#### AN 10:27.1

Nutriment/Feeding  $\bar{A}h\bar{a}ra$ All beings exist through nutriment.

# Heedfulness\*

▲ Appamāda "I exhort you, monks: All fabrications are subject to decay. Bring about completion by being heedful." These were the Buddha's last words.

MN 117:7, MN 9:14

2 Right View\* Sammādiţthi Viewing reality in terms of: Kamma (Mundane) 4 Noble Truths (Supramundane)

3 Refuges/Jewels Saraņa Buddha Buddham Dhamma Dhammam Sangha Samgham

MN 44:22

Khp 1

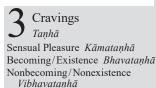
**3** Feelings *Vedanā* Pleasant *Sukhā* Painful *Dukkhā* Neither painful-nor-pleasant (indifferent) *Adukkhamasukhā* 

MN 10:3 3 Skillful Mental Qualities\* (No heading given in suttas) Ardent Ātāpī Alert/Clearly Comprehending Sampajāna Mindful Sati

MN 9:5

lti 58

**3** Root Defilements *Kilesa* Greed *Rāga* Hatred/Aversion *Doso* Delusion *Moha* 



MN 41 3 Doors of Action / Avenues of Conduct *Carati* Body *Kāya* Speech *Vācā* Mind *Mano* 

AN 3:103 3 Steps/Standpoints\* (No heading given in suttas) Gratification/Allure Assāda Danger/Drawbacks Ādīnava Escape Nissaraņa

Bi 60 Brounds for Making Merit Puñña Generosity Dāna Virtue Sīla Meditation Bhāvanā

#### MN 44:11 **3** Trainings Sikkhā Virtue Sīla Concentration Samādhi Wisdom/Discernment Pañňā

SN 45.8 3 Right Intention (Resolve) Sammāsańkappa Renunciation Nekkhamma Non-ill will Abyāpāda Harmlessness Ahimsā

SN 12:66

TOP

**3** Perceptions Saññā Impermanence/Inconstancy Anicca Suffering/Stress Dukkha

Not-self Anatta

# SN 56:11

A Noble Truths Cattāri Ariyasacc Suffering/Stress The origination of suffering/stress The cessation of suffering/stress Path leading to the cessation of suffering/stress (Eight-fold Path)

Right Speech

Abstinence from false speech *Musāvādā* Abstinence from divisive speech *Pisuņāya* Abstinence from harsh speech *Pharusāya* Abstinence from idle chatter *Samphappalāpā* 

SN 45.8

SN 45.8

Right Effort Sammāvāvāmo

- Guard against the arising of unarisen unwholesome states
- Abandon unwholesome states that have already arisen
- Develop wholesome states that have not yet arisen
- Maintain and perfect wholesome states already arisen

SN 51:13

# Bases of Power

Concentration founded on desire & the fabrications of exertion (Desire) Concentration founded on persistence

- & the fabrications of exertion (Persistence) Concentration founded on intent &
- the fabrication founded on intent a Concentration founded on
- discrimination & the fabrications of exertion (Discrimination)

Mental Effluents/Taints

AN 3:65

★ Āsavas
Sensuality Kāma
Becoming/Being Bhava
Ignorance Avijjā
Views Diţţhi (Not always included)

### . . .

4 Heavenly Abodes Brahmā Vihāras Loving-kindness/Goodwill Mettā Compassion Karuņā Altruistic/Empathetic joy Muditā Equanimity Upekkhā



#### Sotāpattiphala Association with people of integrity Listening to the true Dhamma Appropriate/Careful attention *Yonisomanasikāra* Practice in accordance with the Dhamma

MN 28:6–20. MN 140:14–18

# Elements *Mahābhūta*

Earth element Pathavīdhātu Water element Āpodhātu Fire element Tejodhātu Wind element Vāyodhātu Space & Conciousness sometimes listed

