

CITTĀNUPASSANĀ in Theory & Practice

SUTTA STUDY WORKBOOK

Aggacitta Bhikkhu

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*This workbook is made available to the participants of
Cittānupassanā in Theory & Practice
Online Sutta Study with Meditation Workshop.
We hope that you will treasure this workbook and make good use of it to
straighten your views and practise the Dhamma more effectively.*

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D-1-57 (1st Floor) Block Dahlia	T: +6016 270 2120	E: office@tbcm.org.my
10 Boulevard, Lebuhraya Sprint	Tg: t.me/TBCMMy	YT: youtube.com/TBCMMy
PJU 6A, 47400 Petaling Jaya	Fb: facebook.com/tbcm.org.my	
Selangor, MALAYSIA	W: http://www.tbcm.org.my	

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Composed by *Aggacitta Bhikkhu*

Proofread by *Āyasmā Ṭhitavijjo, Jimmy Yap, Liang Mei Ling, Michelle Loh*

Layout by *Aggacitta Bhikkhu*

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WORKSHOP OUTLINE

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1.2 Presentation of Findings for D1

1.3 Facilitator's Summary & Conclusion

1.4 Q & A

Guided Cittānupassanā Meditation 1

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2.1 Discussion D2

2.2 Presentation of Findings for D2

2.3 Facilitator's Summary & Conclusion

2.4 Q & A

3.0 CONCLUSION: Instructions for Discussion D3

3.1 Discussion D3

Guided Cittānupassanā Meditation 2

3.2 Presentation of Findings for D3

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4.0 FEEDBACK: Comprehension, Retention & Benefit

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INTRODUCTION

In the Satipaṭṭhāna Saṃyutta (Connected Discourses on the Establishments of Mindfulness), comprising over 100 suttas, no details are given of how each of the 4 satipaṭṭhānas (establishments of mindfulness) is to be specifically practised. However, certain general principles equally applicable to each of them are consistently mentioned. The most prevalent one is that one should be ardent, clearly aware and mindful, having subdued worldly longing (likes) and displeasure (dislikes). There are two other general instructions, each found in two different suttas. These are:

1. To be practised internally, externally or both internally and externally (SN 47.3)
2. To be practised while observing the arising (*samudaya-dhamma*), vanishing (*vayadhamma*) or both arising and vanishing of the respective satipaṭṭhāna (SN 47.40).

Only in the Mahāsatipaṭṭhāna Sutta (DN 22) and Satipaṭṭhāna Sutta (MN 10) are the details of practice for each of the four satipaṭṭhānas to be found. However, as we saw in my Satipaṭṭhāna Sutta Study with Meditation Workshops conducted in 2012, these details are not the same across the parallels found in the different schools of Buddhism.

In particular, we saw that there were similarities and differences in the exercises for cittānupassanā (see Appendix). But even without making any comparisons with other parallels, the

set of eight found in DN 22 and MN 10 are also suspected to be imported from other suttas and inserted out of context.

The purpose of this workbook is to provide a compilation of relevant excerpts from the suttas so that we can investigate this issue and draw educated, sutta-based conclusions that can improve our understanding of cittānupassanā and how it can be more effectively practised.

For this reason, this workbook is structured so that investigation can be done in 3 ways:

1. Scrutinise the contexts in which these eight pairs of exercises can be found
2. Explore passages where there are more specific descriptions of how to watch the mind
3. Draw conclusions based on the above for a better understanding of the nature and scope of cittānupassanā.

About the English Translations

Most of the translations for Saṃyutta Nikāya and Aṅguttara Nikāya are those of Āyasmā (Bhikkhu) Bodhi; those for Majjhima Nikāya of Āyasmā (Bhikkhu) Ñāṇamoli/Bodhi. These translations are extracts from their works cited at the end of this booklet.

Translations of the excerpts from Dīgha Nikāya are by Maurice Walsh.

The Pāli name of a sutta is followed by the source citation based on that found in Digital Pali Reader Online, which sometimes differs from that in Āyasmā Bodhi's translation; if so it is shown in the corresponding citation for the English translation.

