BHĀVANĀ
VANDANĀ
Devotions for Meditation

Compiled by
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Meditation Hall at the Bhāvanā Society
Introduction

N’atthi jhānam apañṇassa,
Paññā n’atthi ajhāyato,
Yamhi jhānā ca paññā ca
Sa ve nibbānasantike.

There is no concentration without wisdom,
No wisdom without concentration.
One who has both wisdom and concentration
Is close to peace and emancipation.

The Bhāvanā Vandana is a collection of daily
devotions designed to fulfill several purposes. Primarily for use by the monks, nuns, and lay residents of the Bhāvanā Society in West Virginia, the book is also intended for use by lay meditators in their daily devotional practice at home.

This book acts as a gateway to learning Pāli, the language in which the sacred texts are preserved and the language in which Theravāda devotional services are conducted throughout the world.

The Vandana presents texts with Pāli on the left page, and English on the facing right page. The daily recitation of Pāli verses and suttas promotes a gradual and easy mastery of Pāli pronunciation. Our translations are meant to be accurate and meaningful to modern readers, without borrowing Western religious terminology. To help the student of Pāli, compound words are often hyphenated in this Vandana book; key Pāli words and their English translations are bold face type. In the endnotes of the book, original sources are listed.

Perhaps most importantly, the devotional services included in this book provide a solid introduction to the Dhamma. By using the words of the Buddha, we can be assured that we will be guided in the right direction. Some selections help develop our training and discipline. Others, like the “Fire Sermon” and the “Discourse to Girimāṇanda,” kindle our intellectual understanding of the Dhamma and increase our wisdom. Selections such as the “Recollection of the Buddha” and the “Jewels Discourse” expand our feelings of devotion.

Meditation and Devotional Practice

Devotional practice and meditation are not very different from each other. What we experience in our meditation practice, we read and learn about in the Vandana devotional services. For instance, in the “Discourse on the Characteristics of Selflessness” we recite the three characteristics of all conditioned things: impermanence, unsatisfactoriness, and selflessness. In deep states of meditation, we experience these three characteristics directly.

When we offer flowers and incense to the Buddha as part of our devotion, it helps us realize the impermanent nature of all conditioned things, an insight we also develop during meditation. As our meditation practice becomes more profound, our devotion to the Buddha, Dhamma, and Sangha grows; it is this devotion that we express in words in Vandana
practice. Reciting mindfully stimulates our thinking. Thinking deepens our understanding as a factor of enlightenment (Dhamma-vicaya sambojjhaṅga). Deep understanding enhances our concentration and helps us see things as they are.

Each Buddhist Center Is Unique

If you have attended Vandanā services at other temples and centers, you may notice both similarities and differences in the service outlined in this book. The Theravāda Buddhist devotional service has been developed independently by different temples according to their own needs and sentiments. Even today individual Buddhist temples in the same country have their own Vandanā service. There is no standard devotional service accepted by every Theravāda Buddhist temple in the world.

PRACTICING AT HOME

Those who wish to develop a Vandanā routine for themselves should set aside a place in their home to be used exclusively for devotional practice and meditation. If space permits, a small spare room could be turned into a shrine room. If such a room is not available, a spacious closet might be used or a small section of a room partitioned by a curtain. If space is extremely limited, then a reasonably large table could be set up, or at least a corner table could be turned into an altar. Even a high shelf on a wall could be used to hold a Buddha image and be treated as the focus of devotion.

Setting off a separate place in our home for devotional practice and meditation creates a peaceful and serene psychological atmosphere. As our association with the place increases, it becomes possible, merely by entering it, to evoke a calming and soothing feeling in our minds. Our repeated practice in this place can serve as a constant reminder that beyond all our immediate aims and activities, our final goal is to attain enlightenment and liberation from suffering.

When we treat our shrine area as a sanctuary where the Triple Gem—the Buddha, Dhamma, and Sangha—reside, we are reminded of our reverence for them. By reciting daily devotions and chanting suttas, we leave wholesome and positive vibrations in our shrine room. These vibrations also aid our practice of meditation.

The area set off for devotional practice and meditation should be a quiet, pleasant and private place. If the shrine is set up in a sleeping area, it should stand in the direction of the head of the bed, not at its foot.

Entering the shrine, we remove our shoes. This is a customary sign of respect and promotes cleanliness in the shrine area. It also makes it easier to assume the correct postures for devotional practice and meditation.

Setting Up an Altar

The central figure on the altar is an image of the Buddha in sitting posture. If a suitable Buddha statue cannot be found, a picture of the Buddha may be used. Remember that the Buddha image is not alive, but only represents the Buddha's perfected qualities of serenity, composure, peacefulness, and purity.

Attention directed towards these attributes of the Buddha during devotional practice generates confidence and devotion towards the Buddha, calms the mind, and arouses inspiration to follow his path. Because reverence and dedication towards the Buddha are essential to the practice of the Dhamma, the Buddha image should be set up on a special table or stand reserved for it. It should be placed at a higher level than other articles of spiritual significance, such as images of great disciples and eminent teachers, bodhi leaves, scriptural texts, Dhamma wheels, and miniature stupas. The items on the altar should be high enough so that when you are kneeling, you can look up towards them at a gentle angle.
The altar table should be covered with a clean cloth of colors and designs conducive to contemplative states of mind. A soft mat or rug can be laid out in front of the Buddha image, to be used for kneeling during devotional practice and meditation.

No other image should be placed above the Buddha image. You should not sit with your feet pointing toward the image, remain sitting or standing with your back to it, or engage in worldly conversation in the shrine room. Buddha images should not be used as items of living room decoration.

The Way of Salutation

The most appropriate beginning to devotional practice is a triple prostration before the Buddha image. It is a formal act of deep commitment to be performed mindfully and sincerely. While prostrating, one should collect one’s attention and bring it to bear upon the reaffirmation of one’s confidence in the Buddha, Dhamma, and Sangha.

This act of prostration is called the “five-point prostration” (pañcaṅga vandanā). In this position both hands are placed together in añjali—in front of the body, with the thumbs and fingertips touching and slightly cupped at the palms. This is simply a form of respectful salutation, used frequently as a greeting for monks or nuns and also for saluting parents and other elders in Theravāda countries.

Holding the hands in this position, you should kneel down—the lower part of the legs under the thighs and the feet under the buttocks. Although there is no standard way of placing the hands down on the floor, we recommend that the palms be faced up or down and the hands separated, leaving enough room for the forehead to touch the ground. The forearms, up to the elbows, should be on the ground with the elbows touching the knees. Thus the body is resting on the ground at five points: the forehead, forearms, and lower legs.

Following this, the upper part of the body is raised, and the hands joined in añjali. The full prostration should be done three times in honor of the Triple Gem.

The three prostrations inspire an attitude of devotion, modesty and openness. The prostrations also bring the additional benefit of curbing pride and arrogance. Those who are humble open themselves to the guidance of others, and so become capable of learning and growing. By bowing down before the image of the supremely enlightened Buddha, we prepare ourselves to accept his teaching and guidance, leading up to the attainment of enlightenment.

DAILY DEVOTION

When you do Vandanā by yourself, either at home or at a temple, you may kneel down comfortably, start directly with the salutation to the Buddha, and then proceed to the formulas for the refuges and precepts.

When a monk or nun is present, you formally request him or her to administer the refuges and precepts. This procedure preserves the religious relationship between the laity and clergy in the heritage of Theravāda Buddhist practice.

After you have made the formal request, the monk or nun begins the administration of the refuges with the following salutation to the Buddha: “Homage to the Sublime One, the Worthy One, the Fully Enlightened One. Namo tassa Bhagavato arahato sammāsambuddhassa.” The layperson repeats this stanza three times after the monk or nun.

Taking Refuge

After the salutation, repeat the formula for taking refuge in the Buddha, the Dhamma, and the Sangha three times. These three are called the Three Refuges or the Triple Gem. By taking refuge in the Triple Gem, you are initiated into the practice of the Buddha’s teaching. Now you can be considered to be a Buddhist, although in
actuality, the real Buddhist is the one who lives a life following all the principles of the Buddha’s teaching with full understanding.

Reciting the formula for taking refuge should be done with full understanding of its meaning. The first of the three refuges is the Buddha, the discoverer and expounder of the path to liberation. He is the supremely enlightened being who elevated human dignity to its highest spiritual attainment, purifying the mind through the practice of the path laid down by all enlightened beings, including himself. The Dhamma is the Buddha’s teaching of the truth. The Sangha is the community of the Buddha’s enlightened disciples.

Taking refuge affirms our commitment to accept the qualities of the Triple Gem as our supreme guiding principles. In order to achieve the goal of these principles, we have to follow their meanings. This calls for us to translate the teachings into action and to live by the Dhamma (Dhammā kāyena passati).

**Five Precepts**

To fulfill the needs of different practitioners, this Vandānā book provides three different ways to request the refuges and precepts. The first is the “Request for Three Refuges and Five Precepts.” The Five Precepts are the five basic moral guidelines or training rules that lay Buddhists promise to observe everyday in their practice of morality (sīla).

Each person voluntarily undertakes to uphold these rules, without any sense of intimidation or supplication to anyone, human or divine. Putting the precepts into action can be a challenge, but the serious devotee makes every effort to maintain them. If we are fully committed to the Triple Gem, it is entirely possible to mindfully apply these principles in our daily lives.

By observing these precepts, we actively practice loving-friendliness. When we abstain from killing, we respect all living beings. When we abstain from stealing, we practice appreciative joy—we rejoice in the good fortune of others. By abstaining from sexual misconduct, we respect and honor the dignity of others as well as our own honor and dignity. By abstaining from telling lies, we not only honor and respect truthfulness, but we also maintain our dignity and self-respect. By abstaining from taking intoxicating drinks and drugs, we remain sober, with a steady mind which can more easily be trained in mindfulness, leading up to the attainment of enlightenment.

**Eight Lifetime Precepts**

The second selection in the book provides an opportunity for lay devotees to take the Eight Lifetime Precepts. These include the five basic precepts plus three other precepts relating to right speech. In addition to abstain from false speech, one who takes the Eight Lifetime Precepts promises to abstain from malicious speech, from harsh speech, and from useless speech. The basic precept to refrain from intoxicants is expanded to include right livelihood, aligning the way we earn our living with the principles of Dhamma. These precepts mirror the right action, right speech, and right livelihood sections of the Noble Eightfold Path.

On close scrutiny you may notice that all the precepts are meant to discipline our minds and focus our attention on the practice of Dhamma. They are not formulated for parroting but for putting into action. A strong foundation of morality helps us develop the discipline and serenity necessary for the practice of meditation. It deepens our understanding of Dhamma, and frees our minds from mental defilements.

**Eight Monastic Precepts and Uposatha Sīla**

The third selection is the Request for Three Refuges and the Eight Monastic Precepts. This section is repeated every morning by lay people who live at the monastery, and observed during their stay. People who intend to become ordained are expected to always observe the
Eight Monastic Precepts. People not living in the monastery may use this section to intensify their effort in Dhamma practice on Uposatha days. Uposatha days are determined by the lunar calendar and fall on the full-moon day, the new-moon day, and the two quarter-moon days of each lunar month. The full-moon day is considered the most important.

On the full-moon and new moon Uposatha days, the monks and nuns (bhikkhus and bhikkhunīs) separately recite the rules of the monastic order (Pātimokkha). In Buddhist countries, lay Buddhists generally go to the temples to pass the day and night, often observing the Three Refuges and Eight Monastic Precepts for twenty-four hours. They spend their time reading Dhamma books, listening to Dhamma talks, meditating, and discussing the Dhamma. Sometimes, if a monk or nun is not available, an upāsaka or upāsikā (a layman or laywoman who observes the precepts and is well versed in the Dhamma) will teach the Dhamma to the rest of the people.

**Offering**

Before your actual devotional practice begins, you may place offerings on a small table placed in front of the main altar. If only one table is available for use, the Buddha image can be placed on a slightly elevated platform, and the offerings, such as lights, incense, and flowers, can be set in front of the image. The lights may be candles, oil lamps or decorative electric lights. The flowers may be either artificial or natural. But whenever possible fresh flowers should be used as it reminds us of the impermanence of all conditioned things.

Other articles of offering may be water, fruits, sweets, and prepared food. However, in keeping with Theravāda tradition, food and fruits should be removed from the altar after noon. To hold lights, flowers, and incense, you may use candleholders, vases, and an urn filled with sand.

You should understand that the Buddha image does not use any of these items of offering. To express symbolically our devotion and gratitude to the Buddha, we offer food that nourishes our bodies, and flowers and incense that please our senses. After placing these offerings on the table and making the reverential salutation to the Buddha, the Dhamma, and the Sangha, the verses of offering (Pūjā) may be recited. The offering verses given at the back of this Vandānā book are also used in many Buddhist homes.

**Asking for Forgiveness**

At the end of the daily devotions, we ask the Buddha, the Dhamma, and the Sangha to forgive us if we have done some wrong. Although the Buddha is not physically present in front of us, one who understands the Dhamma sees clearly the Buddha’s wisdom, compassion, and enlightenment. These thoughts arouse our sense of deep devotion and make us feel as if we were in the presence of the living Buddha. When we ask the Buddha to pardon us for the faults we have committed unmindfully, we humble ourselves and determine not to commit them again. Admitting our faults becomes a sincere and honest confession.

**ESSENTIAL TEACHINGS**

After you have finished with the daily recitation, you may read part of the third or fourth section. The third section is divided into short readings. The longer suttas in the fourth section may be read over several days. Their many repetitive phrases are abbreviated in most books, but here they are written out in full. You will find that by reciting the repetitions out loud the meaning is gradually absorbed.

If you read in Pāli following your morning meditation, you may read in English before your evening meditation, as it is done at the Bhāvanā Society. When you have completed the entire book, begin anew.
The Noble Eightfold Path
The first additional reading is the very heart of the Buddha’s teaching, the Noble Eightfold Path. It was by following these eight steps that the Buddha himself obtained Enlightenment. As such, he recommended these steps as a way for all beings to free themselves from psychic irritants. Underlying all of our Vandanā practice is the effort to cultivate the practice of the Noble Eightfold Path. The Noble Eightfold Path, also known as the Middle Way, can be considered in terms of three categories: Morality (Sīla), Wisdom (Paññā), and Concentration (Samādhi).

By accepting the Triple Gem as our only guide and determining to practice the precepts, we lay the foundation of morality. By contemplating the qualities of the Triple Gem and reflecting on the nature of all conditioned things, we develop the spiritual atmosphere to take steps in the practice of concentration. When we make conscious effort to espouse the qualities of the Triple Gem, we develop the wisdom to emulate those noble ones who are the embodiment of peace and happiness.

Dependent Origination
Another selection included in this Vandanā book is “Dependent Origination” (Paṭiccasamuppāda), an important and profound part of the Buddha’s teaching. It is said that a six-color aura radiated from the Buddha’s head when he was reflecting on these factors of dependent origination in the fourth week of his enlightenment. This law of causation describes the interdependency of our existence both here in this life and in the next.

Verses of Protection
The Bhāvanā Vandanā contains three of the most popular suttas: the “Great Discourse on Blessings” (Mahā-Maṅgala Sutta), the “Jewels Discourse” (Ratana Sutta), and the “Meditation on Loving-Friendliness” (Karaṇīyametta Sutta). Along with the “Great Verses of Joyous Victory” (Mahā Jayamangala Gāthā), these Pāli verses of protection are often chanted on special occasions. They are included in this Vandanā book for monks, nuns, and lay devotees to recite and memorize. Other protective meditations are the “Recollection of the Buddha” (Buddhānussati), the “Benefits of Loving-Friendliness” (Mettānīsamsa Sutta), the “Protection of Loving-Friendliness” (Khandhaparitta), and “Sharing Loving-Friendliness.” These meditations encourage the cultivation of benevolent thoughts during our Vandanā practice. You may choose one to recite each time you perform Vandanā, or you may recite them all, if time permits.

Discourses
This Vandanā book includes the “Cardinal Discourses”—the first three sermons of the Buddha laying out his fundamental teachings: “Setting In Motion the Wheel of the Dhamma” (Dhamma-Cakkappavattana Sutta), the “Characteristics of Selflessness” (Anattalakkhaṇa Sutta), and the “Fire Sermon” (Ādittapariyāya Sutta). The most important sutta on the method of meditation—the “Great Discourse on the Establishment of Mindfulness” (Mahāsatipaṭṭhāna Sutta)—is included. Among the other selections are the “Discourse to Gotami” (Gotami Sutta), the “Nature of Dhamma” (Dhammaniyāma) and the “Eight Great Noble Thoughts” (Atīṭha-Mahā-Purisa Vitakka).

Three selections included primarily for recitation by the monks and nuns may also be of interest to lay people. The “Reflection After Using the Requisites” (Atīṭha-Paccavekkhanā) describes the purpose and appropriate use of the monastics’ requisites (robes, almsfood, lodging and medicines). The “Discourse on Ten Dhammas” (Dasadhamma Sutta) sets forth ten qualities applicable specifically to their lives as monks and nuns that monastics should reflect upon daily. The guidance provided in the “Daily Advice to Bhikkhus” (Ovāda Pātimokkha) is worth consideraton by both monastics and lay people.
The “Meditation on Death” (Maranānussati) has been included to reduce our attachment to the body and destroy our delusions about the body’s permanence. Being reminded of death brings us face to face with the reality of life. It helps weaken our attachment to life, pleasure, and wealth; it produces a sense of renunciation and compassion; and when the time for our own parting arrives, it may help us to die calmly and with self-possession. In some countries, it is recited during the funeral ceremony and at the commemoration of a death anniversary.

