

TEXTUAL REFERENCES FROM PĀLI SOURCES

Pāli Text Society Romanized Edition

Abbreviations used :

Vin:	Vinaya Piṭaka	quoted by vol. & page
D:	Dīgha Nikāya	quoted by vol. & page
M:	Majjhima Nikāya	quoted by vol. & page
S:	Saṃyutta Nikāya	quoted by vol. & page
A:	Aṅguttara Nikāya	quoted by vol. & page
Khp:	Khuddakapāṭha	quoted by page & sutta
Iti:	Itivuttaka	quoted by page
Sn:	Suttanipāta	quoted by page & sutta
Vbh:	Vibhaṅga	quoted by page & paragraph
Vis:	Visuddhimagga	quoted by vol. & page
Abhs:	Abhidhammatthasaṅgaha	quoted by part & section
D. A:	Sumaṅgalavilāsinī	quoted by vol. & page

The Thai numbers in brackets refer to the volume and page of the Royal Siamese Pāli edition.

DUKA – GROUPS OF TWO

1. Dhammas Which Are of Very Great Assistance.

- i) *Sati* – the ability to recollect (mindfulness).
 - ii) *Sampajañña* – knowing oneself (clear comprehension).
- A : I; 95 (๒๐/๑๑๕). D : III; 273 (๑๑/๒๕๐).

2. Dhammas Which Are Lokapāla – Protectors of the World.

- i) *Hiri* – Shame (at doing evil).
 - ii) *Ottappa* – Fear (of the results of doing evil).
- A : I; 51 (๒๐/๖๕). Iti : 36 (๒๕/๒๕๐).

3. Dhammas Which Make for Gracefulness.

- i) *Khanti* – Patience, Forbearance.
 - ii) *Soracca* – Modesty.
- A : I; 94 (๒๐/๑๑๕). Vin : I; 349 (๕/๑๑๕).

4. People Whom It Is Rare to Meet.

- i) *Pubbakāri* – a person who, to begin with, gives true help.
 - ii) *Kataññukatavedī* – a person who then realizes the help that was given to him and so reciprocates.
- A : I; 87 (๒๐/๑๑๕)

TIKA – GROUPS OF THREE

1. The Three Ratana – Jewels

- i) The Lord Buddha.
- ii) The Dhamma.
- iii) The Saṅgha.

- i) He who taught his followers to act properly in body, speech and mind, so as to accord with the Dhamma and Vinaya, which are given the name of “The Buddha Sāsana”, is called “The Lord Buddha”.
- ii) The Dhamma and Vinaya, which are his teachings, are called “The Dhamma”.
- iii) That group of people who have heard his teaching and who have practised properly in accordance with the Dhamma and Vinaya, is called “The Saṅgha”.

Khps : 3; VI (๒๕/๕). Sn : 39; II (๒๕/๑๖๐).

2. The Value of the Three Jewels.

- i) The Lord Buddha, having gained knowledge for himself of what was good and proper, then taught others so that they could follow and come to know this also.
- ii) The Dhamma guards those who practise and does not let them fall into evil.
- iii) The Saṅgha practises rightly the way taught by the Lord Buddha, and then teaches others to do likewise.

3. The Three Ways in Which the Lord Buddha Taught.

- i) He taught so that those who heard should know profoundly and see truly the Dhamma which it is proper to know and see.
- ii) He taught with reasons so that those who heard, could contemplate (the Teaching) and to come to see it truly (for themselves).
- iii) He taught in a way that was wondrous, in that those who followed the way were able to gain benefits proportionate to their practice.

A : I; 276 (๒๐/๑๕๖). M : II; 9 (๑๑/๑๒๒).

4. The Three Exhortations of the Lord Buddha.

- i) Give up what is *duccarita*—in other words, evil practices by way of body, speech and mind.
- ii) Promote what is *sucarita*—in other words, right practices by way of body, speech and mind.
- iii) Make your own heart (mind) break away from those things that bring defilement, these being: greed, anger, delusion.

D: II; 49 (၈၀/၄၈).

5. The Three Duccarita—Bad Ways of Behaviour.

- i) Bad behaviour by way of body is called *kāyaduccarita*.
 - ii) Bad behaviour by way of speech is called *vacīduccarita*.
 - iii) Bad behaviour by way of mind is called *manoduccarita*.
- i) The three kinds of *kāyaduccarita* are:
 - a) killing beings,
 - b) stealing and cheating,
 - c) improper sexual behaviour.
 - ii) The four kinds of *vacīduccarita* are:
 - a) telling lies,
 - b) speech which provokes anger and discord,
 - c) coarse speech,
 - d) talking nonsensically and pointlessly.
 - iii) The three kinds of *manoduccarita* are:
 - a) *lobha* — coveting others' possessions,
 - b) *byāpāda* — thoughts of harming others,
 - c) *micchādīṭṭhi* — wrong understanding — which is not in line with Dhamma.

All of these three *duccarita* are things which should not be done. They should be given up entirely.

A: V; 281 (၈၁/၈၀၈).

6. The Three Sucarita — Proper Ways of Behaviour.

- i) Proper behaviour by way of body is called *kāyasucarita*.
 - ii) Proper behaviour by way of speech is called *vacīsucarita*.
 - iii) Proper behaviour by way of mind is called *manosucarita*.
- i) The three kinds of *kāyasucarita* are:
 - a) refraining from killing beings,
 - b) refraining from stealing and cheating,
 - c) refraining from improper sexual behaviour.
 - ii) The four kinds of *vacīsucarita* are:
 - a) refraining from telling lies,
 - b) refraining from speech which provokes anger and discord,
 - c) refraining from coarse speech,
 - d) refraining from talking nonsensically and pointlessly.
 - iii) The three kinds of *manosucarita* are:
 - a) *alobha* — not coveting others' possessions,
 - b) *abyāpāda* — thoughts which do not involve harming others,
 - c) *sammādīṭṭhi* — proper understanding which is in accordance with Dhamma.

All of these three *sucarita* are things which should be done. They should be put into practice.

A: V; 281 (၈၁/၈၀၈).

7. **The Three Akusalamūla**—Bad Roots.

The origin or source of what is bad is called *akusalamūla*. There are three kinds:

- i) *Lobha* – wanting or coveting,
- ii) *Dosa* – thinking of harming others,
- iii) *Moha* – delusion or knowing falsely.

When any of these three *akusalamūla* are present, other bad things (*akusala*) which have not yet arisen then arise, and those which have already arisen increase greatly. For this reason they should be entirely abandoned.

