great arts

skills related to handling elephant;
horse; vehicle;
bow; sword; stamp;
accounting; counting;
writing; poetry; materialism,
political philosophy.

Dvādasa mahā sippāni

*hatthi, assa, ratha
dhanu; tharu; muddā;
gaṇana; sankhāna;
lekhā; kāveyya;
lokāyata; khattavijjā.*

Sippa mean arts or skill. These were well prevalent in ancient India and their study formed an important aspect in ancient Indian education system.

Ud.32

7. Immoral consciousness

consciousness,
unprompted, accompanied
by pleasure, and connected
with wrong view; prompted
accompanied by pleasure,
and connected with wrong
view; unprompted,
accompanied by pleasure,
and disconnected with
wrong-view; prompted,
accompanied by pleasure,
and disconnected with
wrong-view; unprompted,
accompanied by indiffer-
ence, and connected with

Dvādasa akusala cittāni

*somanassa-sahagataṃ,
diṭṭhigatasampayuttaṃ
asaṅkhārikaṃ,
somanassa-sahagataṃ,
diṭṭhigatasampayuttaṃ
sasaṅkhārikaṃ;
somanassa-sahagataṃ,
diṭṭhi gatavippa yuttaṃ
asaṅkhrikaṃ,
somanassa sahagataṃ,
diṭṭhigatavippa yuttaṃ
sasaṅkhārikaṃ;
upekkhāsahagataṃ,
diṭṭhigatasampayuttaṃ
asaṅkhārikaṃ,*

wrong view; prompted, accompanied by indifference, and connected with wrong view; unprompted, accompanied by indifference, and disconnected with wrong view; prompted, accompanied by indifference, and disconnected with wrong view; unprompted, accompanied by displeasure, and connected with ill will; accompanied by indifference, and indifference, and accompanied by indifference, and connected with restlessness.

*upekkhāsahagataṃ,
diṭṭhigatasampanna yuttam
sasaṅkhārikam;
upekkhāsahagataṃ,
diṭṭhigatavippa yuttam
asaṅkhārikam,
upekkhāsahagataṃ,
diṭṭhigatavippayuttam
sasaṅkhārikam;
domanassasahagataṃ,
paṭighasampanna yuttam
asaṅkhārikam;
domanassasahagataṃ,
paṭighasampayuttam
sasaṅkhārikam;
upekkhāsahagataṃ,
vicikicchāsampayuttam;
upekkhāsahagataṃ,
uddhacca sampayuttam*

These are twelve types of Immoral Consciousness. These items are explained under other terms s.v.

Vism.454; Cpd.82

8. Things in the description of suffering

birth is suffering, ageing °, death °, sorrow °, lamentation °, pain °, grief °, despair °, association with the unloved °, separation from the loved °

*Dvādasa dhammā
dukkha niddese
jāti pi dukkhā, jarā °,
maraṇam °, sokaparidevad-
ukkha domanassupāyāsā,
appiyehi sampayogo °,
piyehi vippayogo °, yaṃ
piccham na labhati taṃ*

separation from the loved °
 not to get
 what one wants °, and in
 short, the five aggregates
 of clinging are °.

*picchaṃ na labhati taṃ
 pi °, saṅkhittena
 pañcupādānakkhandhā °*

According to Dhammacakkappavattana sutta, Saccavibhaṅga sutta and the Visuddhimagga these twelve aspects are described as constituting suffering.

“...It is the conception, the production, the decent, the rebirth, the coming forth of various beings in the various classes of beings, the appearance of the groups of grasping, the acquiring of the sense-bases. This is called birth. (*jāti*). ...

..It is the old age, decrepitude, broken teeth, graying hair, wrinkly skin, the dwindling of the life- span, the collapse of the sense-organs of the various beings in the various classes of beings. This is called old age. (*jarā*).

....It is the falling away, the passing away, the breaking up, the disappearance, the and dying, the action of time, the breaking up of the groups of grasping, the laying down of the body. This is called dying or death. (*maraṇa*).

..sorrow is a burning in the mind in one affected by loss of relatives, and so on. Although in meaning it is the same as grief, nevertheless it has inner consuming as its characteristic, its function is completely to consume the mind. It is manifested as continual sorrowing. It is suffering because it is intrinsic suffering and because it is a basis for suffering. (*soka*)..

Lamentation is verbal clamour on the part of one affected in loss of relatives and so on. It has crying out as its characteristic. its function is proclaiming virtues and vices. It is manifested as tumult. It is suffering because it is a state of suffering due to formations and because it is a basis for suffering. (*parideva*).

body. Its function is to cause grief in the foolish. It is manifested as bodily affliction. It is suffering because it is intrinsic suffering, and because it brings mental suffering. (*dukkha*).

Grief is mental pain. Its characteristic is mental oppression. Its function is to distress the mind. It is manifested as mental affliction. It is suffering because it is intrinsic suffering, and because it brings bodily suffering. For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside-down, use the knife, swallow poison, hang themselves with ropes, walk to fire, and undergo many kinds of suffering.

Despair is the same as the humour produced by excessive mental suffering in one afflicted by loss of relatives, and so on. Some say that it is one of the states included in the formations aggregate. Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejection. It is suffering because it is suffering due to formations, because of burning of the mind, and because of bodily dejection.

Association with the unloved is meeting with disagreeable beings and formations inanimate things. Its characteristic is association with the undesirable. Its function is distress to mind. It is manifested as a harmful state. It is suffering because it is a basis for suffering. (*appiyehi sampayogo*).

Separation from the loved is to be parted from agreeable beings and formations inanimate things. Its characteristic is dissociation from desirable objects. Its function is to arouse sorrow. It is manifested as loss. It is suffering because it is a basis for suffering of sorrow. (*piyehi vippayogo*).

Not to get what one want (*yampicchaṃ na labhati*) : the want itself of some unobtainable object in such passages as 'Oh' that we were 'not subject to birth is called suffering since one doest not get what is wanted. Its characteristic is the wanting of an

unobtainable object. Its function is to seek that. It is manifested as disappointment. It is suffering because it is a basis for suffering.

In short the five aggregates as Object of Clinging” (*pañcupādānākkhndā* s.v.) are suffering

Vin I.10, Vism. 498, tr .567f, M III .248, tr .296

9. Kinds of Archery

overcoming the arrow,
arrow-stick, arrow rope,
arrow-plait, arrow
terrace; arrow pavilion,
arrow stage,
arrow-wall,
arrow stairs,
arrow tank,
arrow lotus,
arrow-rain.

Dvādasa dhanu sippāni
sarapaṭibāhanam,
cakkavidhaṃ, saralaṭṭhiṃ,
saravajjuṃ, saraveṇim;
sarapāsadaṃ,
saramaṇḍapam;
sarapākāraṃ
sarasopāṇaṃ,
sarapokkharāṇim,
sarapadumaṃ
saravassam.

There are twelve kinds of archery.

According to *Jātakaṭṭhakathā* whoever becomes a king he should learn these arts. When prince Siddhatta was sixteen years old he displayed proficiency in these. See *Sarabhaṅga jātika* No. 522

J1.58; J.V.131

TERMS OF THIRTEEN

1. **Ascetic practices**

the refuse-rag-wearer,
the triple-robe-wearer,
the alms-food-eater,
the house-to-house-seeker,
the one-sessioner,
the bowel food eater,
the later-food-refuser,
the forest-dweller,
the tree-root-dweller,
the open-air-dweller,
the charnel-
ground-dweller,
the any-bed-user,
the sitter.

Tersasadhutaṅgāni
paṃsukūlikaṅga,
tecīvarikaṅga,
piṇḍapātikaṅga,
sapadānacārikaṅga,
ekāsanikaṅga,
pattapiṇḍikaṅga,
khalupacchābhattikaṅga,
āraññikaṅga,
rukhamūlikaṅga,
abbhokāsikaṅga,

sosānikaṅga,
yathāsanthatikaṅga,
nesajjikaṅga.

Dhuta refers to ascetic as well as one who has shaken off defilements. By these thirteen ways are as able to cut off or shake off defilements.

“All these, however, are the practices (*aṅga*) of a bhikkhu who is ascetic (*dhuta*) because he has shaken off (*dhuta*) defilement by undertaking one or other of them. Or the knowledge that has got the name ‘ascetic (*dhuta*)’ because it shakes off (*dhunana*) defilement is practice (*aṅga*) belonging to these, thus they are ‘ascetic practices (*dhut aṅga*)’. Or alternatively, they are ascetic (*dhuta*) because they shake off (*niddhunana*) opposition, and they are practices (*aṅga*) because they are a way (*patipatti*). ...”

Whoever wishes to observe ascetic practices should make firm determination on his observance.

“First, the refuse-rag-wearer’s practice is undertaken with one of these two statements: ‘I refuse robes given by householders, or ‘I undertake refuse-rag-wearer’s practice’. See further details in the Visuddhimagga.

Vism 59, tr 61ff

2. Offences requiring suspension from the Order
 intentional emission of semen,
 physical contact
 (with a woman),
 offending a woman
 with lewd talk,
 asking a woman
 for ministering for
 one’s sense-pleasure,
 acting as a go-between,
 getting a hut built exceeding
 the measure,
 getting a vihara built on a site
 involving destruction,
 defaming a monk with an
 unfounded charge
 involving defeat,
 taking up some
 point as a pretext,
 making a schism in the Order,
 taking part in the schism,
 not to give up the
 habit of being

Terasa saṅghādisesā

sukkavissatṭhi,

kāyasamsaggai,

duṭṭhullavācā,

attakāma,

sancaritta,

kutikāra,

viharakaraka,

duṭṭhadosa,

aññabhāgiya,

sanghabheda,

bhedānavattaka,

difficult to speak to,
bringing a family
into disrepute.

dubbaca,
kuladūsaka.

The thirteen offences listed here requiring suspension from the Order refer to the offences related to mind, body and speech. A breach of *saṅghādisesa* rule means that a formal meeting of the Sangha should be assembled and that one who has broken the rule has to undergo a training period. *Saṅghādisesa* belongs to the category, which is remediable. The offender is put on a probationary period of penance, during which he has to undertake certain training practices after which he is rehabilitated by the saṅgha.

Vin III.187

3. Obstacles for ordination

leprosy, boils,
eczema, consumption,
epilepsy,
are you human being?,
are you a man?,
are you a free man?,
are you without debts?,
are you not in the
royal service?,
have you your
parents consent?,
are you twenty
years of age and
complete bowel, robes?,
what is your and

terasa antarāyikā
dhammā
kuṭṭhaṃ, gaṇḍo,
kilāso, soso,
apamāro,
manusso asi?,
puriso asi?,
bhujisso asi?,
anaṇo asi?,

na asi rājabhoto?,
mātāpitūhi
anuññāto asi?,
vīsati vasso ca
patta cīvaraṃ
paripuṇṇo asi?,
kiṃ nāmo asi konāma

your preceptor names?

te upajjhāyo?

Thirteen stumbling blocks listed here, some people joined the order to get the attention of the physician cum surgeon for such diseases and other stumbling blocks . It was reported to the Buddha that there were monks suffering from such diseases, amongst the Saṅgha. The Buddha then ordered that candidates to enter the Saṅgha should be, prior to admission, questioned on a number of stumbling blocks (*antarāyikā dhammā*) (*terasa antarāyikā dhammā?*) to lead the life of a monk. Whoever not reply properly they can not ordain.

“I allow you, monks when one is being ordained to ask him about things which are stumbling-block for him. And thus, monks, should he be asked: Have you diseases like this: leprosy..? are you human being?”

Vin I.92, tr 120

TERMS OF FOURTEEN

1. Immoral mental states

delusion, shamelessness,
Fearlessness (of consequences or
to commit wrong), restlessness,
attachment, speculative views,
conceit, hatred, jealousy,
avarice, worry,
sloth, torpor,
doubt.

Cuddasa akusala cetesikā

moho, ahirikaṃ,
anottappaṃ,
uddhaccaṃ,
lobho, diṭṭhi,
māno, doso, issā,
macchariyaṃ, kukkuccaṃ,
thīnaṃ, middhaṃ,
vicikicchā,

Cetasikā: Mental concomitants, ‘Mental Factors’, are bound up with the simultaneously arising consciousness (*citta, viññāṇa*) and conditioned by its presence. Whereas in the suttas all phenomena are summed up under the aspect of five groups: corporeality, feeling, perception, mental formations and consciousness, the Abhidhamma as a rule treats them under the more philosophical three aspects: consciousness, mental factors and corporeality (*citta, cetasika, rūpa*). Thus, of these three aspects the mental factors (*cetasika*) comprise feeling, perception and the fifty mental formations: altogether there are fifty two mental concomitants. Of these, twenty five are lofty qualities (either karmically wholesome or neutral), fourteen karmically unwholesome, while thirteen are karmically neutral, their karmical quality depending on whether they are associated with wholesome, unwholesome or neutral consciousness.

Cpd 95-96, BD 39

2. Functions of consciousness

rebirth-linking, life-continuum, adverting, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, impulsion, registration, and death.

Cātuddasa viññāṇa kiccāni

paṭisandhi, bhavaṅga', āvajjana, dassana, savana, glāyana, sāyana, phusana, sampaticchana, santīraṇa, votthapana, javana, tadālammaṇa, cuti

This refers to fourteen modes or functions of consciousness. *Viññāṇa kicca* means functions of consciousness as exercised within a process of consciousness or cognitive series (*cittavīthi*). Every consciousness performs a particular function. Some types of consciousness perform several functions, under different circumstances, in various capacities. See *Manual of Abhidhamma* by Nārada, p. 163.

Vism .457, BD .194, CpD .249

3. Kinds of worthy recipients

Tathāgata, the perfected one, fully Self-Awakened one; One enlightened for and by himself alone; Tathāgata's disciple who is perfected; one faring along for the realisation of the fruit of perfection; non-returner; faring along for the realisation of the fruit of non-returning; once-returner;

Cuddasa pāṭipuggalikā dakkhiṇā

tathāgate arahante sammāsambuddhe dānaṃ deti; paccekabuddhe; arahante; arahattaphalāsacchikiri-yāya paṭipanne; anāgāmissa; anāgāmiphālāsacchikiri-yāya paṭipanne; sakadāgāmissa; sakadāgāmiphālāsacchi-

faring along for the realisation of the fruit of once-returning; stream-attainer; faring along for the realisation of the fruit of stream attainment; who is external and without attachment to sense-pleasures; ordinary person of moral practices; ordinary person of poor moral practices; animals.

kiriyaṃ paṭipanne;
sotāpanne dānaṃ deti;
sotāpattiphala-
sacchikiriyaṃ
paṭipanne;
bāhirake kāmesu
vītarāge;
puthujjanasīlavante;
puthujjanadussīle;
tiracchānagate.

These fourteen kinds of recipients are enumerated in the **Dakkhiṇāvibhaṅga** sutta of the **Majjhimanikāya**. On one occasion the Buddha was dwelling in the country of Sakyan at Kapilavatthu in Nigroda park. Then Mahāpajāpatī Gotamī prepared a new pair of cloths and went to the Buddha to offer them to the Buddha. The Buddha asked her to give it to the Community of the Order. When it is given to *saṅgha*, the offering would be made to both the Buddha and the *saṅgha*. Then Venerable Ānanda requested the Buddha to accept it. It was at that time that the Buddha taught about these fourteen kinds of recipients to the venerable Ānanda.

M III.254-,255

4. Meals

A meal offered to the Order, to specified bhikkhus, to invitees, a meal given by a ticket,

Cuddasa bhattāni
saṅghabhattaṃ,
uddesabhattaṃ,
nimantanabhattaṃ,
salākabhattaṃ,

on each half-moon day,	<i>pakkhikam,</i>
on each Uposatha day,	<i>uposathikaṃ,</i>
on each first day of the half-moon,	<i>pāṭipadikaṃ,</i>
a meal given to visitors,	<i>āgantukabhattaṃ,</i>
a meal for travellers,	<i>gamikabhattaṃ,</i>
a meal for the sick,	<i>gilānabhattaṃ,</i>
a meal for sick-nurses,	<i>gilānupaṭṭhākabhattaṃ,</i>
a meal supplied to a (particular)	<i>vihārabhattaṃ,</i>
residence, a meal given to a leader	<i>dhurabhattaṃ,</i>
of some monks who likewise take	<i>vārakabhattaṃ.</i>
part in it, a meal given in turn.	

All these meals are related to alms-food. Subsisting depending on alms food alone is one of the thirteen ascetic practices. Monks who undertake this particular ascetic practice refuse a supplementary (food) supply. That is to say that they would not accept the above fourteen kinds of meals. See also No 1 under Terms of Thirteen.

Vism 66, tr 67

5. Major joints

three joints in the
right arm, three in the
left arm, three in the right leg,
three in the left leg,
one neck joint,
one wrist joint.

Cuddasa mahāsandhi
tayo dakkhiṇahatthasandhī,
tayo vāmahatthasandhī,
tayo dakkhiṇapādasandhī,
tayo vāmapādasandhī,
eko gīvasandhī,
eko kaṭṭhisandhī

These fourteen major joints are related to the contemplation of the body (*kāyānupassanā*). The practice of mindfulness of the body and its function from various angles is recommended for the practitioners.

Vism .185

6. Temperaments

greed, hatred, delusion,
 faith, intelligence, speculation,
 greed-hatred, greed-delusion,
 hatred-delusion,
 greed-hatred-delusion,
 faith-intelligence,
 faith-speculation,
 speculation-intelligence,
 faith-intelligence-speculation.

Cuddasa cariyā
raga, dosa, moha,
saddhā, buddhi, vitakka,
rāgadosa, rāgamoha,
dosamoha,
rāgadosamoha,
saddhābuddhi,
saddhāvitakka,
vitakkabuddhi,
saddhābuddhivitakka.

These fourteen modes of temperaments (*cuddasacariyā*) refer to persons' character traits which a meditation teacher may consider important when giving guidance for a practitioner. When a meditator does his/her duties staying under the supervision of a teacher, the teacher is able to understand the meditator's temperament. " This is explained as follows:

'By the posture, by the action'

'By the eating' seeing, and so on'

'By the kind of states occurring'

'May temperament be recognized'

By posture: when one of greedy temperament is walking in his usual manner he walks carefully, puts his foot down slowly, puts it down evenly lifts it up evenly, and his step is springy. By the action: also in the acts of sweeping etc., one of greedy temperament grasps the broom well, and he sweeps cleanly and evenly without hurrying or scattering the sand, as if he were strewing *sinduvāra* flowers.... As with sweeping so too with any action such as washing and dyeing robes, and so on. One of greedy temperament acts skilfully, gently, evenly and

carefully...Also one of greedy temperament wears his robes neither too tightly nor too loosely, confidently and level all around. By eating: one of greedy temperament likes eating rich sweet food. When eating, he makes a round lump not too big and eats unhurriedly, savouring the various tastes. He enjoys getting something good. By seeing an so on: when one of greedy temperament sees even slightly pleasing visible object, he looks long as if surprised, he seizes on trivial virtues, discounts genuine faults, and when, departing, he does so with regret as if unwilling to leave. By the kind of states occurring: in one of greedy temperament there is frequent occurrence of such states as deceit, fraud, pride, evilness of wishes, greatness of wishes, discontent, foppery and personal vanity. ...” It will be helpful for one to know one’s temperament with the help of a teacher so that the right subject and method of meditation could be recommended for his or her training.

Vism 101, tr 106

TERMS OF FIFTEEN

1. Factors of conducts

restraint by virtue,
guarding the doors of
the sense faculties,
knowledge of the right
amount in eating,
devotion to wakefulness,
the seven good states,
the four jhanas of the
fine-material sphere.

*Paṇṇarasa caraṇa
dhammā
sīlasaṃvaro,
indriyesu
guttadvāratā, bhōjane
mattaññutā,
jāgariyānuṃyogo, satta
saddhammā, cattāri
rūpāvacarajjhānāni.*

Caraṇa means (good) conduct. Such conduct is said consist of fifteen factors virtues of conduct as taught in the Sekha sutta of the Majjhima Nikāya I.355.

“ ...And how, Mahānāma, is an Aryan disciple, one who guards the doors of the sense-organs? As to this, Mahānāma, an Aryan disciple, having seen a material shape with the eye, is not entranced by the general appearance, is not entranced by the details. For if he dwell with the organ of sight uncontrolled, covetousness and dejection, evil unskilled states of mind might predominate. So he fares along controlling it, he guards the organ of sight; he achieves control over the organ of sight. Having heard a sound with the ear..... Having smelt a smell with the nose ... Having savoured a taste with the tongue...Having felt a touch with the body...Having cognized a mental state with the mind, he is not entranced by the general

appearance, is not entranced by the details. If he dwell with the organ of mind uncontrolled, covetousness and dejection, evil, unskilled states, might predominate. So he fares along controlling it, he guards the organ of mind; he achieves control over the organ of mind. It is thus Mahānāma that an Aryan disciple is one who guards the doors of the sense-organs.