SHARING OF MERITS

“Merit” means value or worth. When you have something of value, you can share it with others. In the ordinary sense of the word, merit means “praiseworthy qualities.” You are promoted in your job or at school according to your merits. Similarly, in spiritual practice, the things you do to promote your peace and happiness are called meritorious acts. It is these acts that elevate your spiritual level and lead to the attainment of enlightenment. Sharing what you most appreciate and admire with others is a very generous and compassionate act. In the Buddhist tradition this is called the dedication of merit (anumodanā).

Rejoicing in others’ merits is also considered to be meritorious. This means you support and promote your wholesome thoughts, words, and deeds as well as those of others. Since you do this with pure intention, this kind of wholesome deed is called wholesome kamma.

In Eastern traditions, in memory of deceased relatives, people perform numerous merit-sharing ceremonies to purify their own minds. They may give something to religious organizations or to the poor, observe the precepts, or teach the Dhamma. Some people may even become ordained for a short period of time and stay in monasteries. Having done one or more of these things, relatives or friends perform a ceremony seven days, three months, or one year after the death, in memory of the deceased.

Before the ceremony starts, the lay people fill a teapot or pitcher with clean water and keep it before them during the chanting. They also have two bowls, a smaller bowl inside a larger one. Towards the end of the ceremony, relatives or friends of the deceased pour water from a pitcher or teapot into the smaller bowl, saying, “May our departed relatives share these merits (idaṃ no nātīnaṃ hotu sukhitā hontu nātayo).”

The water is allowed to overflow into the larger bowl. Symbolically, overflowing water signifies the generosity of living relatives or friends. Water represents life, for wherever there is water, there is life. The water also represents the merits without which none can be peaceful and happy, just as without water no one is able to survive.

Just as water gives life to beings, meritorious deeds give them vitality. The empty bowl represents the deceased relative or friend. Just as the bowl fills up with water, so the mind of the deceased will be filled with joy and happiness after sharing in the merit.
Pāli Pronunciation

Alphabet
As Pāli does not have its own script, existing alphabets have been adapted to represent Pāli and pronounce it phonetically. We use a script called “Romanized Pāli,” which consists of 41 letters.

The vowels are pronounced as follows:

- a is like u in hut or us
- ā is like a in father or barn
- i is like i in bit or pin
- ī is like ee in beet or tree
- u is like u in put or foot
- ū is like oo in pool or boot
- e is like a in bake or ache
- o is like o in hole or bone

When followed by two consonants, the pronunciation of e and o changes as follows:

- e is like e in met or rest
- o is like ou in ought

Among the consonants note the following special rules:

- g is hard, as in gone
- m is like ng in sing
- c is like ch in church
- j is like j in joy
- ŋ is like ny in canyon

Note the difference in the “dental” letters t, th, d, dh, n (pronounced with the tip of the tongue against the teeth), and the “retroflex” letters ṭ, ṭh, ḍ, ḍh, ṇ (pronounced with the tip of the tongue curled back against the palate, giving a hollow sound).

Consonants followed by an h are “aspirates” (they are: kh, gh, ch, jh, th, dh, ph, bh, ṭh, and ḍh.) Unlike English consonants followed by an h they are pronounced like the first consonant alone followed by a forceful out-breath. English does not offer these sounds. For example, the English p and h in “top-hat” come close to the Pāli ph if the h of “hat” is spoken forcefully; however, to pronounce these aspirates correctly you must first hear them from someone who knows Pāli. The non-aspirate consonants are pronounced with a much softer breath-pulse than any English consonant.

Meter
Pāli is pronounced with a rhythm of short and long syllables. Short syllables are held for half the time that long syllables are held. Generally, the length of a syllable is determined by the vowel. Long vowels are: ā, e, ī, o, and ū. Short vowels are: a, i and u.

However, when a short vowel (a or u) is followed by two or more consonants, the syllable is pronounced long.

Thus, “Buddha” is spoken as a long syllable followed by a short one:

- Bud-dha

When a short vowel (a or u) is followed by the nasal sound m the syllable is pronounced long. The nasal word ending is sometimes pronounced short, for example in poetry or certain common phrases. This is indicated by a normal m.

Here are examples:

- Nat-thi jhā-naṁ a-pañ-ñas-sa
- E-taṁ sa-ra-ñam ut-ta-maṁ

When the rules of meter are followed, the chanting of the Vandanā verses flows beautifully. Many of these verses are believed to have been uttered spontaneously by the Buddha; when well chanted, his skill in poetic expression is revealed.

For more information on Pāli pronunciation see Pāli Meter (PTS, 1967), and Introduction to Pāli Pronunciation (PTS, 1963), both authored by A.K. Warder.
BHĀVANĀ VANDANĀ

Devotions for Meditation
Bhāvanā Vandana

Tisaraṇa-Paṇca-Sīla-Yācanā

Laity: Okāsa aham Bhante/Ayye* tisaraṇena saddhiṃ paṇca-sīlam dhammaṃ yācami, anuggahaṃ katvā sīlam detha me Bhante/Ayye.²

Dutiyaṃ pi okāsa ... (repeat above)
Tatiyaṃ pi okāsa ... (repeat above)

Tisaraṇa

Monk/nun: Yam aham vadami taṃ vadetha.**

Laity: Āma Bhante/Ayye.

Laity: Namo tassa Bhagavato arahato samma-sambuddhassa.³ (3 times)

Monk/nun, followed by laity:
Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.⁴

Monk/nun: Tisaraṇa-gamanam sampuṇṇam.

Laity: Āma Bhante/Ayye.

* Chant Bhante when taking precepts from a monk, Ayye from a nun.
** Singular: vadesi
Request for the Three Refuges and Five Precepts

Laity: Permite me, Bhante/Ayya,* I ask for the three refuges together with the five precepts. Please, Bhante/Ayya, kindly administer the precepts to me.

A second time permit me ... (repeat above)
A third time permit me ... (repeat above)

The Three Refuges

Monk/nun: Repeat after me.

Laity: Yes, Bhante/Ayya.

Laity: Homage to the Sublime One, the Worthy One, the Fully Enlightened One. (3 times)

Monk/nun, followed by laity:
I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.

A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Sangha for refuge.

A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Sangha for refuge.

Monk/nun: The three refuges are complete.

Laity: Yes, Bhante/Ayya.

* Chant Bhante when taking precepts from a monk, Ayya from a nun.
Pañca·Sīla

Monk/nun, followed by laity:
1. Pañātipātā veramaṇī-sikhūpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī-sikhūpadaṃ samādiyāmi.
5. Surā-meraya·majja·pamādaṭṭhānā veramaṇī-sikhūpadaṃ samādiyāmi.⁵

Monk/nun: Tisaraṇena saddhiṃ pañca-sīlaṃ dhammaṃ samādayitvā sādhukaṃ surakkhitaṃ katvā appamādena sampādetabbaṃ.
Laity: Āma Bhante/Ayye.

Monk/nun: Sīlena sugatiṃ yanti, Sīlena bhoga-sampadā, Sīlena nibbutiṃ yanti, Tasmā sīlaṃ visodhaye.
Laity: Sādhu! Sādhu! Sādhu!
The Five Precepts

Monk/nun, followed by laity:

1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from taking what is not given.
3. I undertake the training rule to abstain from sensual misconduct.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.

Monk/nun: Having well undertaken and kept the five precepts, together with the three refuges, one should strive on with diligence.

Laity: Yes, Bhante/Ayya.

Monk/nun: With morality, good rebirth is gained; With morality, wealth is achieved; With morality, perfect peace is attained. Therefore, morality should be purified.

Laity: Excellent! Excellent! Excellent!

* Precepts are explained on pages viii-ix.
Bhāvanā Vandana

Ājīvāṭṭhamaka·Sīla·Yācanā

Laity: Okāsa ahaṃ Bhante/Ayye* tisaraṇena saddhim ājīvāṭṭhamaka·sīlaṃ dhāmmaṃ yācāmi, anuggahāṃ katvā sīlaṃ detha me Bhante/Ayye.⁶

Dutiyaṃ pi okāsa ... (repeat above)
Tatiyaṃ pi okāsa ... (repeat above)

Tisaraṇa

Monk/nun: Yam ahaṃ vadāmi taṃ vadetha.**
Laity: Āma Bhante/Ayye.
Laity: Namo tassa Bhagavato arahato sammā-sambuddhassa.
(3 times)

Monk/nun, followed by laity:
Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

Monk/nun: Tisaraṇa-gamanam sampuṇṇam.
Laity: Āma Bhante/Ayye.

* Chant Bhante when taking precepts from a monk, Ayye from a nun.
** Singular: vadesi
Request for the Three Refuges and Eight Lifetime Precepts

_Laity:_ Permit me, Bhante/Ayya,* I ask for the three refuges together with the eight lifetime precepts. Please, Bhante/Ayya, kindly administer the precepts to me.

A second time permit me … *(repeat above)*
A third time permit me … *(repeat above)*

The Three Refuges

_Monk/nun:_ Repeat after me.

_Laity:_ Yes, Bhante/Ayya.

_Laity:_ Homage to the Sublime One, the Worthy One, the Fully Enlightened One. *(3 times)*

_Monk/nun, followed by laity:_
I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.

A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Sangha for refuge.

A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Sangha for refuge.

_Monk/nun:_ The three refuges are complete.

_Laity:_ Yes, Bhante/Ayya.

* Chant Bhante when taking precepts from a monk, Ayya from a nun.
Ājīvāṭṭhamaka·Sīla*

Monk/nun, followed by laity:
1. Pāṇatiṭṭā veramaṇī-sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
5. Pisuṇāya vācāya veramaṇī-sikkhāpadaṃ samādiyāmi.
7. Samphappalāpā veramaṇī-sikkhāpadaṃ samādiyāmi.
8. Micchā-ājīvā ca surā·meraya·majja·pamādaṭṭhānā ca veramaṇī-sikkhāpadaṃ samādiyāmi.

Monk/nun: Tisaraṇena saddhiṃ ājīvāṭṭhamaka·sīlaṃ dharmmaṃ samādayitvā sādhukaṃ surakkhitaṃ katvā appamādena sampādetabbaṃ.

Laity: Āma Bhante/Ayye.

Monk/nun: Sīlena sugatiṃ yanti,
Sīlena bhoga·sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.

Laity: Sādhu! Sādhu! Sādhu!

* Precepts are explained on pages viii–ix.
The Eight Lifetime Precepts*

Monk/nun, followed by laity:
1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from taking what is not given.
3. I undertake the training rule to abstain from sensual misconduct.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from malicious speech.
6. I undertake the training rule to abstain from harsh speech.
7. I undertake the training rule to abstain from useless speech.
8. I undertake the training rule to abstain from wrong livelihood and from intoxicating drinks and drugs causing heedlessness.

Monk/nun: Having well undertaken and kept the eight lifetime precepts, together with the three refuges, one should strive on with diligence.

Laity: Yes, Bhante/Ayya.

Monk/nun: With morality, good rebirth is gained;
With morality, wealth is achieved;
With morality, perfect peace is attained.
Therefore, morality should be purified.

Laity: Excellent! Excellent! Excellent!

* Precepts are explained on pages viii–ix.
Aṭṭhaṅga·Sīla·Yācanā

Laity:  Okāsa aham Bhante/Ayye* tisaraṇena saddhiṃ aṭṭhaṅga·sīlaṃ yācāmi, anuggahāṃ katvā sīlaṃ detha me Bhante/Ayye.7

Dutiyam pi okāsa ... (repeat above)
Tatiyam pi okāsa ... (repeat above)

Tisaraṇa

Monk/nun:  Yam aham vadāmi taṃ vadetha.**
Laity:  Āma Bhante/Ayye.
Laity:  Namo tassa Bhagavato arahato sammā·sambuddhassa.
(3 times)

Monk/nun, followed by laity:
  Buddham saraṇāṃ gacchāmi.
  Dhammaṃ saraṇāṃ gacchāmi.
  Saṅghaṃ saraṇāṃ gacchāmi.
  Dutiyam pi Buddham saraṇāṃ gacchāmi.
  Dutiyam pi Dhammaṃ saraṇāṃ gacchāmi.
  Dutiyam pi Saṅghaṃ saraṇāṃ gacchāmi.
  Tatiyam pi Buddham saraṇāṃ gacchāmi.
  Tatiyam pi Dhammaṃ saraṇāṃ gacchāmi.
  Tatiyam pi Saṅghaṃ saraṇāṃ gacchāmi.

Monk/nun:  Tisaraṇa·gamanāṃ sampuṇṇaṃ.
Laity:  Āma Bhante/Ayye.

* Chant Bhante when taking precepts from a monk, Ayye from a nun.
** Singular: vadesi
Request for the Three Refuges and Eight Monastic Precepts

Laity: Permit me, Bhante/Ayya,* I ask for the three refuges together with the eight monastic precepts. Please, Bhante/Ayya, kindly administer the precepts to me.

A second time permit me ... (repeat above)
A third time permit me ... (repeat above)

The Three Refuges

Monk/nun: Repeat after me.

Laity: Yes, Bhante/Ayya.

Laity: Homage to the Sublime One, the Worthy One, the Fully Enlightened One. (3 times)

Monk/nun, followed by laity:

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.

A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Sangha for refuge.

A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Sangha for refuge.

Monk/nun: The three refuges are complete.

Laity: Yes, Bhante/Ayya.

* Chant Bhante when taking precepts from a monk, Ayya from a nun.
Vandanā

Aṭṭhaṅga·Sīla

Monk/nun, followed by laity:
1. Paṇatiṭṭā veramaṇī·sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī·sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī·sikkhāpadaṃ samādiyāmi.
4. Musā·vādā veramaṇī·sikkhāpadaṃ samādiyāmi.
5. Surā·meraya·majja·paṃḍatthānā veramaṇī·sikkhāpadaṃ samādiyāmi.
6. Vikāla·bhōjanā veramaṇī·sikkhāpadaṃ samādiyāmi.
7. Nacca·gīta·vādita·visūka·dassana·mālā·gandha·vilepana·
dhāraṇā·maṇḍana·vibhūsana·atthānā veramaṇī·sikkhāpadaṃ samādiyāmi.
8. Uccā·sayana·mahā·sayana veramaṇī·sikkhāpadaṃ samādiyāmi.

Monk/nun: Imaṃ aṭṭhaṅgasīlaṃ samādiyāmi.
Laity: Imaṃ aṭṭhaṅgasīlaṃ samādiyāmi. (3 times)

Monk/nun: Tisaraṇena saddhim aṭṭhaṅga·sīlaṃ dhhammaṃ samādayitvā
sādhukaṃ surakkhitaṃkatvāappamādenasampādetabban.

Laity: Āma Bhante/Ayye.

Monk/nun: Sīlena sugatim yanti,
Sīlena bhogasampadā,
Sīlena nibbutim yanti,
Tasmā sīlaṃ visodhayē.

Laity: Sādhul! Sādhul! Sādhul!
The Eight Monastic Precepts *

Monk/nun, followed by laity:
1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from taking what is not given.
3. I undertake the training rule to abstain from all sexual activity.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.
6. I undertake the training rule to abstain from eating at improper times.
7. I undertake the training rule to abstain from dancing, singing, music, shows, wearing garlands, using perfumes, and beautifying with cosmetics.
8. I undertake the training rule to abstain from the use of high and large seats and beds.

Monk/nun: I undertake this set of eight monastic precepts.
Laity: I undertake this set of eight monastic precepts. (3 times)

Monk/nun: Having well undertaken and kept the eight monastic precepts, together with the three refuges, one should strive on with diligence.
Laity: Yes, Bhante/Ayya.

Monk/nun: With morality, good rebirth is gained;
With morality, wealth is achieved;
With morality, perfect peace is attained.
Therefore, morality should be purified.
Laity: Excellent! Excellent! Excellent!
Tiratana Vandana

*Namo tassa Bhagavato arahato sammā-sambuddhassa.*
Namo tassa Bhagavato arahato sammā-sambuddhassa.
Namo tassa Bhagavato arahato sammā-sambuddhassa.

*Iti pi so* Bhagavā arahāṃ sammā-sambuddho vijjā-carāṇa-sampanno sugato lokavidū anuttaro purisa·damma·sārathī satthā deva·manussānaṃ buddho bhagavā’ti.

Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

Supaṭipanno Bhagavato sāvaka·saṅgho, uju·paṭipanno Bhagavato sāvaka·saṅgho, nāya·paṭipanno Bhagavato sāvaka·saṅgho, sāmīci·paṭipanno Bhagavato sāvaka·saṅgho, yaddhā cattāri purisa·yugāni atṭha purisa·puggalā. Esa Bhagavato sāvaka·saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo aṇjalikaraṇīyo anuttaraṃ puṇñakkhettaṃ lokassā’ti.⁸

Buddha·Vandanā

*Buddho susuddho karuṇā·mahaṇṇavo,*
Yo’canta·suddhabbara·nāṇa·locano,
Lokassa pāpūpakilesa·ghātako:
Vandāmi Buddhaṃ aham ādarena taṃ.⁹

Namo te purisājañña,
Namo te purisuttama.
Sadevakasmiṃ lokasmim,
N’atthi te paṭipuggalo.¹⁰

* Phrase in *italics* is chanted by the leader. Others join on the following phrase.
Homage to the Triple Gem

*Homage to the Sublime One, the Worthy One, the Fully Enlightened One.*
Homage to the Sublime One, the Worthy One, the Fully Enlightened One.
Homage to the Sublime One, the Worthy One, the Fully Enlightened One.

Such indeed is the Sublime One, worthy, perfectly enlightened, perfect in true knowledge and conduct, well-gone, knower of the worlds, supreme trainer of persons to be tamed, teacher of gods and humans, enlightened and exalted.

Well expounded is the Dhamma by the Sublime One, directly visible, unaffected by time, calling one to come and see, leading onwards, to be realized by the wise.

The order of the Sublime One’s disciples is practicing well; the order of the Sublime One’s disciples is of upright conduct; the order of the Sublime One’s disciples has entered the right path; the order of the Sublime One’s disciples is practicing correctly; that is, the four pairs of persons, the eight kinds of individuals. This order of the Sublime One’s disciples is worthy of offerings and hospitality, worthy of gifts and salutation, supreme field of merit for the world.

*Homage to the Buddha*

The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge, completely purified,
Destroyer of the evils and corruption of the world:
I revere that Buddha with devotion.

Homage to you so nobly bred.
Homage to you amongst men supreme.
Peerless are you in all the world.
May all homage be given to you.

*Phrase in italics is chanted by the leader. Others join on the following phrase.*
Bhāvanā Vandānā

**Dhamma·Vandanā**

Dhammo padiṁ viya tassa satthuno,
Yo magga·pākāmata·bheda·bhinnako,
Lok’uttaro yo ca tad·atthā·dīpano:
Vandāmi Dhammaṁ aham ādarena taṁ.¹¹

Yo ca Dhammam abhiññāya
Dhammam aññāya paṇḍito,
Rahado’va nivāto ca
Anejo vūpasammati.¹²

Yesaṁ Dhammā asammuṭṭhā
Paravādesu na nīyare,
Te sambuddhā sammadānā
Caranti visame samaṁ.¹³

Ye keci osadhā loke
Vijjanti vividhā bahū,
Dhamm’osadha·samaṁ n’atthi
Etaṁ pivatha bhikkhavo.

Dhamm’osadham pivitvāna
Ajarāmaranā siyum,  
Bhāvayitvā ca passitvā
Nibbutā upadhi·kkhaye.¹⁴

**Saṅgha·Vandanā**

Saṅgho sukhettā'bhyaṭikhetta·saṅñīto,
Yo diṭṭha·santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅgham aham ādarena taṁ.¹⁵

Sukho buddhānam uppādo
Sukhā saddhamma·desanā
Sukhā saṅghassa sāmaggī
Samaggānaṁ tapo sukho.¹⁶
Homage to the Dhamma

*The Teacher’s Dhamma* like a lamp,
Divided into path, fruition, and the deathless,
Both itself transcendent and showing the way to that goal:
I revere that Dhamma with devotion.

Thoroughly understanding the Dhamma
And freed from longing through insight,
The wise one who is rid of all desire
Is calm as a pool unstirred by wind.

Those to whom the Dhamma is clear
Are not led into other doctrines;
Perfectly enlightened with perfect knowledge,
They walk evenly over the uneven.

Of all the medicines in the world,
Manifold and various,
There is none like the medicine of Dhamma.
Therefore, O monks, drink of this.

Having drunk this Dhamma medicine,
You will be ageless and beyond death;
Having developed and seen the truth,
You will be quenched, free from craving.

Homage to the Sangha

*The Sangha, called a field* better than the best,
Who have seen peace, awakening after the Buddha’s good way,
Who have abandoned attachment—the noble ones, the wise:
I revere that Sangha with devotion.

Happy is the arising of buddhas.
Happy is the teaching of the true Dhamma.
Happy is the unity of the Sangha.
Happy is the discipline of the united ones.
Uttama Saraṇa

_Bahum ve saranaṃ yanti_
Pabbatāni vanāni ca Ārāma-rukkha-cetyāni Manussā bhaya-tajjita,
N’etaṃ kho saraṇaṃ khemaṃ, N’etaṃ saranam uttamaṃ, N’etaṃ saranam āgama, Sabba-dukkhā pamuccati.

Yo ca Buddhañ ca Dhammañ ca Saṅghañ ca saraṇaṃ gato Cattāri arīya-saccāni Sammappaññāya passati:
Dukkhaṃ dukkha-samuppādaṃ Dukkhassa ca atikkamaṃ Ariyañ c’atthaṅgikaṃ maggaṃ Dukkhūpasama-gāmināṃ.

Etaṃ kho saraṇaṃ khemaṃ, Etaṃ saranam uttamaṃ, Etaṃ saranam āgama, Sabba-dukkhā pamuccati.¹⁷
The Supreme Refuge

They go to many a refuge,
Those who have been struck by fear:
They go to the mountains and forests,
To parks and trees and shrines.

But none of these is a secure refuge;
None is the refuge supreme.
Not by relying on such a refuge
Can one be freed from all suffering.

But one who has gone for refuge
To the Buddha, Dhamma, and Sangha,
Sees, with perfect wisdom,
The Four Noble Truths:
Suffering, the arising of suffering,
The transcending of suffering,
And the Noble Eightfold Path
That leads to suffering’s final end.

This is the refuge that is secure;
This is the refuge that is supreme.
By relying on such a refuge as this,
One is released from all suffering.
Pūjā

\textit{Vandāmi} cetiyam sabbaṃ
Sabba-ṭhānesu patīṭhitam
Sārīrika-dhātu-mahā-bodhiṃ
Buddha-rūpaṃ sakalaṃ sadā.\textsuperscript{18}

Iccema accanta namassaneyyaṃ
Namassamāno ratanattayam yaṃ;
Puññābhisandaṃ vipulaṃ alattham
Tassānubhāvena hatantarāyo.\textsuperscript{19}

Ghanasārappadittena
Dīpena tama·dhamśinā
Tiloka·dīpaṃ sambuddhaṃ
Pūjayāmi tamo·nudaṃ.

Gandha·sambhāra-yuttaṃ
Dhūpen’āhāṃ sugandhinā
Pūjaye pūjaneyyan tam
Pūjā·bhājanam uttamaṃ.

Vaṇṇa·gandha·guṇopetam
Etaṃ kusuma·santatiṃ
Pūjayāmi munindassa
Sirīpāda·saroruhe.

Pūjemi Buddhāṃ kusumena’nena
Puññena etena ca hotu mokkhaṃ;
Pupphaṃ milāyāti yathā idam me
Kāyo tathā yāti vināsa·bhāvaṃ.\textsuperscript{20}

Imāya dhammadhamma·paṭipattiyā Buddhaṃ pūjemi.
Imāya dhammadhamma·paṭipattiyā Dhammaṃ pūjemi.
Imāya dhammadhamma·paṭipattiyā Saṅghaṃ pūjemi.\textsuperscript{21}
Offering

_I pay reverence to every shrine_
That may stand in any place,
The bodily relics, the Bodhi Tree,
And all images of the Buddha.

I have gained a vast mass of merit,
Honoring the most honorable Triple Gem;
By the spiritual power of that merit,
May my obstacles be destroyed.

With candle lights dispelling dark,
I venerate the perfect Buddha,
The light of the triple world,
Who dispels the darkness of delusion.

With this incense, sweetly scented,
Made from fragrant substances,
I venerate the One worthy of reverence,
The supreme recipient of offerings.

This cluster of flowers,
Beautiful, fragrant, and excellent,
I offer at the holy lotus feet
Of the noble Lord of Sages.

With these flowers I venerate the Buddha,
By this merit may I gain liberation.
As these flowers fade and wither,
So will this body be destroyed.

By this practice of Dhamma, in accord with the Dhamma,
I venerate the Buddha.

By this practice of Dhamma, in accord with the Dhamma,
I venerate the Dhamma.

By this practice of Dhamma, in accord with the Dhamma,
I venerate the Sangha.
Osāna·Gāthā

Mano·pubbaṅgamā dhammā
Mano·setṭhā mano·mayā,
Manasā ce paduṭṭhena
Bhāsati vā karoti vā
tato naṃ dukkham anveti
Cakkaṃ’va vahato padaṃ.

Mano·pubbaṅgamā dhammā
Mano·setṭhā mano·mayā,
Manasā ce pasannena
Bhāsati vā karoti vā
tato naṃ sukham anveti
Chāyā’va anapāyini.22

Khamā Yācanā

Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Bhante
Bhūri·pañña Tathāgata.

Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Dhamma
Sandīṭṭhika akālika.

Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Sāṅgha
Supaṭipanna anuttara.23
Closing Recollection

All actions are led by the mind.
Mind is their master; mind is their maker.
Act or speak with a defiled state of mind;
Then suffering follows,
As the cart-wheel follows the foot of the ox.

All actions are led by the mind.
Mind is their master; mind is their maker.
Act or speak with a pure state of mind;
Then happiness follows,
As your shadow follows you without departing.

Asking for Forgiveness

If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Bhante,
Perfect One of vast wisdom.

If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Dhamma,
Visible and unaffected by time.

If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Sangha,
Practicing well and supreme.
Patthanā

Iminā puñña-kammena
Upajjhāyā guṇ’uttarā,
Ācariyāpakārā ca
Mātāpita piyā mamaṃ,
Suriyo candimā rājā,
Guṇavantā nārā pi ca
Brahmā-mārā ca indā ca
Lokapālā ca devatā,
Yamo mittā manussā ca
Majjhattā verikā pi ca
Sabbe sattā sukhī hontu.
Puññāni pakatāni me,
Sukhañ ca tividham dentu,
Khippaṃ pāpetu vo’mataṃ.

Iminā puñña-kammena
Iminā uddisena ca
Khippā’haṃ sulabhe c’eva
Taṅh’uppādāna-chedanāṃ.

Ye santāne hīnā dhammā
Yāva Nibbānato mamaṃ,
Nassantu sabbadā yeva.
Yattha jāto bhave bhave
Uju-citto satipañño,
Sallekho viriyavāmino.

Mārā labhantu n’okāsaṃ
Kātuñ ca viriyesu me.
Buddhādipavaro nātho
Dhammo nātho varuttamo.

Nātho pacceka-sambuddho
Saṅgho nāthottaro mamaṃ
tesottamānubhāvena
Mārokāsaṃ labhantu mā. 24
Wish

By the blessings that have arisen from my practice,
May my venerable preceptors
And teachers who have helped me,
Mother, father, and relatives,
Male and female rulers, worldly powers,
Virtuous human beings,
The higher beings, demons, and high gods,
The guardian deities of the world, celestial beings,
The Lord of Death, friendly people,
Indifferent, and hostile,
May all beings be well.
May the skillful deeds done by me
Bring you threefold bliss.
May this quickly bring you to the deathless.

By means of this meritorious deed
And through this aspiration,
May I quickly attain
The cutting off of craving and clinging.

Whatever faults I have until I am liberated,
May they quickly perish.
Wherever I am born,
May there be an upright mind,
Mindfulness and wisdom,
Austerity and vigor.

May no harmful influences
Weaken my efforts.
The Buddha is the unsurpassed protector,
Dhamma is the supreme protection,
Peerless is the “Silent Buddha,”
The Sangha is my true refuge.
By the power of these exalted ones,
May I rise above all defilements.
Iminā puñña·kammena
Mā me bāla·samāgamo
Sataṃ samāgamo hotu
Yāva Nibbāna·pattiya.  

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā
Hontu sabbe pi pāṇino.

Bhavagg’upādāya avīci heṭṭhato
Ettha’ntare sattakāyūpapannā
Rūpī arūpī ca asañña saññino
Dukkhā pamuccantu phusantu nibbutiṃ.  

Sādhu! Sādhu! Sādhu!
By means of this meritorious deed
May I never join with the foolish.
May I join always with the wise
Until the time I attain Nibbāna.

May the suffering be free from suffering,
May the fear-struck be free from fear,
May the grieving be free from grief,
So too may all beings be.

From the highest realm of existence to the lowest,
May all beings arisen in these realms,
With form and without form,
   with perception and without perception,
Be released from all suffering,
   and attain to perfect peace.

Excellent! Excellent! Excellent!
I. Ariyo Atthaṅgiko Maggo

Ayaṃ kho sā majjhimā paṭipada27 Tathāgatena abhisambuddhā cakkhu-karaṇī ṇāṇa-karaṇī upasamāya abhiṅnāya sambodhāya Nibbānāya samvattati. Ayam eva ariyo atthaṅgiko maggo.

1. **Sammā-diṭṭhi:** Dukkhe ṇāṇam, dukkha-samudaye ṇāṇam, dukkha-nirodhe ṇāṇam, dukkha-nirodha-gāminiyā paṭipadāya ṇāṇam.

2. **Sammā-saṅkappo:** Nekkhamma-saṅkappo, avyāpāda-saṅkappo, avihimsā-saṅkappo.

3. **Sammā-vācā:** Musā-vādā veramanī, pisuṅāya vācāya veramanī, pharūsāya vācāya veramanī, samphappalāpā veramanī.

4. **Sammā-kammanto:** Pāṇātipātā veramanī, adinnādāna veramanī, kāmesu micchācārā veramanī.

5. **Sammā-ājīvo:** Micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikaṃ kappeti.

6. **Sammā-vāyāmo:**
   Samvarappadhānaṃ: Anuppanānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādaya, chandaṃ janeti vāyamati viriyaṁ ārabhati cittaṃ paggaṅhāti padahati.

   Pahānappadhānaṃ: Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya, chandaṃ janeti vāyamati viriyaṁ ārabhati cittaṃ paggaṅhāti padahati.

   Bhāvanappadhānaṃ: Anuppanānaṁ kusalānaṁ dhammānaṁ uppādaya, chandaṃ janeti vāyamati viriyaṁ ārabhati cittaṃ paggaṅhāti padahati.

   Anurakkhaṇappadhānaṃ: Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyo-bhāvāya veppullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṁ ārabhati cittaṃ paggaṅhāti padahati.
I. The Noble Eightfold Path

This is the Middle Way awakened to by the Perfect One, which gives rise to vision and knowledge, which leads to peace, wisdom, enlightenment, and Nibbāna—the Noble Eightfold Path.

1. Right View: Of suffering, of its origin, of its cessation, of the way leading to the cessation of suffering.

2. Right Intention: Of renunciation, free from craving; of good will, free from aversion; of compassion, free from cruelty.

3. Right Speech: Abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from useless speech.

4. Right Action: Abstaining from taking life, abstaining from stealing, abstaining from sensual misconduct.

5. Right Livelihood: Giving up wrong livelihood, earning one’s living by a right form of livelihood.

6. Right Effort:
   Determination to prevent unarisen evil, unwholesome states of mind from arising, by making effort, arousing energy, applying mind, and striving.

   Determination to abandon evil, unwholesome states of mind that have already arisen, by making effort, arousing energy, applying mind, and striving.

   Determination to develop wholesome mental states that have not yet arisen, by making effort, arousing energy, applying mind, and striving.

   Determination to maintain and perfect wholesome mental states already arisen, and not to allow them to disappear, but to bring them to growth, to maturity, and to the full perfection of development by making effort, arousing energy, applying mind, and striving.
7. **Sammā-sati:**
Kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassām.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassām.

Citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassām.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassām.

8. **Sammā-samādhi:**
Vivicc’eva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ, viveka-jaṃ pīti-sukham—paṭhamajjhānaṃ upasampajja viharati.

Vitakka-vecāranaṃ vūpasamā, ajjhattam sampasādanaṃ, cetaso ekodi-bhāvaṃ, avitakkaṃ avicāraṃ, samādhi-jaṃ pīti-sukham—dutiyajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti, yantam ariyā ācikkhanti: upekkhako satimā sukha-vehiṛī’ti—tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubb’eva somanassa·domanassānaṃ atthaṅgamā, adukkham-asukham upekkhā-sati·pārisuddhiṃ—catutthajjhānaṃ upasampajja viharati.
7. **Right Mindfulness:**
   One dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

   One dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

   One dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

   One dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

8. **Right Concentration:**
   Quite secluded from sense pleasures, secluded from unwholesome states of mind, one enters and dwells in the first jhāna, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion.

   With the subsiding of applied thought and sustained thought, one enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without applied thought and sustained thought, is filled with rapture and bliss born of concentration.

   With the fading away of rapture, one dwells in equanimity, mindful and discerning, and one experiences in one’s own person that bliss of which the noble ones say, “Happily lives one who is equanimous and mindful.” Thus one enters and dwells in the third jhāna.