# Establishments of

Mindfulness Satipațțhānas Mindfulness of the Body Kāya Mindfulness of Feelings Vedanā Mindfulness of Mind Citta Mindfulness of Dhammas/Mind Objects/Mental Qualities Dhammas

#### MN 39:15-18

**MN 10** 

4 Stages of Absorbtion Jhānas also Right Concentration Sammāsamādhi

(Progressive States of Meditation)

- First Jhāna Rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.
- Second Jhāna Rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance.
- Third Jhāna "Equanimous & mindful, he has a pleasant abiding." He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Fourth Jhāna Purity of equanimity
- and mindfulness, neither-pleasurenor-stress. He sits, permeating the body with a pure, bright awareness.

#### AN 9:36

Formless/Immaterial Attainments *Āruppajhānas* Dimension of the infinitude of space Dimension of the infinitude of

- consciousness Dimension of the infinitude of
- nothingness
- Dimension of neither-perception-nornon-perception

SN 48:18, AN 10:13

Classes of Noble Disciples (With the Ten Fetters abandoned) Stream-entry Sotāpatti Fetters abandoned: (1) Indentity views, (2) doubt or uncertainty and (3) grasping at precepts and practices Once-returning Sakadāgāmitā Fetters weakened: (4) Sensual desire and (5) ill-will Non-returning Anāgāmitā Fetters abandoned: (4) Sensual

Fetters abandoned: (4) Sensual desire and (5) ill-will Arahatship Arahatta

Fetters abandoned: (6) Craving for fine-material existence (the first four jhānas), (7) craving for immaterial existence (the higher attainments), (8) conceit, (9) restlessness and (10) ignorance

# **4** Hindrances

 $\sum_{\substack{N\bar{v}vara,a\\ N\bar{v}vara,a\\ \text{Longing Abhijjhāyati}\\ \text{III-will and hatred Byāpādapadosā}\\ \text{Dullness and drowsiness Thinamiddha}\\ \text{Restlessness and remorse (anxiety)}\\ Uddhaccakukkucca\\ \text{Dulla vieta kukkucca}$ 

Doubt/Uncertainty Vicikicchā

SN 48:10, SN 50:1-12

MN 27:18

5 Spiritual Faculties Indriya also Five Strengths Bala Faith/Conviction Saddhā Energy/Persistence Viriya Mindfulness Sati Concentration Samādhi Wisdom/Discernment Pañña

### SN 22:56

5 Clinging Aggregates Upādānakkhandha Form Rūpa

Feelings Vedanā

Perception Saññā Volitional Formations / Fabrications Sankhāra

Consciousness Viññāņa

#### AN 8:39.4-8, AN 8:41

Precepts (1-3 Right Action)

- *Pañcasīla* (1-8 Uposatha Practice)
   I. I undertake the precept to abstain from killing living beings. *Pāņātipātā*
- veramaņī sikkhāpadam samādiyāmi.
  I undertake the precept to abstain
- 2. Fundertake the precept to abstant from taking what is not given. Adinnādānā veramaņī sikkhāpadam samādiyāmi.
- I undertake the precept to abstain from sexual misconduct. Kāmesu micchācārā veramaņī sikkhāpadam samādiyāmi.
- I undertake the precept to abstain from false speech. Musāvādā veramaņī sikkhāpadam samādiyāmi.
- 5. I undertake the precept to abstain from liquor, wine, and intoxicants, which are a basis for heedlessness. Surāmeraya-majja-pamādatthānā veramaņī sikkhāpadam samādiyāmi.

**The Eight Precepts**, *the above plus...* Precept 3: Refrain from sexual activity

- 6. I undertake to abstain from eating at the wrong time (the right time is
- after sunrise, before noon).7. I undertake to abstain from singing,
  - andertake to astain from singing, dancing, playing music, attending entertainment performances, wearing perfume, and using cosmetics and garlands (decorative accessories).
     I undertake to abstain from
  - luxurious places for sitting or sleeping, and overindulging in sleep.

