



12. When he knows and sees thus, his mind is liberated from the taints, and there comes the knowledge that it is liberated. "He understands, 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" MN 118:17-21

**16 Mindfulness of Breathing *Anpānassati***

"Here a bhikkhu, gone to an empty hut, sits down, having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, and breathes out short." 3. He trains thus: "I shall breathe in experiencing the whole body of breath; he trains thus: 'I shall breathe out experiencing the whole body of breath.' 4. He trains thus: 'I shall breathe in tranquilizing the bodily formation; he trains thus: 'I shall breathe out tranquilizing the bodily formation.' 5. "He trains thus: 'I shall breathe in experiencing rapture; he trains thus: 'I shall breathe out experiencing rapture.' 6. He trains thus: 'I shall breathe in tranquilizing the mental formation; he trains thus: 'I shall breathe out tranquilizing the mental formation.' 7. He trains thus: 'I shall breathe in experiencing the mental formation; he trains thus: 'I shall breathe out experiencing the mental formation.' 8. He trains thus: 'I shall breathe in tranquilizing the mental formation; he trains thus: 'I shall breathe out tranquilizing the mental formation.' 9. "He trains thus: 'I shall breathe in experiencing the mind; he trains thus: 'I shall breathe out experiencing the mind.' 10. He trains thus: 'I shall breathe in gladening the mind; he trains thus: 'I shall breathe out gladening the mind.' 11. He trains thus: 'I shall breathe in concentrating the mind; he trains thus: 'I shall breathe out concentrating the mind.' 12. He trains thus: 'I shall breathe in liberating the mind; he trains thus: 'I shall breathe out liberating the mind.' 13. "He trains thus: 'I shall breathe in contemplating impermanence; he trains thus: 'I shall breathe out contemplating impermanence.' 14. He trains thus: 'I shall breathe in contemplating fading away; he trains thus: 'I shall breathe out contemplating fading away.' 15. He trains thus: 'I shall breathe in contemplating cessation; he trains thus: 'I shall breathe out contemplating relinquishment.'" MN 118:17-21

11. When his mind has been concentrated and purified in this way, he directs it to the knowledge of the recollection of past lives. 10. When his mind has been concentrated and purified in this way, he directs it to the knowledge of the passing away and rebirth of beings. 9. Having attained the fourth jhāna, he enters and dwells successively in the first, second, third and fourth jhāna. 8. He enters and dwells successively in practices mindfulness, and purifies his mind from the five hindrances. 7. He resorts to a secluded place, concentrates his mind, and purifies it to the knowledge of the destruction of the taints. He understands suffering, its origin its cessation, and the way leading to its cessation. He understands the taints, their origin, their cessation, and the way leading to their cessation. (12 *Graduated Training continued*)

10 Courses of Wholesome Action *Kusala-kammavāha* MN 9:6

Abstinence from killing living beings  
Abstinence from taking what is not given  
Concentration? *Samadhi*  
Equanimity? *Upekkhā*  
1 *Arousing factors*: 2 *Calming factors*

8 *Noble Eightfold Path* MN 44:11

Right View? *Sammaditthi*  
Right Intention/Resolve? *Sammāsaṅkappa*  
Right Speech? *Sammāvācā*  
Right Action? *Sammākammanta*  
Right Livelihood? *Sammājitva*  
Right Effort? *Sammāvāyama*  
Right Mindfulness? *Sammāsati*  
Right Concentration? *Sammāsamādhi*

**The Three Trainings**  
1 *Wisdom Pañña*: 2 *Virtue, Sīla*: 3 *Concentration, Samādhi*

6 *Sense Bases/Media* *Saḍāyatana* MN 149

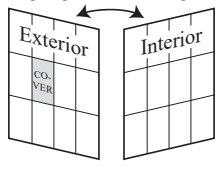
5 *Right Livelihood* *Sammājitva* AN 5:77

Abstain from...  
Business in weapons *Sathavāṇṇiṭṭhā*  
Business in human beings/living beings *Sattavāṇṇiṭṭhā*  
Business in meat *Mamsavāṇṇiṭṭhā*  
Business in intoxicants *Majjāvāṇṇiṭṭhā*  
Business in poison *Visaṇvāṇṇiṭṭhā*

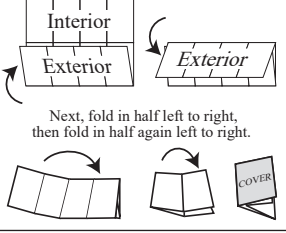
\*Not presented as a numerical list *in the suttas.*

12 Recommended sites:  
suttacentral.net & dhammatalks.org  
Download this Pocket Guide at [numericaldhammas.org/pdfs/pocketguide.pdf](http://numericaldhammas.org/pdfs/pocketguide.pdf)

Printing Print exterior top aligned with interior top. Top is labeled in margins of PDF.