Aggacitta Bhikkhu
February 2022

1

CONTEXTUAL SCRUTINY

OF THE 8 PAIRS OF EXERCISES
LISTED IN CITTĀNUPASSANĀ

Mahāsatiṭṭhāna Sutta (DN 22)

The Greater Discourse on
the Foundations of Mindfulness (LDB p 340)

(CONTEMPLATION OF MIND)

‘And how, monks, does a monk abide contemplating mind as mind? Here, a monk knows a lustful mind as lustful, a mind free from lust as free from lust; a hating mind as hating, a mind free from hate as free from hate; a deluded mind as deluded, an unde-luded mind as unde-luded; a contracted mind as contracted, a dis-tracted mind as distracted; a developed (*mahaggata*) mind as de-veloped, an undeveloped (*amahaggata*) mind as undeveloped; a surpassed (*sauttara*) mind as surpassed, an unsurpassed (*anut-tara*) mind as unsurpassed; a concentrated mind as concentrated, an unconcentrated mind as unconcentrated; a liberated mind as liberated, an unliberated mind as unliberated.’

‘So he abides contemplating mind as mind internally. He abides contemplating mind as mind externally ... He abides contemplating arising phenomena (*samudayadhamma*) in the mind ... Or else, mindfulness that “there is mind” is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind as mind.’



*Also in the context of cittānupassanā:
Satiṭṭhāna Sutta (MN 10, MLDB pp 150-151).*

Mahāsihanādasutta (MN 12)

The Greater Discourse on the Lion's Roar (MLDB p 165)

‘That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted (*mahaggata*) mind as exalted and an unexalted (*amahaggata*) mind as unexalted; he understands a surpassed (*sauttara*) mind as surpassed and an unsurpassed (*anuttara*) mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.’



Also in the context of mind-reading: Sāmaññaphala Sutta (DN 1), Subha Sutta (DN 10), Dasuttara Sutta (DN 34), Ākaṅkheyya Sutta (MN 6), Mahāvaccā Sutta (MN 73), Mahāsakuludāyi Sutta (MN 77), Gopakamoggallāna Sutta (MN 108), Kāyagatāsati Sutta (MN 119), Susīma Sutta (SN 12.70), Jhānābhīñña Sutta (SN 16.9), Pubba Sutta (SN 51.11), Cetopariya Sutta (SN 52.14), Paṃsudhovaka Sutta (AN 3.102), Upakkilesa Sutta (AN 5.23), Pañcaṅgika Sutta (AN 5.28), Dutiyāhuneyya Sutta (AN 6.2), Samādhi Sutta (AN 6.70), Gāviupamā Sutta (AN 9.35), Āhuneyya Sutta (AN 10.97).

Kevaṭṭa Sutta (DN 11)

About Kevaddha (LDB p 176)

‘And what is the miracle of telepathy? Here, a monk reads the minds (*citta*) of other beings, of other people, reads their mental states (*cetasika*), their thoughts (*vitakkita*) and ponderings (*vicārita*), and says: “That is how your mind (*mano*) is, that is how it inclines, that is in your heart (*citta*).”

Saṅgārava Sutta (AN 3:61)

Saṅgārava (NDB p 264)

Again, someone does not declare [the state of mind] on the basis of a mark, or by hearing the sound of people, spirits, or deities [speaking], or by hearing the sound of the diffusion of thought as one is thinking and examining [some matter], but with his own mind he encompasses the mind (*cetasā ceto paricca*) of one who has attained concentration without thought (*avitakka*) and examination (*avicāra*) and he understands: ‘This person’s mental activities (*manosaṅkhārā*) are so disposed that immediately afterward he will think this thought (*vitakkaṃ vitakkessati*).’ And even if he makes many declarations, they are exactly so and not otherwise. This is called the wonder of mind-reading.



These two excerpts do not mention the eight pairs of mental states but are included here because they are related to mind-reading.