And how, Mahānāma, is an Aryan disciple, one who moderates in eating? As to this Mahānāma, an Aryan disciple takes food reflecting carefully, not for fun or indulgence or personal charm or beautification, but just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, with the thought : “Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.” It is thus, Mahānāma, that an Aryan disciple is moderate in eating.

And how, Mahānāma, is an Aryan disciple, intent on vigilance? As to this, Mahānāma an Aryan disciple during the day, while pacing up and down and while sitting down, cleanses his mind of obstructive mental states; during the first watch of the night, pacing up and down, sitting down, he cleanses his mind of obstructive mental states; during the middle watch of the night, he lies down on his right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when he has risen, while pacing up and down while sitting down, he cleanses his mind of obstructive mental states. It is thus, Mahānāma that an Aryan disciple is intent on vigilance.

And how, Mahānāma, is an Aryan disciple, possessed of the seven excellent things? As to this Mahānāma the Aryan disciple is of faith; he has faith in the awakening of the Tathāgata, and thinks : He is indeed Lord, perfected one, fully Self-Awakened

One, endowed with right knowledge and conduct, well-farer, knower of the world(s), matchless charioteer of men to be tamed, teacher of devas and men, the Awakened One, the Lord.

He comes to have shame; he is ashamed of wrong conduct in body, of wrong conduct in speech, of wrong conduct in thought, he is ashamed to fall into evil unskilled mental states.

He has fear of blame, he fears for wrong conduct in body...speech...thought, he fears blame for falling into evil unskilled mental states.

He is one who has heard much, who remembers what he has heard, who stores up what he has heard. Those things, lovely in the beginning, lovely in the middle, lovely at the ending which, with the meaning and the spirit, declare the Brahma-faring wholly fulfilled, perfectly purified, such things are much heard by him, borne in mind, familiarized by speech, pondered over in the mind, well penetrated by right view.

He dwells with stirred up energy for getting rid of unskilled mental states, for acquiring skilled mental states, steadfast, firm in advance, persevering amid skilled mental states.

He is mindful, possessed of the highest mindfulness and discrimination, remembering, recollecting what he has done and said long ago.

He is one of wisdom, endowed with wisdom leading to (the cutting off of) rise and fall, with the Aryan penetration leading to the complete destruction of anguish. It is thus, Mahānāma that an Aryan disciple is possessed of the seven excellent things.

And how, Mahānāma, is an Aryan disciple, one who acquires at will, without trouble, without difficulty, the four meditations which are of the purest mentality, abidings in ease here and now? As to this Mahānāma an Aryan disciple, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation, which is accompanied

by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial and discursive thought, with the mind subjectively tranquillised and fixed on one point, he enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful...he enters and abides in the third meditation... the fourth meditation. It is thus, Mahānāma that an Aryan disciple is one who acquires at will, without trouble, without difficulty, the four meditations which are of the purest mentality, abiding in ease here and now.”
Vism 202, M II.355, tr .20

2. Sections of Miner readings

miner readings,
The Path of Virtue (portion Of dhamma), Utterance (Verses of uplift)
Thus-said-discourses, (As it was said)
Group of discourses,
Stories of mansions,
Stories of departed,
The elders' Verses,
Psalms of the sister,
Jātaka stories,
The exposition
The Path of Discrimination
Biographics,
Chronicle of the Buddhas,
Basket of Conduct

*paṇṇārasa pabhedo
Khuddaka Nikāye
khuddaka pāṭha,
dhammapada
udāna,
itiuttaka,
suttanipāta,
vimānavatthu,
petavatthu,
theragāthā,
therīgāthā,
jātaka,
niddesa,
paṭisambhidāmagga,
apadāna,
Buddhavaṃsa,
cariyāpiṭaka*

The Pāli Sutta Piṭaka is divided into five collections called Nikāyas, viz, Dīgha, Majjhima, Saṃyutta, Aṅguttara and Khuddaka. The khuddaka Nikāya consists of fifteen separate works though there is no unanimity regarding this in different countries. Mostly collections of metrical compositions

TERMS OF SIXTEEN

1. Associates/Followers

Ajita, Tissametteyya,
Puṇṇaka, Mettagū,
Dhotaka, Upasīva, Nanda,
Hemaka, Todeyya, Kappa,
Jatukaṇṇi, Bhadrā, Vudha,
Udaya, Sopāla,
Mogharāja, Piṅgiya.

Soḷasa paricārakā
ajita, tissametteyya,
puṇṇaka, mettagū
dhotaka, upasīva, nanda,
hemaka, todeyya, kappa,
jatukaṇṇi, bhadrāvudha
udaya, Sopāla,
mogharāja, piṅgiya.

Associates/followers – Paricārakā can mean those who live together as a group following a particular teacher for achieving a particular purpose. These sixteen ascetics were the students of the ascetic **Bāvarī**, a well known teacher of the time who went to Dakkhiṇāpatha from Kosala in search of the jhanic stage of nothingness (*ākiñcaññāyatana*). Bāvarī being totally confused with a statement made by a certain Brahmin sent these sixteen students to the Buddha in order to get advice and eliminate confusion.

See Dppn under each name;

Sn. 190 ff, Sn A II. 575 ff, SnA. 586

2. Brahma world

Brahmapārisajja,
Brahmapurohita,
Mahā brahma,
Asaññisatta
Prittābha,
Appamāṇabhā,

Soḷasa Brahma lokā
Brahmapārisajja,
Brahmapurohita,
Mahā brahmā,
Asaññisatta
Prittābhā ,
Appamāṇasubhā ,

Ābhassara, Prittasubha,
Appamāṇasubha,
Subhakiṇḥaka,
Vehaphala, Aviha,
Atappa, Sudassa,
Sudassi, Akaniṭṭhaka.

Ābhassara , Prittasubha,
Appamāṇasubha,
Subhakiṇḥaka
Vehapphala, Aviha,
Atappa, Sudassa
Sudassī, Akaniṭṭha

The Brahma worlds are classified in accordance with the jhānic stages as follows; for those who pass away after attaining a particular jhāna are said to be born in the corresponding Brahma world.

- | | |
|--------------------|----------------|
| 1. Brahmapārisajja | |
| 2. Brahmapurohita | } first jhāna |
| 3. Mahābrahma | |
| 4. Parittābhā | |
| 5. Appamāṇābhā | } second jhāna |
| 6. Ābhassara | |
| 7. Parittasubha | |
| 8. Appamāṇasubha | } third jhāna |
| 9. Subhakiṇṇa | |
| 10. Vehapphala | } fourth jhāna |
| 11. Asaññasatta | |
| Suddhāvāsa -- | |
| | 12. Aviha |
| | 13. Atappa |
| | 14. Sudassa |
| | 15. Sudassī |
| | 16. Akaniṭṭha |

Cpd. 137; Vin. I .10; Dppn.s.v.

3. Great dreams

Bulls, trees, cows, calves,
horse, dish, she-jackal,
water-pot, a pond, raw
rice, sandal-wood,
gourds that sank, stones
that float; with frogs
that gobbled up black
snakes; a crow with gay-
plumed retinue; wolves
in panic of goats.

*Soḷasa mahā supinā
usabbhā, rukkhā gāviyo,
gāvā, asso, kaṃso, sigālī,
kumbho, pokkharañī,
apāka, candanaṃ, lāpūni
sīdanti, silā plavanti,
maṇḍūkiyo kaṃhasappe
gilanti, kākaṃsuvanṇā
parivārayanti, tasāvakā
eḷakānaṃ bhāyanti*

The sixteen great dreams, very popular among the Buddhists because of their symbolic meanings, are relevant to many of the modern countries in the world. The dreams were seen by a king called Kosala and when these were reported to the Buddha, he not only explained their inner meanings but also told to the King that the results, which such dreams foretell, will apply to the Kingdoms of the future Kings. After hearing the Buddha's explanation, the King was able to eliminate his fear caused by these dreams.

The English translation of the full text is given as below to have a clear picture of the dreams:

“How was it, sir, that I had the following as one of my dreams? Methought, four black bulls, like collyrium in hue, came from the four cardinal directions to the royal courtyard with avowed intent to fight; and people flocked together to see the bull-fight, till a great crowd had gathered. But the bulls only made a show of fighting, roared and bellowed, and finally went off without

fighting at all. This was my first dream. What will come of it?"

"Sire, that dream shall have no issue in your days or in mine. But hereafter, when kings shall be niggardly and unrighteous, and when folk shall be unrighteous, in days when the world is perverted, when good is waning and evil waxing apace, -- in those days of the world's backsliding there shall fall no rain from the heavens, the feet of the storm shall be lamed, the crops shall wither, and famine shall be on the land. Then shall the clouds gather as if for rain from the four quarters of the heavens; there shall be haste first to carry indoors the rice and crops that the women have spread in the sun to dry, for fear the harvest should get wet; and then with spade and basket in hand the men shall go forth to bank up the dykes. As though in sign of coming rain, the thunder shall bellow, lightning shall flash from the clouds, -- but even as the bulls in your dream, that fought not, so the clouds shall flee away without raining. This is what shall come of this dream. But no harm shall come therefrom to you; for it was with regard to the future that you dreamed this dream. What the Brahmins told you, was said only to get themselves a livelihood." And when the Master had thus told the fulfilment of this dream, he said, "Tell me your second dream, sire."

"Sir," said the king, "my second dream was after this manner: -- Methought little tiny trees and shrubs burst through the soil, and when they had grown scarce a span or two high, they flowered and bore fruit! This was my second dream; what shall come of it?"

"Sire," said the Master, "this dream shall have its fulfillment in days when the world has fallen into decay and when men are shortlived. In times to come the passions shall be strong; quite young girls shall go to live with men, and it shall be with them after the manner of women, they shall conceive and bear children. The flowers typify their issues, the fruit their offspring.

But you, sire, have nothing to fear therefrom. Tell me your third dream, O great king.”

“Methought, sir, I saw cows sucking the milk of calves which they had borne that selfsame day. This was my third dream. What shall come of it?”

“This dream too shall have its fulfilment only in days to come, when respect shall cease to be paid to age. For in the future men, showing no reverence for parents or parents-in-law, shall themselves administer the family estate, and, if such be their good pleasure, shall bestow food and clothing on the folks, but shall withhold their gifts, if it not be their pleasure to give. Then shall the old folks, destitute and dependent, exist by favour of their own children, like big cows suckled by calves a day old. But you have nothing to fear therefrom. Tell me your fourth dream.”

“Methought, sir, I saw men unyoking a team of draught-oxen, sturdy and strong, and setting young steers to draw the load; and the steers, providing unequal to the task laid on them, refused and stood stock-still, so that wains moved not on their way. This was my fourth dream. What shall come of it?”

“Here again the dream shall not have its fulfillment until the future, in the days of unrighteous kings. For in days to come, unrighteous and niggardly kings shall show no honour to wise lords skilled in precedent, fertile in the expedient, and able to get through business; nor shall appoint to the courts of law and justice aged councilors of wisdom and of learning in the law. Nay, they shall honour the very young and foolish, and appoint such to preside in the courts. And these latter, ignorant alike of state-craft and of practical knowledge, shall not be able to bear the burden of their honours or to govern, but because of their incompetence shall throw off the yoke of office. Whereon the aged and wise lords, albeit right able to cope with all difficulties,

shall keep in mind how they were passed over, and shall decline to aid, saying: --'It is no business of ours; we are outsiders; let the boys of the inner circle see to it.' Hence they shall stand aloof, and ruin shall assail those kings on every hand. It shall be even as when yoke was laid on the young steers, who were not strong enough for the burden, and not upon the team of sturdy and strong draught-oxen, who alone were able to do the work. How be it, you have nothing to fear therefrom. Tell me your fifth dream."

"Methought, sir, I saw a horse with a mouth on either sider, to which fodder was given on both sides, and it ate with both its mouths. This was my fifth dream. What shall come of it?"

"This dream too shall have its fulfilment only in the future, in the days of unrighteous and foolish kings, who shall appoint unrighteous and covetous men to be judges. These base ones, fools, despising the good, shall take bribes from both sides as they sit in the seat of judgement, and shall be filled with this two-fold corruption, even as the horse that ate fodder with two mouths at once. How be it, you have nothing to fear therefrom. Tell me your sixth dream."

"Methought, sir, I saw people holding out a well-scoured golden bowl worth a hundred thousand pieces, and begging an old jackal to stale therein. And I saw the beast do so. This was my sixth dream. What shall come of it?"

"This dream too shall only have its fulfillment in the future. For in the days to come, unrighteous kings, though sprung of a race of kings, mistrusting the scions of their old nobility, shall not honour them, but exalt in their stead the low-born; whereby the nobles shall be brought low and the low-born raised to lordship. Then shall the great families be brought by very need to seek to live by dependence on the upstarts, and shall offer them their daughters in marriage. And the union of the noble maidens with

the low-born shall be like unto the staling of the old jackal in the golden bowl. How be it, you have nothing to fear therefrom. Tell me your seventh dream.”

“A man was weaving rope, sir, and as he wove, he threw it down at his feet. Under his bench lay a hungry she-jackal, which kept eating the rope as he wove, but without the man knowing it. This is what I saw. This was my seventh dream. What shall it come of it?”

“This dream too shall not have its fulfilment till the future. For in days to come, women shall lust after men and strong drink and finery and gadding abroad and after the joys of this world. In their wickedness and profligacy these women shall drink strong drink with their paramours; they shall flaunt in garlands and perfumes and unguents; and heedless of even the most pressing of their household duties, they shall keep watching for their paramours, even at crevices high up in the outer wall; aye, they shall pound up the very seed-corn that should be sown on the morrow so as to provide good cheer; --in all these ways shall they plunder the store won by the hard work of their husbands in field and byre, devouring the poor men’s substance even as the hungry jackal under the bench ate up the rope of the rope-maker as he wove it. How be it, you have nothing to fear therefrom. Tell me your eighth dream.”

“Methought, sir, I saw at palace gate a big pitcher which was full to the brim and stood amid a number of empty ones. And from the four cardinal points, and from the four intermediate points as well, there kept coming a constant stream of people of all the four castes, carrying water in pipkins and pouring it into the full pitcher. And the water overflowed and ran away. But none the less they still kept on pouring more and more water into the over-flowing vessel, without a single man giving so much as a glance at the empty pitchers. This was my eighth dream. What

shall come of it?"

"This dream too shall not have fulfilment until the future. For in days to come the world shall decay; the kingdom shall grow weak, its kings shall grow poor and niggardly; the foremost among them shall have no more than 100,000 pieces of money in his treasure. Then shall these kings in their need set the whole of the country-folk to work for them;--for the kings' sake shall the toiling folk, leaving their own work, sow grain and pulse, and keep watch and reap and thresh and garner; for the kings' sake shall they plant sugar-canes, make and drive sugar-mills, and boil down the molasses; for the kings's sake shall they lay out flower-gardens and orchards, and gather in the fruits. And as they gather in all the divers kinds of product they shall fill the royal garner to overflowing, not giving so much as a glance at their own empty barns at home. Thus it shall be like filling up the full pitcher, heedless of the quite-empty ones. How be it, you have nothing to fear therefrom. Tell me your ninth dream."

"Methought, sir, I saw a deep pool with shelving banks all round and over grown with the five kinds of lotuses. From every side two-footed creatures and four-footed creatures flocked thither to drink of its waters. The depths in the middle were muddy, but the water was clear and sparkling at the margin where the various creatures went down into the pool. This was, my ninth dream. What shall come of it?"

"This dream too shall not have its fulfilment till the future. For in days to come kings shall grow unrighteous; they shall rule after their own will and pleasure, and shall not execute judgement according to righteousness. These kings shall hunger after riches and wax fat on bribes; they shall not shew mercy, love and compassion toward their people, but be fierce and cruel, amassing wealth by crushing their subjects like sugar-

canes in a mill and by taxing them even to the uttermost farthing. Unable to pay the oppressive tax, the people shall fly from village and town and the like, and take refuge upon the borders of the realm; the heart of the land shall be a wilderness, while the borders shall teem with people, --even as the water was muddy in the middle of pool and clear at the margin. How be it, you have nothing to fear therefrom. Tell me your tenth dream."

"Methought, sir, I saw rice boiling in a pot without getting done. By not getting done, I mean that it looked as though it were sharply marked off and kept apart, so that the cooking went on in three distinct stages. For part was sodden, part hard and raw, and the part just cooked to a nicety. This was my tenth dream. What shall come of it?"

"This dream too shall not have fulfilment till the future. For in days to come kings shall grow unrighteous; the people surrounding the kings shall grow unrighteous too, as also shall Brahmins and householders, townmen, and countryfolk; yes, all people alike shall grow unrighteous, not excepting even sages and Brahmins. Next, their very tutelary deities --the spirits to whom they offer sacrifice, the spirits of the trees, and the spirits of the air --shall become unrighteous also. The very winds that blow over the realms of these unrighteous kings shall grow cruel and lawless; they shall shake the massions of skies and thereby kindle the anger of the spirits that dwell there, so that they will not suffer rain to fall -- or, if it does rain, it shall not fall on the kingdom at once, nor shall the kindly shower fall on all tilled or sown lands alike to help them in their need. And, as in the kingdom at large, so in each several district and village over each separate pool or lake, the rain shall not fall at one and the same time on its whole expanse; if it rains on the upper part, it shall not rain upon the lower; here the crops shall be spoiled by

heavy downpour, there wither for very drough, and here again thrive space with kindly showers to water them. So the crops sown within the confines of a single kingdom –like the rice in the one pot –shall have no uniform character. How be it, you have nothing to fear therefrom. Tell me your eleventh dream.”

“Methought, sir, I saw sour butter milk bated for precious sandal-wood, worth 100,000 pieces of money. This was my eleventh dream. What shall come of it?”

“This dream shall not have its fulfilment till the future –in the days when my doctrine is waning. For in days to come many greedy and shameless Brethren shall arise, who for their belly’s sake shall preach the very words in which I inveighed against greed! Because they have deserted by reason of their belly and have taken their stand on the side of the sectaries, they shall fail to make their preaching lead up to Nirvans. Nay, their only thought, as they preach, shall be by fine words and sweet voices to induce men to give them costly raiment and the like, and to be minded to give such gifts. Others again seated in the highways, at the street-corners, at the doors of kings’ palaces, and so forth, shall stoop to preach for money, yea for more coined kahāpanas, half-kahāpanas, pādas, or māsakas! And as they thus barter away for food or raiment or for kahāpanas and half-kahāpanas my doctrine the worth whereof is Nirvana, they shall be even as those who bartered away for sour buttermilk precious sandal-wood worth 100,000 pieces. How be it, you have nothing to fear therefrom. Tell me your twelfth dream.”

Meathought, sir, I saw empty pumpkins sinking in the water. What shall come of it?”

“This dream also shall not have fulfilment till the future, in the days of unrighteous kings, when the world is perverted. For in those days shall kings shew favour not to the scions of the nobility, but to the low-born only; and these latter shall become

great lords, whilst the nobles sink into poverty. Alike in the royal presence, in the palace gates, in the council chamber, and in the courts of justice, the words of the low-born alone (whom the empty pumpkins typify) shall be stablished, as though they had sunk down till they rested on the bottom. So too in the assemblies of the brotherhood, in the greater and lesser conclaves, and in enquires regarding bowls, robes, lodging, and the like, --the counsel only of the wicked and the vile shall be considered to have saving power, not that of the modest Brethren. Thus everywhere it shall be as when the empty pumpkins sank. How be it, you have nothing to fear therefrom. Tell me your thirteenth dream.”

Hereupon the king said, “Methought, sir, I saw huge blocks of solid rock, as big as houses, floating like ships upon the waters. What shall come of it?”

“This dream also shall not have its fulfillment before such times as those of which I have spoken. For in those days unrighteous kings shall shew honour to the low-born, who shall become great lords, whilst the nobles sink into poverty. Not to the nobles, but to the upstarts alone shall respect be paid. In the royal presence, in the council chamber, or in the courts of justice, the words of the nobles learned in the law (and it is they whom the solid rocks typify) shall drift idly by, and not sink deep into the hearts of men; when they speak, the upstarts shall merely laugh them to scorn, saying, ‘What is this these fellows are saying?’ So too in the assemblies of the Brethren, as afore said men shall not deem worthy of respect the excellent among the Brethren; the words of such shall not sink deep, but drift idly by, --even as when the rocks floated upon the waters. How be it, you have nothing to fear therefrom. Tell me your fourteenth dream.”