   With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters and dwells in the fourth jhāna, which has neither-pain-nor-pleasure, purity of mindfulness, and equanimity.
II. Paṭiccasamuppāda

ANULOMA


PAṬILOMA

II. Dependent Origination

THE ARISING OF THE WHEEL OF EXISTENCE

Dependent on ignorance, volitional formations arise. Dependent on volitional formations, consciousness arises. Dependent on consciousness, mentality and materiality arise. Dependent on mentality and materiality, the sixfold base arises. Dependent on the sixfold base, contact arises. Dependent on contact, feeling arises. Dependent on feeling, craving arises. Dependent on craving, clinging arises. Dependent on clinging, becoming arises. Dependent on becoming, birth arises. Dependent on birth, aging and death arise, and sorrow, lamentation, pain, grief, and despair. Thus there is the arising of this whole mass of suffering.

THE CESSATION OF THE WHEEL OF EXISTENCE

Through the entire cessation of this ignorance, volitional formations cease. Through the cessation of volitional formations, consciousness ceases. Through the cessation of consciousness, mentality and materiality cease. Through the cessation of mentality and materiality, the sixfold base ceases. Through the cessation of the sixfold base, contact ceases. Through the cessation of contact, feeling ceases. Through the cessation of feeling, craving ceases. Through the cessation of craving, clinging ceases. Through the cessation of clinging, becoming ceases. Through the cessation of becoming, birth ceases. Through the cessation of birth, aging and death cease, and sorrow, lamentation, pain, grief, and despair. Thus there is the cessation of this whole mass of suffering.
Taṃhā Janeti Imaṃ Gehaṃ

Anekajāti-samsāram
Sandhāvissāṃ anibbisāṃ
gahakārakaṃ gavesanto,
Dukkhā jāti punappunaṃ.

Gahakāraka diṭṭho'si
Puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā
gahakūtaṃ visaṅkhitaṃ.
Visaṅkhāra-gatam cittaṃ
taṃhānaṃ khayam ajjhaga.²⁹

Tiṇṇa-Kaṅkhā

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Ath’assa kaṅkhā vapayanti sabbā
Yato pajānāti sahetu-dhammaṃ.

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Ath’assa kaṅkhā vapayanti sabbā
Yato khayaṃ paccayānaṃ avedi.

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Vidhūpayam tiṭṭhati Mārasenaṃ
Suriyo’va obhāsayam antalikkhan’ti.³⁰
Craving Is the Builder of This House

Through many a birth I wandered in samsara,
Seeking but not finding
The builder of this house.
Sorrowful it is to be born again and again.

O house-builder! Thou art seen.
Thou shalt build no house again.
All thy rafters are broken.
Thy ridgepole is shattered.
My mind has attained the unconditioned.
Achieved is the end of craving.


All Doubts Vanish

As phenomena grow clear,
To the Brahmin, ardent, absorbed,
His doubts all vanish,
When he discerns what has a cause.

As phenomena grow clear
To the Brahmin, ardent, absorbed,
His doubts all vanish,
When he penetrates the end of conditions.

As phenomena grow clear
To the Brahmin, ardent, absorbed,
He stands, routing the troops of Māra,
Like the sun that illumines the sky.
III. Mahā·Maṅgala Sutta

Evaṃ me sutam,31 evaṃ samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiyā abhikkanta·vaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten’upasaṅkami. Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devata Bhagavantaṃ gāthāya aijhabhāsi:

Bahū devā manussā ca
Maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ,
Brūhi maṅgalam uttamaṃ.

Asevanā ca bālānaṃ
Panḍitānañ ca sevanā
Pūjā ca pūjanīyānaṃ,
Etaṃ maṅgalam uttamaṃ.

Patirūpa·desa·vāso ca
Pubbe ca katapuṇṇatā
Atta·sammā·panidhi ca,
Etaṃ maṅgalam uttamaṃ.

Bāhu·saccañ ca sippañ ca
Vinayo ca susikkhito
Subhāsitā ca yā vācā,
Etaṃ maṅgalam uttamaṃ.

Mātā·pitu upāṭṭhānaṃ
Putta·dārassa saṅgaho
Anākulā ca kammantā,
Etaṃ maṅgalam uttamaṃ.
III. Great Discourse on Blessings

Thus have I heard. On one occasion, the Sublime One was living near Sāvatthī, at Jeta’s grove in the park of Anāthapinḍika. Then, in the middle of the night, a certain deity of astounding beauty, lighting up the entire Jeta’s grove, approached the Sublime One. Drawing near, she paid homage to the Sublime One and stood to one side. Standing thus the deity addressed the Sublime One in verse:

“Many deities and humans
Have pondered on blessings,
Desiring their well-being.
Tell me the blessing supreme.”

The Buddha’s reply:

“To associate not with the foolish,
To be with the wise,
To honor the worthy ones:
This is a blessing supreme.

“To reside in a suitable location,
To have good past deeds done,
To set oneself in the right direction:
This is a blessing supreme.

“Great learning and craft,
And a discipline well-trained in,
And whatever utterance is well-spoken:
This is a blessing supreme.

“To be well caring of mother, of father,
Looking after spouse and children,
To engage in a harmless occupation:
This is a blessing supreme.
Dānañ ca dhammacariyā ca
Ñātakānañ ca saṅgho
Anavajjāni kammāni,
Etaṁ maṅgalam uttamaṁ.
Ārati virati pāpā
Majjapānañ ca saññamo
Appamādo ca dhammesu,
Etaṁ maṅgalam uttamaṁ.
Gāravo ca nivāto ca
Santuṭṭhi ca kataññutā
Kālena Dhamma-savaṇaṁ,
Etaṁ maṅgalam uttamaṁ.
Khantī ca sovacassatā
Samaññanañ ca dassanaṁ
Kālena Dhamma-sākacchā,
Etaṁ maṅgalam uttamaṁ.
Tapo ca brahmacariyā ca
Ariya-saccāna dassanaṁ
Nibbāna-sacchikiriyā ca,
Etaṁ maṅgalam uttamaṁ.
Phuṭṭhassa loka-dhammehi
Cittaṁ yassa na kampati
Asokaṁ virajam khemaṁ,
Etaṁ maṅgalam uttamaṁ.
Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha soththim gacchanti,
Taṁ tesam maṅgalam uttamaṁ’ti.
(Dedication of blessings:)
Etena sacca-vajjena
Hotu me jaya maṅgalaṁ. * (3 times)
“Selfless giving, living the just life,
Supporting all relatives,
And blameless action:
This is a blessing supreme.

“To cease and abstain from evil,
Complete restraint from intoxicants,
To be diligent in virtuous practices:
This is a blessing supreme.

“To be reverent and humble,
Content and grateful,
To hear the Dhamma at the right time:
This is a blessing supreme.

“To be patient and obedient,
The seeing of recluses,
To discuss the Dhamma at the right time:
This is a blessing supreme.

“To live austerely and purely,
To see the Noble Truths,
And to realize Nibbāna:
This is the blessing supreme.

“A mind unshaken
When touched by the worldly states,
Sorrowless, stainless, and secure:
This is the blessing supreme.

“Those who have fulfilled all these
Are everywhere invincible.
They find well-being everywhere;
Their is the blessing supreme.”

(Dedication of blessings:)
By the power of this truth,
May joyous victory be mine.* (3 times)

* When blessing others, replace mine with yours.
IV. Ratana Sutta

Yānīḍha bhūtāni samāgatāni ²²
Bhummāni vā yāni vā antalikkhe
Sabbe’vā bhūtā suvana bhavantu
Atho pi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe
Mettāṃ karotha mānusiya paṇāya,
Divā ca ratto ca haranti ye baliṃ
Tasmā hi nē rakkhattha appamattā.

Yaṃ kiṃci viṭṭhaṃ idha vā huram vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena.
Idom pi Buddha ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Khayaṃ viṛgaṃ amatam paṇītaṃ
Yad ajjhāga Sakyamunī samāhito,
Na tena Dhammena sam’atthi kiṃci.
Idom pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yaṃ Buddha-ṣettho parivaṇṇayī suciṃ
Samādham ānantarikaṅṇam āhu,
Samādhinā tena samo na vijjati.
Idom pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye puggalā attha satam pasatthā
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idom pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
IV. Jewels Discourse

Whatever beings are here assembled,
Whether terrestrial or celestial,
May all these beings be happy,
And listen closely to my words.

Pay attention, all you beings,
Show kindness to the humans.
Day and night they bring you offerings;
Therefore guard them diligently.

Whatever treasure is here or beyond,
Or precious jewel in the heavens—
None is equal to the Perfect One.
In the Buddha is this precious jewel.
By this truth may there be well-being.

The calm Sakyan sage found cessation,
Dispassion, the deathless, the sublime—
There is nothing equal to that state.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

That purity praised by the supreme Buddha,
Called concentration with immediate result—
That concentration has no equal.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

The eight persons, praised by the good—
These four pairs are the gift-worthy
Disciples of the Well-Gone One.
Gifts to them yield abundant fruit.
In the Sangha is this precious jewel.
By this truth may there be well-being.
Ye suppayuttā manasā dalhena
Nikkāmino Gotama-sāsanamhi,
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuṇjamāṇā.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yath’inda- khīlo paṭhaviṃ sito siyā
Catubbbhi vātebhi asampakampiyo,
Tath’ūpamaṃ sappurisaṃ vaddāmi
Yo ariya-saccāni aveccā passati.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti
Gambhīra-paññena sudesitāni,
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamamādiyanti.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Sahāv’assa dassana-sampadāya
Tayassu dhammā jahitā bhavanti:
Sakkāya-dīṭṭhi vicikicchitaṇ ca
Sīlabbaṭṭāṃ vā pi yad atthi kiñci,
Catūh’apāyehi ca vippamutto
Cha c’ābhīthānāni abhabbo kāṭaṃ.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uḍa cetasā vā
Abhabbo so tassa paṭicchādāya,
Abhabbatā diṭṭhapadassa vuttā.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.
With mind well established,
Free from sense pleasures, firm in Gotama’s teaching,
On attaining their goal they plunge into the deathless,
Freely enjoying the perfect peace they’ve gained.
In the Sangha is this precious jewel.
By this truth may there be well-being.

As a post firmly grounded in the earth
Cannot be shaken by the four winds,
So is the superior person, I say,
Who definitely sees the Noble Truths.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Those who comprehend the Noble Truths
Well taught by him of deep wisdom,
Even if they were slightly negligent
Would not take an eighth existence.
In the Sangha is this precious jewel.
By this truth may there be well-being.

For one who has attained to vision,
Three states are at once abandoned:
View of self, doubt, and clinging
To needless rules and rituals.
Freed from the four states of misery,
He cannot do six kinds of evil deeds.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Though one might do some evil deed
By body, speech, or mind,
He cannot hide it; such is impossible
For one who has seen the path.
In the Sangha is this precious jewel.
By this truth may there be well-being.
Vanappagumbe yathā phussitagge
Gimhānamāse pathamasmiṃ gimhe,
Tathʿūpamaṃ Dhamma-varam adesayi
Nibbānagāmiṃ paramaṃ-hitāya.
Idam pi Buddhē ratanaṃ paṅītaṃ,
Etena saccena suvatthi hotu.

Varo varaṅṉū varaṅḍo varaḥaro
Anuttaro Dhamma-varaṃ adesayi.
Idam pi Saṅghē ratanaṃ paṅītaṃ,
Etena saccena suvatthi hotu.

Khīṇaṃ purānaṃ navaṃ n’atthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ,
Te khīṇabījā avirūḥicchandā
Nibbanti dhīrā yathā’yaṃ padīpo.
Idam pi Saṅghē ratanaṃ paṅītaṃ,
Etena saccena suvatthi hotu.

Yānīdha bhūtāni sāmāgatāni
Bhummāṇi vā yāṇi va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhāṃ namassāma suvatthi hotu.

Yānīdha bhūtāni sāmāgatāni
Bhummāṇi vā yāṇi va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni sāmāgatāni
Bhummāṇi vā yāṇi va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ
Saṅghāṃ namassāma suvatthi hotu.

(Dedication of blessings:)
Etena sacca-vajjena, dukkhā vūpasamentu me.
Etena sacca-vajjena, bhayā vūpasamentu me.
Etena sacca-vajjena, rogā vūpasamentu me.

* When blessing others, replace me with te.
Like woodland groves in blossom
In the first heat of summer,
So is the most excellent Dhamma that he taught,
Leading to Nibbāna, the highest good.
In the Buddha is this precious jewel.
By this truth may there be well-being.
He, the best one, beyond compare,
Knows, gives and brings the best,
Teaches the most excellent Dhamma.
In the Buddha is this precious jewel.
By this truth may there be well-being.
Their past is extinct with no new arising,
Their minds not drawn to future birth.
Their old seeds destroyed, their desires no more growing,
The wise go out just like this lamp.
In the Sangha is this precious jewel.
By this truth may there be well-being.
Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Buddha—may there be well-being.
Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Dhamma—may there be well-being.
Whatever beings are here assembled,
Whether terrestrial or celestial,
Gods and humans revere the Perfect One.
Let us bow to the Sangha—may there be well-being.

(Dedication of blessings:)
By the power of this truth, may suffering cease for me.*
By the power of this truth, may fear cease for me.*
By the power of this truth, may illness cease for me.*

* When blessing others, replace me with you.
V. Karaṇīyametta Sutta

*Karaṇīyam atthakusulena*
Yaṃ taṃ santam padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco c‘assa mudu anatimānī.33

Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho.

Na ca khuddaṃ samācare kiñci
Yena viṇṇū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā.

Ye keci pānabhūt‘atthi
Tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
Majjhimā rassakā aṅkara-thūlā.

Dīṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhitattā.

Na paro paraṃ nikubbetha
N‘atimañṇetha katthaicinaṃ kañci
Byārosana paṭighāsaññā
Nāḷīna ṅaññassa dukkham iccheyya.

Mātā yathā niyaṃ puttaṃ
Āyusā ekaputtaṃ anurakkhe
Evam pi sabba-bhūtesu
Mānasam bhāvaye aparimānaṃ.

Mettaḥ ca sabbalokasmīṃ
Mānasam bhāvaye aparimānaṃ
Uddham adho ca tiriyaṃ ca
Asambādhama averaṃ asapattāṃ.
V. Discourse on Loving-Friendliness

*One skilled in good,* wishing to attain
That state of peace, should act thus:
One should be able, straight, upright,
Obedient, gentle, and humble.

One should be content, easy to support,
With few duties, living lightly,
Controlled in senses, discreet,
Not impudent, unattached to families.

One should not do any slight wrong
Which the wise might censure.
May all beings be happy and secure.
May all beings have happy minds.

Whatever living beings there may be,
Without exception: weak or strong,
Long or large,
Medium, short, subtle or gross,

Visible or invisible,
Living near or far,
Born or coming to birth—
May all beings have happy minds.

Let no one deceive another,
Nor despise anyone anywhere.
Neither from anger nor ill will
Should anyone wish harm to another.

As a mother would risk her own life
To protect her only child,
Even so towards all living beings,
One should cultivate a boundless heart.

One should cultivate for all the world
A heart of boundless loving-friendliness,
Above, below, and all around,
Unobstructed, without hatred or resentment.
Bhāvanā Vandana

Titṭham caram nisinno vā
Sayāno vā yāvat’assa vigatamiddho
Etam satim adhittheyya
Brahmam etam viharam idhamahu.

Ditthiḥ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedham
Na hi jātu gabhaseyyaṃ punar etī’ti.

(Dedication of blessings:)
Etena sacca-vajjena
Sotthi me hotu sabbadā. *(3 times)*

VI. Mahā Jayamaṅgala Gāthā

Mahākāruṇiko nātho**
Hitāya sabba-pāṇinaṃ,
Pūretvā pārami sabbā
Patto sambodhim uttamaṃ.
Etena saccavajjena
Hotu me jaya-maṅgalam. *

Jayanto bodhiyā mule
Sakyānaṃ nandi-vaḍḍhano.
Evam mayhaṃ jayo hotu**
Jayassu jaya-maṅgalam.

Sakkatvā Buddha-ratanaṃ
Osadham uttamaṃ varaṃ
Hitam deva-manussānaṃ.
Buddha-tejena sotthinā
Nassantu’ paddavā sabbe
Dukkhā vūpasamentu me.*

* When blessing others, replace me with te.
** When blessing others, replace mayhaṃ with tuyhaṃ.
Whether standing, walking, or sitting,
Lying down or whenever awake,
One should develop this mindfulness.
This is called divinely dwelling here.

Not falling into erroneous views,
But virtuous and endowed with vision,
Removing desire for sensual pleasures,
One comes never again to birth in the womb.

(Dedication of blessings:)
By the power of this truth,
May I always have well-being. * (3 times)

VI. Great Verses of Joyous Victory

*For the welfare of all living beings*
The great compassionate protector
Fulfilled all the perfections,
And attained supreme enlightenment.
By the power of this truth
May joyous victory be mine. *

Victorious beneath the Bodhi tree
He brought delight to the Sakya clan.
May I too triumph in such a way, *
May I achieve joyous victory. *

I revere the jewel of the Buddha,
The highest and most excellent balm,
Beneficial to gods and human beings.
By the power of the Buddha
May all misfortune be destroyed,
May all suffering cease for me. *

* When blessing others, replace me and mine with you and yours.
When blessing others, replace me with te.
I revere the jewel of the Dhamma,
The highest and most excellent balm,
Cooling down the fever of defilements.
By the power of the Dhamma
May all misfortune be destroyed,
May all fears cease for me."