D1. *It is obvious that these eight pairs of mental states are used mostly (over 90%) in the context of reading the minds of others. Yet in DN 22 and MN 10 they are listed as different aspects of one's own mind to be repeatedly observed (cittānupassanā). Do you think this is reasonable and appropriate? Give reasons for your answer.*

2

EXPLORATION

OF PASSAGES ABOUT
OBSERVATION OF THE MIND

Ānāpānassati Sutta (MN 118)

Mindfulness of Breathing (MLDB p 945-946)

“Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing the mind (*citta*)’; trains thus: ‘I shall breathe out experiencing the mind’; trains thus: ‘I shall breathe in gladdening the mind’; trains thus: ‘I shall breathe out gladdening the mind’; trains thus: ‘I shall breathe in concentrating the mind’; trains thus: ‘I shall breathe out concentrating the mind’; trains thus: ‘I shall breathe in liberating the mind’; trains thus: ‘I shall breathe out liberating the mind’—on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware. That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.



Also in the context of ānāpānassati (mindfulness of breathing): Kimila Sutta (SN 54.10), Paṭhamānanda Sutta (SN 54.13), Dutiyabhikkhu Sutta (SN 54.16).

Sacitta Sutta (AN 10.51)

One's Own Mind (NDB p 1402-1403)

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, a bhikkhu who is not skilled in the ways of others' minds (*paracitta*) [should train]: 'I will be skilled in the ways of my own mind (*sacitta*).' It is in this way that you should train yourselves.

"And how is a bhikkhu skilled in the ways of his own mind? It is just as if a woman or a man—young, youthful, and fond of ornaments—would look at her or his own facial reflection in a clean bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be glad about it; and their wish fulfilled, they will think, 'How fortunate that I'm clean!' So too, self-examination is very helpful for a bhikkhu [to grow] in wholesome qualities.

"[One should ask oneself:] (1) 'Am I often given to longing or without longing? (2) Am I often given to ill will or without ill will? (3) Am I often overcome by dullness and drowsiness or free from dullness and drowsiness? (4) Am I often restless or calm? (5) Am I often plagued by doubt or free from doubt? (6) Am I often angry or without anger? (7) Is my mind often defiled or undefiled? (8) Is my body often agitated or unagitated? (9) Am I often lazy or energetic? (10) Am I often unconcentrated or concentrated?"

“If, by such self-examination, a bhikkhu knows: ‘I am often given to longing, given to ill will, overcome by dullness and drowsiness, restless, plagued by doubt, angry, defiled in mind, agitated in body, lazy, and unconcentrated,’ he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those same bad unwholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so too that bhikkhu should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those same bad unwholesome qualities.

“But if, by such self-examination, a bhikkhu knows: ‘I am often without longing, without ill will, free from dullness and drowsiness, calm, free from doubt, without anger, undefiled in mind, unagitated in body, energetic, and concentrated,’ he should base himself on those same wholesome qualities and make a further effort to reach the destruction of the taints.”



Also in the context of being skilled in the ways of his own mind: Sāriputta Sutta (AN 10.52), Tīthi Sutta (AN 10.53).

Samatha Sutta (AN 10.54)

Serenity (NDB p 1404-1405)

“Bhikkhus, a bhikkhu who is not skilled in the ways of others’ minds [should train]: ‘I will be skilled in the ways of my own mind.’ It is in this way that you should train yourselves.

And how is a bhikkhu skilled in the ways of his own mind? It is just as if a woman or a man—young, youthful, and fond of ornaments—would look at her or his own facial reflection in a clean bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be glad about it, and their wish fulfilled, they will think, ‘How fortunate for me that I’m clean!’

“So too, bhikkhus, self-examination is very helpful for a bhikkhu [to grow] in wholesome qualities: ‘Do I gain internal serenity of mind (*ajjhata cetosamatha*) or not? Do I gain the higher wisdom of insight into phenomena (*adhipaññā-dhamma-vipassanā*) or not?’

