

A LIST OF THE LISTS

Ones

(1) Which one thing greatly helps? Diligence in wholesome states (*appamādo kusalesu dhammesu*).

(2) Which one thing is to be cultivated? Mindfulness with regard to the body, accompanied by pleasure (*kāya-gata sati sāta-sahagatā*).

(3) Which one thing is to be thoroughly known? Contact as a condition of the corruptions and of grasping (*phasso sāsavo upādāniyo*).

(4) Which one thing is to be abandoned? Self-conceit (*asmi-māna*).

Twos

(1) Which two things greatly help? Mindfulness and clear awareness.

(2) Which two things are to be developed? Calm and insight.

(3) Which two things are to be thoroughly known? Mind and body.

(4) Which two things are to be abandoned? Ignorance and craving for existence.

Threes

(1) Three unwholesome roots: greed, aversion and delusion. (*lobho akusala-mūlaṃ, doso akusala-mūlaṃ, moho akusala-mūlaṃ*).

(2) Three wholesome roots: non-greed, non-aversion and non-delusion (*alobho...*).

(3) Three kinds of wrong conduct: in body, speech and mind (*kāya-duccaritaṃ, vacī-duccaritaṃ, mano-duccaritaṃ*).

(4) Three kinds of unwholesome thought (*akusala vitakkā*): of sensuality, of enmity, of cruelty (*kāma-vitakko, vyāpāda-vitakko, vihiṃsa-vitakko*).

(5) Three kinds of wholesome thought: of renunciation (*nekkhamma-vitakko*), of non-enmity, of non-cruelty.

(6) Three kinds of craving: sensual craving, craving for becoming, craving for extinction (*kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā*).

(7) Three more kinds of craving: craving for [the realm] of sense-desires, craving for [the realm] of form, craving for the formless [realm] (*kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā*).

(8) Three fetters (*saṃyojanāni*): of personality belief, of doubt, of attachment to rites and rituals (*sakkāya diṭṭhi, vicikicchā, sīlabbata-parāmāso*).

(9) Three corruptions (*āsavā*): of sense-desire, of becoming, of ignorance (*kāmāsavo*, *bhavāsavo*, *avijjāsavo*). In some *Abhidhamma* lists a fourth is added: views (*diṭṭhāsavo*).

(10) Three forms of conceit: 'I am better than...', 'I am the same as...', 'I am worse than...' (*'seyyo 'ham asmīti' vidhā*, *'sadiso 'ham asmīti' vidhā*, *hīno 'ham asmīti vidha*).

(11) Three feelings: pleasant, painful, neither (*sukhā vedanā*, *dukkhā vedanā*, *adukkham-asukhā vedanā*).

(12) Three kinds of distress (*dukkha*): as pain, as inherent in formations as due to change (*dukkha-dukkhatā*, *sankhāra-dukkhatā*, *vipariṇāma-dukkhatā*).

(13) Three fires: lust, hatred, delusion (*rāgaggi*, *dosaggi*, *mohaggi*).

(14) Three kinds of cultivation: of the body of the emotions, of mind, of understanding (*kāya-bhāvanā*, *citta-bhāvanā*, *paññā-bhāvanā*).

(15) Three intoxications: with health, with youth, with life (*ārogya-mado*, *yobbana-mado*, *jīvita-mado*).

Fours

1. (1) Four ways of founding mindfulness: body, feelings, mind mind-objects.

(2) Four great efforts (*sammappadhānā*): To prevent the arising of unwholesome mental states, to overcome unwholesome mental states that have already arisen, to produce wholesome mental states that have not yet arisen, to maintain wholesome mental states that have already arisen.

(3) Four roads to power (*iddhipādā*): concentration of intention, concentration of energy, concentration of consciousness, concentration of investigation.

(4) Four formless *jhānas*: the Sphere of Infinite Space, the Sphere of Infinite Consciousness, the Sphere of No-Thing-ness, the Sphere of Neither-Perception-Nor-Non-Perception.