D : III ; 273 (๑๑/๒๕๑). It : 45 (๒๕/๒๖๕).

8. **The Three Kusalamūla**—Good Roots.

The origin or source of what is good is called *kusalamūla*. There are three kinds:

- i) *Alobha* – not wanting, or not coveting,
- ii) *Adosa* – not thinking of harming others,
- iii) *Amoha* – undeludedness.

When any of these three *kusalamūla* are present, other good things (*kusala*) which have not yet arisen then arise, and those which have already arisen increase greatly. For this reason they should be promoted so that they become a part of one's nature.

D : III ; 275 (๑๑/๒๕๒).

9. **The Three Sappurisapaññatti**—Those Things Which Worthy People Establish.

- i) *Dāna*—renouncing possessions belonging to oneself so that they may be of value to others.
- ii) *Pabbajjā* – being ordained is the way to become free from the mutual strife and struggles (in the world).

- iii) *Mātāpitu upaṭṭhāna*—looking after one's mother and father so that they may be happy.

A : I ; 151 (๒๐/๑๕๑).

10. **The Three Apañṇaka Paṭipadā**—Practices Which Are Free From Faults.

- i) *Indriyasamvara* – control of the six *indriya*, these being the eyes, ears, nose, tongue, body and heart (mind), and not letting them become either pleased or displeased when forms are seen, sounds are heard, smells are smelt, tastes are tasted, tangibles are contacted and *dhammārammaṇa*¹ are known by the heart.
- ii) *Bhojane mattaññutā* – knowing the right amount in eating food and taking what is sufficient—not too much, not too little.
- iii) *Jāgariyānuyoga* – putting forward diligent effort to purify one's heart and make it spotlessly pure, and not being addicted to lying down slothfully most of the time.

A : I ; 113 (๒๐/๑๕๒).

11. **The Three Puññakiriyavatthu**—Meritorious Fields of Action. Briefly stated these are:

- i) *Dānamaya* – merit acquired by giving *dāna* (generosity).
- ii) *Sīlamaya* – merit acquired by maintaining *sīla* (moral behaviour).
- iii) *Bhāvanāmaya* – merit acquired by developing *bhāvanā* (training one's heart or mind).

A : IV ; 241 (๒๑/๒๕๕).

1. *Dhammārammaṇa* – means mentally formed sense objects. Thus for example, remembered images from the past, or such present emotional feelings as would give rise to depression or elation if it were not for the control *indriyasamvara*

12. **The Three Sāmaññalakkhaṇa**—Characteristics Common to All *Saṅkhāra*. (Conditioned Things).

- i) *Aniccatā* – that they are things which are unstable (impermanent).
- ii) *Dukkhatā* – that they are things which are *dukkha*.
- iii) *Anattatā* – that they are things which are not self.

S: IV; 1 (๑๔/๑)

CATUKKA—GROUPS OF FOUR

1. **Vuḍḍhi**—Growth by Way of Dhamma.

- i) *Sappurisasamiseva* – to associate with people whose actions (behaviour) are proper in body, speech and heart (mind).
- ii) *Saddhammasavana* – to listen to the teachings of such people with respect.
- iii) *Yonisomanasikāra* – to think about it and to get to know what things are good and what are bad.
- iv) *Dhammānudhammapaṭipatti* – to practise Dhamma in accordance with the Dhamma that one has investigated and understood.

A: II; 245 (๒๑/๓๓๒)

2. **The Four Cakka**—Wheels.

- i) *Paṭirūpadesavāsa* – to live in a suitable region.
- ii) *Sappurisuṃpassaya* – to associate with good people.
- iii) *Attasammāpaṇidhi* – to aspire to what is right for oneself.
- iv) *Pubbekatapuññatā* – to be a person who has formerly done good and virtuous things.

These four dhammas which lead one on to development and prosperity can be compared to the wheels of a carriage.

A: II; 32 (๒๑/๔๑)

3. **The Four Agati**—Wrong Courses.

- i) To be prejudiced because of love for somebody is called *chandāgati*.
- ii) To be prejudiced because of dislikes is called *dosāgati*.
- iii) To be prejudiced because of stupidity is called *mohāgati*.
- iv) To be prejudiced because of fear is called *bhayāgati*.

These four *agati* should not be done.

A: II; 18 (๒๑/๒๓)

4. **Four Dangers to Newly Ordained Bhikkhus and Sāmaṇeras**

- i) Being unable to accept the teaching, in other words, having a dislike for what one is taught and being lazy in practising it.
- ii) Being a person who thinks only of his mouth and stomach, and being unable to put up with not having what he wants.
- iii) Being engrossed in sensual enjoyment and having too much desire to attain pleasure (*sukha*).
- iv) Love for women.

Bhikkhus and sāmaṇeras who are concerned to make progress for themselves should be careful not to let these four dangers overwhelm them.

A: II; 123 (๒๑/๑๒๔)

5. **The Four Padhāna**—Diligent Efforts.

- i) *Samvarappadhāna* – the diligent effort to be careful not to let evil and bad states arise in one's character (habits)
- ii) *Pahānappadhāna* – the diligent effort to get rid of evil and bad states that have already arisen.

- iii) *Bhāvanappadhāna* – the diligent effort to cause good and healthy states to arise in one's character (habits).
- iv) *Anurakkhanappadhāna* – the diligent effort to guard the good and healthy states that have already arisen, not letting them deteriorate.

These four diligent efforts are "Right Effort". One should endeavour to promote them in oneself.

A: II; 16 (๒๑/๒๐)

6. The Four Adhiṭṭhānadhamma—Dhammas Which Should Be Established in the Heart.

- i) *Paññā* – knowing all about those things that one should know about.
- ii) *Sacca* – doing whatever one does with sincerity.
- iii) *Cāga* – renouncing those things that are enemies to one's sincerity.
- iv) *Upasama* – calming the heart away from things which are enemies to calm.

M: III; 240 (๑๔/๔๑๑).

7. The Four Iddhipāda—Valuable Tools Which Enable One to Reach the Goal.

- i) *Chanda* – satisfaction and joy in the thing concerned.
- ii) *Viriya* – diligent effort in doing the thing concerned.
- iii) *Citta* – attending wholeheartedly to the thing concerned without letting go of it.
- iv) *Vimamsā* – diligently thinking around and investigating the reasons in the thing concerned.

These four virtues, when they are fulfilled, may lead someone to reach a goal which is within his capacity.