“Methought, sir, I saw tiny frogs, no bigger than minute flowerets, swiftly pursuing huge black snakes, chopping them up

like so many lotus-stalks and gobbling them up. What shall come of this?"

"This dream too shall not have its fulfilment till those days to come such as those of which I have spoken, when the world is decaying. For then shall men's passions be so strong, and their lusts so hot, that they shall be the thralls of the very youngest of their wives for time being, at whose sole disposal shall be slaves and hired servants, oxen, buffaloes and cattles, gold and silver, and everything that is in the house. Should the poor husband ask where the money (say) or a robe is, at once he shall be told that it is where it is, that he should mind his own business, and not be so inquisitive as to what is, or is not, in her house. And therewithal in divers ways the wives with abuse and goading taunts shall establish their dominion over their husbands, as over slaves and bond-servants. Thus shall it be like as when tiny frogs, no bigger than minute flowerets, gobbled up the big black snakes. How be it, you have nothing to fear therefrom. Tell me your fifteenth dream."

"Methought, sir, I saw a village crow, in which dwelt the whole of the Ten Vices, escorted by retinue of those birds which, because of their golden sheen, are called Royal Golden Mallards. What shall come of it?"

"This dream too shall not have fulfilment till the future, till the reign of weakling kings. In days to come kings shall arise who shall know nothing about elephants or other arts, and shall be cowards in the field. Fearing to be deposed and cast from their royal estate, they shall raise to power not their peers but their footemen, bath-attendants, barbers, and such like. Thus, shut out from royal favour and unable to support themselves, the nobles shall be reduced to dancing attendance on the upstarts, -- as when the crow had Royal Golden Mallards for a retinue. How be it, you have nothing to fear therefrom. Tell me your sixteenth

dream.”

“Heretofore, sir, it always used to be panthers that preyed on goats; but methought I saw goats chasing panthers and devouring them –munch, munch, munch! –whilst at bare sight of the goats afar off, terror-stricken wolves fled quaking with fear and hid themselves in their fastnesses in the thicket. Such was my dream. What shall come of it?”

“This dream too shall not have its fulfilment till the future, till the reign of unrighteous kings. In those days the low-born shall be raised to lordship and be made royal favourites, whilst the nobles shall sink into obscurity and distress. Gaining influence in the courts of law because of their favour with the king, these upstarts shall claim perforce the ancestral estates, the raiment, and all the property of the old nobility. And when these latter plead their rights before the courts, then shall the king’s minions have them cudgelled and bastinadoed and taken by the throat and cast out with words of scorn, such as: --‘Know your place, fools! What? Do you dispute with us? The king shall know of your insolence, and we will have your hands and feet chopped off and other correctives applied!’ Hereupon the terrified nobles shall affirm that their own belongings really belong to the overbearing upstarts, and will tell the favourites to accept them. And they shall hie them home and there cower in an agony of fear. Likewise, evil Brethren shall harry at pleasure good and worthy Brethren, till these latter, finding none to help them, shall flee to the jungle. And this oppression of nobles and of the good Brethren by the low-born and by the evil brethren, shall be like the scaring of wolves by goats. How be it, you have nothing to fear therefrom. For this dream too has reference to future times only. It was not truth, it was not love for you, that prompted the Brahmins to prophesy as they did. No, it was greed of gain, and the insight that is bred of covetousness, that

shaped all their self-seeking utterances.”

J.I. 336, tr .188

4. Kind of views

views about past finiteness, future finiteness; views that fetter(to harm), shackle with the conceit “I”, shackle with the conceit “mine”, views associated with self-theories, world-theories; views of being (as eternity); view of non-being(as annihilation); (hedonistic) gratification views; views about self; wrong view; views about individuality; views of eternity based on individuality; views of annihilation based on individuality; views assuming finiteness.

Solasa ditṭhiyo

assādadiṭṭhi, attānudiṭṭhi, micchādiṭṭhi, sakkāyadiṭṭhi, sakkāyavatthukādiṭṭhi sassatadiṭṭhi, sakkāyavatthukādiṭṭhi, ucchedadiṭṭhi, antaggāhikā diṭṭhi, pubbantānudiṭṭhi, aparantānudiṭṭhi, saññojanikādiṭṭhi, “ahanti” mānavinibandhā diṭṭhi, “mamanti” mānavinibandhā diṭṭhi, attavādapaṭisaṃyuttā diṭṭhi, lokavādapaṭisaṃyuttā diṭṭhi, bhavadiṭṭhi, vibbhavadiṭṭhi

The analysis of views plays an important role in the Buddha’s teachings. The Brahmajālasutta of Dighanikāya summarizes almost all contemporary views regarding the being and his existence and the final goal of man. According to sutta these views are sixty-two in number. The views are classified into two main categories on an ethical basis as self-mortification and self-indulgence in the Dhammacakkappavattanasutta, the Buddha’s first sermon. The above sixteen views can also be classified into two as eternalism and nihilism. These two extremist views were

extremist views were expressed by the contemporary religious leaders regarding the nature of being and the world. Those who accepted the continuity of beings upheld an eternalist view and those who denied existence after death upheld a nihilist view
 Pts. 139

5. States

the Anga,
 Magadha,
 Kāsi, Kosala,
 Vajji, Malla, Ceti,
 Vaṃsa, Pañcāla,
 Maccha, Sūrasena,
 Assaka, Avanti,
 the Kamboja,
 Gandhāra

Soḷasa Janapadā

Aṅga Magadha
Kāsi, Kosala
Vajjī, Malla
Ceti, Vaṃsa,
Kuru, Pañcāla,
Maccha, Sūrasena,
Assaka Avanti,
Kamboja
Gandhāra

The names of these sixteen states occur in a number of contexts in early Buddhist discourses. It is reported that the Buddha, as prince Siddhathā, was born in Kapilavatthu a principality within the kingdom of Kosala, and now identified as being located in the Kingdom of Nepal. The details of these sixteen Kingdoms are very helpful in order to understand the political situation and extent of spread of Buddhism in India at the time of the Buddha. See Dppn. Under each name
 A.IV. 252

6. Things that cannot be satisfied

the sea is not satisfied
 with all rivers, nor the fire
 with fuel, nor a king with
 his kingdom, nor a fool

Soḷasa atappiya vatthūni
sāgaro sabbasavantīhi na
tappati, aggi upādānena,
rājā raṭṭhena, bālo pāpehi,
itthi methundhammena
alamkārena vijāyanenā

with evil, nor a woman
 with three things, interco-
 urse, adornments and child-
 bearing, nor a brahmin
 with sacred text, nor a sage
 with ecstatic meditation,
 nor a sekha with honour,
 nor one free from desire
 with penance, nor the
 energetic man with energy,
 nor the preacher with talk,
 nor the expert with the
 forums, nor the believer
 with serving the saṅgha,
 nor the liberal man with
 charity, nor the learn-
 ed with hearing the doctrine,
 nor the four congregations
 with seeing the Buddha.

*‘ti imehi tīhi, brāhmaṇo
 mantehi, jhāyī
 vihārasamāpattiyā,
 sekho apacayena,
 appiccho dhutaguṇena,
 āradhaviṛiyo
 viriyārambhena, dhamma-
 kathiko sākacchāya,
 visārado parisāya,
 saddho
 saṅghupaṭṭhānena,
 dāyako pariccāgena,
 paṇḍito
 dhammasavanena,
 catasso parisā
 Tathāgatadassanena*

Insatiability is the common nature of ordinary people. But this nature can be transformed. If someone is not satisfied with mundane things his thirst cannot be fully eliminated, due to impermanent nature of the world. However if someone is not satisfied with good qualities such as energy, council, serving the community of saṅgha etc, he will be able to achieve the higher stages of spiritual progress and thereby will make an end to the unsatisfactoriness (*dukkha*) which is a common experience for all beings in the world.

J.III. 342,

TERMS OF SEVENTEEN

**1. The process of perception
consisting of seventeen
thought moments**

life- continuum- consciousness,
its vibration, interruption,
consciousness related to
the relevant sense- faculty,
recipient consciousness,
investigating consciousness,
determining consciousness,
seven apperception
consciousness,
two retention consciousness

***Sattarasakkhaṇikā
cittavīthi***

*bhavaṅga, bhaṅgacalana,
bhavaṅgupacchada,
pañcadvārāvajjana,
pañcaviññāṇa,
sampaṭicchana, santīraṇa,
votthapana, javana,
javana, javana, javana,
javana, javana, javana,
tadārammaṇa,
tadārammaṇa.*

According to Theravāda Abhidhamma, a complete sensory perception occurs in a period of seventeen thought moments. The above seventeen moments of consciousness are given in accordance with the gradual process of such a complete act of sensory perception.

Cpd 126-127

TERMS OF EIGHTEEN

1. Elements

eye element, visible-data element, eye-consciousness element, ear element, sound element, ear-consciousness element; nose element, odour element, nose-consciousness element; tongue element, flavour element, tongue-consciousness element; body element, tangible-data element, body-consciousness element, mind element, mental-data element, mind-consciousness element.

Aṭṭhārasa dhātuyo
cakkhudhātu, rūpadhātu,
cakkhaviññāṇadhātu,
sotadhātu, saddadhātu,
sotaviññāṇadhātu,
ghānadhātu, gandhadhātu,
ghānaviññāṇadhātu,
jivhādhātu, rasadhātu,
jivhāviññāṇadhātu,
kāyadhātu, phoṭṭhabba
dhātu, kāyaviññāṇadhātu,
manodhātu,
dhammadhātu,
manoviññāṇadhātu,

Two methods are used in Buddhist philosophy in order to explain the nature of existence viz. method of analysis and method of synthesis. The aim of using the method of analysis is to prove the impermanent nature of the world of experience and to eliminate the idea of externalism regarding it. By way of the method of synthesis it eradicates the concepts related to nihilism. According to the method of analysis, the Buddha has analyzed the world of experience into four great elements, five aggregates, twelve bases, eighteen elements, etc. The emphasis on different analyses is given to particular aspects. In this analysis the physical senses (internal) their respective objects (external) and the related mental aspects are termed as dhātu-

(elements). The term 'dhātu' is used in order to eliminate the concept of self.

Vism 484; Vibh .72

2. Mental ranges

having seen a material shape with the eye one ranges over the material shape that gives rise to joy, ranges over the material shape that gives rise to sorrow, ranges over the material shape that gives rise to equanimity. Having heard a sound with the ear... Having smelt a smell with the nose... Having tasted a flavour with the tongue ... Having felt a touch with the body... Having cognized a mental state with the mind one ranges over the mental state that gives rise to joy, ranges over the mental state that gives rise to sorrow; ranges over the mental state that gives rise to

*Aṭṭhārasa manopavicārā
cakkunā rūpaṃ disvā
somanassaṭṭhānīyaṃ
rūpaṃ upavicarati
domanassaṭṭhānīyaṃ
rūpaṃ upavicarati
upekhaṭṭhānīyaṃ
rūpaṃ upavicarati;
sotena saddaṃ
sutvā,
ghānena gandhaṃ
ghāyitvā,
jivhāya rasṃ
sāyitvā,
kāyena phoṭṭhabbaṃ
phusitvā,
manasā dhammaṃ
viññāya,
somanassaṭṭhānīyaṃ
dhammaṃ
upavicarati,
domanassaṭṭhānīyaṃ
dhammaṃ
upavicarati,
upekhaṭṭhānīyaṃ
dhammaṃ
upavicarat,
iti cha*

equanimity. In this way
there are six ranges for
joy, six ranges for sorrow
six ranges for equanimity.

somanassupavicārā
cha domanassupavicārā
cha upekhupavicārā.

These eighteen mental ranges refer to the aggregate of feeling of the five aggregates. Feelings arise as a result of coming together of three things. viz. the sense-faculty, related object and related consciousness. The feelings are analyzed in various ways in the discourses. Among them the threefold analysis to which comprises of happy feelings, unhappy feelings and indifferent feeling is common. The above list of eighteen mental ranges refer to these here kinds of feelings or sensations caused by the contact of senses, their respective objects and the related consciousness.

M.I.398 66, M III.216-217

3. Kinds of obsession by views

any view that is a
recourse to views,
thicket of views,
wildness of views,
clash of views, travesty
of views, fetter of views,
dart of views, constraint
of views, impediment of
views, thong of views,
pitfall of views,
underlying-tendency to
views, burning (torment)
of views, fever (anguish)

Aṭṭhārasa diṭṭhi
pariyuttṭhānāni
yā diṭṭhi diṭṭhigataṃ
diṭṭhigahaṇaṃ,
diṭṭhikantāraṃ,
diṭṭhivisūkaṃ,
diṭṭhivipphanditaṃ,
diṭṭhisaññojanaṃ,
diṭṭhisallaṃ,
diṭṭhisambādho,
diṭṭhipalibodho,
diṭṭhibandhanaṃ,
diṭṭhipapāto,
diṭṭhānusayo,
diṭṭhisantāpo,

of views, knot of views,
clinging of views,
adherence to views,
attachment to
views.

*diṭṭhipariḷāho,
diṭṭhigantho,
diṭṭhūpādānāṃ,
diṭṭhābhiniveso,
diṭṭhiparāmāso.*

The term view-*diṭṭhi* though refers to any kind of views in general, specially it refers to wrong views. The Buddha advises to get rid of all kinds of views in order to attain enlightenment because holding on to view means attachment to something. Enlightenment is to be attained by the destruction of all kinds of attachment, desire, longing to everything including attachment to views. The eighteen metaphors attached to the term 'diṭṭhi' in this list indicate complexity, danger, strength, bad effects, etc in clinging to views. It is to be noted that many of the metaphors are related to the common experience of day to day life.

Pts .138

4. Types of rootless consciousness

eye-consciousness,
accompanied by indifference. So are
Ear-consciousness,
Nose-consciousness,
Tongue-consciousness,
Body-consciousness,
accompanied by pain,
Receiving consciousness,
accompanied by
indifference,
Investigating conscious-

*Aṭṭhārasa ahetuka
cittāni
upekkhāsahagataṃ
cakkhu viññāṇaṃ;
sota viññāṇaṃ,
ghāṇa viññāṇaṃ,
jihvā viññāṇaṃ,
dukkhasahagataṃ,
kāyaviññāṇaṃ,
upekkhāsahagataṃ
sampañicchanacittaṃ,
upekkhāsahagataṃ
santīraṇacittaṃ c'āti.
upekkhāsahagataṃ*

ness, accompanied by
indifference.
Moral resultant Eye-
consciousness, accompanied
by indifference. So are
Ear-consciousness,
Nose-consciousness,
Tongue-consciousness,
Body-consciousness,
accompanied by happiness
Receiving consciousness,
accompanied by
indifference,
Investigating consciousness,
accompanied by pleasure,
Investigating consciousness,
accompanied by
indifference.

*kusalavipākam
cakkhaviññāṇam; tathā
sotaviññāṇam,
ghānaviññāṇam,
jivhāviññāṇam,
sukhasahagataṃ
kāyaviññāṇam,
upekkhāsahagataṃ
sampaṭicchana-cittaṃ,
somanassasahagataṃ
santīraṇa-cittaṃ,
upekkhāsahagataṃ
santīraṇa-cittaṃ c'āti.
upekkhāsahagataṃ
pañcadvārāvajjana
cittaṃ; tathā;
manodvārāvajjanacittaṃ,
somanassasahagataṃ
hasituppādacittaṅca*

The consciousness is analyzed into 89 or 121 kinds in the Theravada Abhidhamma. They are as follows :

Consciousness belonging to sensual plane : 54
Consciousness belonging to material plane : 15
Consciousness belonging to immaterial plane : 12
Transcendental consciousness : 8 or 40

Among these the consciousness belonging to sensual plane again sub-divided as follows :

Unwholesome consciousness : 12
Rootless consciousness : 18
Wholesome consciousness : 24

Total

54

According to Theravada Abhidhamma there are six roots on which consciousness arises. viz. greed, hatred, delusion, non-greed, non-hatred, non-delusion. The former three are connected with wholesome consciousness and the latter three with unwholesome consciousness. The eighteen kinds of consciousness listed here are devoid of these roots. Hence, they are called rootless (*ahetuka*) consciousness.

Cpd .84, 85

5. Types of faults of meditating place

largeness, newness, dilapidatedness, a nearby road, a near by pond, near by (edible) leaves, flowers, near by fruits, famousness, a nearby city, nearby timber trees, nearby arable fields, presence of incompatible persons, a nearby port of entry, nearness to the border countries, nearness to the frontier of a kingdom, unsuitability, lack of good friends.

*Aṭṭhārasa dosā
anurūpa vihāre
mahattaṃ, navattaṃ,
jiṇṇattaṃ,
panthanissitataṃ,
soṇḍī, paṇṇaṃ, pupphaṃ,
phalaṃ, patthanīyataṃ,
nagarasannissitatā,
dārusannissitatā,
khetasannissitatā,
visabhāgānaṃ
puggalānaṃ atthitā,
paṭṭanasannissitatā,
paccantasannissitatā,
rajjasīmāsannissitatā,
asappāyatā;
kalyāṇamittānaṃ alābho.*

Buddhist meditation is aimed at purifying and calming and concentrating the mind making it fit for the arising of insight

into the true nature of the things. For this purpose one has to select a suitable place such as a forest, cave or a hut etc to practise meditation. The most important features of this place should be solitude, calmness, loneliness, noiselessness etc. which are helpful in developing concentration of mind (*samādhi*). *Samādhi* is the cause for the concentration of insight (*paññā*). The above mentioned eighteen types of shortcomings become hindrances to such meditational practices. Mental behaviour is always related to the contact between senses and sense-objects. So the place of meditation should be free from such objects listed here which cause disturbance in mind by becoming the objects of the sense-faculties of the practitioner of meditation. And further, two items refer to the lack of good friends and presence of bad people. Both these are hindrances to meditation. Bad people become troublesome for such good activities, and one will not be able to get correct advice for meditation in the absence of good people. It is to be noted that one of the most important requirement for meditation is to have good advice from a good friend (*kalyāṇa mitta*).

Vism .118

TERMS OF NINETEEN

1. Mental states common to beautiful

confidence, mindfulness, (moral) shame, dread, non-attachment, goodwill, equanimity, tranquillity of mental states, tranquillity of mind, lightness of mental states, pliancy of mind, adaptability of mind, proficiency of mental states, proficiency of mind, rectitude of mental states, rectitude of mind.

*Ekūnavīsati sobhana
sādhāraṇā cetasikā
saddhā, sati, hiri,
ottappaṃ, alobho,
adoso, tatramajjhataṭṭā,
kāyapassaddhi,
cittapassaddhi,
kāyalahutā,
cittalahutā,
kāyamudutā,
cittamudutā,
kāyakammaññatā,
cittakammaññatā,
kāyapāguññatā,
cittapāguññatā,
kāyujjukatā,
cittujjukatā*

The term 'sobhana' means beautiful and it refers to the wholesome states of mind. 'Sādhāraṇa' means common. The term 'cetasika' (*cetastika*) means belonging to mind or consciousness. The group of Pāli nouns called 'manogaṇa' includes the term 'cetas'. Thus collectively the full term indicates the mental states or concomitants which are common to wholesome consciousness. The mental states are 52 in number in the Theravāda Abhidhamma and they are explained as arising, disappearing, taking the same object and originating

together with consciousness at the same time. The 52 mental states are classified into seven groups according to their combination with different types of consciousness. The above mentioned nineteen mental states are grouped as relating to wholesome consciousness.

Cpd .96

2. Factors that contribute to obstinacy

evil wishes,
 lauds himself
 and disparages others,
 overcome
 by anger,
 revengeful
 because of anger,
 stubborn
 because of anger,
 utters
 words bordering
 resists the
 reproves,
 denigrates the
 reprover,
 counter- reproves
 the reprover,
 prevaricates leads the
 talk aside,
 fails to account
 for his conduct,
 contemptuous domineering
 envious avaricious,

*Ekūnavīsati dovacassa
 karaṇadhammā*

*pāpicchatā,
 attukkaṃsaka
 paravambhakatā,*

kodhanatā,

kodhahetu upanāhitā,

*kodhahetu abhisāṅgitā,
 kodhahetu
 kodhasāmantā*

codakaṃ patippharaṇtā,

codakaṃ apasādanatā,

codakassa paccāropanatā,

*aññena aññṃpativirtā,
 apadānena na
 saṃpāyanatā,
 makkhi palāsītā,
 issukī maccharitā,*

fraudulent deceitful,
obstinate arrogant,

saṭṭha māyāvitā,
taddhāti mānī,

adheres to his own view,
holds on to them tenaciously ,
relinquishes them with difficulty

sandiṭṭhika parāmāsī
ādhānagāhī
dupaṭinissaggitā

no faith in regard to
wholesome state,

saddhā natthi
kusalesudhammesu,

no sense of shame
no fear of wrong doing,
no energy no wisdom

natthi hiri ottappaṃ,
natthi viriyaṃ natthi paññā

This term refers to factors that contribute to obstinacy . 16 factors are in Majjhima nikāya I . 96 and 3 in Saṃyutta Nikāya II 204.