I revere the jewel of the Sangha,
The highest and most excellent balm,
Worthy of offerings and hospitality.
By the power of the Sangha
May all misfortune be destroyed,
May all illness cease for me."

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Buddha;
By this truth may I be secure."

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Dhamma;
By this truth may I be secure."

Whatever jewels may exist in the world,
Numerous and diversified,
There is no jewel equal to the Sangha;
By this truth may I be secure."

For me there is no other refuge,
The Buddha is my matchless refuge;
By the power of this truth,
May joyous victory be mine."

For me there is no other refuge,
The Dhamma is my matchless refuge;
By the power of this truth,
May joyous victory be mine."

* When blessing others, replace me and mine with you and yours.
Bhāvanā Vandana

N’atthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jaya·maṅgalaṃ.

Sabb’itiyo vivajjantu
Sabba rogo vinassatu
Mā me bhavatv’antarāyo
Sukhī dīghāyuko bhave.

Bhavatu sabba·maṅgalaṃ
Rakkhantu sabba·devatā
Sabba·Buddhānubhāvena
Sadā sotthi bhavantu me.

Bhavatu sabba·maṅgalaṃ
Rakkhantu sabba·devatā
Sabba·Dhammānubhāvena
Sadā sotthi bhavantu me.

Bhavatu sabba·maṅgalaṃ
Rakkhantu sabba·devatā
Sabba·Saṅghānubhāvena
Sadā sotthi bhavantu me.

Nakkhatta·yakkha·bhūtānaṃ
Pāpaggaha·nivāraṇaṃ
Parittassā’nubhāvena
Hantu tesaṃ uppaddave.

Devo vassatu kālena
Sassa·sampatti hotu ca
Phīto bhavatu loko ca
Rājā bhavatu dhammiko.

Sabbe buddhā balappattā
Paccekānaṃ ca yaṃ balaṃ
Arahantānaṃ ca tejena
Rakkhaṃ bandhāmi sabbaso.

* When blessing others, replace me with te.
** When blessing others, replace bhave with bhava.
For me there is no other refuge,
The Sangha is my matchless refuge;
By the power of this truth,
May joyous victory be mine.*
May all calamity be warded off,
May all illness be dispelled,
May no obstacles hinder me,
May I live long and happily.*
May all good fortune come my way,
May all the deities protect me.
By all the power of the Buddha,
May I always enjoy well-being.*
May all good fortune come my way,
May all the deities protect me.
By all the power of the Dhamma,
May I always enjoy well-being.*
May all good fortune come my way,
May all the deities protect me.
By all the power of the Sangha,
May I always enjoy well-being.*
By the power of this protective recital,
May my misfortunes due to stars,*
Demons, harmful spirits, and ominous planets
Be prevented and destroyed.
May rain fall in due time;
May there be a rich harvest;
May the world be prosperous;
May the government be righteous.
By the power of all supreme Buddhas,
By the power of all silent Buddhas,
And by the power of the Arahants,
I secure protection in every way.

* When blessing others, replace me, my, and mine with you, your, and yours.
VII. Dhamma-Niyāmatā Sutta

Evam me sutam,35 ekaṃ samayam Bhagaṇa Śatthiyaṃ viharati Jetavane Anāṭhapindikassa ārāme. Tatra kho Bhagaṇa bhikkhū āmantesi: Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosuṃ. Bhagaṇa etad avoca:


Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāṣitaṃ abhinandun’ti.
VII. Discourse on the Nature of Dhamma

Thus have I heard. On one occasion the Sublime One was living at Sāvatthī, at Jeta’s grove in the park of Anāthapiṇḍika. The Sublime One addressed bhikkhus thus: “Bhikkhus.” “Venerable Sir,” they replied. The Sublime One then said:

“Bhikkhus, whether Tathāgatas appear or do not appear, there is this established element of Dhamma, this fixed law of Dhamma: All that is conditioned is impermanent. A Tathāgata fully awakens to this, and fully understands it. So awakened and thus understanding, he announces, points out, declares, establishes, expounds, explains, and clarifies it: All that is conditioned is impermanent.

“Bhikkhus, whether Tathāgatas appear or do not appear, there is this established condition of Dhamma, this fixed law of Dhamma: All that is conditioned is unsatisfactory. A Tathāgata fully awakens to this, and fully understands it. So awakened and thus understanding, he announces, points out, declares, establishes, expounds, explains, and clarifies it: All that is conditioned is unsatisfactory.

“Bhikkhus, whether Tathāgatas appear or do not appear, there is this established condition of Dhamma, this fixed law of Dhamma: All Dhammas are without self. A Tathāgata fully awakens to this, and fully understands it. So awakened and understanding, he announces, points out, declares, establishes, expounds, explains, and clarifies it: All Dhammas are without self.”

Thus spoke the Sublime One. Delighted, those bhikkhus rejoiced in what the Sublime One had said.
VIII. Byākatābyākata Dhamma

*Atthi kho tena Bhagavatā* jānatā passatā arahatā sammā-sambuddhena, byākatāni ca vatthūni abyākatāni ca vatthūni, yāni Bhagavato sāvakehi tathatten’eva dhāretabbāni. Kathāni ca abyākatāṃ Bhagavatā?

Sassato loko’ti abyākatam etam Bhagavatā; asassato loko’ti abyākatam etam Bhagavatā.

Anta vā loko’ti abyākatam etam Bhagavatā; ananta vā loko’ti abyākatam etam Bhagavatā.

Taṃ jīvaṃ taṃ sarīran’ti abyākatam etam Bhagavatā; aňñaṃ jīvaṃ aňñaṃ sarīran’ti abyākatam etam Bhagavatā.

Hoti Tathāgato parammaranā’ti abyākatam etam Bhagavatā; na hoti Tathāgato parammaranā’ti abyākatam etam Bhagavatā; hoti ca na ca hoti Tathāgato parammaranā’ti abyākatam etam Bhagavatā; n’eva hoti na na hoti Tathāgato parammaranā’ti abyākatam etam Bhagavatā.

Evaṃ kho abyākatam, Bhagavatā.

Kasmā c’etaṃ abyākatam Bhagavatā? Na h’etaṃ attha-saṃhitam na ādi-brahma-cariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na Nibbānāya saṃvattati. Tasmā c’etaṃ abyākatam Bhagavatā.
VIII. Dhammas that the Buddha Declared and Did Not Declare

There are Dhammas that have been declared and ones that have not been declared by the Sublime One who knows and sees, the worthy and fully enlightened one—which should be remembered as such by the disciples. What has not been declared by the Sublime One?

Whether the world is eternal or the world is not eternal has not been declared by the Sublime One.

Whether the world is finite or the world is infinite has not been declared by the Sublime One.

Whether the soul is identical with the body, or the soul is different from the body has not been declared by the Sublime One.

Whether the Tathāgata exists after death or the Tathāgata does not exist after death has not been declared by the Sublime One. Or whether the Tathāgata does and does not exist after death, or the Tathāgata neither exists nor does not exist after death has not been declared by the Sublime One. These are what have not been declared by the Sublime One.

Why have these not been declared by the Sublime One? Because they are not beneficial for the holy life. Nor are they beneficial for dispassion, for detachment from greed, nor for cessation of suffering, nor for tranquility, nor for realization of the truth, nor for attainment of enlightenment, nor for the attainment of Nibbāna. Therefore, they are not declared by the Sublime One.

Kasmā c'etaṁ byākataṁ Bhagavatā? Attha-saṁhitaṁ h'etaṁ ādi-brhma-cariyakaṁ, nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya Nibbānāya saṁvattati, tasmā c'etaṁ byākataṁ Bhagavatā.

Tatra yaṁ Bhagavatā abyākataṁ, taṁ abyākato' ti dhāretabbaṁ. Yaṁ Bhagavatā byākataṁ, taṁ byākato' ti dhāretabbaṁ. Vuttaṁ h'etaṁ Bhagavatā, iti yaṁ bhikkhave mayā abyākataṁ, taṁ abyākato' ti dhāretha, yaṁ mayā byākataṁ, taṁ byākato' ti dhārethā' ti.

\textbf{IX. Tilakkhaṇa Gāthā}

\textit{Sabbe saṅkhārā aniccā' ti}
Yadā paññāya passati
Attha nibbindati dikkhe
Esa maggo visuddhiyā.

\textit{Sabbe saṅkhāra dikkhā' ti}
Yadā paññāya passati
Attha nibbindati dikkhe
Esa maggo visuddhiyā.

\textit{Sabbe dhammā anattā' ti}
Yadā paññāya passati
Attha nibbindati dikkhe
Esa maggo visuddhiyā.\textsuperscript{37}
What has been declared by the Sublime One? “This is suffering,” has been declared by the Sublime One. “This is the cause of suffering,” has been declared by the Sublime One. “This is the end of suffering,” has been declared by the Sublime One. “This is the way leading to the end of suffering,” has been declared by the Sublime One. These are what have been declared by the Sublime One.

Why have these been declared by the Sublime One? Because they are beneficial for the holy life. They are beneficial for dispassion, for detachment from greed, for cessation of suffering, for tranquility, for realization of the truth, for attainment of enlightenment, for the attainment of Nibbāna. Therefore they are declared by the Sublime One.

What has not been declared by the Sublime One should be remembered as not declared, and what has been declared by the Sublime One should be remembered as declared. This has been said by the Sublime One: “Bhikkhus, remember what has not been declared by me as not declared, and what has been declared by me as declared.”

IX. Verses on the Three Characteristics

*Impermanent is all that is conditioned.*
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.

*Unsatisfactory is all that is conditioned.*
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.

*Without self are all dhammas.*
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.
Pāragāmino Gāthā

Appakā te manussesu
Ye janā pāragāmino,
Aṭṭhā’yaṃ itarā pajā
Tīramevānudhāvati.

Ye ca kho sammadakkhāte
Dhamme dhammānuvattino
Te janā pāramessanti,
Maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vippahāya
Sukkaṃ bhāvetha paṇḍito,
Okā anokam āgamma
Viveke yattha dūramaṇ.

Tatrābhiritimiccheyya
hitvā kāme akiñcano,
Pariyodapeyya attānaṃ
cittaklesehi paṇḍito.

Yesaṃ sambodhi-aṅgesu
sammā cittaṃ subhāvitaṃ,
Ādāna-paṭinissagge
anupādāya ye ratā,
Khīṇāsavā jutīmanto
te loke parinibbutā.\(^{38}\)
Those Who Cross Over

There are few among humans
Who go to the further shore;
The rest of them run about
Here, on this shore.

But those well established in Dhamma,
Those who practice Dhamma,
Are among those who will cross over
Beyond the realm of death so difficult to escape.

Abandoning the way of darkness,
Cultivating the bright,
The wise go from home to homelessness,
Which for others is hard to enjoy.

Desiring that rare delight,
Renouncing pleasure,
Owning nothing of defilements of the mind,
The wise person should cleanse himself.

Those whose minds are well established
In the factors of enlightenment,
Relinquish attachments
And delight not in clinging.
They, untainted and radiant,
In this very world attain Nibbāna.
X. Atīta·Paccavekkhanā

Mayā apaccvekkhitvā ajja yaṃ cīvaram paribhuttaṁ, tam yāvad’eva sītassa paṭighatāya, unhassa paṭighatāya, ḍaṃsā·makasa·vātā·tapa·siriṃsapā·samphassānaṃ paṭighatāya, yāvad’eva hirikopīna·paṭicchādanattham.

Yathā paccayam pavattamānaṃ dhātu·mattam ev’etaṃ yad idam cīvaram tad upabhuṇjako ca puggalo dhātu·mattako nissatto nijjvo suṇño. Sabbāni pana imāni cīvarāni ajigucchanīyāni. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Mayā apaccvekkhitvā ajja yo piṇḍapāto paribhutto, so n’eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad’eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṅ ca vedanaṃ paṭīhaṇkhāmi, navaṅ ca vedanaṃ na uppādessāmi, yāṭrā ca me bhavissati, anavajjata ca phāsu·vihāro cā’ti.

Yathā paccayam pavattamānaṃ dhātu·mattam ev’etaṃ yad idam piṇḍapāto tad upabhuṇjako ca puggalo dhātu·mattako nissatto nijjvo suṇño. Sabbo panā’yam piṇḍapāto ajigucchanīyo. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyo jāyati

Mayā apaccvekkhitvā ajja yaṃ senāsanāṃ paribhuttaṃ, tam yāvad’eva sītassa paṭighatāya unhassa paṭighatāya ḍaṃsā·makasa·vātā·tapa·siriṃsapā·samphassānaṃ paṭighatāya yāvad’eva utu·parissaya vinodanaṃ paṭisallānārāmattham.
X. Reflection After Using the Requisites

Whatever robe I have used today without mindful reflection, was used, only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun, and reptiles, only for the purpose of covering my nakedness.

Just as this robe is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self, and made up of mere elements. All these robes are clean as they are, but when they are used by this body they become extremely unclean.

Whatever almsfood I have used today without mindful reflection, was not eaten for enjoyment, nor for intoxication, nor out of gluttony, nor to become attractive, but only for the continuation and nourishment of this body, for keeping it unharmed, for helping the brahmacariya life, reflecting “I shall destroy old feelings [of hunger] and not produce new feelings [of over-eating]. Thus there will be freedom from physical discomfort, and living at ease.”

Just as this almsfood is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self, and made up of mere elements. All this almsfood is pleasant as it is, but when it is used by this body it becomes extremely unpleasant.

Whatever lodging I have used today without mindful reflection, was only used to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun, and reptiles, only for the purpose of removing the dangers from weather, and for living in seclusion.
Yathā paccayam pavattamānaṃ dhātu-mattam ev’etaṃ yad idam senāsanaṃ tad upabhuṇjako ca puggalo dhātu-mattako nissatto nijjīvo suṇño. Sabbāni pana imāni senāsanāni ajigucchaniyāni. Imaṃ pūtikāyaṃ patvā ativiya jigucchaniyāni jāyanti.

Mayā apaccavekkhitvā ajja yo gilāna·paccaya·bhesajja·parikkhāro paribhutto, so yāvad’eva uppannānaṃ veyyābdhikānaṃ vedanānaṃ paṭīghātāya aıyāpajjha-paramatāyā’ti.

Yathā paccayam pavattamānaṃ dhātu-mattam ev’etaṃ yad idam gilānapaccaya-bhesajja-parikkhāro tad upabhuṇjako ca puggalo dhātu-mattako nissatto nijjīvo suṇño. Sabbo pana’yam gilānapaccaya·bhesajja·parikkhāro ajigucchaniyo. Imaṃ pūtikāyaṃ patvā ativiya jigucchaniyo jāyati.

XI. Dasadhamma Sutta


1. Vevaṇṇiy’hamhi ajjhupagato’ti pabbajitena abhiṅhaṃ paccavekkhitabbam.
2. Parapaṭibaddhā me jīvikā’ti pabbajitena abhiṅhaṃ paccavekkhitabbam.
3. Aṅño me ākappo karaṇīyo’ti pabbajitena abhiṅhaṃ paccavekkhitabbam.
4. Kacci nu kho me attā sīlato na upavadati’ti pabbajitena abhiṅhaṃ paccavekkhitabbam.
Just as this lodging is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self, and made up of mere elements. All these lodgings are pleasant as they are, but when they are used by this body they become extremely unpleasant.

Whatever treatments for sickness—medicines and utensils—I have used today without mindful reflection, were used only to ward off painful feelings that have arisen, for the maximum freedom from disease.

Just as these treatments for sickness—medicines and utensils—are dependent upon and made up of mere elements, the individual that uses them also is not a permanent being, not a permanent life, void of self, and made up of mere elements. All these treatments for sickness—medicines and utensils—are clean as they are, but when they are used by this body, they become extremely unclean.

XI. Discourse on the Ten Dhammas

_Thus have I heard._ On one occasion the Sublime One was living at Sāvatthī, at Jeta’s grove in the park of Anāthapiṇḍika. There the Sublime One addressed the bhikkhus thus: “Bhikkhus.” “Venerable Sir,” they replied. The Sublime One said, “These are ten things, bhikkhus, which one who has gone forth into homelessness should reflect upon always. What ten?

1. “I am now changed into a different mode of life [from that of a lay-person],” should be reflected upon always by one who has gone forth.

2. “My life depends on others,” should be reflected upon always by one who has gone forth.

3. “I must now behave in a different manner,” should be reflected upon always by one who has gone forth.

4. “Does my mind upbraid me regarding the state of my virtue?” should be reflected upon always by one who has gone forth.
5. Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.


8. Kathaṃ bhūtassa me rattin-dīvā vītipatantī’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.


10. Atthi nu kho me uttari-manussa-dhammā alam ariya-ñāṇa-dassana-vīseso adhigato so’haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmi’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

Ime kho bhikkave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā’ti. Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.
5. “Do my discerning fellow bhikkhus, having tested me, upbraid me regarding the state of my virtue?” should be reflected upon always by one who has gone forth.

6. “All that is mine, dear and delightful, will change and vanish,” should be reflected upon always by one who has gone forth.

7. “I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir,” should be reflected upon always by one who has gone forth.

8. “How do I spend my nights and days?” should be reflected upon always by one who has gone forth.