Vbh: 216 §413 (๑๔/๒๔๒)

8. In Four Things One Should Not Be Careless (Indifferent).

- i) a) In abandoning bad ways of bodily action (*kāyaduccarita*)
b) ... and practising good ways of bodily action (*kāyasucarita*).
- ii) a) In abandoning bad ways of verbal action (speech) (*vacīduccarita*)
b) ... and practising good ways of verbal action (*vacīsucarita*).
- iii) a) In abandoning bad ways of mental action (thought) (*manoduccarita*)
b) ... and practising good ways of mental action (*manosucarita*).
- iv) a) In abandoning wrong views
b) ... and correcting one's views.

A: II; 119 (๒๑/๑๒๐)

Another Group of Four as Above

- i) Guarding one's heart (mind) and not allowing it to become excited by those objects (*ārammaṇa*) which are liable to arouse sexual excitement.
- ii) Guarding one's heart and not allowing it to feel angry at those objects which are liable to arouse anger.
- iii) Guarding one's heart and not allowing it to become deluded in the presence of those objects which are liable to arouse delusion.
- iv) Guarding one's heart and not allowing it to become obscured and intoxicated by those objects which are liable to give rise to obscurity and intoxication.

A: II; 119 (๒๑/๑๒๑)

9. The Four Pārisuddhisila—Purity of Moral Behaviour.

- i) *Pāṭimokkhasamvara*—restraint in accordance with the Pāṭimokkha. Avoiding those things which were forbidden by Lord Buddha, and doing those things which the Lord allowed in the prescribed way.
- ii) *Indriyasamvara*—restraint of the six *indriya*, these being: the eyes, ears, nose, tongue, body and heart (mind), and not letting them be pleased or displeased when forms are seen, sounds are heard, smells are smelt, tastes are tasted, tangibles are contacted, and *dhammārammaṇa* are known by the heart.
- iii) *Ājīvapārisuddhi*—making one's living in the right way, and not by deceiving others.
- vi) *Paccayapaccavekkhaṇa*—before making use of any one of the four requisites (*paccaya*), these being: *cīvara* (robes), *piṇḍapāta* (food), *senāsana* (dwelling), *bhesajja* (medicaments), one thinks reflectively about them and does not partake of them with craving.

Vis: I; 15/16 (a/ed)

10. The Four Ārakkhakammaṭṭhāna—Protective Meditations.

- i) *Buddhānussati*—recollecting the virtues of a Buddha which were in the Lord, and the help which He gave to others.

- ii) *Mettā*—spreading a spirit of friendliness and wishing that all beings may be happy, without exception.
- iii) *Asubha*—contemplating one's own body and those of others so that one sees them as ugly (loathsome).
- iv) *Maraṇasati*—thinking of the time of death and that it will come to oneself.

These four *kammaṭṭhāna* should always be developed.

From the *Mokkhuṇḍiyyagāthā* by King Mongkut, Rāma IV.

11. The Four Brahmavihāra—Divine Abidings.

- i) *Mettā*—love for others—desiring that they may be happy.
- ii) *Karuṇā*—compassion—thinking of helping others to get free from Dukkha.
- iii) *Muditā*—to be glad in sympathy—when good comes to others.
- iv) *Upekkhā*—to be neutral and unmoved—not being glad or sorry when others meet with adversities.

These four are the modes in which the Great Ones dwell.

Vbh: 272 §642 (a/ab)

12. The Four Satipaṭṭhāna—Foundations of Mindfulness.

- i) *Kāyānupassanā*. ii) *Vedanānupassanā*. iii) *Cittānupassanā*. iv) *Dhammānupassanā*.
- i) Mindfulness limited to the investigation of the body (*kāya*) as the field of thought (*ārammaṇa*), thus: “This body is just body, it is not a being, a person, or the self, of oneself or others.” This is called *kāyānupassanā*.

- ii) Mindfulness limited to the investigation of feeling (*vedanā*)—including *sukha*, *dukkha*, and neither *sukha* nor *dukkha* as the field of thought, thus: “This feeling is just feeling, it is not a being, a person, or the self, of oneself or others.”

This is called *vedanānupassanā*.

- iii) Mindfulness limited to the investigation of the heart which is tainted and stained or pure and clean, as the field of thought, thus: “This heart is just the heart, it is not a being, a person, or the self, of oneself or others.”

This is called *cittānupassanā*.

- iv) Mindfulness limited to the investigation of dhammas, which are *kusala* (good) or *akusala* (bad) and which arise from the heart as the field of thought, thus: “These dhammas are just dhammas, they are not a being, a person, or the self, of oneself or others.”

This is called *dhammānupassanā*.

D: II; 290 (๑๐/๑๒๔)

13. The Four Dhātukammaṭṭhāna—Meditations on the Elements.

- i) The earth element, called *paṭhavīdhātu*.
 ii) The water element, called *āpodhātu*.
 iii) The fire element, called *tejodhātu*.
 iv) The air element, called *vāyodhātu*.
- i) Whatever has the characteristics of dry-hardness is the *paṭhavīdhātu*. The “internal” *paṭhavīdhātu* includes: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone-marrow, spleen, heart, liver, membrane, kidneys, lungs, large intestine, small intestine, freshly eaten food, old food (excrement).

- ii) Whatever has the characteristics of exuding and immersing is the *āpodhātu*. The “internal” *āpodhātu* includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine.

- iii) Whatever has the characteristics of heat is the *tejodhātu*. The “internal” *tejodhātu* includes: the “fire” that causes warmth in the body, the “fire” that causes the body to decay, the “fire” that causes the body to be agitated, the “fire” that burns up food so that it digests.

- iv) Whatever has the characteristics of blowing back and forth is the *vāyodhātu*. The “internal” *vāyodhātu* includes: the “winds” which blow upwards, the “winds” which blow downwards, the “winds” in the stomach, the “winds” in the intestines, the “winds” which blow throughout the body, and breathing.

Investigation which is limited to this body so that it is seen to be just the four elements of earth, water, fire and air grouped together, and not “oneself”, nor “belonging to self”, is called *dhātukammaṭṭhāna*.