“Friends, though a bhikkhu asks thus: ‘Let the venerable ones admonish me, I need to be admonished by the venerable ones,’ yet if he is difficult to admonish and possesses qualities that make him difficult to admonish, if he is impatient and does not take instruction rightly, then his companions in the holy life think that he should not be admonished or instructed, they think of him as a person not to be trusted.

“What qualities make him difficult to admonish?”

- (1) Here a bhikkhu has evil wishes and is dominated by evil wishes, this is the quality that makes him difficult to admonish.

- (2) Again, a bhikkhu lauds himself and disparages others; this is a quality that makes him difficult to admonish.
- (3) Again, a bhikkhu is angry and is overcome by anger; this is a quality...
- (4) Again, a bhikkhu is angry, and revengeful because of anger...
- (5) Again, a bhikkhu is angry, and stubborn because of anger...
- (6) Again, a bhikkhu is angry, and he utters words bordering on anger...
- (7) Again, a bhikkhu is reprovved, and he resists the reprover...
- (8) Again, a bhikkhu is reprovved, and he denigrates the reprover...
- (9) Again, a bhikkhu is reprovved, and he counter-reproves the reprover...
- (10) Again, a bhikkhu is reprovved, and he prevaricates, leads the talk aside, and shows anger, hate, and bitterness...
- (11) Again, a bhikkhu is reprovved, and he fails to account for his conduct...
- (12) Again, a bhikkhu is contemptuous and domineering...
- (13) Again, a bhikkhu is envious and avaricious...
- (14) Again, a bhikkhu is fraudulent and deceitful...
- (15) Again, a bhikkhu is obstinate and arrogant...
- (16) adheres to his own views, holds on to them tenaciously,
- (17) no faith in regard to wholesome state
- (18) no sense of shame no fear of wrong doing
- (19) no energy no wisdom (17,18,19, see S II .206

Again, a bhikkhu adheres to his own views, holds on to them

tenaciously, and relinquishes them with difficulty; this is a quality that makes him difficult to admonish.

M I.96, tr 190, S II .206 . tr .669. Bhikkhu Bodhi,

TERMS OF TWENTY- ONE

1. Improprieties

medical practice,
working as a messenger,
doing messages,
lacing boils,
giving oil for treatment,
emetics giving,
giving purgatives,
preparing oil for nose
preparing oil for drinking,
presenting bamboos,
presenting leaves,
presenting flowers,
presenting fruits,
presenting soap-clay,
presenting tooth-stick
giving water for
washing face,
giving clay-powder
speech using flatter,
bean soup-acting
(bean soupery *),
children fondling,
errand running

Ekavīsati anesanā
vejja kammaṃ karoti,
dūta kammaṃ °,
pahiṇa kammaṃ °,
gaṇḍaṃ phāleti,
arumakkhāṇaṃ deti,
uddhaṃvirecanaṃ deti,
adhovirecanaṃ deti,
nathutelaṃ pacati,
pivanatelaṃ pacati,
veludānaṃ deti,
pattadānaṃ deti,
pupphadānaṃ deti,
pphaldānaṃ deti ,
sinānadānaṃ deti ,
dantakaṭṭhadānaṃ deti,
mukhodakadānaṃ deti,

cuṇṇamattikadānaṃ deti,
cāṭukamyam karoti
muggasūpiyam,
(muggasūpiyatā,)
pāribatīyam karoti,
jaṅgāpesaniyam karoti

These twenty-one kinds of action or performances are prohibited for the Buddhist monks. They include mainly activities connected with the practices of an indigenous doctor and some are related to the production of commodities the required for daily –life of lay-people. The term ‘anesana’ (na+esana) means not to be searched. A monk’s life is very different from lay-life and engagement is such activities as those conducted to the twenty-one mentioned above will be hindrances for the achievement of spiritual progress expected of a monk.

* *muggasūpiyaṃ* , *muggasūpiyatā* means ‘bean-soup character, a man who behave like bean-soup. “*bean- souper* is resemblance to bean soup; for just as when beans are being cooked only a few do not get cooked, the rest get cooked, so too the person in speech only a little is true, the rest being false, is called a ‘bean soup’; his state is *bean-souper*.”

Vism tr. 28 Bhikkhu Ñāṇamoli. For more details, see PTS Pali-English Dictionary under ‘Mugga’.

Vism .17 .23,27, J II . 82, MA III .5, VbhA .338, 483. Manual of Buddhism p.410 Ledi sayadaw

TERMS OF TWENTY-TWO

1. **Faculties**

eye faculty, ear faculty
nose faculty, tongue
faculty,
body faculty,
mind faculty,
femininity faculty,
masculinity faculty,
life faculty, pleasure
faculty, pain faculty,
joy faculty, grief faculty,
equanimity faculty, faith
faculty, energy faculty,
mindfulness faculty,
concentration faculty,
understanding faculty
come to know the
unknow faculty,
final knowldge faculty

Bā vīsati indriyāni
cakkhu indriyaṃ, sota
indriyaṃ, ghanindriyaṃ,
jivhā indriyaṃ, kāya
indriyaṃ, manindriyaṃ,
itthindriyaṃ,
purisindriyaṃ,
jīvitindriyaṃ,
sukhindriyaṃ,
dukkhindriyaṃ,
somanassindriyaṃ,
domanassindriyaṃ,
upekkhindriyaṃ,
saddhindriyaṃ,
viriyindriyaṃ, satindriyaṃ,
samādhindriyaṃ,
paññindriyaṃ,
anaññātāññassāmītindriyaṃ,
aññindriyaṃ,
aññā tāvidriyaṃ

Faculties are mainly six as far as the human beings are concerned. In addition to the six faculties, there are some specific faculties mentioned in the Abhidhamma. Among them, the two masculinities are responsible for creating difference in

the personality of males and females. The life-faculty maintains the duration of one's life-span. The other faculties mentioned in the list can be considered as the results of spiritual progress. Indriya (faculty) plays a prominent role in the process of sense-perception, and due to the effort of the practitioners of meditation, there can arise specific mental faculties related to the progress of the path leading to the realization of Nibbāṇa.
Vism. 491

TERMS OF TWENTY THREE

1. Rage robes

one from a charnel
ground, from a shop,
a cloth from street,
a cloth from a midden,
from a child bed,
an ablution cloth,
from a washing place,
one worn going and return,
scorched by fire,
gnawed by cattle,
gnawed by ants,
gnawed by rats,
one cut at the end,
one cut at the edge,
carried as a flag,
a robe from shrine,
an ascetic's robe,
from a consecration,
by supernatural power,
from highway,
borne by wind,
presented by deities,
from the sea.

*Tevīsati paṃsukūla
cīvarāṇi
sosāṇikaṃ, pāpaṇikaṃ,
rathiyaṃ,
saṅkhārakūṭa,
sothiyaṃ,
sinānaṃ,
titthaṃ,
gatapaccāgataṃ,
aggidaddhaṃ,
go khāyitaṃ,
upacikā khāyitaṃ,
undūra khāyitaṃ,
antacchinnāṃ,
dasacchinnāṃ,
dhajāhaṭaṃ,
thūpaṃ,
sammaṇa cīvaraṃ,
ābhisekiyaṃ,
iddhimayaṃ,
pathikaṃ,
vātāhataṃ,
devadattyaṃ,
sāmuddikaṃ.*

The life-pattern of Buddhist monks is organized in accordance with the Vinaya rules. There are rules and regulations with

regard to their four requisites namely robes (*cīvara*), alms (*piṇḍapāta*), abodes (*senāsana*) and medicine (*gilānapaccaya*). They are allowed to accept those requisites offered by lay-devotees and are expected to be vigilant and moderate in using of them. The requisites vary in quality in different occasions depending on the desire of the devotees. Although the monks are permitted to accept some items in high quality, their basic expectation should always be focused on four things which are called *nissayā*- requisites. They are as follows:

- i. robes made out of clothes gathered from charnel grounds,
- ii. abode under trees,
- iii. food collected from houses on going alms-round.
- iv. medicine made out of a certain medicinal fruit (*myrobalan*) by mixing with urine of cattle.

Among these four requisites, making of robes can be done by collecting various kinds of clothes from charnel grounds. However, it is recommended that they can be collected not only from charnel grounds but also from some other places mentioned in the list. The main idea of collecting clothes from such places is that they are worthless and they have no owners. The robes made out of such clothes fit in well to the simple life of Buddhist monks. They are free from the obstacle of stealing because they are worthless. Further, they do not rouse or attractive desire in the minds of monks because they are not valuable.

Vin I. 255, Vism. 62,

TERMS OF TWENTY-FOUR

1. **Buddhās**

Taṇhaṅkaro, Medhaṅkaro,
Saraṇaṅkaro, Dīpaṅkaro,
Koṇḍañño, Maṅgalo,
Sumano, Revato, Sobhito,
Anomadassī, Padumo,
Nārado, Padumuttaro,
Sumedho, Sujāto,
Piyadassī,
Atthadassī, Dhammadassī,
Siddhattho, Tisso, Phusso,
Vispassī, Sikhī,
Vessabhū,

catu vīsati Buddhā

*Taṇhaṅkaro, Medhaṅkaro,
Saraṇaṅkaro, Dīpaṅkaro,
Koṇḍañño, Maṅgalo,
Sumano, Revato, Sobhito,
Anomadassī, Padumo,
Nārado, Padumuttaro,
Sumedho, Sujāto,
Piyadassī,
Atthadassī, Dhammadassī,
Siddhattho, Tisso, Phusso,
Vispassī, Sikhī,
Vessabhū*

The teachings of the Pāli canon are attributed to the Buddha Gotama who lived in the sixth century B.C. in India. According to the Buddhist cosmology, the world will appear and disappear time to time. In one life-time of the world there appear a certain number of Buddhas. Thus even before the Buddha Gotama a number of Buddhas appeared in the world and some Buddhas will appear in the future also. Therefore, some discourses in the Pāli canon like **Mahāpadānasantta** of **Dighanikāya** mention the lineage of the Buddhas and Paccekabuddhas. The number of Buddhas related to the past and future has been developed in various canonical texts. The **Buddhavaṃsa**, one of the fifteen books belonging to the **Khuddakanikāya** mentions that the number of Buddhas are incalculable. This concept of multiplicity of which present Buddhas has been developed further in

Mahāyāna the attainment of Buddhahood as the ideal to be pursued by all followers. Hence, the belief in the existence of incalculable number of Buddhas, Often compared to the specks of sand as the bank of Ganges.

J.I. 44 (Amitābha Sūtra)

2. Conditions

Root-cause condition,
object condition
predominance condition,
proximity condition,
continuity condition,
conascence condition,
mutuality condition,
support condition,
decisive-support condition,
pre-nascence condition,
post-nascence condition,
repetition condition,
kamma condition,
kamma-result condition,
nutriment condition,
faculty condition,
jhāna condition,
path condition,
association condition,
dissociation condition,
presence condition,
absence condition,
disappearance condition,
non-disappearance
condition.

Catuvīsati paccayā
hetupaccayo,
ārammaṇapaccayo,
adhipatipaccayo,
anantarapaccayo,
samanantarapaccayo,
sahajātapaccayo,
aññamaññapaccayo,
nissayapaccayo,
upanissayapaccayo,
purejātapaccayo,
pacchājātapaccayo,
āsevanapaccayo,
kammaṇapaccayo,
vipākapaccayo,
āhārapaccayo,
indriyapaccayo,
jhānapaccayo,
maggapaccayo,
saṃpayuttapaccayo,
vippayuttapaccayo,
atthipaccayo,
natthipaccayo,
vigatapaaccayo,
avigatapaccayo

According to Buddhism everything comes into being as a result of a process of causality. The whole universe including the beings are causally conditioned. This teaching is called the theory of dependent co-origination (*paṭccasamuppāda*). It is the central teaching of Buddhism. The Paṭṭhāna, the seventh Book of the Abhidhamma Piṭaka of the Theravāda canon presents twenty-four kinds of conditions of relations giving the possible relations among phenomena, which could be multiplicand depending as the different combinations of these conditions. In the discourses often we find various causes and effects given in order to explain the process of arising and ceasing nature particular phenomena. The Paṭṭhāna instead of giving such specific causes and effects, presents a complete theory consistency of such salient possible relations that can be noted in the process of dependent co-origination.

Vism.53

3. Kinds of derived materiality

eye, ear, nose, tongue,
body, visible-datum,
sound, odour, flavour,
femininity faculty;
masculinity faculty,
life faculty, heart-basis;
bodily intimation, verbal
intimation; space element;
lightness of matter,
malleability of matter,
wield ness of matter,
growth of matter, continu-

*Catuvīsati vidham
upādāya rūpaṃ
cakkhu, sotaṃ, ghānaṃ,
jivhā, kāyo, rūpaṃ,
saddo, gandho, raso,
itthindriyaṃ, purisindri-
yaṃ, jīvitindriyaṃ,
hadaya vatthu,
kāyaviññatti, vacīviññatti,
ākāśadhātu, rūpassa
lahutā, rūpassa mudutā,
rūpassa kammaññatā,
rūpassa upacayo, rūpassa
santati, rūpassa jaratā,*

ity of matter, ageing of
matter, impermanence of
matter, and physical
nutriment.

*rūpassa aniccatā,
kabaḷiṅkāro āhāro*

The Theravāda Abhidhamma analyses the phenomena into three main categories as consciousness, mental states and material elements. Material elements are twenty-eight in number. These material elements have sub-divisions and of them the division into two main categories as primary material elements and secondary of derived material elements is the first. As to this division, the four great elements – earth, water, fire and air or solidity, cohesion, temperature and pressure (motion) become the basis for all other material elements. So, the other twenty-four material elements are called derived materiality or secondary material elements. This secondary materiality is derived from the four great elements.

Vism.444

TERMS OF TWENTY-EIGHT

1. Buddhās
Taṇhaṅkaro,
Medhaṅkaro,
Saraṇaṅkaro,
Dīpaṅkaro,
Koṇḍañño,
Maṅgalo,
Sumano,
Revato,
Sobhito,
Anomadassī,
Padumo,
Nārado,
Padumuttaro,
Sumedho,
Sujāto,
Piyadassī,
Atthadassī,
Dhammadassī,
Siddhattho,
Tisso,
Phusso,
Vipassī,
Sīkhi,
Vessabhū,

aṭṭhavīsati Buddhā
Taṇhaṅkaro,
Medhaṅkaro,
Saraṇaṅkaro,
Dīpaṅkaro,
Koṇḍañño,
Maṅgalo,
Sumano,
Revato,
Sobhito,
Anomadassī,
Padumo,
Nārado,
Padumuttaro,
Sumedho,
Sujāto,
Piyadassi,
Atthadassī,
Dhammadassī,
Siddhattho,
Tisso,
phusso,
Vipassī,
Sīkhi,
Vessabhū,

Kakusandho,
Koṇāgamano,
Kassapo,
Gotamo

kakusandho,
Koṇāgamano,
Kassapo.
Gotamo

See No 1 under Terms of Twenty-Four
J.I. 44

2. Material Phenomena

Earth, Water, Fire, Air,
Eye, Ear, Nose, Tongue,
Body, Form, sound, smell,
Taste, Femininity, Masculinity,
Heart-base, Life faculty,
Nutriment, Space,
Bodyly intim, Vocal intim,
lightness, Malleability,
Wieldiness,
Production,
Continuity, *Decay*,
Impermanence

Aṭṭha vīsati rūpāni
paṭhavi, āpo, tejo, vāyo,
cakkhu, sota, ghāna, jivhā
kāya, rūpa, sadda, gandha,
rasa, itthindriya,
purisindriya, jīvitindriya
hadaya vatthu,
kabalīkāra āhāra,
kāyaviññatti, vacīviññatti,
ākāsadhātu,
lahutā, mudutā,
kamaññatā, upacayo,
santati, jaratā, aniccatā

See No 3 under terms of twenty-Four
Vism 443, Cpd .262

TERMS OF THIRTY

1. Forfeiture

ten(nights), one night, a month, washing, acceptance, three about those who are not relations, of two, by means of a messenger, two portions, on silk, pure, for six years, a rug, two on(sheep's) wool, on taking, both various kinds, two on bowls, on medicine, for the rains, on a gift, oneself, causing to be woven, a special robe, dangerous, for the order.

(This category is in brief)

Tiṃsa nissaggiyā

pācittiyā

dasa, ekaratti, māso, dhovanaṃ, paṭiggaho, aññātakāni tīni, ubbhinnaṃ, dūta, kosiya, dūtakaraṇa, suddha, dve bhāgā, chabbassani, nisīdanam, dve lomāni, uggaṇhe, ubho, nānāppakārakā, dve pattāni, bhesajjam, vassikā, dāna, samaṃ, vāyāpana, acceka, sāsaṅkaṃ, saṃghikaṃ.

The disciplinary rules (*vinaya*) for Buddhist monks and nuns have been classified into eight categories as follows:

- i. pārajika
- ii. saṅghādisesa
- iii. aniyata
- iv. nissaggiya-pācittiya
- v. pācittiya

- vi. pāṭidesanīya
- vii. sekhiyā
- viii. adhikaraṇasamatha

Among these, the nissaggiya-pācittiyas, violation of which require expiation and forfeiture, are classified into three main sections including ten rules each.

- i. ten rules concerning robes
- ii. ten rules for rugs and the use of money
- iii. ten rules concerning bowl, medicine and robes

Vin III. 223; 242; 266

2. Group of good friends

Tiṃsa bhadda vaggīyā

According to the Buddha's biography, these thirty friends were converted to Buddhism and were given ordination by the Buddha while he was on his way to Uruvelā after enlightenment. Though they are mentioned as thirty in number their names are not given.

Vin I.23,

3. Thirty perfections

Perfections

generosity, virtue,
renunciation, wisdom,
energy, tolerance,
truthfulness, determination,
loving kindness and
equanimity.

sama tiṃsa pāramī

Dasa pāramī

*dānapāramī, sīla°,
nekkhamma°, pañña°,
virīya°, khanti°,
sacca°, adhiṭṭhāna°,
mettā°, upekkhā°.*

In the Theravāda tradition, ten perfections are recommended as

the path leading to Buddhahood. These ten pāramis when put into practice become thirty according to the intensity of their practice by the practitioner. The qualities to be attained in three degrees in connection with manner in which they are performed. e.g. dāna-giving has three degrees as giving external things, giving the limbs of one's own body and scarifying one's own life for the sake of others. The three degrees of other pāramis also should be considered in the same way. e.g. (sīla)virtue,

- i. virtue fulfilled irrespective of external things
 - ii. virtue fulfilled irrespective of the limbs of one's own body
 - iii. virtue fulfilled irrespective of one's own life.
- Thus, to connote the varying level at which the perfections are practised the three terms: pārami, upapārami, paramatthapārami are used. These are to be taken in the ascending order.

See No 33 under Terms of Ten
Buv.6, BuvA 26, Vism.302, J I.73.

**4. Second degree
perfections**

*Dasa upa
pāramī*

See No 57 under Terms of Ten
Buv .6 Buv A .26, , Vism .302, J I.73

**5. The highest degree
perfections**

*Dasa paramattha
pāramī*

See No 22 under Terms of Ten
Buv.6, BuvA . 26, Vism.302, J I .73

TERMS OF THIRTY-TWO

1. Impurities

there are on this body
head-hairs, body-hairs,
nails, teeth, skin, flesh,
sinews, bones, bone-
marrow, kidney, heart,
liver, midriff, spleen,
lights, bowels, entrails,
gorge, dung, bile,
phlegm, pus, blood,
sweat, fat, tears,
grease, spittle, snot,
oil-of-the-joints,
urine, and brain in
the head,

Dvattiṃsākāra

kammaṭṭhānaṃ
atthi imasmiṃ kāye kesā,
lomā, nakhā, dantā, taco,
mamsaṃ, nahāru, aṭṭhi,
aṭṭhimiñjā, vakkam,
hadayaṃ, yakaṃ,
kilomakaṃ, pihakaṃ,
papphāsaṃ, antaṃ,
antagaṇaṃ, udariyaṃ,
karisaṃ, pittaṃ, semhaṃ,
pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo siṅghāṇikā,
lasikā, muttaṃ, matthake
matthaluṅgaṃ.