(1) “If, by such self-examination, a bhikkhu knows: ‘I gain internal serenity of mind but not the higher wisdom of insight into phenomena,’ he should base himself on internal serenity of mind and make an effort to gain the higher wisdom of insight into phenomena. Then, some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) “But if, by such self-examination, he knows: ‘I gain the higher wisdom of insight into phenomena but not internal serenity of mind,’ he should base himself on the higher wisdom of insight into phenomena and make an effort to gain internal serenity of mind. Then, some time later, he gains both the higher wisdom of insight into phenomena and internal serenity of mind.

(3) “But if, by such self-examination, he knows: ‘I gain neither internal serenity of mind nor the higher wisdom of insight into phenomena,’ he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain both those wholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so that bhikkhu should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain both those wholesome qualities. Then, some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(4) “But if, by such self-examination, he knows: ‘I gain both internal serenity of mind and the higher wisdom of insight into phenomena,’ he should base himself on those same wholesome qualities and make a further effort to reach the destruction of the taints.

Parihāna Sutta (AN 10.55)

Decline (NDB p 1407-1043)

There the Venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus!”...

“Friends, a bhikkhu who is not skilled in the ways of others’ minds [should train]: ‘I will be skilled in the ways of my own mind.’ It is in this way that you should train yourselves.

“And how, friends, is a bhikkhu skilled in the ways of his own mind? It is just as if a woman or a man—young, youthful, and fond of ornaments—would look at her or his own facial reflection in a clean and bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be glad about it; and their wish fulfilled, they will think, ‘How fortunate for me that I’m clean!’ So too, self-examination is very helpful for a bhikkhu [to grow] in wholesome qualities.

“[One should ask oneself:] (1) ‘Am I often without longing? Does this quality exist in me or not? (2) Am I often without ill will? Does this quality exist in me or not? (3) Am I often free from dullness and drowsiness? Does this quality exist in me or not? (4) Am I often calm? Does this quality exist in me or not? (5) Am I often free from doubt? Does this quality exist in me or not? (6) Am I often without anger? Does this quality exist in me or not? (7) Is my mind often undefiled? Does this quality exist in me or not? (8) Do I gain internal joy of the Dhamma (*ajjhata dhamma-pāmojja*)? Does this quality exist in me or not? (9) Do I gain internal serenity of mind (*ajjhata cetosamatha*)? Does this quality exist in me or not? (10) Do I gain the higher wisdom of insight

into phenomena (*adhipaññā-dhamma-vipassanā*)? Does this quality exist in me or not?"

"If, by such self-examination, a bhikkhu does not see any of these wholesome qualities present in himself, then he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain those wholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so that bhikkhu should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain those wholesome qualities.

"But if, by such self-examination, a bhikkhu sees some wholesome qualities present in himself but not others, he should base himself on those wholesome qualities that he sees in himself and put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain those wholesome qualities that he does not see in himself. Just as one whose clothes or head had caught fire would put forth extraordinary desire ... to extinguish [the fire on] his clothes or head, so that bhikkhu should base himself on the wholesome qualities that he sees in himself and put forth extraordinary desire ... to obtain those wholesome qualities that he does not see in himself.

"But if, by such self-examination, a bhikkhu sees all these wholesome qualities present in himself, he should base himself on those same wholesome qualities and make a further effort to reach the destruction of the taints."

Anumāna Sutta (MN 15)

Inference (MLDB pp 192-193) [*Abridged*]

“Now, friends, a bhikkhu should review himself thus:

(1) ‘Do I have evil wishes and am I dominated by evil wishes?’ If, when he reviews himself, he knows: ‘I have evil wishes, I am dominated by evil wishes,’ then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: ‘I have no evil wishes, I am not dominated by evil wishes,’ then he can abide happy and glad, training day and night in wholesome states.