M: I; 185 (๑๒/๑๕๐)

14. The Four Ariya Sacca—Noble Truths.

- i) *Dukkha* – suffering or discontent.
 ii) *Samudaya* – the cause of the arising of *dukkha*.
 iii) *Nirodha* – the cessation of *dukkha*.
 iv) *Magga* – the component practices that bring about the cessation of *dukkha*.
- i) Un-ease of body and un-ease of heart (mind) are given the name *dukkha*, because they are hard to put up with.
 ii) *Taṇhā* – craving, is given the name *samudaya* because it is the cause of the arising of *dukkha*.
Taṇhā is of three kinds:

- a) *taṇhā* as wanting objects of emotional attachment (*ārammaṇa*) which one is fond of is called *kāmatanṇhā*.
- b) *taṇhā* as wanting to be this or that is called *bhavatanṇhā*.
- c) *taṇhā* as wanting not to be this or that is called *vibhavatanṇhā*.

iii) By completely quelling *taṇhā*, *dukkha* is quelled and ceases. This is called *nirodha*, because it is the cessation of *dukkha*.

iv) *Paññā*—wisdom which sees rightly that: “this is *dukkha!*”; “this is the arising of *dukkha!*”; “this is the ceasing of *dukkha!*”; “this is the way to come to the ceasing of *dukkha!*”—is given the name *magga* because it includes the component practices for reaching the cessation of *dukkha*. *Magga* has eight components, these being:

- a) *paññā* which sees rightly;
- b) right thought;
- c) right speech;
- d) doing right work;
- e) right mode of livelihood;
- f) doing the right practice of diligent effort;
- g) establishing mindfulness rightly;
- h) establishing the heart (mind) rightly.

Vbh : 99 § 199 (๓๔/๑๒๓).

PAÑCAKA—GROUPS OF FIVE

1. The Five Anantariyakamma—Forms of Bad Kamma Which Bring Immediate Results.

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- i) *Mātughāta* — killing one’s Mother.
- ii) *Pitughāta* — killing one’s Father.
- iii) *Arahantaghāta* — killing an Arahant.
- iv) *Lohituppāda* — to do (physical) harm to a Buddha sufficient to cause contusion.
- v) *Saṅghabheda* — causing the Saṅgha to break into dissension.

These five kinds of *kamma* are evil (demerit) of the strongest kind and they prevent the attainment of the heaven realms as well as Nibbāna. They are by way of being the *pārājika* of all who have faith in Buddhism. They must never be committed under any circumstances.

A : III ; 146 (๒๒/๑๖๔).

2. The Five Abhinṇapaccavekkhaṇa—Recollections to Be Frequently Practised.

- i) Every day one should recollect that: “It is our nature to grow old and we cannot bypass the condition of old age.”
- ii) Every day one should recollect that: “It is our nature to feel pain and we cannot bypass the condition of painful feeling.”
- iii) Every day one should recollect that: “It is our nature to die and we cannot bypass the condition of death.”
- iv) Every day one should recollect that: “We are bound to be parted from all things which we love and all things which make us happy and contented.”
- v) Every day one should recollect that: “We have *kamma* as our own possession. If we do good we will receive good, if we do evil we will receive evil.”

A : III ; 71 (๒๒/๔๑).

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3. The Five Vesārajjakaraṇadharmā—Dhammas Which Make for Self-Confidence.

- i) *Saddhā* — belief in those things which should be believed.
- ii) *Sīla* — looking after one's bodily actions and speech so that they shall be correct and orderly.
- iii) *Bāhusacca* — to have great learning.
- iv) *Viriyārambha* — setting up diligence and energy.
- v) *Paññā* — knowing all about those things which should be known.

A: III; 127 (122/044).

4. Five Qualities New Bhikkhus Should Establish

- i) To be self-controlled, keeping within the bounds of the Pāṭimokkha—not doing what the Lord Buddha disallowed and doing those things for which the Lord gave permission, in the prescribed way.
- ii) To be self-controlled in the *indriya*, these being: the eyes, ears, nose, tongue, body and heart (mind), and not letting pleasure or displeasure overwhelm one at such times as, for instance, as one sees forms with the eyes.
- iii) Not to be boisterous, loud or noisy.
- iv) To dwell in a place where there is solitude.
- v) To have right view or understanding (*sammāditṭhi*).

A new bhikkhu should try to keep to these five dhammas.

A: III; 138 (122/044).

5. Five Qualities of a Dhammakathika—One Who Gives a Desanā (Talk on Dhamma).

- i) He reveals Dhamma step by step and does not skip over and abbreviate parts that would break up the meaning.

- ii) He gives reasons which lead his listeners on to understanding.
- iii) He establishes *mettā* in his heart with the desire that there shall be benefit to his listeners.
- iv) He does not reveal Dhamma for the purpose of benefits that will thus accrue to him.
- v) He does not reveal Dhamma in ways that set himself against others. In other words, he does not raise himself up by disparaging others.

A bhikkhu who is a *dhammakathika* should establish these five qualities in himself.

A: III; 184 (122/044).

6. Five Dhammasavaṇānisamṣa—Benefits of Listening to Dhamma.

- i) One who listens to Dhamma is likely to hear things which he has never heard before.
- ii) Those things which he has heard before but which he has not clearly understood he is likely to understand clearly.
- iii) It is able to bring complete relief from doubts.
- iv) It can bring right understanding.
- v) The *citta* (heart) of one who listens is likely to be clear and happy.

A: III; 248 (122/044).

7. The Five Bala—Dhammas Which Are Powers.

- i) *Saddhā* — faith.
- ii) *Viriya* — diligent effort.
- iii) *Sati* — being able to recollect.
- iv) *Samādhi* — setting the heart firmly (unshakably).
- v) *Paññā* — all round knowing.

These are also called the five *indriya* because they are “dominant” in one’s work.

A: III; 10 (12/100).

8. The Five Nivarāṇa—Hindrances.

These are the Dhammas which prevent the citta from attaining good states. There are five:

- i) Satisfaction and fondness for sense objects (*ārammaṇa*) which are pleasant, such as (visible) forms, is called *kāmacchanda*.
- ii) Intending harm to others is called *byāpāda*.
- iii) Being (mentally) drowsy and (physically) torpid is called *thīnamiddha*.
- iv) Distraction and worry or remorse is called *uddhacca-kukkucca*”.
- v) Doubt and being unable to agree is called *vicikicchā*.

A: III; 63 (12/101).

9. The Five Khandha—Groups.

The body and heart (mind) are divided into five groups which are called the five *khandha*.