The thirty-two parts of the human body are given as subjects of meditation in the *Satipaṭṭhāna sutta*. That deals with the four bases or foundations on which mindfulness should be established. These are as follow:

- i. *Kāyānupassanā* – reflection on body
- ii. *Vedanānupassanā* – reflection on sensation
- iii. *Cittānupassanā* – reflection on consciousness
- iv. *Dhammānupassanā* – reflection on dhamma

The first (*kāyānupassanā*) is sub-divided into several aspects pertaining to body such as in-and-out breathing, four postures and ten stages of decaying of the dead body. The thirty-two parts of the body also come under this division. The aim of contemplating on these parts of the body is to see and understand that they as singular items and as a whole are loathsome (*paṭikkūla*). So considering them one by one or as a whole as “I” or “mine” has no meaning. Therefore the practitioner of meditation comes to the conclusion that they are not “I” and they are not “mine”. He gives up clinging to them and grasping them thereby eliminating greed, desire or longing towards them.

Khp. 2, Vism .240

2. Marks of a great man

feet with level tread,
soles of feet
wheel with 1000 spokes
and hub etc, in every way
complete projecting heels,
long in the fingers and
long in the toes, soft and
tender in hands and feet
With hands and feet like
a net His ankles are like
rounded shells, His legs
are like an antelope's,
standing and without

*Dvattiṃsa mahāpurisa
lakkhaṇāni
suppatiṭṭhitapādo,
heṭṭhā pāda
talesu cakkāni
jātāni sahassa arāni
sanemikāni
sanābhikāni,
āyata paṇhī, dīghaṅgulī,
mudu-taluṇa-hattha-pādo,
jāla-hattha-pādo, ussaṅkha
-pādo, phṇi-jaṅgho, thitako
va anonamanto ubhohi
pāṇi-talehi jannukāni
parimasati parimajjati,*

bending he can touch
 his knees with either
 hand, His male organ
 is concealed in a sheath,
 His complexion is like
 (bronze) the colour of gold,
 His skin is so delicately
 smooth that no dust
 cleaves to his body, the
 down on it grows in single
 hairs, one to each pore,
 The small hairs on his
 body turn upward, every
 hair of it blue-black in
 colour like eye-paint in
 little curling rings curling
 to the right, He has frame divine-
 ly straight, seven convex
 surfaces, the front half of
 body is like a lion's, there
 is no furrow between
 shoulders, proportions
 have the symmetry of the
 banyan-tree the length
 of his body is equal to the
 compass of his arms and
 the compass of his arm is
 equal to his height, His
 bust is equally rounded,

*kosohita-vatthaguyho,
 sukumāro suvaṇṇavaṇṇo
 kañcanasannibhattaco,
 sukhumacchavī sukhu-
 mattā chaviyā rajojallaṃ
 kāye na upalimpati,
 ekeka-lomo ekekāni
 lomāni uddhagga-lomo
 uddhaggāni lomāni jātāni,
 nīlāni añjana-vaṇṇāni
 kuṇḍala-vattāni dakhī-
 ṇāvattakaka-jātāni.
 brahmujju-gatto,
 sattussado,
 sīha-pubbaddhakāyo,
 citantaraṃso,
 nigrodha-parimaṇḍalo,
 yāvatakvassa kāyo
 tāvatakvassa vyāmo,
 yāvatakvassa vyāmo
 tāvatakvassa kayo,
 samavattakkhandho,
 rasaggasaggī, sīha-hanu,
 cattāḷisa-danto, sama-
 danto; avivara-danto;
 susukka-dāṭho, pahūta
 jivho; brahmassarō
 karavīka-bhāṇī, abhinīla-
 netto, gopakhumo;*

His taste is supremely
acute, His jaw is as a lion's,
He has forty teeth, regular
teeth, continuous teeth, the eye-
teeth are very lustrous; tongue
is long, divine voice
likes the karavika-bird's,
eyes are instantly blue, the
eyelashes of a cow', between
the eyebrows appears a hairy
mole, white and like soft
cotton down, head is like a
royal turban.

*uṇhāmukantare jātā
odātā mudu-tūlā-sannibhā,
uṇhīsa-sīso.*

The concept of great man seems to have been in usage even prior to the Buddha's time. It has been one of the branches of the educational system of the Brahmins. (**mahāpurisa-lakkhaṇesu anavayo**). Some Brahmins came to the Buddha in order to investigate whether he possesses or not these monks. This can be done only by those who are well-versed in that science. The concept of great man related to the Vedas was mainly concerned with physical marks of such a person. In some discourses e.g. Suttanipāta the concept has been defined paying attention not to physical marks but to spiritual attainments of a saint. This shows how the Buddhist gave a new twist to a pre-Buddhist concept, and redefined it to suit Buddhism and also without rejecting concept totally real Buddhist concept of great man though it can be assumed that the Buddha also have had these marks on his physical body. On the soles of his feet also there are thirty two marks.

D III. 141, M III .375,

**3. Signs at the conception
of the Buddha**

extremely bright light
spreaded
over whole
universe, blinds,
received their eyes;
deaf heard the
sound, dumb spoke, hump
backed got straight body,
lames walked on feet,
all beings who were in
prisons got released,
fire in all hills
extinguished,
there was no
hunger and
thirst in the realm of
departed, there was no
fear for animal
kingdom,
diseases of
all beings
disappeared, all beings
were of pleasant talk,
horses neighed
in a sweet way,
elephants trumpeted,
all musical

*Dvattiṃsa
pubba nimittāni
dasasu cakkavālasa-
hassesu appamāṇo
obhāso phari,
andhā cakkhūni
paṭilabhiṃsu,
badhirā saddaṃ suṇiṃsu,
mūgā samālapiṃsu,
khujjā ujugattā ahesuṃ,
paṅgulā padasā
gamanam paṭilabhiṃsu,
bandhanagatā sabbasattā
anubandhanādihi
mucciṃsu,
sabbanarakesu
aggi nibbāyi,
pettivisaye khuppiṇāsā
vūpasami,
tiracchānānaṃ
bhayaṃ nāhosi,
sabba sattānaṃ
rogo vūpasami,
sabbasattā piyaṃvadā
ahesuṃ,
madhurenākārena
assā hasiṃsu ,vāraṇā
gajjiṃsu, sabbaturiyāni
sakasakaninnādaṃ*

instruments
 were played
 themselves,
 ornaments
 on the limbs of the
 human beings made
 sounds, all the
 directions
 were pleasant,
 smooth
 cold air blew,
 making all
 men happy,
 clouds poured rain,
 water arose from
 the earth,
 birds gave up
 flying
 in the sky,
 rivers stopped
 flowing,
 there was
 sweet water
 in the ocean,
 there were
 flowers in five colours
 all over earth, all the
 flowers both
 on ground
 and water

*muñciṃsu,
 aghaṭṭitāni yeva,
 manussānaṃ
 hatthupagādīni
 ābharaṇāni viraviṃsu,
 sabbadisā vipasannā
 ahesuṃ, sattānaṃ
 sukhaṃ
 uppādayamāno
 mudu sītalo
 vāto vāyi, akāla
 megho vassi,
 paṭhavito pi udakaṃ
 ubbhijjivā vissandi,
 pakkhino
 ākāsagamaṃ
 vijahiṃsu, nadiyo
 asanda
 mānā aṭṭhaṃsu,
 mahā sam udde
 madhuraṃ
 udakaṃ ahosi
 sabbatthakam eva
 pañcavaṇṇehi
 padumehi
 sañchannatalo ahosi,
 thalaja jalajāni
 sabbapupp-
 hāni pupphiṃsu,
 rukkhānaṃ*

blossomed,
 all flowers of the trunks
 and branches of the trees
 and the flowers of the
 creepers
 blossomed,
 in the ground
 lotus were
 blossomed on the
 rocks, there was kind of
 lotus hanging from
 the sky, there was
 flower rains
 everywhere, there
 was divine
 music in the sky,

*khandhesu khandha
 padumāni sākḥāsu
 sākḥāpadumāni latāsu
 latāpadumāni
 pupphimsu,
 thale silātalāni bhinditvā
 uparūpari satta
 satta hutvā
 daṇḍapadumāni nāma
 nikkhamimsu, ākāse
 olambakapadumāni nāma
 nibbattimsu, samantato
 pupphavassaṃ vassimsu,
 ākāse dibbaturiyāni
 vijjimsu, sakala
 dasasahassī
 lokadhātu vaṭṭetvā
 vissatṭhamālāguḷaṃ viya
 uppīletvā baddha
 mālākalāpoviya
 alaṅkatapaṭiyattaṃ
 mālāsanāṃ viya
 ca ekamālāmālinī
 vipphurantavālavijānī
 pupphadhūpagandha
 parivāsītā parama
 sobhaggappattā ahoṣi.*

The events such as birth, enlightenment, and passing away recorded in the Buddha's biography are connected with such

miraculous happenings. They are described mostly in literary sources in order to create faith among the followers. Even in some discourses (e.g. **Mahāparinibbāna sutta**) such miraculous happenings are recorded.

J I. 51, BuvA .76

4. Worldly talk

talk of kings, thieves,
great ministers, armies,
dangers, battles, food,
drink, clothes, beds,
garlands scents relations,
vehicles, villages, little
towns, countries,
women, heroes, streets,
towns, states,
wells, those departed
before, diversity,
speculation about
the world, speculation
about the sea,
becoming ,not
becoming, gain,
tittle-tattle, and loss,

Dvattiṃsa tiracchāna kathā

rāja katham,
cora° ,mahāmacca° ,
senā° , bhaya° , yuddha° ,
anna° , pāna° , vattha° ,
sayana° , mālā° , ganddha° ,
ñāti° , yāna° , gāma° ,
nigama° , nagara° ,
janapada° , itthi° , sūrā° ,
visikhā° , kumbhaṭṭhāna° ,
pubbapeta° , nānattha° ,
lokakkhāyikaṃ
samuddakkhāyikaṃ
itibhāvābhāva°
lābha,
saṃphapplāpa
alābha

These thirty-two types of talk are introduced as “worldly” “unrefined” “uncultured” (*tiracchāna*). The literally meaning of the term “belonging to animals” should be considered as figurative. These ways of talk are of the unrefined worldly people. The Buddhist monks have to consider always their life-

style is different from that of the lay people. They are leading a noble life, a highest life (*brahmacariya*). (see *Dasadhammasutta*) The restraint of verbal, physical and mental behaviour plays a very important role in their day- to-day life. Among the ten unwholesome actions, four types are related to ten verbal behaviour. viz. lying, tale-hearing, harsh words and useless talks. The thirty-two kinds of talk are related to these four offences directly or indirectly. Further, the words that we speak are generated on the basis of mental reflection and investigation (*vitakka, vicāra*). So uncivilized talks influence directly the mental behaviour of a person. On this basis, these kinds of talk are prohibited for the monks and nuns in the Vinaya.

Vin.I. 188; Vism. 127, BD .180, M III .113, MA III .233

TERMS OF THIRTY-SIX

1. Modes for creatures
the six joys connected
with worldly life,
the six joys
connected with
renunciation;
the six sorrows
connected with
worldly life,
the six sorrows
connected with
renunciation;
the six equanimities
connected
with worldly life,
the six equanimities
connected
with renunciation.

chattiṃsa sattapadā
cha gehasitāni somanassāni,

cha nekkhammasitāni
somanassāni,

cha gehasitāni domanassni,
cha nekkhammasitāni,

cha domanassāni,

cha gehasitā upekkhā,

cha nekkhammasitā
upekkhā.

“Herein, what are the six kinds of joy based on the household life? When one regards as an acquisition the acquisition of forms cognizable by the eye that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly acquired that has passed, ceased, and changed – joy arises. Such joy as this is called joy based on the

household life.

When one regards as an acquisition the acquisition of sounds cognizable by the ear... the acquisition of odours cognizable by the nose...the acquisition of flavours cognizable by the tongue...the acquisition of tangibles cognizable by the body...the acquisition of mind-objects cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly acquired that has passed, ceased, and changed – joy arises. Such joy as this is called joy based on the household life. These are the six kinds of joy based on the household life.

Herein, what are the six kinds of joy based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation.

When, by knowing the impermanence, change, fading away, and cessation of sounds... of odours... of flavours... of tangibles... of mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, joy arises. Such joy as this is called joy based on renunciation. These are the six kinds of joy based on renunciation.

Herein, what are the six kinds of grief based on the household life? When regards as a non-acquisition the non-acquisition of forms cognizable by the eye that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly not acquired that has passed,

ceased, and changed – grief as this is called grief based on the household life.

When one regards as a non-acquisition of sounds cognizable by the ear... the acquisition of odours cognizable by the nose... the non-acquisition of flavours cognizable by the tongue... the non-acquisition of tangibles cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly not acquired that has passed, ceased, and changed – grief arises. Such grief as this is called grief based on the household life. These are the six kinds of grief based on the household life.

Herein, what are the six kinds of grief based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, one generates a longing for the supreme liberations thus: ‘When shall I enter upon and abide in that base that noble ones now enter upon and abide in? In one who generates thus a longing for the supreme liberations, grief arises with that longing as condition. Such grief as this called grief based on renunciation.

When, by knowing the impermanence, change, fading away, and cessation of sounds... of odours... of flavours... of tangibles... of mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are impermanent, suffering, and subject to change, one generates a longing for the supreme liberations thus: ‘When shall I enter upon and abide in that base that the noble ones now enter upon and abide in?’ In one who thus generates a longing for the supreme liberations,

grief arises with that longing as condition. Such grief as this is called grief based on renunciation. These are the six kinds of grief based on renunciation.

Herein, what are the six kinds of equanimity based on the household life? On seeing a form with the eye, equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has not conquered his limitations or conquered the results (of action) and who is blind to danger. Such equanimity as this does not transcend the form; that is why it is called equanimity based on the household life.

On hearing a sound with the ear... On smelling an odour with the nose... On tasting a flavour with the tongue... On touching a tangible with the body... On cognizing a mind-object with the mind, equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has not conquered his limitations or conquered the results (of action) and who is blind to danger. Such equanimity as this does not transcend the mind-object; that is why it is called equanimity based on the household life. These are the six kinds of equanimity based on the household life.

Herein, what are the six kinds of equanimity based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to changes, equanimity arises. Such equanimity as this transcends the form; that is why it is called equanimity based on renunciation.

When, by knowing the impermanence, change, fading away, and cessation of sounds... of odours... of flavours... of tangibles... of

mind-objects, one sees as it actually is with proper wisdom that mind-objects both formerly and now are all impermanent, suffering, and subject to change, equanimity arises. Such equanimity as this transcends the mind-object; that is why it is called equanimity based on renunciation. These are the six kinds of equanimity based on renunciation”.

M III. 217, tr .1067. Bhikkhu Bodhi

TERMS OF THIRTY-SEVEN

**1. Factors of
enlightenment**

***Satta tiṃsa
Bodhipakkhiya dhammā***

four mindfulness,
contemplation
of the body,
°feeling, °mind,
and °dhamma

***cattāro satipaṭṭhānā
kāyānupassanā
vedanānu°
cittānu°
dhammānu°***

four right efforts
effort for the non arising of evils
that have not yet arisen,

***cattāro sammappadhānā
anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ
anuppādāya candaṃjaneti
vāyamati viriyaṃārabhati
cittaṃpaggaṇhātīpadahati,***

for the abandoning of
evils that have arisen,

***uppannānaṃ akusalānaṃ
dhammānaṃ pahānāya °,***

for the arising of the profitable
states that have not yet arisen,

***anuppannānaṃ kusalānaṃ
dhammānaṃ uppādāya °,***

for the establishment of the
profitable states that have arisen
non-confusion and increase

***uppannānaṃ kusalānaṃ
dhammānaṃ ṭhītiyā
asammosāya bhīyobhāvāya °,***

four bases of super normal power,
purposive concentration,
intellectual concentration,
efforts towards a goal
and investigating
concentration

five faculties
faith, energy,
mindfulness
concentration
and insight

five strengths
faith,
awareness, effort
concentration, and wisdom

seven enlightenment factors
mindfulness,
investigation,
energy,
zest,
serenity,
concentration
and equanimity

eightfold Ariya-Path.
right view, right thoughts,

cattāro iddhipādā.

chanda,
citta,
virīya,

vīmaṃsa

pañc indriyāni
saddhindriya, virīya°,
sati°,
samādhi°,
paññā°

pañca balāni
saddhā balaṃ,
sati°, virīya°,
samādhi°, Paññā°

satta bojjhangā.
satisambojjhaṅgo,
dhammavicaya°,
virīya°,
pīti°,
passaddhi °,
samādhi°,
upekkhā°

ariyo aṭṭhangiko maggo.
sammā diṭṭhi, sammā

right speech, right action,
right livelihood, right effort,
right mindfulness, right
concentration.

*saṅkappo, sammā vācā,
sammā kammanto,
sammā ājivo, sammā
vāyāmo, sammā sati,
sammā samādhi.*

The thirty seven factors of enlightenment cover almost all the fundamental teachings of Buddhism “Bodhi” means enlightenment. “pakkha+ iya” means pertaining to ‘dhammā’ means the factors. So the term *bodhipakkhiyadhammā* as a whole indicates the moral and spiritual behaviour that help to bring about the attainment of enlightenment. The numerical classifications of doctrines like this were very useful for the followers to keep in mind easily in a tradition verbally transmitted to the students at early period of Buddhism. It should be emphasized here that these factors mostly represent the practical aspects of the Buddhist path but not philosophical aspect.

For more details see Nos 41, 118,122, under terms of four, Nos 36,71 under terms of five, No 4 under terms of seven, No 19 under terms of eight.

Vism. 678, Vbh . 244, 249, J. 275, M II .11

TERMS OF THIRTY-EIGHT

1. Blessings

not consorting with the foolish, consorting with the wise, honouring the honourable, living in befitting places, possessing merit acquired in the past, right direction in self-guidance. ample learning, and a craft, with a well-trained disciplining, any speech that is well spoken. serving for mother and father, and supporting wife and children, engaging in a good livelihood, charity, righteous conduct, supporting the kin, unaccusable actions. shrinking, abstinence, from evil, from besotting drink refraining, diligence in true ideals. Then respect, and humble

*Aṭṭhatim̐sa maṅgalāni
bālānaṃasevanā ,
paṇḍitānaṃ sevanā,
pūjā pūjaneyyānaṃ,
patirūpadesavāso ,
pubbe katapuññatā,
attasammāpaṇidhi,
bāhusaccaṃ, sippaṃ,
vinayo susikkhito,
subhāsītā vācā,
mātāpitū upaṭṭhānaṃ,
puttadārassa saṅgaho,
anākulā kammantā,
dānaṃ, dhammacariyā,
ñātakānaṃ saṅgaho,
anavajjāni kammāni,
ārati viratī pāpā,
majjapānā saññaṃ,
appamādo dhammesu,
gāravo, nivāto, santuṭṭhī,
kataññutā, kālena
dhammasavanaṃ,
khanti, sovaccasatā,
samaṇānaṃ dassanaṃ,
kālena dhammasākacchā,
tapo, brahmacariyaṃ
ariyasaccānaṃ dassanaṃ,*

manner, with content, and
grateful bearing, hearing
truth when it is timely.
Patience, meekness when
corrected, seeing monks,
and then discussion of
truth when it is timely
Ardour, a Divine life leading
seeing truths that are called
Noble, realization of extinction
though by worldly ideas
tempted ne'er his cognisance
shall waver, sorrowless,
secure, stainless.

nibbānasacchikiriya,
phuṭṭhassa lokadhammehi
cittaṃ na kampati,
asokaṃ, virajaṃ khemaṃ.

The thirty eight factors of blessing are mentioned in the Maṅgala Sutta which comes under the category of 'gihi vinaya' the disciplinary rules for the laity. It is recorded at beginning of the sutta that there had been a discussion among the deities and men about the blissful factors. As a result a certain deity visits the Buddha in order to know such factors. This sutta was delivered as answers to ten question regarding the blissful factors raised by the deity.