9. “Do I take delight in solitude?” should be reflected upon always by one who has gone forth.

10. “Have I gained superhuman knowledge which can be specially known to noble ones, so that later when I am questioned by fellow bhikkhus I will not be embarrassed?” should be reflected upon always by one who has gone forth.

“These, bhikkhus, are ten things which one who has gone forth should reflect upon always.” Thus spoke the Sublime One. The bhikkhus were pleased with and appreciated the Sublime One’s words.
XII. Ovāda Pātimokkha

Sabbapāpassa akaraṇaṁ
Kusalassa upasampadā
Sacitta-pariyodapanam
Etaṁ Buddhāna’sāsanaṁ.

Khaṇṭī paramaṁ tapo titikkhā
Nibbānaṁ paramaṁ vadanti Buddhā
Na hi pabbajito parūpaghātī
tī Samano hoti paratni viheṭhayanto.

Anūpavādo anūpaghāto
Pātimokkhe ca samvaro
Mattaññutā ca bhattacharī
ti Pantañ ca sayanāsanaṁ
Adhicitte ca ṣaṅgo
Etaṁ Buddhāna’sāsanaṁ.

Aṭṭha-mahā-purisa Vitakka

1. Appicchassāyaṁ Dhammo, nāyaṁ Dhammo mahicchassa.
2. Santuṭṭhassāyaṁ Dhammo, nāyaṁ Dhammo asantuṭṭhassa.
3. Pavivittassāyaṁ Dhammo, nāyaṁ Dhammo Saṅghanikārāmannaṁ.
4. Āraddhaviriyassāyaṁ Dhammo, nāyaṁ Dhammo kusītassā.
5. Upaṭṭhitassatissāyaṁ Dhammo, nāyaṁ Dhammo muṭṭhassatissā.
7. Paṇṇāvato ayaṁ Dhammo, nāyaṁ Dhammo duppaṇṇassa.
8. Nippapaṇcārāmmassāyaṁ Dhammo nippapaṇcaratino nāyaṁ Dhammo
paṇcārāmmassa papaṇcaratino.
XII. Daily Advice to Bhikkhus

_Abstaining from all evil,_
Doing what is good,
Cleansing one’s mind,
This is the teaching of all the Buddhas.

Patience is the highest practice,
Nibbāna is supreme, say the Buddhas,
A mendicant does not harm others,
A recluse oppresses no one.

Not insulting, not harming,
Restrained according to the moral code,
Moderating in food,
Dwelling in solitude,
Engaging in higher mental development,
This is the teaching of all the Buddhas.

Eight Great Noble Thoughts

1. _This Dhamma is for reducing desire_, not for increasing desire.

2. This Dhamma is for increasing contentment, not for increasing discontentment.

3. This Dhamma is for cultivating seclusion, not for becoming sociable.

4. This Dhamma is for becoming energetic, not for becoming lazy.

5. This Dhamma is for developing mindfulness, not developing unmindfulness.

6. This Dhamma is for developing composure, not for making restlessness.

7. This Dhamma is for increasing wisdom, not for decreasing wisdom.

8. This Dhamma is for delighting in freedom from impediments, not for delighting in impediments.
XIII. Raṭṭhapāla Gāthā

*Passāmi loke sadhane manusse,*
Laddhāna vittam na dadanti mohā
Luddhā dhanaṃ sannicayaṃ karonti,
Bhiyyo'va kāme abhipatthhayanti.

Rājā pasayha pathavim vijtvā
Sasāgarantaṃ mahim āvasanto.
Oraṃ samuddassa atittarūpo
Pāram samuddassa pi patthayetha.

Rājā ca aññe ca bahū manussā
Avīta-ṭaṇhā maraṇaṃ upenti,
Ūnā'va hutvā na jahanti dehaṃ
Kāmehi lokamhi na h'atthi titti.

Kandanti naṃ niṭṭi pakiriya kese,
Aho vata no amarā’ti c’āhu,
Vatthena naṃ pārutaṃ niharitvā
Citaṃ samādāya tato āranti.

So ādayhati sūlehi tujjamāno
Ekena vatthena pahāya bhoge,
Na mīyamānassa bhavanti tāṇā
Nāti'dha mittā atha vā sahāyā.

Dāyādakā tassa dhanaṃ haranti,
Satto pana gacchati yena kammaṃ.
Na mīyamānāṃ dhanam anveti kiṃci
Puttā ca dārā ca dhanaṇ ca raṭṭhaṃ.

Na dīgham āyuṃ labhate dhanena,
Na cāpi vittena jaraṃ vihanti
Appaṃ h’idaṃ jīvitaṃ āhu dhīrā,
Asassataṃ vippariṇāma-dhammaṃ.
XIII. Raṭṭhapāla Verses

I see men wealthy in the world, who yet
From ignorance give not their gathered wealth.
Greedily they hoard away their riches,
Longing still for further sensual pleasures.

A king who has conquered the earth by force
And rules over the land the ocean bounds
Is yet unsated with the sea’s near shore
And hungers for its further shore as well.

Most other people too, not just a king,
Encounter death with craving unabated;
[With plans] still incomplete they leave the corpse;
Desires remain unsated in the world.

His relatives lament and rend their hair,
Crying, “Ah me! Our love is dead!”
They bear away the body wrapped in shrouds
To place it on a pyre and burn it there.

Clad in a shroud, he leaves his wealth behind,
Prodded with stakes he burns [upon the pyre],
And as he dies, no relatives or friends
Can offer him shelter and refuge here.

While his heirs take over his wealth, this being
Must pass on according to his actions,
And as he dies, nothing can follow him,
Not child nor wife nor wealth nor royal estate.

Longevity is not acquired with wealth,
Nor can prosperity banish old age;
Short is this life, as all sages say,
Eternity it knows not, only change.
Addhäuser daliḍḍā ca phusanti phassam, Bālo ca dhīro ca tath’eva phusanti phassam. Bālo hi bālyā vadhito’va seti, Dhīro ca na vedhati phassaphusanti phassam.

Tasmā hi paññā va dhanena seyya Yāya vosānaṃ idhādhigacchati. Abyositattā hi bhavābhavesu, pāpāni kammāni karonti mohā.

Upeti gabbhañ ca parañ ca lokaṃ Saṃsāram āpajja paramparāya. Tass’appapañño abhisaddahanto Upeti gabbhañ ca parañ ca lokaṃ.

Coro yathā sandhimukhe gahito Sakammanā haññati pāpa-dhammo, Evaṃ pajā pecca paramhi loke Sakammana haññati pāpa-dhammo.

Kāmā hi citrā madhurā mano-ramā Virūpa-rūpena mathenti cittaṃ, Ādīnavaṃ kāma-guṇesu disvā Tasmā ahaṃ pabbajito’mhi, rāja.

Dumapphalānī’va patanti mānavā Daharā ca vuddhā ca sarīrā-bhedā, Etam pi disvā pabbajito’mhi, rāja Apaṇṇakaṃ sāmaññam eva seyyo’ti.
The rich and poor alike shall feel [death’s] touch, 
The fool and sage as well shall feel it too; 
But while the fool lies stricken by his folly, 
No sage will ever tremble at the touch.

Better is wisdom here than any wealth, 
Since by wisdom one gains the final goal. 
For people through ignorance do evil deeds, 
While failing to reach the goal from life to life.

As one goes to the womb and the next world, 
Renewing the successive round of birth, 
Another of little wisdom, trusting him, 
Goes also to the womb and the next world.

Just as a robber caught in burglary 
Is made to suffer for his evil deed, 
So people after death, in the next world, 
Are made to suffer for their evil deeds.

Sensual pleasures, varied, sweet, delightful, 
In many different ways disturb the mind. 
Seeing the danger in these sensual ties 
I chose to lead the homeless life, O King.

As fruits fall from the tree, so people, too, 
Both young and old, fall when this body breaks. 
Seeing this too, O King, I have gone forth; 
Better is the recluse’s life assured.
XIV. Dāna

Na samaṇe na brāhmaṇe
Na kapaṇaddhika-vanibbake
Laddhāna saṃvibhājeti
Annaṃ pānañ ca bhojanaṃ
taṃ ve avuṭṭhikasamo’ti
Āhu naṃ purisādhaman�.

Ekaccānaṃ na dadāti
Ekaccānaṃ pavecchati
Taṃ ve padesavassī’ti
Āhu medhāvino janā.

Subhikkhavāco puriso
Sabbabhūṭānukampako
Āmodamāno pakireti
Detha dethā’ti bhāsati.

Yathāpi megho thanayitvā
gajjayitvā pavassati
Thalaṃ ninnañ ca puṣreti
Abhisandanto’va vārinā
evam eva idh’ekacco
Puggalo hoti tādiso.

Dhammena saṃharitvāna
Uṭṭhāṇadhigataṃ dhanaṃ
tappeti anna-pānena
Sammā satte vanibbake.44

Yathāpi kumbho sampuṇṇo
Yassa kassaci adhokato
Vamate udakaṃ nissesaṃ
Na tattha parirakkhati.

Tath’eva yācake disvā
Hīnaṃ ukkaṭṭha-majjhīme
Dadāhi dānaṃ nissesaṃ
Kumbho viya adhokato.45
XIV. Giving

_Not with recluses or Brahmins,_

Neither with the poor and needy

Does the base man share his food

Or give drink with sustenance.

People say that the selfish man

Is like a drought, a rainless sky.

One who shares his wealth with some

But does not gladly give to others

Is only like a local shower;

In such a way the wise describe him.

But one who rains down bountiful gifts,

Gladly giving here and there

Out of compassion for all beings,

And who always says, “Give, give…”

This type of person is like

A giant cloud filled with rain,

Thundering and pouring down

Refreshing water everywhere,

Drenching the highlands and lowlands too,

Generous without distinctions.

With his wealth collected justly,

Won through his own efforts,

He shares both food and drink

With beings who are in need.

Just as a pot filled with water,

If overturned by anyone,

Pours out all its water,

And does not hold any back.

Even so, when you see those in need,

Whether low, middle, or high,

Then give like the overturned pot,

Holding nothing back.
Abhiñhaṃ Paccavekkhitabba Dhamma

Atthi kho tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena Pañca thānāni sammadakkhatāni, yaṃ abhiñhaṃ paccavekkhitabbanī itthiyā vā purisena vā gahaṭṭhena vā pabbajiteṇa vā. Katamāni pañca?

1. Jarā-dhammo’mhi jaraṃ anatīto’ti abhiñhaṃ paccavekkhitabbaṃ.
2. Byāḍhi-dhammo’mhi byāḍhiṃ anatīto’ti abhiñhaṃ paccavekkhitabbaṃ.
3. Marana-dhammo’mhi maraṇaṃ anatīto’ti abhiñhaṃ paccavekkhitabbaṃ.
4. Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo’ti abhiñhaṃ paccavekkhitabbaṃ.

Dānaṃ ca peyyavajjaṅ ca
Atthacariyā ca yā idha
Samānattatā ca dhammesu
Tattha tattha yathārahaṃ
Ete kho saṅgahā loke
Rathass’añi’va yāyato.46

Annado balado hoti
Vatthado hoti vaṇṇado
Yānado sukhado hoti
Dīpado hoti cakkhudo.
So ca sabbadado hoti
Yo dadāti upassayam
Amataṃ dado ca so hoti
Yo Dhammam anusāsati.47
Generosity, kind words,
Doing a good turn for others,
And treating all people alike;
These bonds of sympathy are to the world
What the linchpin is to the chariot wheel.

Giving food one gives strength,
Giving clothes one gives beauty,
Giving transport one gives delight,
Giving lamps one gives sight.

Giving shelter one gives all.
But one who instructs in the Dhamma,
The excellent teaching of the Buddha,
Such a person gives ambrosia.

Dhammas to Be Reflected Upon Always

*Five things have been well taught* by the Sublime One who knows and sees, the Worthy One, perfectly enlightened by himself. These are subjects always to be reflected upon by women or men, householders or those who have gone forth. What are the five?

1. “I am of the nature to decay, I have not gone beyond decay,”
   is always to be reflected upon.

2. “I am of the nature to be diseased, I have not gone beyond disease,”
   is always to be reflected upon.

3. “I am of the nature to die, I have not gone beyond death,”
   is always to be reflected upon.

4. “All that is mine, dear and delightful, will change and vanish,”
   is always to be reflected upon.

5. “I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir,” is always to be reflected upon.
XV. Buddhe Aveccappasāda

Yassa saddhā Tathāgate
Acalā supatīṭhitā
Sīlaṃ ca yassa kalyānaṃ
Ariyakantam pasamṣitaṃ.

Saṅghe pasādo yassatthi
Ujubhūtaṇaṃ ca dassanaṃ,
Adaliddo’ti tam āhu
Amoghaṃ tassa jīvitaṃ.

Tasmā saddhaṇaṃ ca sīlaṇaṃ ca
Pasādaṃ dhammadassanaṃ
Anuyujetha medhāvī
Saraṃ Buddhāna’sāsan’ti.

Buddhānussati

Savāsane kiles’eso
Eko sabbe nighātiya.
Ahū susuddhasantāno
Pūjānaṅ ca sadāraho.

Sabba-kāla gate dhamme
Sabbe sammā sayāṃ muni
Sabbā kārena bujjhitvā
Eko sabbaññutaṃ gato.

Vipassanādi vijjāhi
Silādicaranēhi ca
Susamiddhehi sampanno
Gaganābhehi nāyako.

Sammāgato subhaṃ ṭhānaṃ
Amogha vacano ca so.
Tividhassā’pi lokassa
Ņātā niravasesato.
XV. Unshakable Faith in the Buddha

When one has faith in the Perfect One,
Unshakable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised,

When one has confidence in the Sangha,
And one’s view is straightened out,
They say that one isn’t poor;
One’s life is not lived in vain.

Therefore the person of intelligence,
Remembering the Buddha’s Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma.

Recollection of the Buddha

He alone destroyed all the defilements,
Without a trace.
Fully purified was his mental continuum,
And he was ever worthy of offerings.

Having perfectly understood
The timeless Dhamma
In every way,
The sage alone attained omniscience.

With knowledge born of insight,
With conduct born of virtue,
He was endowed with accomplishments,
As the sun in the sky.

He attained the best state.
Never vain were his words.
He was knower in full
Of the threefold world.
Anekehi guṇoghehi
Sabba-satt’uttamo ahu.
Anekehi upāyehi
Naradamme damesi ca.
Eko sabbassa lokassa
Sabba-sattānusāsako.
Bhāgya-issariyādīnām
Guṇānaṃ paramo nidhi.
Paññā’ssa sabbadhammesu
Karuṇā saba jantusu.
Attatṭhānaṃ paratthānaṃ
Sādhika guṇa jetṭhikā.
Dayāya pāramī citvā
Paññāya’ttānam uddhari.
Uddhari saba dhamme ca
Dayāyaññe ca uddhari.
Dissamāno pi tāvassa
Rūpa-kāyo acintiyo.
Asādhāraṇa ṇāṇaadhe
Dhamma-kāye kathā’vakā’ti.

Accharā Gāthā

_Ujuko nāma so maggo_
Abhayā nāma sā disā,
Ratho akūjano nāma
Dhamma-cakkehi saṃyuto.

Hirī tassa apālambo
Satyassa parivāraṇaṃ,
Dhamma’haṃ sārathim brūmi
Sammā-diṭṭhi-pure javaṃ.

Yassa etādisaṃ yānaṃ
Itthiyā purisassa vā,
Sa ve etena yānena
Nibbānass’eva santike.⁵¹
By his ocean of virtue,
Highest of all beings he became,
And with methods diverse,
The tamable he tamed.

For the entire world,
He alone became teacher of all beings.
He was the prime sovereign sublime,
And treasury of all virtues was he.

He was wise in all ways,
Towards all beings compassionate.
For his own good and the welfare of others,
Further high virtue had he.

Through compassion, he cultivated perfections,
Through wisdom, liberated himself.
He penetrated all phenomena,
And through compassion rescued others.

Even the appearance of his physical body
Was beyond compare.
Unmatched was his great wisdom,
Beyond words was his knowledge.

The Nymphs’ Verse

_The path is called “straight”;
“Without fear” is the destination;
The carriage is called “silent,”
Accompanied by the Wheel of Dhamma._

Conscience is the brake,
And mindfulness the upholstery;
I call Dhamma, “driver,”
And right view runs ahead of it.

And whether it be a woman,
Or whether it be a man,
Whoever travels by this carriage
Shall draw close to Nibbāna.
XVI. Bhaddekaratta Sutta

Atītaṃ nānvāgameyya
Nappatikaṅkhe anāgataṃ
Yad atītaṃ pahīnaṃ taṃ
Appattaṃ ca anāgataṃ.

Paccuppannaṃ ca yo dhammaṃ
tattha tattha vipassati,
Asamhīram asaṅkuppaṃ
taṃ viddhā manubrūhaye.

Ajj’eva kiccam ātappaṃ,
Ko jaññā maraṇaṃ suve?
Na hi no saṅgaraṃ tena
Mahāsenena maccunā.

Evaṃ vihāriṃ ātāpiṃ
Ahorattam atanditaṃ
taṃ ve bhaddekaratto’ti
Santo ācikkhate munī.
XVI. A Single Excellent Night Discourse

Let not a person revive the past,
Or on the future build his hopes;
For the past has been left behind,
And the future has not been reached.

Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakably.

Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hordes away.

But one who dwells thus ardently,
Relentlessly, by day, by night;
It is he, the Peaceful Sage has said,
Who has had a single excellent night.
XVII. Mettā Bhāvanā

Attūpamāya sabbesam
Sattānāṃ sukha-kāmataṃ
Passitvā kamato mettaṃ
Sabba-sattessu bhāvaye.

Sukhī bhaveyyaṃ niddukkho
Ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhi hontu
Majjhatthā ca’tha verino.

Imamhi gāmakkhettamhi
Sattā hontu sukhi sadā
Tato paraṇ ca rajjesu
Cakkavālesu jantuno.

Samantā cakkavālesu
Sattānantesu pāṇino
Sukhino puggalā bhūta
Attabhāvagatā siyum.

Tathā itthī pumā ce’va
Ariyā anariyā pi ca
Devā narā apāyaṭṭhā
Tathā dasa-disāsu cā’ti.

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhi attānaṃ pariharāmi.
Ahaṃ viya mayham, ācariyupajjhāyā, mātāpitato, hitasattā, majjhatti kā sattā, verī sattā averā hontu, abyāpajjā hontu, anīghā hontu, sukhi attānaṃ pariharantu, dukkhā muṇcantu, yathā laddha-sampattito māvigacchantu kammassakā.

Imasmiṃ vihāre, imasmiṃ gocara-gāme, imasmiṃ nagare, imasmiṃ raṭṭhe, imasmiṃ cakkavāle, issara-jaṇā, sīmaṭṭhaka-devatā, sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva-pariyāpannā, sabbā itthiyō, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manusā, sabbe amannussā, sabbe vinipātikā, averā hontu, abyāpajjā hontu, anīghā hontu, sukhi attānaṃ pariharantu, dukkhā muṇcantu, yathā laddha-sampattito māvigacchantu kammassakā.
XVII. Developing Loving-Friendliness

_Having seen that all beings,_
Like oneself, have a desire for happiness,
One should methodically develop
Loving-friendliness towards all beings.

May I be happy and free from suffering.
And, always, like myself,
May my friends, neutral persons,
And the hostile be happy, too.

May all beings in this village,
In this state, in other countries,
And in all the world systems be ever happy.

May all persons, individuals, beings,
Creatures in all world systems be ever happy.

So too, may all women, men,
Noble ones, non-noble ones,
Gods, humans, and beings in the lower worlds be happy.
May all beings in the ten directions be happy.

May I be free from hatred. May I be free from affliction. May I be free from worry. May I live happily. As I am, so also may my teachers, spiritual guides, parents, and friendly, indifferent, and hostile beings be free from hatred. May they be free from affliction. May they be free from worry. May they live happily. May they be released from suffering. May they not be deprived of their fortune, justly acquired. All have kamma as their own.

May all who are in this temple, in this village, town, country, galaxy, and may all higher beings, devas who are in this place, all beings, all living things, all creatures, all persons, all those who have arrived at a state of individuality, all women, all men, all noble ones, all non-noble ones, all gods, all humans, all non-humans, all those who have fallen in woeful states, be free from hatred. May they be free from worry. May they be free from fear. May they live happily. May they be released from suffering. May they not be deprived of their fortune, justly acquired. All have kamma as their own.
XVIII. Mettānisaṃśa Sutta


Mettāya bhikkhave cetovimuttiyā āsevitaṃ bhāvitāya bahulīkatayā yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamaraddhāya ekādas’ ānisāṃsā pāṭikāṅkha. Katame ekādasa?

Sukham supati, sukham paṭibujjhati, na pāpakam supinam passati, manussanam piyo hoti, amanussanam piyo hoti, devā rakkhanti, nāsa aggi vā visam vā sattham vā kamati, tuvaṭam cittaṃ samādhiyatī, mukha vañño vippasīdati, asammūlho kālaṃ karoti, uttarim appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitaṃ bhāvitāya bahulīkatayā yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamaraddhāya ime ekādasāniṣaṃsā pāṭikanḵhā’ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāṣitaṃ abhinandun’ti.
XVIII. Discourse on the Benefits of Loving-Friendliness

Thus have I heard. On one occasion the Sublime One was living in Sāvatthī, at Jeta’s grove in the park of Anāthapiṇḍika. There the Sublime One addressed the bhikkhus thus: “Bhikkhus.” “Venerable Sir,” they replied. The Sublime One said this:

“Bhikkhus, there are eleven benefits from the practice of loving-friendliness that arise from the emancipation of the heart; if repeated, developed, made much of, made a habit of, made a basis, experienced, practiced, well undertaken, eleven benefits are expected. What eleven?

“One sleeps well; one gets up well; one does not have nightmares; one is pleasing to human beings; one is pleasing to non-human beings; the deities protect one; neither fire nor poison nor a weapon affect one; one’s mind becomes calm immediately; one’s complexion brightens; one dies without confusion; and beyond that, if one does not comprehend the highest, one goes to the world of the brahmas.

“Bhikkhus, these are the eleven benefits from the practice of loving-friendliness that arise from the emancipation of the heart; if repeated, developed, made much of, made a habit of, made a basis of, experienced, practiced, well begun, these eleven benefits are expected.”

Thus spoke the Sublime One. Delighted, those bhikkhus rejoiced in what the Sublime One had said.
Khandhaporitta

Virūpakkehi me mettam
Mettaṃ Erāpathehi me, Chabyāputtehi me mettaṃ Mettaṃ Kaṇhāgotamakehi ca.

Apādakehi me mettam Mettaṃ dvīpādakehi me, Catuppadehi me mettaṃ mettaṃ bahuppadehi me.

Mā maṃ apādako hīṃsi Mā maṃ hīṃsi dvīpādako, Mā maṃ catuppado hīṃsi Mā maṃ hīṃsi bahuppado.

Sabbe sattā sabbe pāṇā Sabbe bhūtā ca kevalā, Sabbe bhadrāni passantu Mā kaṃci pāpaṃ āgamā.


The Protection of Loving-Friendliness

There is mettā from me for Virūpakkas;
For Erāpathas, there is mettā from me;
There is mettā from me for Chabyaputtas;
For Kanhāgotamakas, there is mettā from me.*

From me there is mettā for those with no feet;
For those with two feet, there is mettā from me;
From me there is mettā for those with four feet;
For those with many feet, there is mettā from me.

May those with no feet not hurt me;
May those with two feet not hurt me;
May those with four feet not hurt me;
May those with many feet not hurt me.

May all beings, all those with life;
May all who have become, all in their entirety;
May all see what is good;
May suffering not come to anyone.

Infinite is the Buddha;
Infinite is the Dhamma;
Infinite is the Sangha.
Finite are creeping things:
Snakes, scorpions, centipedes,
Spiders, lizards, rats.

I have made the protection;
I have made the safeguard;
May the (harmful) beings depart.
I pay homage to the Sublime One,
I pay homage to the seven Buddhas.

* These are the four snake kingdoms.
XIX. Gotamī Sutta

Ekaṃ samayaṃ Bhagavā Vesaliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ.
Atha kho Mahāpajāpati Gotamī yena Bhagavā ten’upaṇānkami,
upasaṇākami tvā Bhagavantaṃ abhivādetvā ekamantaṃ āṭṭhāsi. Ekamantaṃ
ṭhiti kho Mahāpajāpati Gotamī Bhagavantaṃ etad avoca: Sādhu me Bhante
Bhagavā saṅkhittena Dhammaṃ desetu, yam ahaṃ Bhagavato Dhammaṃ
sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan’ti.

Ye kho tvaṃ Gotamī dhamme jāneyyāsi ime dhammā sarāgāya saṃvattanti
no virāgāya, saṃyogāya saṃvattanti no visaṃyogāya, ācayāya saṃvattanti
no apacayāya, mahicchatāya saṃvattanti no appicchatāya, asantuṭṭhiyā
saṃvattanti no santuṭṭhiyā, saṅgaṇikāya saṃvattanti no pavivekāya,
kosajjāya saṃvattanti no viriyārambahāya, dubbharatāya saṃvattanti no
subharatāyā’ti. Ekaṃsena Gotamī dhāreyyāsi: N’eso dhammo, n’eso vinayo,
n’etaṃ satthusāsanant’ti.

Ye ca kho tvaṃ Gotamī dhamme jāneyyāsi ime dhammā virāgāya
saṃvattanti no sarāgāya, visaṃyogāya saṃvattanti no saṃyogāya,
apacayāya saṃvattanti no ācayāya, appicchatāya saṃvattanti no
mahicchatāya, santuṭṭhiyā saṃvattanti no asantuṭṭhiyā, pavivekāya
saṃvattanti no saṅgaṇikāya, viriyārambahāya saṃvattanti no kosajjāya,
subharatāya saṃvattanti no dubbharatāyā’ti. Ekaṃsena Gotamī dhāreyyāsi:
Eso dhammo eso vinayo, etaṃ satthusāsanant’ti.
XIX. The Discourse to Gotamī

One time the Sublime One was staying at Vesālī, in the Peaked Roof Hall in the Great Forest. Then Mahāpajāpatī Gotamī approached the Sublime One, and having bowed down to the Sublime One, stood to one side. As she was standing to one side, she said, “It would be good, Venerable Sir, if the Sublime One would teach me the Dhamma in brief such that, having heard the Dhamma from the Sublime One, I might dwell alone, secluded, diligent, earnest, and resolute.”

“Gotamī, of the qualities of which you may know, ‘These qualities lead to passion, not to dispassion; to being fettered, not to being unfettered; to self-aggrandizement, not to self-effacement; to overweening ambition, not to modesty; to discontent, not to contentment; to entanglement, not to seclusion; to laziness, not to arousal of energy; to being burdensome, not to being unburdensome,’ you, Gotamī, may definitely hold, ‘This is not the Dhamma, this is not the Vinaya, this is not the Teacher’s instruction.’

“As for the qualities of which you, Gotamī, may know, ‘These qualities lead to dispassion, not to passion; to being unfettered, not to being fettered; to self-effacement, not to self-aggrandizement; to modesty, not to overweening ambition; to contentment, not to discontent; to seclusion, not to entanglement; to arousal of energy, not to laziness; to being unburdensome, not to being burdensome,’ you, Gotamī, may definitely hold, ‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’”
XX. Sukho Viveko Tuṭṭhassa

*Sukho viveko tuṭṭhassa*
Suta·dhammassa passato,
Avyāpajjham sūkham loke
Paṇa·bhūtesu sāmyamo.

Sukhā virāgatā loke
Kāmānaṃ samatikkamo,
Asmimānassa yo vinayo
Etāṃ ve paramaṃ sūkham. 58

Sabbaṃ paravasaṃ dukkham,
Sabbaṃ issariyam sūkham,
Sādharaṇe vihaññanti,
Yogā hi duratikkama‘ti. 59

Duggatiyo Jahe

*Arakkhitena kāyena*
Micchā·diṭṭhi·gatena ca
Thīna·middhābhībhūtena
Vasaṃ Mārassa gacchati.

Tasmā rakkhita·cittassa
Sammā·saṅkappa·gocaro
Sammā·diṭṭhi·purekkhāro
Ñātvāna udayabbayam
Thīna·middhābhībhū bhikkhu
Sabbā duggatiyo jahe‘ti 60

Sukaraṃ sādhunā sādhu
Sādhu pāpena dukkaraṃ
pāpaṃ pāpena sūkaraṃ
Pāpaṃ ariyehi dukkaraṃ. 61
XX. Blissful Is Detachment

Blissful is detachment for one who is content,
For one who has learned Dhamma and who sees.
Blissful is freedom from anger in the world,
Restraint toward living creatures.

Blissful is passionlessness in the world,
The overcoming of sensual desires;
But abolishing the conceit “I am”
That is truly the supreme bliss.

All subjection to another is painful;
Full mastery is bliss.
Partners share in affliction,
Bonds are difficult to overcome.

Forsake Bad Destinations

With an unguarded body,
And encumbered by wrong views,
Overcome by lethargy and torpor,
One goes along in the power of Mara.

So let one’s mind be guarded,
Let one’s domain be right thought.
By putting right view to the forefront,
By understanding rise and fall,
And overcoming lethargy and torpor,
A bhikkhu will forsake all bad destinations.

For the good to do what is good is easy,
For the bad to do what is good is difficult,
For the bad to do what is bad is easy,
For the noble to do what is bad is difficult.
Akusala·Pahāna

_Akusalaṃ bhikkhave pajahatha._ Sakkā bhikkhave akusalaṃ pajahitum. No ce taṁ bhikkhave sakkā abhavissa akusalaṃ pajahitum, nāham evaṁ vadeyyaṁ: akusalaṃ bhikkhave pajahathā’ti. Yasmā ca kho bhikkhave sakkā akusalaṃ pajahitum tasmāham evaṁ vadāmi: akusalaṃ bhikkhave pajahathā’ti.

Akusalaṃ ca h’idaṁ bhikkhave pahīnaṁ ahitāya dukkhāya saṃvatteyya nāham evaṁ vadeyyaṁ: akusalaṃ bhikkhave pajahathā’ti. Yasmā ca kho bhikkhave akusalaṃ pahīnaṁ hitāya sukhāya saṃvattati tasmāham evaṁ vadāmi: _akusalaṃ bhikkhave pajahathā’ti._

Kusala·Bhāvanā


Kusalaṇ ca hidam bhikkhave bhāvitaṁ ahitāya dukkhāya saṃvatteyya nāhaṁ evaṁ vadeyyaṁ: kusalaṃ bhikkhave bhāvethā’ti. Yasmā ca kho bhikkhave kusalaṃ bhāvitaṁ hitāya sukhāya saṃvattati tasmāham evaṁ vadāmi: _kusalaṃ bhikkhave bhāvethā’ti._
Abandoning Unskillfulness

*Bhikkhus, give up unskillfulness.* It is possible to give up unskillfulness. If it were not possible to give up unskillfulness, I would not say, “Bhikkhus, give up unskillfulness.” Since it is possible to give up unskillfulness, I say, “Bhikkhus, give up unskillfulness.”

If giving up unskillfulness caused detriment and suffering I would not say, “Bhikkhus, give up unskillfulness.” Since abandoning unskillfulness brings benefit and happiness, I say, “**Bhikkhus, give up unskillfulness.**”

Cultivating Skillfulness

*Bhikkhus, cultivate skillfulness.* It is possible to cultivate skillfulness. If it were not possible to cultivate skillfulness, I would not say, “Bhikkhus, cultivate skillfulness.” Since it is possible to cultivate skillfulness, I say, “Bhikkhus, cultivate skillfulness.”

If cultivating skillfulness caused detriment and suffering, I would not say, “Bhikkhus, cultivate skillfulness.” Since the cultivation of skillfulness brings benefit and happiness, I say, “**Bhikkhus, cultivate skillfulness.**”
Dhamma·Cakkappavattana Sutta

_Evaṃ me sutam_, 63 ekam samayaṃ Bhagavaṇī Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavaṇī pañcavaggiye bhikkhū āmantesi:

Dve’me bhikkhave, antă pabbajitena na sevitabbā. Katame dve? Yo cā’yaṃ kāmesu kāma·sukhallikānuyogo hiṃ gammo pothujjaniko anariyo anattha·saṁhito; yo cā’yaṃ attakilamathānuyogo dukkho anariyo anattha·saṁhito. Ete kho bhikkhave ubho ante anupagamma, majjhima paṭipada Tathāgatena abhisambuddhā, cakkhu·karaṇī nāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṁvattati.

Katamā ca sā bhikkhave majjhima paṭipada Tathāgatena abhisambuddhā cakkhu·karaṇī nāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṁvattati? Ayam eva _ariyo āṭṭhaṅgiko maggo_, seyyathīdaṃ: sammā·diṭṭhi, sammā·saṅkappa, sammā·vācā, sammā·kammanto, sammā·ājīvo, sammā·vāyāmo, sammā·sati, sammā·samādhi. Ayam kho sā bhikkhave majjhima paṭipada Tathāgatena abhisambuddhā, cakkhu·karaṇī nāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṁvattati.

Idam kho pana bhikkhave _dukkham ariya·saccam_: jāti pi dukkha, jarā pi dukkha, vyādhi pi dukkho, maraṇam pi dukkhaṃ. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam p’icchaṃ na labhati tam pi dukkhaṃ. Saṅkhittena paṅcupādānakkhandhā dukkha.

Idam kho pana bhikkhave _dukkha·samudayaṃ ariya·saccam_: yāyaṃ taṇhā ponobhavikā nandi·rāga·sahagatā, tatra tatrābhinindini, seyyathīdaṃ: kāma·taṇhā bhava·taṇhā vibhava·taṇhā.
Setting in Motion the Wheel of the Dhamma

Thus have I heard. On one occasion the Sublime One was living at Bārāṇasī, in the Deer Park at Isipatana. There the Sublime One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna? It is the Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“And what, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.
Idam kho pana bhikkhave dukkha·nirdham ariya·saccaṃ: yo tassā yeva taṇhāya asesa·virāga·nirrodho cāgo paṭinissaggo mutti anālayo.