- i) *Rūpa*, ii) *Vedanā*, iii) *Saññā*, iv) *Sankhāra*, v) *Viññāṇa*.
- i) The four *dhātu* (elements) of earth, water, fire and air, grouped together as this body are called *rūpa*.
- ii) Feeling sensations (*ārammaṇa*) which are pleasant (*sukha*)—in other words, well-being of body and heart; or which are unpleasant (*dukkha*)—in other words, distress of body and heart; or which are neutral—in other words, neither unpleasant nor pleasant, are called *vedanā*.

iii) Remembering so that one recognizes—in other words, remembering forms (*rūpa*), sounds, smells, tastes, touch and mental objects, is called *saññā*.

iv) *Cetasika* dhammas—in other words, the states (*ārammaṇa*) which arise in the heart¹ which may be good, called *kusala*, or bad, called *akusala*, or neither good nor bad, called *abyākata*, are all called *saṅkhāra*.

v) The awareness of sense objects (*ārammaṇa*) at the moment when, for instance, forms (*rūpa*) contact the eyes, is called *viññāṇa*.

These five *khandha* are called in brief *nāma* and *rūpa*. *Vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* are grouped under the heading of *nāma*. *Rūpa* is just *rūpa*.

Vbh: 1 § 1 (101/1).

CHAKKA—GROUPS OF SIX

1. Six Kinds of Gārava—Reverence.

To have esteem for: i) The Lord Buddha; ii) The Dhamma; iii) The Saṅgha; iv) The Training; v) Being non-careless; vi) *Paṭisanthāra* — receiving others in a proper way.

A bhikkhu should practise these six forms of reverence.

A: III; 331 (12/101).

2. Six Kinds of Sārāṇiyadhamma—Ways of Conduct Which Lead Others to Keep One in Mind.

i) To go in for physical actions of body with *mettā* for one’s fellow bhikkhus and *sāmaṇeras*, both in their presence and when they are absent. In other words, to give help by doing things physically in various

1. Thought, or the condition which is called Dhamma or *dhammārammaṇa* . . . is called *saṅkhāra*. (This note is translated from the text).

works and activities which concern one's (Saṅgha) friends. For instance, nursing a sick bhikkhu with *mettā* in one's heart.

- ii) To go in for actions of speech with *mettā* for one's fellow bhikkhus and sāmaṇeras, both in their presence and when they are absent. In other words to give help by means of speech in various works and activities which concern one's (Saṅgha) friends. For instance, giving some teaching with *mettā* in one's heart.
- iii) To go in for actions of mind (*mano*) with *mettā* for one's fellow bhikkhus and sāmaṇeras, both in their presence and when they are absent. In other words, to think only things which are of benefit to one's friends.
- iv) To share out benefits which one has attained in right and proper ways by giving to one's fellow bhikkhus and sāmaṇeras and not holding on to them and using them just for oneself.
- v) Always to guard the purity of one's *sīla* in association with one's fellow bhikkhus and sāmaṇeras and others, and not to act in ways that are objectionable to others.
- vi) To be in harmony with bhikkhus, sāmaṇeras and others, and not to quarrel with anyone because of differences of views and opinions.

One who behaves in accordance with these six dhammas will be loved and respected by others. They lead to mutual help, to avoidance of quarrels, to harmony and unity.

A: III; 288 (bb/abbb).

3. The Six Internal Āyatana—Sense Fields.

The eyes, ears, nose, tongue, body, and heart (mind). These are also called the six *indriya*.

M: I; 288 52 (ab/db) Vbh: 70 § 154 (ad/dd).

4. The Six External Āyatana—Sense Fields.

Form, sound, smell, taste, touch — which means those objects that contact the body, and dhammas — which means those objects that arise in the heart.

These are also called the six *ārammaṇa*.

M: III; 216 (ad/dob) Vbh: 70 § 154 (ad/dd).

5. The Six Viññāna—Sense Awareness.

- i) Depending on form (*rūpa*) contacting the eye there arises the sense awareness called *cakkhaviññāṇa*.
- ii) Depending on sound contacting the ear there arises the sense awareness called *sotaviññāṇa*.
- iii) Depending on smell contacting the nose there arises the sense awareness called *ghānaviññāṇa*.
- iv) Depending on taste contacting the tongue there arises the sense awareness called *jivhāviññāṇa*.
- v) Depending on touch contacting the body there arises the sense awareness called *kāyaviññāṇa*.
- vi) Depending on dhammas arising with the heart there arises the sense awareness called *manoviññāṇa*.

D: II; 308 (oo/odd) Vbh: 54 (ad/dd)

6. The Six Samphassa—Contacts.

When one of the internal *āyatana*, such as the "eye," and one of the external *āyatana* as "form", and *viññāṇa*

as *cakkhu viññāna*, make contact (lit: strike together), it is called *samphassa*. They are named following the six internal *āyatana*, thus:

- | | |
|---------------------------|-----------------------------|
| i) <i>Cakkhusamphassa</i> | iv) <i>Jivhāsamphassa</i> . |
| ii) <i>Sota</i> " | v) <i>Kāya</i> " |
| iii) <i>Ghāna</i> " | vi) <i>Mano</i> " |

S: II; 3 (ab/d). D: II; 309 (oo/odd)

7. The Six Vedanā—Feelings.

The foregoing six *samphassa* are the conditions (*paccaya*) for the arising of *vedanā*, sometimes *sukha*, sometimes *dukkha*, and sometimes neither *sukha* nor *dukkha*. They are named following the six internal *āyatana*, thus:

- | | |
|--------------------------------------|---|
| i) <i>Cakkhusamphassajā-vedanā</i> . | |
| ii) <i>Sota</i> " </td <td>"</td> | " |
| iii) <i>Ghāna</i> " </td <td>"</td> | " |
| iv) <i>Jivhā</i> " </td <td>"</td> | " |
| v) <i>Kāya</i> " </td <td>"</td> | " |
| vi) <i>Mano</i> " </td <td>"</td> | " |

D: II; 309 (oo/odd) S: II; 3 (ab/d).

8. The Six Dhātu—Elements.

- | | |
|---------------------------|--|
| i) <i>Paṭhavīdhātu</i> | — the earth element. |
| ii) <i>Āpodhātu</i> . | — the water element. |
| iii) <i>Tejodhātu</i> | — the fire element. |
| iv) <i>Vāyodhātu</i> | — the air element. |
| v) <i>Ākāśadhātu</i> | — the empty spaces in the physical body. |
| vi) <i>Viññāṇadhātu</i> . | — that which can know anything. |

M: III; 31 (oa/obc) Vbh: 72 § 172 (oc/ooo).