Sn 46f, khp .3, KhpA 123, J IV .72

TERMS OF FORTY

1. Ways a woman makes up to a man
 she draws herself up, she bends down, she frisks about, she looks coy, she presses together her finger tips, she plants one foot on the other, she scratches the ground with a sticks, she dances her boy up and down, she plays and makes the boy play, she kisses and makes him kiss her, she eats and gives him to eat, she either gives or begs some things, whatever is done she mimics, she speaks in a high or low tone, she speaks now indistinctly, now distinctly, she appeals to him with dance, songs and music, with tears or coquetry, or with her finery, she laughs or stares, she shakes her dress or shifts her loin-dress, exposes or covers up

*Cattālīsaya ṭhānehi
 itthi purisam accāvadati
 vijambhati, vinamati ,
 vilasati ,vilajjati,
 nakhena nakhaṃ ghaṭṭeti,
 pādena pādaṃ akkamati,
 kaṭṭhena paṭhaviṃ
 likhati, dāraḥkaṃ
 ullaṃgheti, olaṃghati,
 kīlati, kīlāpeti, cumbati,
 cumbāpeti, bhuñjati,
 bhuñjāpeti
 dadāti, āyācati, kataṃ
 anukaroti, uccaṃbhāsati,
 nīcaṃ bhāsati, aviccaṃ
 bhāsati, viviccaṃ bhāsati,
 naccena
 gītena vādītena
 rodītena vilasītena
 vibhūsitena jagghati,
 pekkhati paṭicāleti,
 guyhabhaṇḍakaṃ sñcāleti,
 ūruṃ vivarati
 ūruṃ pidahati
 thanaṃ dasseti, kacchaṃ
 dasseti, nābhiṃ dasseti,
 akkhiṃ nikhanati*

her leg, exposes her bosom,
her armpit, her navel, she
closes her eye, she elevates
her eyebrow, she pinches
her lip, makes her tongue
loll out, loosens or tightens
her cloth dress, loosen or
tightens her head-gear.

bhamukaṃ
ukkhipati, oṭṭhaṃ
palikhati, jivhaṃ
palikhati, jivhaṃ
nillāleti, dussaṃ muñcati,
dussaṃ bandhati, sirasaṃ
muñcati sirasaṃ
bandhati,

The Indian literature is full of various descriptions of the nature and behaviour of women. The Brahmins always criticized them as possessing bad characteristics by birth. Some of such details have crept into Buddhist literature as a result of social interaction. But Buddhism has emphasized the fact that not only women but also men to possess good and bad characteristics on different occasions. Forty ways though refer to the natural behaviour of women, sounds like a criticism. We are not in a position to accept all such information recorded in the Buddhist literature without critical examination with reference to the fundamental teachings of the Buddha.

J V. 433-434

2.Subjects for meditating

Cattālīsa kammaṭṭhānāni

ten kasinas
earth°, water°,
fire°, air°,
blue°, yellow°,
red°, white°, light°,
and covered space°.

dasakasinā,
paṭhavi kasiṇa, āpo°,
tejo°, vāyo°,
nīla°, pīta°,
lohita°, odāta°, āloka°,
paricchanna ākasa°

ten kinds of foulness

the bloated corpse,
the livid, the festering,
the cut up,
the gnawed,
the scattered,
the hacked and scattered,
the bleeding ,
the worm infested,
the skeleton.

dasa asubhā

uddhumātaka,
vinīlaka, vipubbaka,
vicchiddaka,
vikkhāyitaka,
vikkhittaka,
hata vikkhittaka,
lohitaka,
pulavaka,
aṭṭhika.

ten kinds re-collections

recollection of the Buddha
°dhamma,
°sangha, °virtue,
°generosity, °deities, °death,
°body, breathing,
and °peace.

dasa annussatiyo

buddhānussati,
dhammā °,
saṅghā ° silā °, cāgā °,
devatā °, marañā °,
kāya °, ānāpānasati,
upasamā °

four divine abiding

loving-kindness,
compassion,
sympathy and
equanimity

cattāro brahmavihārā

mettā,
karuṇā,
muditā,
upekkhā

immaterial states

the base consisting
of boundless space

cattāro aruppā

ākāsānaññāyatana,

the base consisting of boundless consciousness	<i>viññāṇañcāyatana,</i>
the base consisting of nothingness	<i>ākāṅkamaññāyatana,</i>
the base consisting of neither perception nor non- perception	<i>nevasaññānāsaññāyatana.</i>
one perception	<i>ekāsaññā,</i>
one defining	<i>ekaṃ vavatthānaṃ</i>

The system of Buddhist meditation is divided into two main aspects. viz. *samatha*, *vipassanā* (serenity and insight). The forty subjects under this term have been recommended as subjects for serenity meditation. The relevant subjects should be selected by the practitioner in accordance with his personality-type. The personality-types are sixfold: *rāgacarita* -lustful-character, *dosacarita*- hating - character etc. Some subjects like compassion and in-out-out breathing are recommended for all characters.

Fore more detail see Nos, 27,44,50 under terms of ten. No, 127 under terms of four.No1 under terms of nine.

Vism. 110

TERMS OF FIFTY-TWO

1. Mental states

contact, feeling, perception,
volition, one-pointedness,
psychic life, attention;
initial application,
sustained application,
decision, effort,
joy, conation, Delusion,
shamelessness, fearlessness
(of consequences, or to
commit wrong), restlessness,
attachment, misbelief,
conceit, hatred, jealousy,
avarice, worry, sloth,
torpor, doubt; confidence,
mindfulness, (moral)shame,
(moral)dread, non-attachment,
goodwill, equanimity,
tranquility of mental states,
tranquility of mind,
lightness of mental states,
lightness of mind, pliancy
of mental states, pliancy of
mind, adaptability of mental
states, adaptability of mind,
proficiency of mental states,
proficiency of mind,

*Dvi paṇṇāsa cetasikā
phasso, vedanā, saññā,
cetanā, ekaggatā,
jīvitindriyaṃ,
manasikāro;
vitakko, vicāro,
adhimokkho, viriyaṃ,
pīti, chando, moho,
ahirikaṃ, anottappaṃ,
uddhaccaṃ, lobho,
diṭṭhi, māno, doso, issā,
macchariyaṃ, kukkuccaṃ,
thīnam, middhaṃ,
vicikicchā, saddhā,
sati, hiri, ottappaṃ,
alobho, adoso,
tatramajjhataṭṭā,
kāyapassaddhi, citta-passa-
ddhi, kāyalahutā,
cittalahutā, kāyamudutā,
cittamudutā,
kāyakammaññatā,
cittakammaññatā,
kāyapāguññatā,
cittapāguññatā,
kāyujjukatā, cittujjukatā,
sammā vācā,*

rectitude of mental states,
rectitude of mind, right
speech, right action, right
livelihood; compassion,
appreciative, Joy
faculty of wisdom.

sammā kammanto,
sammā ājīvo;
karuṇā, muditā

paññindriyaṃ.

The analysis of mind in Abhidhamma has two categories called *citta*-consciousness and *cetasika*-mental concomitants. Cetasikas can be considered in a way as referring to the states of specific functions of the consciousness. They are fifty-two in number and are classified into seven categories as follows:

i. **Universal
concomitants**
contact, feeling,
perception,
volition, one-pointedness,
psychic life,
attention,

sabba citta
sādhāraṇa - 07
phasso, vedanā,
saññā
cetanā, ekaggatā,
jīvitindriyaṃ,
manasikāro,

ii. **Particular mental
concomitants**
initial application,
sustained application
decision,
effort,
joy, conation,

pakiṇṇaka - 06
vitakko,
vicāro,
adhimokkho,
viriyaṃ,
pīti, chando,

**iii. Immoral mental
concomitants**

delusion, shamelessness,
fearlessness,
restlessness, attachment,
misbelief, conceit,
hatred, jealousy,
avarice,
worry,
sloth,
torpor, doubt;

akusala – 14

*moho, ahirikaṃ,
anottappaṃ,
uddhaccaṃ, lobho,
diṭṭhi, māno,
doso, issā,
macchariyaṃ,
kukkuccaṃ,
thīnaṃ,
middhaṃ, vicikicchā,*

**iv. Wholesome mental
concomitants**

confidence,
mindfulness, (moral)shame,
(moral)dread,
non-attachment,
goodwill,
equanimity,
tranquility of mental states,
tranquility of mind,
lightness of mental states,
lightness of mind,
pliancy of mental states,
pliancy of mind,
adaptability of mental states,
adaptability of mind,
proficiency of mental states,

kusala – 19

*saddhā,
sati, hiri,
ottappaṃ,
alobha,
adoso,
tatramajjhataṭṭā,
kāyapassaddhi,
cittapassadhi
kāyalahutā,
cittalahutā,
kāyamudutā,
cittamudutā,
kāyakammaññatā,
cittakammaññatā,
kāyapāguññatā,*

proficiency of mind, rectitude of mental states, rectitude of mind,	<i>cittapāguññatā,</i> <i>kāyujjukatā,</i> <i>cittujjukatā,</i>
v. Abstinenes right speech, right action, right livelihood;	<i>viratiyo – 03</i> <i>sammā vācā,</i> <i>kammanta,</i> <i>sammā ājīvo,</i>
vi. Illimitables compassion, sympathetic Joy	<i>appamaññāyo, – 02</i> <i>karuṇā,</i> <i>muditā</i>
vii. Wisdom faculty of wisdom Total –	<i>paññindriyaṃ.– 01</i> <i>paññindriyaṃ.</i> 52

The inter-connection between consciousness and mental concomitants are explained under four conditions as follows:

- i. Both arise together
- ii. Both disappear together
- iii. Both take the same object in one moment
- iv. Both arise in relation to the same sense-faculty at the same time.

The mental concomitants represent sensations, perceptions and dispositions (*vedanā, saññā, saṅkhāra*) in the early Buddhist analysis of five aggregates.

Cpd. 94-97, A manual of Abhidhamma, Nārada .76

TERMS OF SIXTY

1. **Sinews**

for five of the great
sinews that
bind the
body together start out
from the upper part of
the neck and descend
by the front,
five by the back,
five by the right,
five by the left,
those that bind
the right hand five, left hand
five, descend by the front
of the hand five,
the back five,
that bind the left foot five,
right foot five, by the front five,
by back five

Satṭhi nahārū
gīvāya uparimabhāgato
paṭṭhāya pañca
mahānahārū,
sarīraṃ vinaddhamānā
purimapassena otiṇṇā,
pañca pacchimapassena,
pañca dakkhiṇapassena,
panca vāmapassena.
dakkhiṇahatthaṃ
vinaddhamānā pi hatthassa
purimapassena pañca,
pacchimapassena pañca,
tathā vāmahatthaṃ
vinaddhamānā. dakkhia-
pādaṃ vinaddhamānā pi
pādassa purimapassena
pañca, pacchimapassena
pañca vāmapādaṃ
vinaddhamānā.

The contemplation of body is one important aspect of Buddhist meditation. The thirty-two parts of the body are given as subject

of serenity meditation which also includes sinews (*nahāru*) as one item. This is a further analysis of that item stating that all sinews spread throughout the human body are sixty in number. Anatomy has been one of the main subjects of indigenous medicine in India and Sri Lanka. Perhaps, the Pāli commentators have been influenced by Āyurvedic analyses of human body when they commented on such terms in the discourses. Ven. Buddhaghosa, according to his explanations of such terms, seems to have been an expert in that subject. It is natural that the commentators had to rely on such various branches of knowledge in order to make exhaustive comments so as to update the meanings of many terms used in the discourses.

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TERMS OF SIXTY- TWO

1. Views

based on the past existences
based on the future

Dvāsaṭṭhi diṭṭhi

aṭṭhārasa pubbanta diṭṭhi,
catucattālīsa aparantadṭṭhi

Diṭṭhi means view, belief , speculative opinion. When qualified by “sammā” it means right view or right belief ; when qualified by “micchā” it means wrong view. Micchādiṭṭhi mostly refers to evil view, wrong or evil views are declared as utterly rejectable unwholesome.

The sixty-two type of views are explained in the Brahmajāla Sutta of Dīghanikāya. Views (*diṭṭhi*) are speculations mainly belonging to the sphere of dispositions (*saṅkhāra*) in the analysis of five aggregates (*pañcakkhandha*). The views may be right or wrong in different contexts. *Sammādiṭṭhi* is right-view considered as the first of the noble-eight fold path. All views should be eliminated at the final stage of enlightenment. The sixty-two views explained in the Brahmajāla Sutta are hindrances as far as the final realization is concerned. But the Buddha clarifies that some of those views have been presented by various ascetics after having reflected well and having practiced well. The sixty-two views are broadly divided into two main categories.

- i. Pubbantānudiṭṭhi – the group of views which are based on the past existences.
- ii. Aparantānudiṭṭhi – the group of views which are based on speculations on the future.

The first includes the following:

- i. sassatadiṭṭhi 04 – views of eternity
- ii. ekacca sassatadiṭṭhi 04 – views of eternity and non-

- eternity
- iii. antānantikadiṭṭhi 04 – views of finiteness and infiniteness of the world and the soul
 - iv. amarāvikkhepadīṭṭhi 04 – sceptical views; views that are not- conclusive.
 - v. adhiccasamuppānadiṭṭhi 02 – views upholding causelessness

The second includes the following:

- i. saññivāda 16 – views of the existence of perception (saññā) after death.
- ii. asaññivāda 08 – views of the non-existence of perception (saññā) after death
- iii. nevasaññīnāsaññīvāda 08 – views of neither perception nor non-perception after death
- iv. ucchedavāda 07 – views of nihilism
- v. diṭṭhadhammanibbānavāda 05 – views of mundane nibbāna as realizable in this very life.

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TERMS OF SIXTY-EIGHT

1. Powers
of faith,
energy,
memory,
concentration,
wisdom,
sense of shame,
power of moral dread
mindfulness,
meditation,
faultless,
sympathy,
patience,
designation,
conviction,
supremacy,
resolution,
serenity, ten
insight,
ten powers of learners,
ten powers of adepts,
powers of those who have
destroyed the defilements,
ten miracle powers,
ten powers of the

aṭṭhasaṭṭhi balāni
saddhābalaṃ
viriyabalaṃ,
satibalaṃ,
samādhibalaṃ,
paññābalaṃ,
hiribalaṃ,
ottappabalaṃ,
paṭisaṅkhānabalaṃ
bhāvanābalaṃ
anavajjabalaṃ,
saṅgahabalaṃ,
khanti balaṃ,
paññattibalaṃ,
nijj hantibalaṃ,
issariyabalaṃ,
adhīṭṭhānabalaṃ,
samathabalaṃ,
vipassanābalaṃ,
dasa sekhabalāni,
dasa asekhabalāni,

dasa khīṇāsava balāni,
dasa iddhibalāni,
dasa tathāgatabalāni.

Buddha.

It is a peculiarity of the canonical style that the same doctrinal terms have been introduced with different adjectives in different contexts. So the terms connected with powers can be seen occurring with other categories in different contexts. e.g.

saddhā dhana- wealth of faith

hiri dhana - wealth of shame

ottappa dhana- wealth of fear

anavajja sukha- happiness of faultlessness

khanti pārami – perfection of patience

This kinds of classifications of the doctrinal terms might have been useful not only to memorize them easily but also to understand their mutual relationship in the progress of spiritual path.

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TERMS OF SEVENTY-FIVE

1. Rules to practise

I shall wear(the waist cloth) even all round,
 I shall put on
 (the upper robe) even all round,
 I shall go well covered
 in inhabited areas,
 I shall sit well covered
 in inhabited areas,
 I shall go well restrained
 in inhabited areas,
 I shall sit well restrained
 in inhabited areas,
 I shall go with downcast
 eyes in inhabited areas,
 I shall sit with downcast
 eyes in inhabited areas,
 I shall not go(with robes)
 hitched up in inhabited areas,
 I shall not sit(with robes)
 hitched up in inhabited areas,
 I shall not go laughing
 loudly in inhabited areas,
 I shall not sit laughing
 loudly in inhabited areas,

Pañca sattati sekhiyā
parimaṇḍalaṃ nivāsessāmīti
sikkhā karanīyā,
parimaṇḍalaṃ pārūpissāmīti °,
supaṭicchanno antaraghare
gamissāmīti °,
supaṭicchanno antaraghare
nisīdissāmīti °,
susaṃvuto antara ghare
gamissāmīti °,
susaṃvuto antaraghare
nisīdissāmīti °,
okkhitta cakkhu
antaragharegamissāmīti °,
okkhittacakkhu
antaraghar nisīdissāmīti °,
na ukkhittakāya
antaraghare gamissāmīti °,
na ukkhittakāya
antaraghare nisīdissāmīti °,
na ujjagghikāya
antaraghare gamissāmīti °,
na ujjagghikāya
antaraghare nisīdissāmīti °,
appasaddo antaraghare
gamissāmīti °,

I shall go quietly in
 inhabited areas,
 I shall sit quietly in
 inhabited areas,
 I shall not go fidgeting the
 body in inhabited areas,
 I shall not sit fidgeting the
 body in inhabited areas,
 I shall not go fidgeting the
 arms in inhabited areas,
 I shall not sit fidgeting the
 arms in inhabited areas,
 I shall not go fidgeting the
 head in inhabited areas,
 I shall not sit fidgeting the
 head in inhabited areas,
 I shall not go with arms
 akimbo in inhabited areas,
 I shall not sit with arms
 akimbo in inhabited areas,
 I shall not go with head
 covered in inhabited areas,
 I shall not sit with head
 covered in inhabited areas,
 I shall not go walking on toes
 or heels in inhabited areas,
 I shall not sit lolling in
 inhabited areas,
 I shall accept alms-food

*appasaddo antaraghare
 nisīdissāmīti °,
 na kāyappacālakaṃ
 antaraghare gamissāmīti °,
 na kāyappacālakaṃ
 antaraghare nisīdissāmīti °,
 na bāhuppacālakaṃ
 antaraghare gamissāmīti °,
 na bāhuppacālakaṃ
 antaraghare nisīdissāmī.
 na sīsappacālakaṃ
 antaraghare gamissāmi,
 na sīsappacālakaṃ
 antaraghare nisīdissāmīti °,
 na khambhakato
 antaraghare gamissāmīti °,
 na khambhakato
 antaraghare nisīdissāmīti °,
 na oḡuṇṭhito
 antaraghare gamissāmīti °,
 na oḡuṇṭhito
 antaraghare nisīdissāmi,
 na ukkuṭikāya
 antaraghare gamissāmīti °,
 na pallatthikāya
 antaraghare nisīdissāmīti °,
 sakkaccaṃ piṇḍapātaṃ
 paṭiggahessāmīti °,
 pattasaññi piṇḍapātaṃ*

Carefully,
 I shall accept alms-food
 with attention on the
 bowl,
 I shall accept alms-food
 with sauces in proportion
 (that is, the sauce in pro-
 portion of one part in four
 to the rice,
 I shall accept alms-food in pro-
 portion to(not over-flowing
 from) the capacity(of the flow),
 I shall eat alms-food carefully,
 I shall eat alms-food with
 attention on the bowl,
 I shall eat alms-food(as it
 comes) without making
 exceptions,
 I shall eat alms-food with
 sauces in proportion.
 I shall not eat alms-food
 working down from the top,
 I shall not hide sauces and
 curries with rice out of
 desire to get more,
 I shall not unless sick ask
 for sauce or rice for my
 own benefit and eat it,
 I shall not look enviously

*paṭiggahessāmīti °,
 samasūpakam piṇḍapātaṃ
 paṭiggahessāmīti °,
 samatittikam piṇḍapātaṃ
 paṭiggahessāmīti °,
 sakkaccaṃ piṇḍapātaṃ
 bhuñjissāmīti °,
 pattasaññī piṇḍapātaṃ
 bhuñjissāmīti °,
 sapadānaṃ piṇḍapātaṃ
 bhuñjissāmīti °,
 samasūpakam piṇḍapātaṃ
 bhuñjissāmīti °,
 na thūpato omadditvā
 piṇḍapātaṃ bhuñjissāmīti °,
 na sūpaṃvā byañjanaṃ vā
 odanena paṭicchādessāmīti °,
 bhīyyokamyataṃ upādāyā
 na sūpaṃ vā odanaṃ vā
 agilāno attano atthāya
 viññāpetvā bhuñjissāmīti °,
 na ujjhānasaññī paresaṃ
 pattaṃ olokessāmīti °,
 nātimahanta
 kavaḷaṃ karissāmīti °,
 parimaṇḍalaṃ
 ālopaṃ karissā mīti °,
 na anāhaṭe kavaḷe
 mukhadvāraṃ vivarissāmīti °,*

at another's bowl,
 I shall not make up an
 extra-large mouthful,
 I shall make up a round
 Mouthful,
 I shall not open the
 mouth till the mouthful
 is brought to it,
 I shall not put all the hand
 into the mouth when eating.
 I shall not speak with
 the mouth full,
 I shall not eat repeatedly
 lifting up the (same piece
 of) food.
 I shall not eat breaking up
 a mouthful,
 I shall not eat stuffing out (the
 cheeks like a monkey),
 I shall not eat shaking
 the hand about,
 I shall not eat scattering
 rice about,
 I shall not eat putting
 the tongue out,
 I shall not eat making
 a "capucapu" sound,
 I shall not eat making
 a "surusuru" sound,