#### AN 5:57,

### 5 Themes for Frequent Reflection

Abhinhapaccavekkhitabbathāna

- I am subject to aging; I am not exempt from aging.<sup>1</sup>
- I am subject to illness; I am not exempt from illness.<sup>1</sup>
- I am subject to death; I am not exempt from death.<sup>1</sup>
- I must be parted and separated from everyone and everything dear and agreeable to me.
- I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.



...movt nintedk  $p_{\Lambda \underline{l} \underline{l} \underline{p} \underline{p}} u u u p_{\underline{S}}$ Right Livelihood

671 NW Business in poison Visavanijā Business in intoxicants Majjavanijā Business in meat Mamsavanijjā bllinuvutus sgniod Business in human beings/living Business in weapons Satthavaning

 $pupp \Lambda \underline{p} | p_S$ Sense Bases/Media

βοάy Κūγα phvil sugnot vuvy9 əsoN Ear Sota Еуе Саккћи

oupW bniM

Mindfulness <sup>1,1</sup> sean Mindfull Bubilioa Factors for Awakening 1:97 NS

"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

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.

Anguttara Nikāya (AN), Numerical Discourses Khuddaka Nikāya, Minor Collection

Samyutta Nikāya (SN), Connected Discourses

(bounitation Sainibal Training continued)

his mind from the five hindrances. practices mindfulness, and purifies 7. He resorts to a secluded place,

.sensd the first, second, third and fourth 8. He enters and dwells successively in

concentrated and purified in this when his mind has been 9. Having attained the fourth jhana,

10. When his mind has been of the recollection of past lives. way, he directs it to the knowledge

concentrated and purified in this

.sgnisd of the passing away and rebirth of way, he directs it to the knowledge

way leading to their cessation. their origin, their cessation, and the cessation. He understands the taints, cessation, and the way leading to its understands suffering, its origin its of the destruction of the taints. He way, he directs it to the knowledge concentrated and purified in this 11. When his mind has been

vddvyuvs<u>p</u>uuvs Ariyo aiihangiko maggo Noble Eightfold Path SN 45:8, MN 44:11 svotant gnimlaD<sup>1</sup> ;evotant gnizuovA<sup>1</sup>

":28 nininyT 99ydT 9dT Right Mindfulness<sup>3</sup> Sammāsati Right Concentration<sup>3</sup> Sammāsamādhi Right Effort<sup>3</sup> Sammāvāyāma Right Livelihood<sup>2</sup> Sammādīva Right Speech<sup>2</sup> Sammāvācā Right Action<sup>2</sup> Sammākammanta Right View<sup>1</sup> Sammādițihi Right Intention/Resolve<sup>1</sup> Ø

Majjhima Nikāya (MN), Middle-length Discourses

idbamcentration, Samādhi

Equanimity<sup>2</sup> Upekkhā

ολοοίνοπανόα

Rapture<sup>1</sup> Puti

771:8 NA

Concentration<sup>2</sup> Samādhi

Energy/Persistance<sup>1</sup>  $V\overline{u}nya$ 

Tranquility/Serenity<sup>2</sup> Passaddhi

Investigation/Discrimination of states

'mis 'anti' 'puña, Pañña, 'puña, Sila,

verses by other members of the Sangha. Sutta Pitaka, Basket of Discourses Dīgha Nikāya (DN), Long Discourses

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

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 Tipitaka, (Three Baskets): Vinaya Pitaka (Basket of Discipline), Sutta Pitaka (Basket of Discourses), and Abhidhamma Pitaka (Basket of

#### The Dhamma

and there comes the knowledge that mind is liberated from the taints, 12. When he knows and sees thus, his

it is liberated. "He understands,

coming back to any state of being."" has been done, there is no more has been lived, what had to be done 'Destroyed is birth, the spiritual life