SATTAKA—GROUPS OF SEVEN

1. The Seven Aparihāniyadhamma—Dhammas Which Do Not Lead to Loss But Only to Development and Gain (for Bhikkhus).

- i) To hold regular and frequent meeting together.
- ii) When meeting together, to do so harmoniously, when ending meetings, to do so harmoniously. To aid each other harmoniously in doing whatever business the Saṅgha has to do.
- iii) Not to make rules where the Lord Buddha made no issue. Not to withdraw rules which the Lord Buddha has already made. To take upon oneself the training within the rules that the Lord Buddha laid down.
- iv) To respect and have faith in those bhikkhus who are senior and pre-eminent in the Saṅgha, and to pay close attention to what they say.
- v) Not to give way to the influence of desires that arise.
- vi) To be contented in a forest dwelling.
- vii) To have the wish in one's heart that those colleagues who are bhikkhus and sāmaṇeras and who are people that keep the moral precepts (*sīla*) and who have not yet come to this monastery (*āvāsa*) may come, and that those who have already come may stay here happily.

In whoever these seven dhammas are established, he will not deteriorate but will see only gain and development.

A: IV; 21 (bo/bo).

2. Seven Ariyan Treasures.

These "Treasures" are the wealth of virtue that is found in the characters of those who are "excellent," and are called "Ariyan Treasures."

- i) **Saddhā** – they have faith in those things in which one should have faith.
- ii) **Sīla** – they look after their bodily action and speech, so that they shall be right and proper.
- iii) **Hiri** – they are ashamed at the doing of evil and dishonest things.
- iv) **Ottappa** – they are shocked and afraid to do evil.
- v) **Bāhusacca** – they are people who have listened and heard much. In other words, they remember much Dhamma and have knowledge of many things.
- vi) **Cāga** – they renounce, give away to and share with those whom it is right to do so.
- vii) **Paññā** – they know all about what things have value and what things have no value.

These seven Ariyan treasures are superior to external treasures like gold and silver. One should search for them so as to have them in one's own character.

A : IV ; 5 (๒๗/๕).

3. Seven Kinds of Sappurisadhamma—The Dhammas of a Worthy (Developed) Man.

- i) **Dhammaññutā** – he knows causes, such as: “This is the cause of *sukha*,” or “That is the cause of *dukkha*.”
- ii) **Atthaññutā** – he knows results, such as: “*Sukha* is the result of this cause,” or “*Dukkha* is the result of that cause.”
- iii) **Attaññutā** – he knows himself, such as: “I am of such and such a family lineage, rank and authority, and I have so much wealth, retinue, knowledge and Dhamma virtue.” Then he conducts himself as is suitable according to his status in life.

- iv) **Mattaññutā** – he knows how to go about seeking to obtain the necessities of living, and only does so in ways that are right and proper. He also knows how much he needs to take for sufficiency and he only takes in moderation.
- v) **Kālaññutā** – he knows when it is the right time for him to act and to do whatever has to be done.
- vi) **Parisaññutā** – he knows about gatherings of people and what actions should be done in such circumstances. Thus for example, when going into any particular group of people one's actions should be of such kinds and one's speech should be of such kinds.
- vii) **Puggalaparoparaññutā** – he knows how to discriminate between people. Thus, for example: “This is a good person with whom one should associate,” or, “This is not a good person and one should not associate with him.”

A : IV ; 113 (๒๗/๑๑๓).

4. Another Seven Kinds of Sappurisadhamma

- i) The worthy (developed) person is conjoined with seven kinds of dhamma, these being:
 - a) he has *saddhā*,
 - b) he is ashamed at doing evil actions,
 - c) he is afraid of doing evil actions,
 - d) he has listened and heard much,
 - e) he puts forward diligence and effort,
 - f) he has unshakeable mindfulness,
 - g) he has wisdom.

- ii) If he consults anyone about anything, he does not do so in ways that do damage to himself or others.
- iii) If he thinks of anything, he does not do so for the purpose of doing damage to himself or others.
- iv) If he says anything, he does not do so for the purpose of doing damage to himself or others.
- v) If he does anything, he does not do so for the purpose of doing damage to himself or others.
- vi) He has right understanding. For example, he understands that if you do good you receive good, if you do evil you receive evil.
- vii) He gives *dāna* with respect. In other words, has consideration both for the things which he is giving and for those who receive his *dāna*. He does not act as though he were throwing it away.

A : IV ; 45 (๒๐/๑๕๗) M : III ; 23 (๑๕/๑๑๒).

5. The Seven Bojjhaṅga—Factors Leading to Enlightenment.

- i) *Sati* — being able to recollect (mindfulness),
- ii) *Dhammavicaya* — examining Dhamma,
- iii) *Viriya* — diligent effort,
- iv) *Pīti* — satisfaction, deep pleasure,
- v) *Passaddhi* — calm of heart and of things which disturb the emotions (*ārammaṇa*),
- vi) *Samādhi* — establishing the heart firmly (unshakably),
- vii) *Upekkhā* — equanimity.

Each one of these factors is named thus: *satisambojjhaṅga* . . . and so on up to *upekkhāsambojjhaṅga*.

S : V ; 63 (๑๕/๕๗).

ATTHAKA—GROUPS OF EIGHT

1. The Eight Lokadhamma—Worldly Dhammas.

Those dhammas which overwhelm beings who live under their influence and who are liable to be swayed by them are called *lokadhamma*.

- i) To have good fortune,
- ii) Not to have good fortune,
- iii) To have rank and authority,
- iv) Not to have rank and authority,
- v) Praise,
- vi) Blame,
- vii) *Sukha*,
- viii) *Dukkha*.

When any of these eight *lokadhamma* arises one should examine it thus: "This condition has arisen to me, but it is unstable and *dukkha*, its nature is changeable and fluctuating and it should be known as it truly is and not be allowed to overwhelm the *citta*." In other words, one should not be glad at those which are desirable, or distressed at those which are undesirable.

A : IV ; 157 (๒๐/๑๕๕)

2. The Eight Marks by Which to Decide What Is Dhamma and Vinaya, and What Is Not.

If any dhammas, whatever they may be, are for the purpose of...

- i) ...sensually exciting and stimulating the heart (mind),
- ii) ...increasing *dukkha*,
- iii) ...accumulating *kilesa*,
- iv) ...wanting much,
- v) ...not being contented and happy with what we have already—in other words, having got this, now we want that,

- vi) ... getting together and joining (socially) with one's group of associates,
- vii) ... being lazy and idle,
- viii) ... being difficult for others to look after and help (i.e., wanting a lot and being dissatisfied and critical),

then we should know that these kinds of dhammas are neither (Buddha) Dhamma, nor Vinaya, nor the teaching of the "Great Teacher".

A: IV; 280 (100/1000)

If, on the other hand, these dhammas, whatever they may be, are for the purpose of...