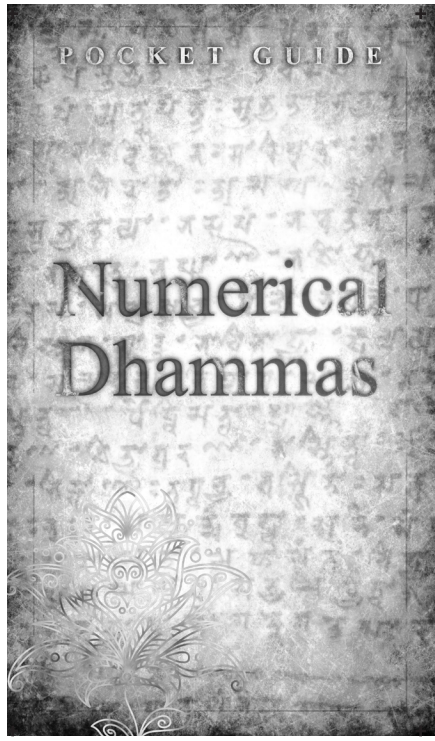


Folding Use tick marks (+) as guides. With interior right-reading, letter-fold, starting with bottom third, then top third.



Next, fold in half left to right, then fold in half again left to right.

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**The Dhamma**

The Buddha (ca. 600–400 BCE), the “Awakened One,” called his teachings the *Dhamma-vinaya*, “the doctrine and discipline.” After the Buddha’s death the teachings continued to be passed down orally within the *Sangha* (monastic community). By 250 BCE the *Sangha* had systematically arranged and compiled these teachings into the *Tiṭṭhaka*. (Three Baskets): *Vinaya Pitaka* (Basket of Discipline), *Sutta Pitaka* (Basket of Discourses), and *Abhidhamma Piṭaka* (Basket of Special/Higher Doctrine).

The *Sutta Pitaka*, which this pocket guide draws from, consists of more than 10,000 *suttas* (discourses) delivered by the Buddha and his close disciples during and shortly after the Buddha’s forty-five year teaching career, as well as many additional verses by other members of the *Sangha*.

*Sutta Pitaka*, Basket of Discourses  
*Dīgha Nikāya* (DN), Long Discourses  
*Majjhima Nikāya* (MN), Middle-length Discourses

*Saṃyutta Nikāya* (SN), Connected Discourses  
*Anguttara Nikāya* (AN), Numerical Discourses  
*Khuddaka Nikāya*, Minor Collection

In the early *Sangha*, memorization was required for keeping the teachings in mind and for their preservation. The use of numerical lists served this purpose well. This Pocket Guide includes some of the key numerical lists from the *Dhamma-vinaya*.

“As for the qualities of which you may know, “These qualities lead to *dispassion, not to passion; to being unfettered, not to being fettered; to shedding, not to accumulating; to modesty, not to self-aggrandizement; to contentment, not to discontent; to reclusiveness, not to entanglement; to aroused persistence, not to laziness; to being unburdensome, not to being burdensome*: You may categorically hold, “This is the Dhamma, this is the *Vinaya, this is the Teacher’s instruction*.” AN 8:53, To Gotamī, excerpt

12 *Graduated Training* MN 27:11-26

Contact *Phassa*  
Feeling *Vedāna*  
Craving *Tanhā*  
Clinging *Upādāna*  
Existence/Becoming *Bhava*  
Birth *Jāti*  
Aging and death *Jarāmaraṇa*

1. A *Tathāgata* arises in the world and teaches the Dhamma.  
2. A householder hears the Dhamma, acquires faith in the *Tathāgata*, and eventually goes forth into homelessness.  
3. The bhikkhu undertakes the monastic training in virtuous behavior.  
4. The bhikkhu becomes content with robes and almsfood.  
5. He practices restraint of the sense faculties.  
6. He acts with clear comprehension in his activities. (continued)

10 Courses of Wholesome Action *Kusala-kammavāha* MN 9:6

Abstinence from killing living beings  
Abstinence from taking what is not given  
Concentration? *Samadhi*  
Equanimity? *Upekkhā*  
1 *Arousing factors*: 2 *Calming factors*

8 *Noble Eightfold Path* MN 44:11

Right View? *Sammaditthi*  
Right Intention/Resolve? *Sammāsaṅkappa*  
Right Speech? *Sammāvācā*  
Right Action? *Sammākammanta*  
Right Livelihood? *Sammājitva*  
Right Effort? *Sammāvāyama*  
Right Mindfulness? *Sammāsati*  
Right Concentration? *Sammāsamādhi*

**The Three Trainings**  
1 *Wisdom Pañña*: 2 *Virtue, Sīla*: 3 *Concentration, Samādhi*

6 *Sense Bases/Media* *Saḍāyatana* MN 149

5 *Right Livelihood* *Sammājitva* AN 5:77

Abstain from...  
Business in weapons *Sathavāṇṇiṭṭhā*  
Business in human beings/living beings *Sattavāṇṇiṭṭhā*  
Business in meat *Mamsavāṇṇiṭṭhā*  
Business in intoxicants *Majjāvāṇṇiṭṭhā*  
Business in poison *Visaṇvāṇṇiṭṭhā*

12 *Dependent Origination* SN 12.2

Ignorance *Avijjā*  
Volitional Formations/Fabrications *Saṅkhāra*  
Consciousness *Vinnāna*  
Name and Form *Nāmarūpa*  
Six Sense Bases/Media *Saḍāyatana*

7 Factors for Awakening *Bojjhanga* SN 46:1

1 *Right View*  
2 *Right Intention*  
3 *Right Speech*  
4 *Right Action*  
5 *Right Livelihood*  
6 *Right Effort*  
7 *Right Mindfulness*