*na bhuñjamāno sabbam
 hattham mukhe
 pakkhipissāmīti °,
 na sakavaḷena mukhena
 byāharissāmīti °,
 na piṇḍukkhepakam
 bhuñjissāmīti °,
 na kavaḷāvacchedakam
 bhuñjissāmīti °,
 na avagaṇḍakārakam
 bhuñjissāmi,
 na hattheniddhūnakam
 bhuñjissāmīti °,
 na sitthāvākārakam
 bhuñjissāmīti °,
 na jivhānicchārakam
 bhuñjissāmīti °,
 na capucapukārakam
 bhuñjissāmi
 na surusurukārakam
 bhuñjissāmīti °,
 na hatthanillehakam
 bhuñjissāmīti °,
 na pattanillehakam
 bhuñjissāmi,
 na oṭṭhanillehakam
 bhuñjissāmīti °,
 na sāmisenā hatthena
 pānīyathālakam*

I shall not eat licking
 (or wiping) the hand.
 I shall not eat licking
 (or wiping) the bowl
 with the finger),
 I shall not eat licking the
 lips(with the tongue),
 I shall not accept a
 drinking-water pot with
 a hand soiled with food,
 I shall not in an inhabited
 area throw away bowl
 washing water which
 has rice grains in it,
 I shall not teach the Law
 to one with an umbrella
 his hand who is not sick,
 I shall not teach the Law
 to one with a stick in his
 hand who is not sick,
 I shall not teach the Law
 to one with a knife in
 his hand who is not sick,
 I shall not teach the Law
 to one with a weapon in
 his hand who is not sick,
 I shall not teach the Law
 to one wearing shoes
 who is not sick,

*paṭiggahessāmīti °,
 na sasitthakaṃ
 pattadhovaṃ antaraghare
 chaḍḍessāmīti °,
 na chattapāṇissa
 agilānassa dhammaṃ
 desissāmīti °,
 na daṇḍapāṇissa
 agilānassa dhammaṃ
 desissāmīti °,
 na satthapāṇissa
 agilānassa dhammaṃ
 desissāmīti °,
 na āvudhapāṇissa
 agilānassa dhammaṃ
 desissāmīti °,
 na pādukārūhassa
 agilānassa dhammaṃ
 desissāmī.
 na upāhanārūhassa
 agilānassa dhammaṃ
 desissāmīti °,
 na yānagatassa
 agilānassa dhammaṃ
 desissāmīti °,
 na sayanagatassa
 agilānassa dhammaṃ
 desissāmīti °,
 na pallatthikāya*

I shall not teach the Law
to one wearing sandals
who is not sick,
I shall not teach the Law
to one in a vehicle
who is not sick,
I shall not teach the Law
to one in a couch
who is not sick,
I shall not teach the Law
to one in an easy
chair who is not sick,
I shall not teach the Law
to one wearing a head-
wrapping who is not sick,
I shall not teach the Law
to one with his head
covered who is not sick,
I shall not while sitting on
the ground teach the Law
to one sitting on a seat
who is not sick,
I shall not while sitting on
a low seat teach the Law
to one sitting on a high
seat who is not sick,
I shall not while standing
teach the Law to one
who is not sick,

*nisinnassa agilānassa
dhammaṃ desissāmīti °,
na vetṭhitasāsassa
agilānassa dhammaṃ
desissāmī,
na oḅuṅṭhitasāsassa
agilānassa dhammaṃ
desissāmīti °,
na chamāyaṃ nisīditvā
āsane nisinnassa
agilānassa dhammaṃ
desissāmīti °,
na nīce āsane nisīditvā
ucce āsane nisinnassa
agilānassa dhammaṃ
desissāmīti °,
na ṭhito nisinnassa
agilānassa dhammaṃ
desissāmīti °,
na pacchato gacchanto
purato gacchantassa
agilānassa dhammaṃ
desissāmīti °,
na uppathena gacchanto
pathena gacchantassa
agilānassa dhammaṃ
desissāmīti °,
na ṭhito agilāno uccāraṃ
vā passāvaṃ vā*

I shall not while walking
behind teach the Law to
one walking in front
who is not sick,
I shall not while walking
beside a path teach the
Law to one walking on a
path who is not sick,
I shall not when not sick
evacuate or make water
while standing up,
I shall not when not sick
evacuate, pass water or
spit on green vegetation,
I shall not when not sick
evacuate, pass water or
spit into water.

*karissāmīti °,
na harite agilāno
uccāraṃ vā passāvaṃ
vā khelaṃ vā karissāmīti °,
na udake agilāno
uccāraṃ vā passāvaṃ
vā khelaṃ vā
karissāmīti °.*

Sekhiyā – belonging to training is a set of disciplinary rules recommended in the Vinaya for the monks and nuns in the. The seventy-five rules can be mainly classified into six groups as follows:

- i. pertaining to wearing robes – 02
- ii. pertaining to the postures walking and sitting – 24
- iii. pertaining to accepting alms – 04
- iv. pertaining to eating alms – 26
- v. pertaining to preaching the Dhamma – 16
- vi. pertaining to attending to calls of nature - 03

Total – 75

It is clear that most of the rules belong to the postures, eating

and preaching. The Buddhist disciples are regarded as an example for the moderate character which should be followed by the others. So, the rules like this were very useful to maintain an exemplary character among the Buddhist community of monks and nuns. This certainly contributed to enhance the position of Buddhist monks among the clergy members of other religious groups. These modes of behaviour, therefore, were immensely supportive of the two purposes (out of the ten) for which Vinaya rules were formulated namely: to rouse the confidence of the lay-supporters who have no confidence in the Saṅgha ; and to increase the confidence of those who already have confidence.

Vin IV. 185, V. 209

TERMS OF EIGHTY

1. **Eighty minor marks**
 prominent nails;
 copper-coloured nails;
 glossy nails;
 rounded fingers;
 beautiful fingers;
 regular fingers;
 knotless veins;
 concealed ankles;
 solid joints;
 even and level feet;
 perfect sex organs;
 pervading radiance in all
 directions;
 soft limbs;
 clear limbs;
 super limbs;
 well-shaped limbs;
 well-knit limbs;
 well-proportioned limbs;
 unimpaired and unmarred
 bodies;
 unfreckled limbs;
 palms soft as cotton;
 deep lines on the palms;
 unbroken lines on the palms;

Asītyanubyañjanāni
tuṅganakhā,
tāmaranakhā,
snigdhanakhā
vṛuātṭṅgulī
citrāṅgulī
anupūṛva-citrāṅgulī
nirgranthisirā
gūḍhagulphā
ghanasandhi
avisamasamapādā
paripūrṇa-vyañjanaḥ
saman-
taprabhā
mṛdugātrā
visadagātrā
adīnagātrā
anusandhigātrā
susamhatagātrā
suvibhaktāṅgapratyaṅgā
nikhilāduṭa
śarīrā
vyapagatatilakālakagātrā
tūlamṛdupānayaḥ
gambhīrapāṇilekhā
abhagnapāṇilekhā

uninterrupted lines
 on the palms;
 regular lines on the palms;
 red lips like ripe fruits of
 momordica monadepha;
 precise articulation;
 soft, slender and red tongue;
 voice like the trumpeting of
 an elephant;
 articulate words;
 pleasant utterance;
 gait like the movement of
 an elephant;
 gait like the movement of
 a bull;
 gait like the movement of
 a goose;
 gait like the movement of
 a lion;
 bearing to the right;
 equal protuberance;
 lovely in all parts;
 unaffected behaviour;
 perfectly clean and pure
 hair of the bod;
 undimmed radiance in
 every direction;
 straight body;
 soft body;
 regular body;

acchinnapāṇilekhā

anupūrvapāṇilekhā
bimboṣṭhā

nābhyāyatanavacanā
mṛdutanukaraktajihvā
gajagarjitastaniṭasvarā

susvaravaragirā
mañjughosā
nāgavikrāntagāmī

ṛṣabhavikrāntagāmī

haṃsavikrāntagāmī

siṃhavikrāntagāmī

abhidakiṇagāmī
utsadasamā
samantaprāsādikā
sucisamācārā
paramasuci-
viśuddhalomā
vītīmirasamatna-
prabhā
ṛjugātrā
mṛdugātrā
anupūrvagātrā

belly like a bow;
 lovely, large and regular belly;
 deep naval;
 regular naval;
 unimpaired naval;
 navel turned to right;
 curved knee caps;
 round teeth;
 sharp teeth;
 unbroken teeth;
 unimpaired teeth;
 even teeth;
 high nose;
 undiminutive nose;
 blue-black eyes;
 eyes like blue-white lotus
 in shapes;
 dark eyebrows;
 glossy eyebrows;
 large ears;
 even ears;
 ears devoid of defect;
 unimpaired, unmarred and
 well-controlled faculties
 excellently proportioned
 forehead;
 black hair;
 unscattered hair;
 shiny hair;
 unmarred hair;

cāpodarā
cārūksāchagnodarā
gambhīranābhi,
abhagnanābhi,
ācchinnanābhi,
abhidaksināvartanābhi,
pariṇatajānumaṇḍalā,
vaṭṭitadāṭhā,
tīkṣṇadāṭhā
abhagnadāṭhā,
acchinnadāṭhā,
avisamadāṭhā,
tuṅganāsā,
nātyayatanāsā,
asitanayanā,
asita-sita-kamala-
sadṛsanayanā,
asibhramū
snigdhalomabhramū
aparittakarṇā
avisamakarṇā
vyapagatakarnadosā
anupahatā anupaklistā
sāntendriyā
uttamasreṣṭha-
sammitamukhalalātā
asitakeśā
sahitakeśā
citrake śā
vivrṭtake śā

unbroken hair;	<i>abhagnake śā</i>
unimpaired hair;	<i>acchinnake śā</i>
soft hair;	<i>aparusake śā,</i>
glossy hair;	<i>snigdake śā,</i>
fragrant hair;	<i>surabhike śā,</i>
hair with its lips curled;	<i>vallitāgrake śā</i>
well-shaped head;	<i>susiraso,</i>
hair bearing the figures of	<i>svastika-nandyāvarta-</i>
svastika, Nandyāvarta and	<i>muktikasrestha-</i>
muktika signs.	<i>sannikāsa ke śā</i>

The thirty-two marks of great man are ascribed of the Buddha in ten discourses of the Pāli canon. The eighty minor marks are added to it in the Mahāyāna and the later Buddhist texts belonging to both Theravāda and Mahāyāna. Some of the terms in both the categories seem synonymous. And hence very difficult to differentiate. The addition of these minor marks represent another stage of the development of the concept of Buddha. These names are in Sanskrit Mahavastu II. 43F. See Concept of great Man by Ven.B. Vimalaratana

2. Great Diciples

Aññā Koṇḍañña, Vappa,
Gayā kassapa, Bhaddiya
Mahānāma,
Assaji, Nālaka,
Yasa, Vimāla,
Subāhu, Puṇṇaji,

Asīti mahā sāvkā
Aññā Koṇḍañña, Vappa,
Gayā kassapa, bhaddiya,
Mahānāma,
Assaji, Nālaka,
Yasa, Vimāla,
Subāhu, Puṇṇaji,

Gavampati,
 Uruvela kassapa,
 Nandaka, Bhagu,
 Nanda, Kimbila,
 Rāhula, Sīvalī,
 Upāli, Dabba,
 upasena ,
 Khadiravaniya Revata,
 Puṇṇa mantāni putta,
 Puṇṇo sunarāparanta,
 Soṇo kitikaṇṇa,
 Soṇa kolivisa,
 Rādha, Subhūti,
 Aṅgulimāla, Vakkali,
 Kāludāyī, Mahā Udāyī,
 Pilinda vacca, Sobhita,
 Kumāra Kassapa,
 Raṭṭhapāla, Vaṅgīsa,
 sabhiya, selo,
 Upvāna, Meghiya,
 Nadī kasspa, Gayā kasspa,
 Sāriputta,
 Mahā Moggallāna,
 Mahā Kassapa,
 Mahā Kaccāyana,
 Mahā Koṭṭithita,
 Mhā Kappina,
 Mhā Cunda,
 Anuruddha, Ānanda,
 Kaṅkhā revata,

*Gavampati,
 Uruvela kassapa,
 Nandaka, Bhagu,
 Nanda, Kimbila,
 Rāhula, Sīvalī,
 Upāli, Dabba,
 upasena,
 Khadiravaniya Revata,
 Puṇṇa mantāni putta,
 Puṇṇo sunarāparanta,
 Soṇo kitikaṇṇa,
 Soṇa kolivisa,
 Rādha, Subhūti,
 Aṅgulimāla, Vakkali,
 Kāludāyī, Mahā Udāyī,
 Pilinda accha, Sobhita,
 Kumāra Kassapa,
 Raṭṭhapāla, Vaṅgīsa,
 Sabhiya, Selo,
 Upvāna, Meghiya,
 Nadī kasspa, Gayā kasspa,
 Sāriputta,
 Mahā Moggallāna,
 Mahā Kassapa,
 Mahā Kaccāyana,
 Mahā Koṭṭithita
 Mahā Kappina,
 Mhā Cunda,
 Anuruddha, Ānanda,
 Kaṅkhā revata,*

Sāgata, Nāgita,
 Lakunṭaka Bhaddiya,
 Piṇḍolo bāradvāja
 Mahā Panthaka,
 Cūla panthaka,
 Bakkula,
 Koṇḍadhāna,
 dārucīriya, Yasoja,
 Ajita,
 Tissametteyya, Punnaka,
 Mettagu, Dhotaka,
 Upasīva, Nanda,
 Hemavata, Thodeyya,
 Kappa, Catukaṇṇi,
 Bhadrāvuda, Udaya,
 Posala,
 Mogharāja, Piṅgiya,

*Sāgata, Nāgita,
 Lakunṭaka bhaddiya,
 Piṇḍola bāradvāja,
 Mahā Panthaka,
 Cūla Panthaka,
 Bakkula,
 Koṇḍadhāna,
 dārucīriya, Yasoja,
 Ajita,
 Tissametteyya, Punnaka,
 Mettagu, Dhotaka,
 Upasīva, Nanda,
 Hemavata, Todeyya,
 Kappa, Catukaṇṇi ,
 Bhadrāvuda, Udaya,
 Posala,
 Mogharāja, Piṅgiya,*

Leading disciples of the Buddha are listed in the post-canonical literature both Theravāda and Mahāyāna. They were famous and highly appreciated for their high spiritual attainment as well as the contribution made towards the progress of the order.

According to the **Visuddhimagga** Buddha's disciples divided in to three categories 1. *sāvaka*- ordinary disciples; 2. *mahā sāvaka*- Great Disciples; 3. *agga sāvaka*-Chief Disciples.

A I. 24, Vism. 411, Divyāvadāna, 489.

For more details see Dppn under each name, ThagA
 Vaṅgīsathera gāthā vaṇṇanā

TERMS OF EIGHTY-NINE

1. Consciousness

Unwholesome 12,
Unwholesome resultant 7,
Wholesome resultant 8,
Rootless functional 3,
Sense sphere beautiful 24,
Fine material sphere 15,
Immaterial sphere 12,
Supramundane 08.

*Ekūna navuti viññāṇāni
dvādasa akusalacittāni
satta akusala pākāni
aṭṭhadhā puññapākāni;
tīṇi ahetuka kiriya cittāni,
catuvīsati kāmāvacara
cittāni, pañcadasa
rūpāvacara cittāni,
dvādasa arūpāvacara cittāni,
aṭṭhalokuttara cittāni.*

Theravāda Abhidhamma classifies consciousness (*citta*) into eighty-nine or one hundred and twenty-one states. Here, the list consists of eighty-nine types of consciousness. The division is given in conformity with the Buddhist analysis of the world-system. According to Abhidhamma the existence (*bhava*) or so called world consists of four main spheres or planes. viz.

- i. *Kāmāvacara* – sense-sphere
- ii. *Rūpāvacara* – fine-material sphere
- iii. *Arūpāvacara* – immaterial sphere
- iv. *Lokuttara* – supramundane sphere

All these divisions are actually related to psychological levels. The first three spheres refer to their respective physical world but the last does not refer to such a particular sphere. Supramundane consciousness means the states of consciousness

which transcend the world. Among these eighty-nine types of consciousness some are wholesome and some are unwholesome. Wholesome consciousness arises on three roots of bases – non-greed, non-hatred and non-delusion. Unwholesome consciousness arises on the greed, hatred and delusion.

The above six bases are called six roots (*hetu*) on which those types of consciousness come into being. The types of consciousness which do not take those six roots for their origination are called rootless functional. These types of non-causal consciousness (*Kiriya-ahetuka*) and in themselves and never culminate in action or Karma. They are inoperative in their nature. So, the conditions such as greed, hatred and non-greed do not apply to them. The types of resultant consciousness are also unconditional because they appear as the consequence of the bad or good karma acquired in the previous life. Fine-material and immaterial types of consciousness belong to the trances and absorptions (*jhāna, samāpatti*) which are connected to the concentration (*samādhi*), the second stage of the development of the Buddhist spiritual path. There are five trances and four absorptions in Theravāda Abhidhamma. The last supramundane consciousness arises in connection with the four paths and four fruits (*magga, phala*) of the path leading to the attainment of enlightenment. It comprises of eight types in connection with the four paths and four fruits. When these eight types of consciousness join with the five jhanic factors, the total number of supramundane consciousness become forty. With these forty types the total number of the states of consciousness becomes one hundred and twenty-one.

Cpd .81.93, Vism. 457

TERMS OF NINETY-TWO

1. Expiations

lying, insulting speech, slander, lines, two on lying down; except a learned man (be present), facts, very bad offence, digging.

Vegetable-growth, by another, making (someone) look down upon, two on setting forth. First, throwing out removable (feet), on doors, containing life.

Not agreed upon, the setting sun, quarters, gain, because of a gift, he sews; a high-road, a boat, should eat, the one with the other.

A meal, a joint (meal), an out-of-turn (meal), a cake, two on having eaten, being satisfied; at the wrong time, storing milk, with water for cleansing the teeth.

cakes, talking, three on Upananda, (the family who)

*Dve navuti pācittiyā
musā, omasa, pesuññaṃ,
pada, seyyāya aññatra
viññunā, bhātā,
duṭṭhullāpatti, khaṇanā.
bhūtaṃ, aññāya, ujjhānaṃ,
pakkamantena, pubbe,
nikkaḍḍhaṃ' -āhacca
dvāra-sappāṇakena.
asammata-atthaṃgatā,
upassaya, āmisa-dānena,
sibbati, addhānaṃ, nāvaṃ,
bhuñjeyya, eko ekāya.
piṇḍo, gaṇaṃ, paraṃ,
pāvaṃ, dve bhuttāpavāra-
ṇā, vikāle, sannidhi,
khīraṃ, dantaṇṇena.
pūvaṃ, kathā, Upanandassa
tayaṃ, u'paṭṭhākaṃ,
mahānāmo, pasenadi,
senā, viddho.
surā, aṅguli, toyaṃ,
anādariyaṃ, bhīṃsaṇaṃ,
joti, nahāna, dubbaṇṇaṃ,
apaccuddhāraṇaṃ,
sāmaṃ, apanidhena.*

supported(him);Mahānāma,
Pasenadi, the army, pierced.
Fermented liquor, the finger,
water, disrespect frightening;
fire, bathing, disfigurement,
himself(the robe) not having
been taken away, and
about hiding.

Intentional slaughter, with
living things, opening up,
concealment of what is very
bad; under twenty, and a
caravan, an arrangement,
about Arittha; suspended,
and kaṇḍaka.

Regarding a rule, dispa-
gement, causing confusion,
striking a blow; the palm
of the hand, unfounded,
intentionally, overhearing;
and preventing consent,²
on Dabba, appropriating.

A king, treasure, if he be
there, a needle, a couch, on
cotton; a piece of cloth to sit
upon, and the itch, for the
rains, and on a well-farer.