- i) ... diminishing excitement,
- ii) ... becoming free from *dukkha*,
- iii) ... non-accumulation of *kilesa*,
- iv) ... wanting little,
- v) ... being contented and happy with what we already have,
- vi) ... solitude, away from others,
- vii) ... diligent effort,
- viii) ... being easy to look after and help,

then we should know that these kinds of dhammas are (Buddha) Dhamma and Vinaya, and the teaching of the "Great Teacher".

A: IV; 280 (100/1000)

3. The Path (Magga) Which Has Eight Factors (Aṅga).

- i) *Sammāditṭhi* – Right Understanding in other words, wisdom in understanding the four *ariyasacca* (Noble Truths).

- ii) *Sammāsāṅkappa* – Right Thought—in other words, thoughts of getting free from desires, thoughts in which there is no vindictiveness, and thoughts in which there is no idea of doing harm.
- iii) *Sammāvācā* – Right Speech—in other words, avoidance of the four wrong types of speech.
- iv) *Sammākammanta* – Right Activities—in other words, avoidance of wrong bodily behaviour.
- v) *Sammā-ajīva* – Right Livelihood—in other words, avoidance of forms of livelihood that lead one into wrong ways.
- vi) *Sammāvāyāma* – Right Effort—in other words, the four kinds of right effort.
- vii) *Sammāsati* – Right Recollection—in other words, recollection within the four *sati-paṭṭhāna*
- viii) *Sammāsamādhi* – Rightly Establishing the Heart—in other words, developing the four *jhānas* (absorptions).

In these eight path factors, Right Understanding and Right Thought are grouped within the development of *paññā*. Right Speech, Right Activities, and Right Livelihood are grouped within the development of *sīla*. Right effort, Right Recollection, and Rightly Establishing the Heart are grouped within the development of the *citta*.

M: I; 15 (00/00) Vbh: 235 § 486 (00/000).

NAVAKA—GROUPS OF NINE

1. The Nine Mala—Stains or Blemishes.

- i) Anger.
- ii) Depreciation of the virtue and merit of others.
- iii) Envy or jealousy.
- iv) Stinginess.
- v) Deception.
- vi) Boastfulness.
- vii) Telling lies.
- viii) Evil wish
- ix) Wrong understanding.

Vbh: 389 § 851 (a/ā/b).

DASAKA—GROUPS OF TEN

1. The Ten Akusalakammamāṭṭhā—Bad Paths of Action.

(a). Three kinds are *kāyakamma*—bodily actions:

- i) *Pāṇātipātā* — bringing about the termination of life of beings—in other words, killing beings.
- ii) *Adinnādāna* — taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācāra* — wrong behaviour in regard to sex.

(b). Four kinds are *vacīkamma*—actions of speech:

- iv) *Musāvāda* — false speech.
- v) *Pisuṇāvācā* — backbiting and slander.
- vi) *Pharusavācā* — rough and harsh speech.
- vii) *Samphappalāpa* — rambling speech and nonsense.

(c). Three kinds are *manokamma*—actions of mind:

- viii) *Abhijjhā* — coveting and wanting things belonging to others.
- ix) *Byāpāda* — intending harm to others.
- x) *Micchādītṭhi* — forms of understanding which are wrong and at variance with the path of Dhamma.

These ten forms of kamma are the ways of demerit and should not be followed.

D: II; 320 (a/a/b) D: III; 269 (a/a/b).

M: I; 286 (a/a/b).

2. The Ten Kusalakammamāṭṭhā—Good Paths of Action.

(a). Three kinds are *kāyakamma*—bodily actions:

- i) *Pāṇātipātā veramaṇī* — abstaining from bringing about the termination of life of beings.
- ii) *Adinnādāna veramaṇī* — abstaining from taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācāra veramaṇī* — abstaining from wrong behaviour in regard to sex.

(b). Four kinds are *vacīkamma*—actions of speech:

- iv) *Musāvādā veramaṇī* — abstaining from false speech.
- v) *Pisuṇāya vacāya veramaṇī* — abstaining from backbiting and tale bearing.
- vi) *Pharusāya vacāya veramaṇī* — abstaining from rough and harsh speech.
- vii) *Samphappalāpā veramaṇī* — abstaining from rambling speech and nonsense.

(c). Three kinds are *manokamma*—actions of mind:

- viii) *Anabhijjhā* — not coveting and wanting things belonging to others.
- ix) *Abyāpāda* — not being vindictive and intending harm to others.
- x) *Sammāditṭhi* — right understanding which accords with the path of Dhamma.

These 10 forms of kamma are the ways of merit and should be followed.

D: II; 322 (๑๐/๑๔๑) D: III; 269 (๑๑/๒๔๔).

M: I; 287 (๑๒/๔๒๑).

3. The Ten Puñnakiriyāvatthu—Fields of Meritorious Action.

- i) *Dānamaya* — merit which is made by giving *dāna*.
- ii) *Sīlamaya* — merit which is made by guarding *sīla*.
- iii) *Bhāvanāmaya* — merit which is made by developing *bhāvana*.
- iv) *Apacāyanamaya* — merit which is made by humbling oneself before seniors.
- v) *Veyyāvaccamaya* — merit which is made by being helpful and energetic in doing things which it is right to do.
- vi) *Pattidānamaya* — merit which is made by sharing merit (by dedicating it).
- vii) *Pattānumodanāmaya* — merit which is made by receiving and rejoicing in the share of merit.

- viii) *Dhammasavanamaya* — merit which is made by listening to Dhamma.
- ix) *Dhammadesanāmaya* — merit which is made by revealing Dhamma (by giving talks on Dhamma).
- x) *Diṭṭhujukamma* — making one's view (understanding) straight (and true).

Abhs: part v § 8 (๒๘) D A: III; 999 (๑/๒๔๖).

4. Ten Kinds of Dhamma Upon Which a Bhikkhu Should Often Reflect.

- i) A bhikkhu should often reflect that: “Now my status is different from that of a lay person, and my actions and behaviour must accord with those of a *samaṇa*.”
- ii) A bhikkhu should often reflect that: “My necessities of life depend upon others and I should act in such a way as to be one who is easy to supply with these necessities.”
- iii) A bhikkhu should often reflect that: “There are other kinds of bodily action and speech which I shall have to do that are better than these (which I do at present). There is still more to do and what I have done is not yet enough.”
- iv) A bhikkhu should often reflect whether, as far as *sīla* is concerned, he can criticize himself or not.
- v) A bhikkhu should often reflect whether, as far as *sīla* is concerned, someone who is in a position to know could, after due consideration, criticize him or not.
- vi) A bhikkhu should often reflect that: “We are bound to become separated from all things that we love and that give us pleasure.”