(5) Four efforts (see also 2 as these are linked): restraint (*samvara-padhanam*), abandoning (*pahāna-padhanam*), cultivation (*bhāvanā-padhanam*), preservation (*anurakkhaṇa-padhanam*).

(6) Four elements: earth, water, fire air (*paṭhavī-*, *āpo-*, *tejo-*, *vāyo-dhātu*).

(7) Four nutriments (*āhārā*): material (*kabalinkāra*), contact (*phassa*), mental volition (*manosañcetanā*), consciousness (*viññāṇa*).

(8) Four clingings (*upādānāni*): to sensuality (*kāma*), to views (*diṭṭhi*), to rules and rituals (*sīlabbata-pārāmāsa*), to self-view (*attavāda*).

(9) Four Noble forms of speech: refraining from lying, slander, abuse, gossip.

(10) Four sublime abidings (*brahma vihāras*): boundless friendliness (*mettā*), compassion (*karuṇā*), gentle joy (*mudita*), equanimity (*upekkhā*).

Fives

(1) Five aggregates: body (*rūpa*), feelings (*vedanā*), perceptions (*saññā*), mental formation (*sankhāras*), consciousness (*viññāṇa*).

(2) Five aggregates of grasping (same as 1).

(3) Five hindrances (*nīvaraṇa*): sensuality (*kāmacchanda*), ill-will (*vyāpāda*), sloth and torpor (*thīna-middha*), restlessness and remorse (*uddhacca-kukkucca*), skeptical doubt (*vicikicchā*).

(4) Five lower fetters: personality-belief (*sakkāya-diṭṭhi*), doubt, attachment to rites and rituals, sensuality, ill-will.

(5) Five higher fetters: craving for the world of form (*rūpa-rāga*), craving for the formless world (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*).

(6) Five rules of training (*sikkhāpadāni*): refraining from harming living things, refraining from taking what is not offered, refraining from sensual and sexual misconduct, refraining from false speech, refraining from strong liquor and mind clouding drugs (*surā-meraya-majja-pamādaṭṭhānā*).

(7) Five faculties: confidence (*saddhā*), energy, mindfulness, concentration, understanding.

Sixes

(1) Six internal sense spheres (*ajjhātikāni āyatanāni*): eye-, ear-, nose-, tongue-, -body- (*kāyāyatanam*), mind sense sphere (*manāyatanam*).

(2) Six external sense spheres (*bahirāni āyatanāni*): sight object (*rūpāyatanam*), sound-, smell-, taste-, tangible object (*phoṭṭabbāyatanam*), mind-objects (*dhammāyatanam*).

(3) Six groups of consciousness (*viññāṇa-kāyā*): eye consciousness, ear-, nose-, tongue-, body-, mind consciousness.

(4) Six groups of contact (*phassa-kāyā*): eye-, ear-, nose-, tongue-, body-, mind contact (*mano-samphasso*).

(5) Six groups of feeling (*vedanā-kāyā*): feelings based on eye-contact (*cakkhu-samphassajā vedanā*), on ear-, nose-, tongue-, body-, mind-contact.

(6) Six groups of perception (*saññā-kāyā*): perception of sights (*rūpa-saññā*), of sounds, of smells, of tastes, of touches, of mind-objects (*dhamma-saññā*).

(7) Six groups of volition (*sañcetanā-kāyā*): volition based on sights, sounds, smells, tastes, touches, mind-objects.

(8) Six groups of craving (*taṇhā-kāyā*): craving for sight, sounds, smells, tastes, touches, mind-objects.

Sevens

(1) Seven Noble treasures (*ariya-dhanāni*): confidence (*saddhā*), morality (*sīla*), self-respect (*hiri*), fear of wrongdoing (*ottappa*), learning (*suta*), generosity (*cāga*), understanding (*paññā*).

(2) Seven factors of awakening (*sambojjhangā*): mindfulness (*sati*), investigation of phenomena (*dhamma-vicaya*), energy (*virīya*), joy (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*), equanimity (*upekkhā*).

(3) Seven requisites of concentration: right view, intention, speech, action, livelihood, effort, mindfulness.