(This category is in brief)

sañciccavadha-sappāṇaṃ,
ukko, duṭṭhullachādanaṃ,
ūnavīsati, satthañ ca,
saṃvidhāna-aritṭhakaṃ,
ukkhitta-kaṇḍakaṃ.
sahadhamma-vivaññaṃ,
mohāpana-pahāraṃ,
talasatti, amūlaṃ, sañcicca,
upassuti.paṭibāhanachand-
aṃ,dabbaṃ,pariṇāmanaṃ.
rañño, ratanaṃ, santaṃ,
sūci, mañcaṃ, tūlikaṃ,
nisīdanaṃ, kaṇḍuṃ,
vassikā,

Most likely-prāk+citta+ika – of the nature of directing one's

mind upon, *prāyaścittaka* – requiring expiation – PTS Dictionary, p.450

The ninety-two rules are called *pācittiya* (*pāyantika* in Mahāyāna) which also is a name of the Vinaya texts in the Theravāda tradition. These rules are so called because the violation of them need expiation. Expiation is one of the methods recommended to be free from the offences committed. In that procedure, one should profess his offences in front of a memner fo the order and should promise not to commit such offences again. This method is recommended for minor offences like *pācittiya*. The Picittiya rules can be broadly classified into the following groups:

- i. Moral rules
- ii. Conduct with women
- iii. Food and drink
- iv. Dhamma, Vinaya and their application
- v. Use of requisites
- vi. Behaviour in the Vihāra
- vii. Travel regulations
- viii. Various types of destruction

(A Survey of Vinaya Literature, Charles S. Prebish, vol. I, Taipei, 1994)

Vin.IV. 33, 49, 69, 90, 108, 124, 104, 15

TERMS OF NINETY- EIGHT

1. Diseases

disease of the eye, ° ear,
 ° nose, ° tongue, ° body,
 ° head, ° ear(auditory passage)
 ° mouth, ° teeth, ° cough,
 ° asthma, ° catarrh, ° heat,
 fever, ° abdomen, swooning,
 dysentery, acute pain,
 cholera, leprosy,
 boil, cutaneous disease,
 consumption, epilepsy,
 cutaneous eruption,
 itch, scabs, scabies,
 disease through blood and bile,
 diabetes, paralysis,
 cancer, ulcers,
 diseases affections arising
 from bile,
 ° phlegm, ° wind,
 ° union of the humours
 of the body,
 ° changings of seasons,
 ° discrepant attention
 to the body,
 ° spasmodic,
 ° result of deed,

Aṭṭhanavuti rogā
cakku rogo, sota °,
ghāṇa °, jivhā °, kāya °,
sīsa °, kaṇṇa °,
mukha °, danta °, kāso °,
sāso °, pnāso °, ḍaho,
jaro, kucchi °, mucchā,
pakkhandikā, sūlā,
visūcikā, kuṭṭham,
gṇḍo, kilāso,
soso, apamāro,
daddu, kaṇḍu,
kaccu, rakhasāvitacchikā,
lohitapittaṃ,
madhumeho, aṃsā ,
pilakā, bhagandalā,

pittasamuṭṭhānā ābādhā,
semha °, vāta °,

sannipātikā °,
utuparināmajā °,

visamaparihārajā °,
opakkamikā °,
kammavipākajā °,

°cold, °heat,
°hungry, °thirst,
°faecal matter, °urine.

sītaṃ, uṇṇhaṃ,
jigcchā, pipāsā,
uccāro, passāvo,

Roga means disease, illness, this term refers to ninety eight diseases in **Aṅgutra Nikāya V P.110** listed forty six including ābādhas, remainings are not given in Pāli Texts. It is said that in ancient time there were only three diseases wish, hunger and decay which gradually, through slaughtering of animals increased to ninety eight (*'tayo rogā pure āsuṃ icchā anasanaṃ jarā'* Sn 313.)(*te pasūnañca samārambhā aṭṭhanavutimāgamuṃ, cakkhurogādinā bhedena aṭṭhnavuti bhāvaṃ* SnA 324)

A V .108, D III .75, Mil .100,135, Vin I .71, for more details see Pāli English Dictionary PTS under Ābādha, Roga. See No 25 under Terms of Two, No 34 under Terms of Three.

TERMS OF ONE HUNDRED AND EIGHT

1. Cravings

craving concerning
the inner self 18,
craving concerning
external self 18,

(Aṭṭhuttara sata taṇhā)
Aṭṭha sata taṇhā
aṭṭhārasa taṇhā vicaritāni
ajjhātikassa upādāya,
aṭṭhārasa taṇhā vicaritāni
bāhirassa upādāya.

This term refers to one hundred and eight thought of craving, 18 two times (inner self and external) $36 \times 3 =$ (past, present, and future) 108.

“Monks’ I will teach you craving that ensnares, that floats along that is far-lungs to one, by which this world is smothered, enveloped, tangled like a ball of thread, covered as with blight, twisted up like a grass-rope, so that it overpasses not the Constant Round(of rebirth) , the Downfall, the way of Woe, the ruin. Do ye listen to it carefully. Apply your mind I will speak’. Yes lord,’ replied those monks to the Exalted One. The exalted One said this: And what sort, monks, is craving that ensnares...in which this world is smothered....? there are these eighteen thoughts which are haunted by craving concerning the inner self and eighteen which are haunted by craving concerning what is external to self. Now of what sort are the former?

Monks, when there is the thought: I am,-there come the thoughts: I am in this world: I am thus: I am otherwise: I am not eternal. I am eternal, should I be: should I be in this world: Should I be thus: should I be otherwise May I become thus: May I become otherwise: I shall become in this world I shall become thus. I shall become otherwise. These are the eighteen thoughts which are haunted by

craving concerning the inner self.

And what sort, monks, are the eighteen thoughts which are haunted by craving concerning what is external self? When there is the thought: By this I am,- there come the thoughts: By this I am in the world: By this I am thus: By this I am otherwise: By this I am not eternal: By this I am eternal : By this should I be: By this should I be in this world: By this should I be thus: By this should I be otherwise: By this may I become: By this may I become in this world: By this may I become thus: By this may I become otherwise: By this I shall become: By this I shall become in this world: By this I shall become thus: By this I shall become otherwise. These are the eighteen thoughts which are haunted by craving concerning what is external to self.

Now these...are called “ the thirty six thoughts haunted by craving.”

Thus such thirty-six thoughts of past, thirty-six thoughts of future, thirty-six thoughts of present times make up one hundred and eight thoughts which are haunted by craving.

A II.211, tr .225

2. Cravings

craving regarding form,
 craving regarding sound,
 craving regarding smell,
 craving regarding tastes,
 craving regarding tangible
 craving regarding thoughts

Aṭṭhuttara sata taṇhā
rūpataṇhā,
saddataṇhā,
gandhataṇhā,
rasataṇhā,
phoṭṭhabbataṇhā,
dhammataṇhā,

This term also refers to one hundred and eight cravings, viz; there are six kinds of craving corresponding to sense- objects. These six three times $6 \times 3 = 18$. craving for sense desires (*kāma taṇhā*), craving for becoming (*bhavataṇhā*), and craving for non-

becoming (*vibhavataṅhā*), these eighteen two times $18 \times 2 = 36$ inner and external (*ajjhattik*, *bāhira*) thirty six three times $36 \times 3 = 108$. past, present, and future. (*atīta*, *vattamāna*, *anāgata*).

“Each of these six kinds of craving is reckoned three fold according to its mode of occurrence as craving for sense desires, craving for becoming, or craving for non-becoming.

When visible –data craving occurs enjoying with sense desire enjoyment a visible datum as object that has come into the focus of the eye, it is called craving for sense desires. But when (that same visible-data craving) occurs along with the eternity view that assumes that same object to be lasting and eternal it is called craving for becoming; for it is the greed accompanying the eternity view that is called craving for becoming. When it occurs along with the annihilation view that assumes that same object to break up and be destroyed, it is called craving for non- becoming; it is the greed accompanying the annihilation view that is called craving for non-becoming. So also in the case of craving for sound, and so on. These amount to eighteen kinds of craving. The eighteen with respect to one’s own visible data (one’s own appearance), etc; and eighteen with respect to external (visible data another’s appearance) ,etc; together make thirty-six kinds. Thirty-six in the past, thirty-six in the future, and thirty-six in the present, make one- hundred and eight kinds of craving.”

Vbh .136, Vism . 567 tr .655

3. Feelings

Aṭṭha sata vedanā
(*Aṭṭhuttra sata vedanā*)

the six forms of joy
concerned with
the worldly life,

cha gehasitāni somanassāni ,

the six forms of joy
concerned with
with giving up,
the six forms of
grief concerned with
the worldly life,
the six forms of
grief concerned with
with giving up,
the six forms of
indifference concerned with
the worldly life,
the six forms of
indifference concerned with
giving up

cha nekkhammasitāni somanassāni,

cha gehasitāni domanassāni,

cha nekkhammasitāni domanassāni,

cha gehasitā upekkhā,

cha nekkhammasitā upekkhā

This term refers to one hundred and eight kinds of feeling. Explanation given in the Aṭṭhasata Sutta of the Saṃyutta Nikāya IV is as follows.

“I will teach you an exposition of the Norm, brethren, according to the method of the one hundred and eight. And what, brethren, is that exposition of the Norm?

There are two feelings, brethren, in my way of expounding. There are also three, five, six, eighteen, thirty-six, and one hundred and eight feelings.

And what, brethren, are the two feelings? They are bodily and mental feelings. These, brethren, are called ‘the two feelings.

And what, brethren, are the three feelings? They are pleasant, painful and neutral feelings.

And what, brethren, are the five feelings? They are the controlling powers of pleasure, pain, joy, grief and indifference...

And what, brethren, are the six feelings? They are the feeling born

of eye-contact, ear- contact, nose-, tongue- ,body- and mind-contact ...

And what, brethren, are the eighteen feelings? They are the six ways of giving attention to joy, grief and indifference.....

And what, brethren, are the thirty-six feelings? They are the six forms of joy concerned with the worldly life, the six forms of joy concerned with giving up: they are the six forms of grief concerned with the worldly life, and six forms of grief concerned with giving up: there are six forms of indifference concerned with the worldly life and six forms of indifference concerned with giving up. These, brethren, are called 'the thirty-six feelings.

And what, brethren, are the one hundred and eight feelings? There are thirty-six feelings of the past, thirty-six of the future, and thirty-six feelings of the present time. These brethren, are the one hundred and eight feelings, and this is method of expounding the Norm according to the hundred and eight.

S IV .281, tr .156

TERMS OF THREE HUNDRED

1. **Bones of the body**

64 hand bones,
 64 foot bones,
 64 soft bones
 dependent on the flesh,
 2 heel bones;
 leg, then in each
 2 ankle bones, 2 shin
 bones, 1 knee bone and 1
 thigh bone; then 2 hip
 bones, 18 spine bones, 24
 rib bones, 14 breast bones,
 1 heart bone(sternum), 2
 collar bones, 2 shoulder
 blade bones, 2 upper arm
 bones, 2 pairs of forearm
 bones, 7 neck bones,
 2 jaw bones,
 1 nose bone,
 2 eye
 2 ear bones,
 1 frontal bone,
 1 frontal bone,
 1 occiput bone,

Timattāni aṭṭhi satāni
catusaṭṭhi hatthaṭṭhīni,
catusaṭṭhīni pādaṭṭhīni,
catusaṭṭhi mudu aṭṭhī
maṃsanissitāni,
dve paṇhikaṭṭhīni,
ekekasmim pāde
dve dve
goppakaṭṭhīni,
dve janghaṭṭhīni, ekaṃ
jaṇṇukaṭṭhi, ekaṃ ūraṭṭhi,
dve kaṭiṭṭhīni, aṭṭhārasa
piṭṭhikaṇṭakaṭṭhīni, catuv-
īsati phāsukaṭṭhīni, cudda-
sa uraṭṭhīni, ekaṃ hadaya-
ṭṭhi, dve akkhakaṭṭhīni,
dvekoṭṭaṭṭhīni, dve
bāhaṭṭhīni, dve aggabā-
haṭṭhīni, satta gīvaṭṭhīni,
dve hanukaṭṭhīni, ekaṃ
nāsikaṭṭhi, dve akkha-
ṭṭhīni, dve kaṇṇaṭṭhīni
ekaṃ nalāṭṭhi,
ek muddhaṭṭhi,

9 sinciput bones

nava sīśakapāla aṭṭhinī.

Comments given to term “sinews” are relevant to this term. See No 1 under terms of sixty.

Vism. 254 , tr .273, KhpA .47

TERMS OF FIVE HUNDRED

1. Paccekabuddhās

Ariṭṭha, Upariṭṭha,
 Tagarasikhī, Yasassī,
 Sudassano, Piyadassī,
 Gandhāro, Piṇḍolo,
 Upāsabho, Nītha,
 Tatha, Sutavā,
 Bhāvitatta.
 Sumbha, Subha,
 Methula,
 Aṭṭhama, Assumegha,
 Anīgha, Sudāṭha,
 Hiṅgū, Hiṅga.
 two Jālī,
 Aṭṭhaka, Kosalo, Sbāhu
 Upanemi, Nemi,
 Santacitta,
 Kāḷa, Upakāḷā,
 Vijit, Jita,
 Aṅga, Paṅga, Gutijjita,
 Aparājita. Subāhu
 Satthā, Pavattā,
 Sarabhaṅga,
 Lomahaṃsa,
 Uccaṅgamāya,

Pañca paccekabuddha satāni

*Ariṭṭho, Upariṭṭho,
 Tagarasikhī, Yasassī,
 Sudassano Piyadassī.
 Gandhāro Piṇḍolo
 Upāsabho, Nītho,
 Tatho, Sutavā,
 Bhāvitatto,
 Sumbho,
 Subho, Methulo
 Aṭṭhamo, Athassumegho,
 Anigho, Sudāṭho,
 Hiṅgū, Hiṅgo
 dve Jālino,
 Aṭṭhako, Kosalo,
 Upanemi, Nemi,
 Santacitto,
 Kāḷo, Upakāḷo,
 Vijito, Jito,
 Aṅgo, Paṅgo, Gutijjito,
 Subāhu, Aparājito.
 Sattho, Pavatto,
 Sarabhaṅgo,
 Lomahaṃso,
 Uccaṅgamāyo,*

Asita, Ānāsava,
 Manomaya, Bandhumā,
 Tadādhimutta,
 Ketumbarāga,
 Mātaṅga, Ariya,
 Accuta, Accutagāma,
 Byāmaka,
 Sumaṅgala, Dabbila,
 Supatiṭṭhita, Asayha,
 Khemābhirata, Sorata,
 Durannaya,
 Saṅgha, Ujjaya,
 Sayha,
 Ānanda, Nanda,
 Upananda,
 Bhāradvājā,
 Bodhi, Mahānāma,
 uttara,
 Kesī sikhī ,
 Bhāradvāja.
 Tissa, upatissa,
 Upasīdarī,
 Sīdarī,
 Maṅgala, Usabha,
 Upaṇīta,
 Jeta, Jayanta, Paduma,
 Uppala, Padumuttara,
 Rakkhita, Pabbata,
 Mānatthaddha, Sobhito,

Asito, Ānāsavo,
 Manomayo, Bandhumo,
 Tadādhimutto,
 Ketumbarāgo,
 Mātaṅgo , Ariyo,
 Accuto, Accutagāmo,
 Byāmako.
 Sumaṅgalo, Dabbilo,
 Supatiṭṭhito, Asayho,
 Khemābhirato, Sorato,
 Durannayo,
 Saṅgho, Ujjayo
 Sayho,
 Ānando, Nando,
 Upanando,
 Bhāradvājā.
 Bodhi, Mahānāmo,
 Uttaro,
 Kesī, sikhī ,
 Bhāradvājō.
 Tissa, Upatissā,
 Upasīdarī,
 Sīdarī.
 Maṅgalo, Usabho,
 Upaṇīto,
 Jeto, Jayanto, Padumo,
 Uppalo, Padumuttaro,
 Rakkhito, Pabbato,
 Mānatthaddho, Sobhito,

Vītarāga, Kaṇha.

Vītarāgo, Kaṇho,

The Solitary or Silent Buddha is said to be one who has attained complete enlightenment by his own effort. He does not proclaim the Truth to the world. While the Fully Enlightened One is considered as the Teacher of human and divine beings (*satthā devamanussānaṃ*), the Solitary Buddha passes away without preaching the way of deliverance to the world. According to the Buddhist legends, he cannot instruct others, his realization of Dhamma is compared to a dream seen by a deaf mute. Though Majjhima Nikāya refer to 500 of Pacceka Buddhas their names are not given.

See Ria Kloppenrg 'The Pacceka Buddha- A Buddhist Ascetic'
M III ..68, A I. 77, see Dppn, under each name

TERMS OF NINE HUNDRED

1 Muscles in the body

Nava maṃspesi satāni

See No 1 under terms of sixty
Vism. 252,

2. Sinews

Nava nahāru satāni

*“Nava nahārusatā honti
vyāmamate kalebare
bandhanti aṭṭhisāṅghāṭaṃ
agāramiva valliyo*

Nine hundred sinews all around
In this fathom-long carcass found
Whereby its bony frame is bound
As creepers serve a building to compound”

See No 1 under terms of sixty.
Vism. 253, KhpA 47, tr 49

TERMS OF TEN THOUSAND

1. Worlds

dasa sahasī lokadhātu
dasa sahasī cakkavāla

'*Lokadhātu*' is defined as a unit of the world which extends "as far as" the moon and the Sun move in their course and light up the quarters with their radiance (A I.227). The term '*cakkavāla*' is generally understood as the universe and the world (*loka*) as a smaller unit in the universe. Three kinds of *lokadhātus* are explained in the primary source.

- i. *sahasī cūlanikā lokadhātu*
- ii. *dvi sahasī majjhimikā lokadhātu*
- iii. *ti sahasī –mahāsahasī lokadhātu*

A "lokadhātu" mentioned above consist of the following. The moon and the sun, Mount Sineru, the the four continents, the four great oceans, the four kings and the seven fold heavens. Each thousand of above consists of the *lokadhātu* No i. No ii is thousand times the size of No i and thousand times the size of No ii is the No iii. Prof M.M.J. Marasingha does not agree with PTSD definition "the distinction between the universe (cp.*cakkavāla*) as a larger whole and the world as a small unit are planetary and not definite" See Marasingha M.M.J. , Gods in Early Buddhism University of Sri Lanka, Vidyalandara Campus, Kelaniya, Sri Lanka 1974, pp43-62.

J I.51, V I.12, SA II .442,

TERMS OF EIGHTY-FOUR THOUSAND

1. Dhammakkhandhas
84,000 dhammas

Caturāsīti saḥassa
dhammakkhandhā

Dhammakkhandhas or units of dhammas are considered as a kind of measurement of the Buddha's teachings. Venerable Ānanda expresses that he has kept in his memory – eighty two thousand units from the Buddha and two thousand units from disciples. It seems that there is no definite number of sentences or verses for a unit of Dhamma.

“Dvāsīti Buddhato gaṇhi
Dve saḥassāni bhikkhuto
Caturāsītisaḥassāni
Yeme dhammā pavattito

82,000 I received from the Buddha, 2,000 from the bhikkus. These 84,000 are current teachings”.

Thag I .1024

The Gandhavaṃsa gives the following examples or representing one unit of Dhamma

- i. *ekaṃ vatthum*- one theme of the discourses
- ii. *ekaṃ nidānaṃ*-one explanation of the background in the discourses
- iii. *ekaṃ pañhaṃ pucchanaṃ*- one portion of questioning
- iv. *ekaṃ pañhā vissajjanaṃ*- one portion of answering

Further the number of units of Dhamma are classified with reference to the Three Piṭakas as follows:

- i. Vinaya Piṭaka- twenty one thousand units
- ii. Sutta Piṭaka- twenty one thousand units
- iii. Abhidhamma Piṭaka- forty two thousand units

Asoka –(Dhammāsoka) Emperor of India having learnt from Moggali puttatissa that there were 84,000 sections of Dhamma, is said to have built in various cities eighty four thousand Monasteries. (cetiya-vihāra)

DA I.24, Sp I.29, Thag I.1024, tr .94
see Asoka Dppn,

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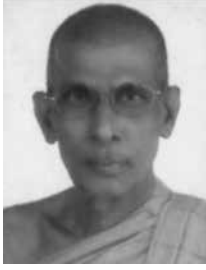
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Venerable Kandarapanguwe Dhammasiri graduated from Sri Jayavardhanapura (Vidyodaya) University of Sri Lanka in 1967 and passed the Intermediate Examination of Oriental studies, the society of Oriental studies Sri Lanka. As a government teacher, he served at Dhammaduta Maha Pirivena, Sri Pada Maha Vidyalaya, Central College Maharagama, Sri Lanka. He is the resident monk of Dhammaduta Buddhist Centre in Singapore.

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Pro, Chandima Wijebandara
Vice Chancellor, University of
Sri Jayavardhanapura Sri Lanka

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

*“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

** THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL**

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.
May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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