- vii) A bhikkhu should often reflect that: "One's *kamma* is one's own. If one does good one receives good, if one does evil one receives evil."
- viii) A bhikkhu should often reflect that: "Right now time is passing by, and what am I doing?"
- ix) A bhikkhu should often reflect upon whether he is glad to live in solitary places or not.
- x) A bhikkhu should often reflect that: "Have I or have I not developed any extraordinary qualities so that I shall not become embarrassed when questioned by my fellow bhikkhus in the future time?"

A : V ; 87 (၂၁/၆၀).

5. Ten Kinds of Nāthakaraṇadhama – Dhammas Which Are for Help and Protection.

- i) *Sīla* – guarding bodily actions and speech so that they are correct and proper.
- ii) *Bāhusacca* – being a person who has listened carefully and heard much.
- iii) *Kalyāṇamittatā* – being a person who has good and suitable friends.
- iv) *Sovacassatā* – being a person who is easy to talk to¹ and teach.
- v) *Kimkaraṇīyesu dakkhatā* – skill and ability. Being diligent in helping and attending to the affairs and work of one's fellow bhikkhus and sāmaṇeras.

1. "Easy to talk to", means that he accepts correction and direction without answering back, getting angry, or getting emotionally upset.

- vi) *Dhammakāmatā* – to desire the right Dhamma.
- vii) *Viriya* – diligent effort to abandon evil and to perform what is good.
- viii) *Santutṭhi* – satisfaction with one's robes, food, place to lie down, place to sit, and whatever medicines are immediately available.
- ix) *Sati* – being able to remember what one has done and what words one has spoken, even a long time ago.
- x) *Paññā* – thoroughly knowing the mass of *saṅkhāras*, and knowing the truth of their nature.

A : V ; 25 (၂၁/၂၀).

6. Ten Kinds of Kathāvatthu – Topics Which Are Suitable for Conversation (Among Bhikkhus)

- i) *Appicchakathā* – talk which tends to lead to having few desires.
- ii) *Santutṭhikathā* – talk which tends to lead to contentment and being glad with whatever requisites (*paccaya*) are immediately available.
- iii) *Pavivekakathā* – talk which tends to lead to solitude, both physical, and of the heart (mind).
- iv) *Asanisaggakathā* – talk which tends to lead to avoiding concourse with others.

- v) *Viriyārambhakathā* – talk which tends to lead to the resolution to put forward diligent effort.
- vi) *Sīlakathā* – talk which tends to lead to the establishment of *sīla*.
- vii) *Samādhikathā* – talk which tends to lead to the heart becoming calm.
- viii) *Paññākathā* – talk which tends to lead to the arising of *paññā*.
- ix) *Vimuttikathā* – talk which tends to lead to the heart's gaining freedom from the *kilesa*.
- x) *Vimuttināṇadassanakathā* – talk which tends to lead to the arising of knowledge and seeing (understanding) of the heart's gaining freedom from the *kilesa*.

A: V; 129 (bā/000)

7. The Ten Anussati – Concepts Which One Should Recollect.

- i) *Buddhānussati* – recollection of the virtues of the Lord Buddha.
- ii) *Dhammānussati* – recollection of the virtues of the Dhamma.
- iii) *Saṅghānussati* – recollection of the virtues of the Saṅgha.
- iv) *Sīlānussati* – recollection of one's own *sīla*.
- v) *Cāgānussati* – recollection of the *dāna* which one has given out.
- vi) *Devatānussati* – recollection of the virtues which make people become devas.
- vii) *Maraṇassati* – recollection of death and how it is bound to come to oneself.

- viii) *Kāyagātāsati* – recollection everywhere in the body so that one sees that it is ugly, loathsome and unclean.
- ix) *Ānāpānasati* – establishing *sati* to define the breath going in and out.
- x) *Upasamānussati* – recollection of the (supreme) virtue of Nibbāna in which there is the quenching of the *kilesa* and the mass of *dukkha*.

Vis: I; 197 (0/000).

PAKIṆṆAKA—MISCELLANEOUS GROUPS

1. The Sixteen Upakkilesa¹ – Faults Which Stain One's Character.

- i) *Abhijjhāvisamalobha* – to be covetous, to have fickle desires, or wanting things belonging to others.
- ii) *Dosa* – to be fierce and harsh.
- iii) *Kodha* – anger.
- iv) *Upanāha* – to be addicted to anger.
- v) *Makkha* – depreciation of the merit and virtue of others.
- vi) *Palāsa* – arrogance—in other words, to place oneself on a level with one's superiors.
- vii) *Issā* – envy, jealousy—in other words, when others receive benefits one is unable to stand it.

1. In the *Dhammadāyādasutta* M: I; 15 i) is *lobha*, ii) is *dosa*. In the *Vatthūpamasutta* M: I; 36. i) is *abhijjhāvisamalobha*, ii) is *byāpāda*. Otherwise they are the same. (This note is translated from the text).

- viii) *Macchariya* — stinginess, miserliness.
 ix) *Māyā* — deceptiveness — in other words, to be tricky, dishonest or crooked.
 x) *Sōtheyya* — to be boastful, a braggart.
 xi) *Thambha* — to be stubborn or obstinate.
 xii) *Sārambha* — to try to suppress others with harsh, overbearing speech.
 xiii) *Māna* — pride, conceit.
 xiv) *Atimāna* — to insult or look down upon others.
 xv) *Mada* — to be drunk, intoxicated.
 xvi) *Pamāda* — to be careless, negligent.

M: I; 15 & 36 (၁၂/၂၁-၁; ၂၃).

2. The 37 Bodhipakkhiyadhamma—Dhammas Associated with Enlightenment

- i) The Four *Satipatṭhāna* see page 47, no. 12
 ii) The Four *Sammappadhāna* see page 43, no. 5
 iii) The Four *Iddhipāda* see page 44, no. 7
 iv) The Five *Indriya* see page 53, no. 7
 v) The Five *Bala* see page 53, no. 7
 vi) The Seven *Bojjhaṅga* see page 62, no. 5
 vii) The Eight *Maggaṅga* see page 64, no. 3

D: II; 120 (၁၀/၁၃၁) Vis: II; 678 (၁/၁၂၈၄)

NAVAKOVĀDA

PART THREE

GIHĪ PATIPATTI—The Lay Person's Practice