(2–16) Again, a bhikkhu should review himself thus: ‘Do I praise myself and disparage others?’ ... laud myself and disparage others? ... become angry and overcome by anger? ... become angry, and resentful because of anger? ... become angry, and stubborn because of anger? ... become angry, and utter words bordering on anger? ... when reproved, resist the reprover? ... when reproved, denigrate the reprover? ... when reproved, counter-reprove the reprover? ... when reproved, prevaricate, lead the talk aside, and show anger, hate, and bitterness? ... when reproved, fail to account for my conduct? ... Am I contemptuous and insolent? ... envious and avaricious? ... fraudulent and deceitful ... obstinate and arrogant? ... Do I adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty?’ If, when he reviews himself, he knows: ‘I adhere to my own views....,’ then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: ‘I do not praise myself and disparage others ... adhere to my own views....,’ then he can abide happy and glad, training day and night in wholesome states.

Upakkilesa Sutta (MN 128)

Imperfections (MLDB pp 1012, 1015) [*Abridged*]

“Then I considered thus: ‘Doubt arose in me, and because of the doubt my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that doubt will not arise in me again.’... neither doubt nor inattention will arise in me again.’ ... nor fear ... nor elation ... nor inertia ... nor excess of energy... nor deficiency of energy ... nor longing ... nor perception of diversity ... nor excessive meditation upon forms will arise in me again.’ ...

“When, Anuruddha, I understood that doubt is an imperfection of the mind and had abandoned doubt, an imperfection of the mind; when I understood that inattention is an imperfection of the mind and had abandoned inattention ... abandoned sloth and torpor... abandoned fear ... abandoned elation ... abandoned inertia ... abandoned excess of energy ... abandoned deficiency of energy ... abandoned longing ... abandoned perception of diversity ... abandoned excessive meditation upon forms, an imperfection of the mind; then I thought: ‘I have abandoned those imperfections of the mind. Let me now develop concentration in three ways.’

D2. *Based on the excerpts in this section, do you think there could be a more reasonable and appropriate list for cittānupassanā in the Satipaṭṭhāna Suttas? Give reasons for your answer.*

3

CONCLUSION

ON THE NATURE AND SCOPE
OF CITTĀNUPASSANĀ

D3. *Make an objective tabulation of the mental states found in all these excerpts covered in Sections 1 and 2 and present your expanded understanding of the nature and scope of cittānupassanā.*

APPENDIX

Comparison of Cittānupassanā Across Various Texts

Based on *A History of Mindfulness*
by Bhikkhu Sujāto

<i>Text</i>	<i>School</i>
Vi Vibhaṅga	Pāli Tradition
Dh Dharmaskandha	Sarvāstivāda
Śā Śāriputrābhidharma	Dharmaguptaka
PS Satipaṭṭhāna Sutta	Pāli Tradition
SS Smṛtyupasthāna Sūtra	Sarvāstivāda
Ek Ekāyana Sūtra	Mahāsaṅghika

	<i>Vi</i>	<i>Dh</i>	<i>Śā</i>	<i>PS</i>	<i>SS</i>	<i>Ek</i>
With/w/o lust	1	1	1	1	1	1
With/w/o anger	2	2	2	2	2	2
With/w/o delusion	3	3	3	3	3	3
Defiled/undefiled					4	
With/w/o affection						4
With/w/o attainment						5
With/w/o confusion						6
Contracted/scattered	4	4	4	4	5	7
Slothful/energetic		5				
Universal/not						8
Exalted/unexalted	5		5	5		9
Small/great		6			6	
Surpassed/not			6	6		10
Lower/higher					7	
Developed/not		10			8	
Distracted /not		7				
Quiet/not		8				
Composed/not	6	9	7	7	9	11
Released/not	7	11	8	8	10	12

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ABBREVIATIONS

<i>Abbr</i>	Pāḷi Text	Reference according to
AN	Aṅguttara Nikāya	Book number : Sutta number
DN	Dīgha Nikāya	Sutta number
MN	Majjhima Nikāya	Sutta number
SN	Saṃyutta Nikāya	Saṃyutta number : Sutta number
CDB	The Connected Discourses of the Buddha	
LDB	The Long Discourses of the Buddha	
MLDB	The Middle Length Discourses of the Buddha	
NDB	The Numerical Discourses of the Buddha	