(4) Seven powers (*balāni*): confidence, energy, self-respect, fear of wrongdoing, mindfulness, concentration, understanding.

(5) Seven underlying tendencies (*anusayā*): sensuous greed (*kāma-rāga*), resentment (*paṭigha*), views, doubt, conceit, craving for becoming (*bhava-rāga*), ignorance.

(6) Seven fetters: complaisance (literally 'going along with' *anunaya*), resentment - then as 5.

Eights

(1) Eight right factors (*sammattā*): right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

(2) Eight worldly conditions (*loka-dhammā*): gain and loss, fame and shame, blame and praise, happiness and misery (*lābho ca alābho ca yaso ca ayaso ca nindā ca pasamsā ca sukhañ ca dukkhañ ca*).

Nines

(1) Nine causes of malice (*āghāta-vatthūni*) malice is stirred by the thought (i) 'He has done me an injury', (ii) 'He is doing me an injury', (iii) 'He will do me an injury', (iv) 'He has injured someone who is dear to me', (v) 'He is injuring someone who is dear to me', (vi) 'He will injure someone who is dear to me', (vii) 'He has helped someone who is hateful and unpleasant to me', (viii) 'He is helping someone who is hateful and unpleasant to me', (ix) 'He will help someone who is hateful and unpleasant to me.'

Tens

(1) Ten unwholesome courses of action (*akusala-kamapathā*): taking life, taking what is not given, sexual and sensual and sexual misconduct, false speech, divisive speech, harsh speech, gossip, greed, ill-will, wrong view.

(2) Ten wholesome course of action: avoidance of taking life, taking what is not given etc., the avoidance of the other course mentioned in 1.

Twelve

Twelve links of dependent origination (*paṭicca-samuppāda*):

(i) ignorance (*avijjā*), (ii) mental formations (*saṅkhāra*), (iii) consciousness (*viññāna*), (iv) mind-body entity (*nāma-rūpa*), (v) six sense spheres (*saḷ-āyatana*), (vi) contact (*phassa*), (vii) feeling (*vedanā*), (viii) craving (*taṇhā*), (ix) grasping (*upādāna*), (x) becoming (*bhava*), (xi) birth (*jāti*), (xii) old age and death (*jarā-maraṇa*).

Thirty-Seven

Thirty-seven qualities that contribute to awakening (*bodhi pakkhiyā dhammā*):

Each quality is to be 'aroused, cultivated and fulfilled.

First Set: Four ways of establishing mindfulness (*satipaṭṭhāna*)

- 1) observing the body *in and as the body*.
- 2) observing feelings *in and as feelings*.
- 3) observing mind *in and as mind*.
- 4) observing mental qualities and phenomena *in and as mental qualities and phenomena*.

Second set: Right effort (*sammappadhāna*)

- 5) *prevent* harmful mental states from arising.
- 6) *overcome* those harmful, unwholesome mental states that have arisen.
- 7) *generate* beneficial mental states that have not arisen.
- 8) *maintain and fully develop* beneficial, wholesome mental states that have arisen.

Third set: Bases of success (*iddhipāda*)

- 9) concentration due to resolution accompanied by determined effort.
- 10) concentration due to energy accompanied by determined effort.
- 11) concentration due to mind accompanied by determined effort.
- 12) concentration due to examination accompanied by determined effort.

Fourth set: Natural strengths (*indriya*)

- 13) confidence.
- 14) energy.
- 15) mindfulness.
- 16) concentration.
- 17) penetrating insight.

Fifth set: Developed powers (*bala*)

- 18) confidence.
- 19) energy.
- 20) mindfulness.
- 21) concentration.
- 22) penetrating insight.

Sixth set: Factors of awakening (*bojjhaṅga*)

- 23) mindfulness.
- 24) investigation of qualities.
- 25) energy.
- 26) joy.
- 27) tranquility.
- 28) concentration.
- 29) equanimity.

Seventh set: The ennobling path

- 30) right view.
- 31) right intention.
- 32) right speech.
- 33) right action.
- 34) right livelihood.
- 35) right effort.
- 36) right mindfulness.
- 37) right concentration.