12-71:811 NM

Breathing Anapanasati to ssanlutbrilM

legs crosswise, set his body erect, hut, sits down; having folded his to the root of a tree or to an empty Here a bhikkhu, gone to the forest or

'I breathe in long;' or breathing out l. "Breathing in long, he understands: mindful he breathes out. of him, ever mindful he breathes in, and established mindfulness in front

understands: 'I breathe in short;' or long.' 2. Breathing in short, he long, he understands: 'I breathe out

thus: 'I shall breathe in experiencing breathing out short, he understands: 'I breathe out short.' 3. He trains

breathe in gladdening the mind;' he

thus: 'I shall breathe out

experiencing rapture; he trains

5. "He trains thus: 'I shall breathe in

trains thus: 'I shall breathe in

ammas

six Sense Bases/Media Salayatana

Volitional Formations/Fabrications

pppddnupspooiipd

Dependent Origination

2.21 NS

9:6 NW

Name and Form Namerupa

niphñi seansuoiseno)

пл<u>р</u>үүџрS

Right view

Iliw Ili-noN

Ssensuotevoon∪

pleasures

Abstention from idle chatter

Abstention from harsh speech

Abstention from false speech

Abstention from harmful speech

Abstention from misconduct in sensual

Abstention from taking what is not given

Action Kusalakammapathā

Courses of Wholesome

Abstention from killing living beings

Ignorance Aviijā

GUIDE

the whole body of breath.' 4. He

tranquilising the bodily formation.

tranquillising the bodily formation; he trains thus: 'I shall breathe out

thus: 'I shall breathe out experiencing

the whole body of breath; he trains

POCKET

experiencing the mind;' he trains 9. "He trains thus: 'I shall breathe in

tranquilising the mental formation.' tranquillising the mental formation; he trains thus: 'I shall breathe out 8. He trains thus: 'I shall breathe in experiencing the mental formation.' he trains thus: 'I shall breathe out experiencing the mental formation; 7. He trains thus: 'I shall breathe in breathe out experiencing pleasure. pleasure;' he trains thus: 'I shall gnionariaqua in experiencing experiencing rapture. 6. He trains

thus: 'I shall breathe out experiencing the mind.' 10. He trains thus: 'I shall

some suttas. tsil lisity  $n_{N^*}$ trains thus: 'I shall breathe out contemplating relinquishment; he contemplating cessation.' 16. He trains thus: 'I shall breathe in trains thus: 'I shall breathe in

contemplating cessation; he trains thus: 'I shall breathe out contemplating fading away.' 15. He trains thus: 'I shall breathe out contemplating fading away;' he 14. He trains thus: 'I shall breathe in contemplating impermanence. trains thus: 'I shall breathe out contemplating impermanence; he puim

'I shall breathe out liberating the liberating the mind; he trains thus: 12. He trains thus: 'I shall breathe in breathe out concentrating the mind.' the mind;' he trains thus: 'I shall thus: 'I shall breathe in concentrating gladdening the mind. 11. He trains trains thus: 'I shall breathe out

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Next, fold in half left to right

then fold in half again left to right.

October 2021

6. He acts with clear comprehension in

5. He practices restraint of the sense

4. The bhikkhu becomes content with

3. The bhikkhu undertakes the monastic

acquires faith in the Tathagata, and

2. A householder hears the Dhamma,

I. A Tathagata arises in the world and

Graduated Training

pyyyispqqndnuv

Aging and death Jarāmaraņa

Existence/Becoming Bhava

Dinging Uppdd gnignil)

Craving Tanhā

Feeling Vedana

Contact Phassa

training in virtuous behavior.

eventually goes forth into

teaches the Dhamma.

his activities. (continued)

robes and almsfood.

vomelessness.

Birth Jati

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92-11:75 NM

13. "He trains thus: 'I shall breathe in

".inomiaing relinquishment."