Idam kho pana bhikkhave dukkha·nirdha·gāminī·paṭipadā ariya·saccaṃ: Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā·diṭṭhi, sammā·saṅkappo, sammā·vācā, sammā·kammanto, sammā·ājīvo, sammā·vāyāmo, sammā·sati, sammā·saṁādhi.

Idam dukkhaṃ ariya·saccan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkhaṃ ariya·saccam pariññeyyan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkhaṃ ariya·saccam pariññātan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkha·samudayaṃ ariya·saccan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkha·samudayaṃ ariya·saccam pahātabban’ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkha·samudayaṃ ariya·saccam pahīnan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkha·nirdham ariya·saccan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkha·nirdham ariya·saccam sacchikātabban’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
“Now this, bhikkhus, is the **noble truth of the cessation of suffering**: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

“Now this, bhikkhus, is the **noble truth of the way leading to the cessation of suffering**: it is this Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“‘This is the noble truth of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering is to be fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering has been fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the origin of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering is to be abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering has been abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering is to be realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
Tam kho pan’idam dukkha-nirodham āriya-saccaṃ sacchikatan’ti me bhikkhave pubbe ananussutesu dharmmesu, cakkhuṃ udapādi, ṇāṇaṃ udapādi, paññā udapādi, āloko udapādi.

Idam dukkha-nirodha-gāminī paṭipadā āriya-saccan’ti me bhikkhave pubbe ananussutesu dharmmesu, cakkhuṃ udapādi, ṇāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idam dukkha-nirodha-gāminī paṭipadā āriya-saccaṃ bhāvetabban’ti me bhikkhave pubbe ananussutesu dharmmesu, cakkhuṃ udapādi, ṇāṇaṃ udapādi, paññā udapādi, āloko udapādi.

Tam kho pan’idam dukkha-nirodha-gāminī paṭipadā āriya-saccaṃ, bhāvitan’ti me bhikkhave pubbe ananussutesu dharmmesu, cakkhuṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāva kīvañ ca me bhikkhave imesu catusu āriya-saccesu, evaṃ tiparivaṭṭaṃ dvādasākāram yathābhūtaṃ ṇāṇa-dassanam na suvisuddhāṃ ahosi, n’eva tāvā’haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇaṃ vajjya, sadeva-manssāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave imesu catusu āriya-saccesu, evaṃ tiparivaṭṭaṃ dvādasākāram yathābhūtaṃ ṇāṇa-dassanam suvisuddhāṃ ahosi, athā’haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇaṃ vajjya sadeva-manssāya anuttaraṃ sammā-sambodhiṃ, abhisambuddho paccaññāsiṃ.

Ṭhānaṃ ca pana me dassanam udapādi: akuppā me cetovimutti. Ayam antimā jāti. Natthidāni punabhavo’ti.

Idamavoca Bhagavā. Attamanā paṅcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.
“This noble truth of the cessation of suffering has been realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This is the noble truth of the way leading to the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the way leading to the cessation of suffering is to be developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the way leading to the cessation of suffering has been developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

“But when my knowledge and vision of these Four Noble Truths as they really are, in their three phases and twelve aspects, was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

This is what the Sublime One said. Elated, the bhikkhus of the group of five delighted in the Sublime One’s statement.
Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato Koṇḍaññassa virajaṃ vīta-malaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman’ti.

Pavattite ca pana Bhagavatā dhamma-cakke Bhummā devā sadda-manussāvesuṃ: etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kenaci vā lokasmin’ti.

Bhummnāṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā sadda-manussāvesuṃ: etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kenaci vā lokasmin’ti.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā sadda-manussāvesuṃ: etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kenaci vā lokasmin’ti.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ: etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kenaci vā lokasmin’ti.

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ: etam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kenaci vā lokasmin’ti.
And while this discourse was being spoken, there arose in the Venerable Koṇḍañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”

And when the Wheel of the Dhamma had been set in motion by the Sublime One, the earth-dwelling devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvatimśa devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the Tāvatimśa devas, the Yāma devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the Yāma devas, the Tusita devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”
Bhāvanā Vandana

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmāṇaratī devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaram dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattino devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaram dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaram dhamma-cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.

Iti ha tena khaṇena, tena layena, tena muhuttena, yāva Brahmalokā saddo abbhuggañchi. Ayañ ca dasa·sahassī lokadhātu saṁkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi, atikkamma devānaṃ devānubhāvan’ti.

Having heard the cry of the Tusita devas, the Nimmānarati devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the Nimmānarati devas, the Paranimmitavasavatti devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Having heard the cry of the Paranimmitavasavatti devas, the devas of Brahmā’s company raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the Brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Sublime One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”
Anattalakkhaṇa Sutta

Evam me sutam, 64 ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi: Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etadavoca:

Rūpaṃ bhikkhave anattā, rūpaṇ ca h’idaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṇ ābādhāya saṃvatteyya, labbhetha ca rūpe: Evaṃ me rūpaṇ hotu, evaṃ me rūpaṇ mā ahoṣi’ti. Yasmā ca kho bhikkhave rūpaṇ anattā, tasmā rūpaṇ ābādhāya saṃvattati, na ca labbhati rūpe: Evaṃ me rūpaṇ hotu, evaṃ me rūpaṇ mā ahoṣi’ti.

Vedanā bhikkhave anattā, vedanā ca h’idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya: Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi’ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: Evaṃ me vedanaṃ hotu, evaṃ me vedanaṃ mā ahoṣi’ti.

Saññā bhikkhave anattā, saññā ca h’idaṃ bhikkhave attā abhavissa, na yidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi’ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi’ti.

Saṅkhāra bhikkhave anattā, saṅkhāra ca h’idaṃ bhikkhave attā abhavissamsu, na yidaṃ saṅkhāra ābādhāya saṃvatteyyum, labbhetha ca saṅkhāresu: Evaṃ me saṅkhāra hontu, evaṃ me saṅkhāra mā ahesun’ti. Yasmā ca kho bhikkhave saṅkhāra anattā, tasmā saṅkhāra ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: Evaṃ me saṅkhāra hontu, evaṃ me saṅkhāra mā ahesun’ti.
Discourse on the Characteristics of Selflessness

_Thus have I heard._ On one occasion the Sublime One was living at Bārāṇasī in the Deer Park at Isipatana. There he addressed the group of five bhikkhus thus: “Bhikkhus.” “Venerable Sir,” they replied. The Sublime One said this:

“Bhikkhus, form is not-self. If form were self, then form would not be prone to affliction, and it would be possible to say: ‘Let my form be thus; let my form not be thus.’ Because form is not-self, form is prone to affliction, and it is not possible to say, ‘Let my form be thus; let my form not be thus.’

“Bhikkhus, feeling is not-self. If feeling were self, then feeling would not be prone to affliction, and it would be possible to say, ‘Let my feeling be thus; let my feeling not be thus.’ Because feeling is not-self, feeling is prone to affliction, and it is not possible to say, ‘Let my feeling be thus; let my feeling not be thus.’

“Bhikkhus, perception is not-self. If perception were self, then perception would not be prone to affliction, and it would be possible to say, ‘Let my perception be thus; let my perception not be thus.’ Because perception is not-self, perception is prone to affliction, and it is not possible to say, ‘Let my perception be thus; let my perception not be thus.’

“Bhikkhus, mental formations are not-self. If mental formations were self, then mental formations would not be prone to affliction, and it would be possible to say, ‘Let my mental formations be thus; let my mental formations not be thus.’ Because mental formations are not-self, mental formations are prone to affliction, and it is not possible to say, ‘Let my mental formations be thus; let my mental formations not be thus.’
**Viññāṇam** bhikkhave anattā, viññāṇaṁ ca h'idaṁ bhikkhave attā abhavissa, na yidaṁ viññāṇam ābādhāya saṃvatteyya, labbhetā ca viññāṇe: Evaṁ me viññāṇam hotu, evaṁ me viññāṇam mā ahoṣī'iti. Yasmā ca kho bhikkhave viññāṇam anattā, tasmā viññāṇam ābādhāya saṃvattati, na ca labbhati viññāṇe: Evaṁ me viññāṇam hotu, evaṁ me viññāṇam mā ahoṣī'iti.

Tam kiṁ maññatha bhikkhave, **rupam** niccā vā aniccā vā'iti.
Aniccaṁ Bhante.
Yaṁ panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'iti.
Dukkham Bhante.
Yaṁ panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ kallaṁ nu taṁ samanupassituṁ: Etaṁ mama eso'ham asmi eso me attā'iti.
No h'etaṁ Bhante.
Tam kiṁ maññatha bhikkhave, **vedanā** niccā vā aniccā vā'iti.
Aniccā Bhante.
Yaṁ panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'iti.
Dukkham Bhante.
Yaṁ panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ kallaṁ nu taṁ samanupassituṁ: Etaṁ mama eso'ham asmi eso me attā'iti.
No h'etaṁ Bhante.
“Bhikkhus, consciousness is not-self. If consciousness were self, then consciousness would not be prone to affliction, and it would be possible to say, ‘Let my consciousness be thus; let my consciousness not be thus.’ Because consciousness is not-self, consciousness is prone to affliction, and it is not possible to say, ‘Let my consciousness be thus; let my consciousness not be thus.’

“What do you think, bhikkhus? Is form permanent or impermanent?”
“Impermanent, Venerable Sir.”
“Is that which is impermanent unsatisfactory or satisfactory?”
“Unsatisfactory, Venerable Sir.”
“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”
“No, Venerable Sir.”
“What do you think, bhikkhus? Is feeling permanent or impermanent?”
“Impermanent, Venerable Sir.”
“Is that which is impermanent unsatisfactory or satisfactory?”
“Unsatisfactory, Venerable Sir.”
“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”
“No, Venerable Sir.”
Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā’ti.

Anicca Bhante.
Yaṃ panāniccam, dukkhaṃ vā taṃ sukhāṃ vā’ti.
Dukkham Bhante.
Yaṃ panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso’ham asmi eso me attā’ti.
No h’etaṃ Bhante.
Taṃ kiṃ maññatha bhikkhave, sañkhārā niccā vā aniccā vā’ti.

Anicca Bhante.
Yaṃ panāniccam, dukkhaṃ vā taṃ sukhāṃ vā’ti.
Dukkham Bhante.
Yaṃ panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso’ham asmi eso me attā’ti.
No h’etaṃ Bhante.
Taṃ kiṃ maññatha bhikkhave, viññāṇam niccam vā aniccam vā’ti.

Aniccam Bhante.
Yaṃ panāniccam, dukkhaṃ vā taṃ sukhāṃ vā’ti.
Dukkham Bhante.
Yaṃ panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso’ham asmi eso me attā’ti.
No h’etaṃ Bhante.
“What do you think, bhikkhus? Is perception permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“What do you think, bhikkhus? Are mental formations permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“What do you think, bhikkhus? Is consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”
Tasmā tiha bhikkhave yaṃ kiñci rūpaṃ atītā’nāgata-paccuppannam ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre vā santike vā sabbam rūpaṃ: N’etaṃ mama n’eso’ham asmi na me so attā’ti. Evam etam yathābhūtam samappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītā’nāgata-paccuppannā ajjhattā vā bahiddhā vā olārika vā sukhumā vā hīna vā pañīta vā yā dūre vā santike vā sabbā vedanā: N’esā mama n’esā’ham asmi na me sā attā’ti. Evam etam yathābhūtaṃ samappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītā’nāgata-paccuppannā ajjhattā vā bahiddhā vā olārika vā sukhumā vā hīna vā pañīta vā yā dūre vā santike vā sabbā saññā: N’esā mama n’esā’ham asmi na me sā attā’ti. Evam etam yathābhūtaṃ samappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītā’nāgata-paccuppannā ajjhattā vā bahiddhā vā olārika vā sukhumā vā hīna vā pañīta vā ye dūre vā santike vā sabbe saṅkhārā: N’ete mama n’ete’ham asmi na me te attā’ti. Evam etam yathābhūtaṃ samappaññāya daṭṭhabbaṃ.

Yam kiñci viññānam atītā’nāgata-paccuppannām ajjhattāṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre vā santike vā sabbam viññānam: N’etaṃ mama n’eso’ham asmi na me so attā’ti. Evam etam yathābhūtaṃ samappaññāya daṭṭhabbaṃ.

Evam passam bhikkhave sutavā ariya-savako rūpasimpi nibbindati vedanāya pi nibbindati saññāya pi nibbindati saṅkhāresu pi nibbindati viññāṇasmimpi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasimpi vimuttaṃ iti nānaṃ hoti. Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparaṃ itthattayāti pajānāti’ti.

“Therefore, bhikkhus, whatever form, whether past, future, or present, internal or external, gross or subtle, low or high, far or near; all forms are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever feeling, whether past, future, or present, internal or external, gross or subtle, low or high, far or near; all feelings are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever perception, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all perceptions are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever mental formations, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all mental formations are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever consciousness, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all consciousness is not mine, I am not it, nor is it my self. Thus it should be correctly seen with wisdom as it is.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with form, feeling, perception, mental formations and consciousness. And that disciple, through this disenchantment, becomes dispassionate; and by the absence of passion, free; and when free, aware of that freedom, aware that rebirth is exhausted, that the holy life has been lived, that there is nothing more to do.”

Thus spoke the Sublime One. Delighted, the group of five bhikkhus rejoiced in what the Sublime One had said. While this exposition was being delivered, without attachment, the group of five bhikkhus became free from the defilements. Then there were six Arahants in the world.
Ādittapariyāya Sutta

Tatra sudāṃ Bhagavā Gayāyam viharati Gayāsīse saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi: Sabbaṃ bhikkhave ādittam. Kiñ ca bhikkhave sabbaṃ ādittam?


Fire Sermon

And there on Gaya, on Gaya Head, the Sublime One lived, together with the thousand bhikkhus. And there the Sublime One addressed the bhikkhus: “All things, bhikkhus, are on fire. And what, bhikkhus, are all these things which are on fire?

“The eye, bhikkhus, is on fire; forms are on fire; eye-consciousness is on fire; eye-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on eye-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The ear, bhikkhus, is on fire; sounds are on fire; ear-consciousness is on fire; ear-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on ear-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The nose, bhikkhus, is on fire; smells are on fire; nose-consciousness is on fire; nose-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on nose-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.


Evaṃ passaṃ bhikkhave sutavā ariya-sāvaka cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhu-viññāñe pi nibbindati, cakkhu-samphasse pi nibbindati, yadidaṃ cakkhu-samphassa-paccayā upajjati vedayitaṃ sukham vā dukkhaṃ vā adukkham-āsukhaṃ vā, tasmāṃ pi nibbindati.

Evaṃ passaṃ bhikkhave sutavā ariya-sāvaka sotasmiṃ pi nibbindati, saddesu pi nibbindati, sota-viññāñe pi nibbindati, sota-samphasse pi nibbindati, yadidaṃ sota-samphassa-paccayā upajjati vedayitaṃ sukham vā dukkhaṃ vā adukkham-āsukhaṃ vā, tasmāṃ pi nibbindati.
“The **tongue**, bhikkhus, is on fire; **tastes** are on fire; tongue-consciousness is on fire; tongue-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on tongue-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The **body**, bhikkhus, is on fire; **touch** is on fire; body-consciousness is on fire; body-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on body-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The **mind**, bhikkhus is on fire; **mental objects** are on fire; mind-consciousness is on fire; mind-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on mind-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on eye-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the ear, with sound, with ear-consciousness, with ear-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on ear-contact, with that also he becomes disenchanted.
Evaṃ passaṃ bhikkhave sutavā ariya·sāvako ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghāna·viññāṇe pi nibbindati, ghāna·samphasse pi nibbindati, yadidaṃ ghāna·samphassa·paccayā uppajjati vedaśitaṃ sukham vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmiṃ pi nibbindati.

Evaṃ passaṃ bhikkhave sutavā ariya·sāvako jivhāya pi nibbindati, rasesu pi nibbindati, jivhā·viññāṇe pi nibbindati, jivhā·samphasse pi nibbindati, yadidaṃ jivhā·samphassa·paccayā uppajjati vedaśitaṃ sukham vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmiṃ pi nibbindati.

Evaṃ passaṃ bhikkhave sutavā ariya·sāvako kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya·viññāṇe pi nibbindati, kāya·samphasse pi nibbindati, yadidaṃ kāya·samphassa·paccayā uppajjati vedaśitaṃ sukham vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmiṃ pi nibbindati.

Evaṃ passaṃ bhikkhave sutavā ariya·sāvako manasmiṃ pi nibbindati, dhammesu pi nibbindati, mano·viññāṇe pi nibbindati, mano·samphasse pi nibbindati, yadidaṃ mano·samphassa·paccayā uppajjati vedaśitaṃ sukham vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmiṃ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttaṃvimuttaṃ ti ṇaṇaṃ hoti, khīṇā jāti, vusitaṃ brahmaśariyam, kataṃ karaṇīyaṃ, nāparaṃ itthattāya‘ti pajānāti’ti.

Imasmiṃ ca pana veyākaraṇasmiṃ bhaṇṇamāne tassa bhikkhu·sahassassa anupādāya āsavehi cittāni vimuccimṣu.
“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the nose, with smells, with nose-consciousness, with nose-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on nose-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the tongue, with tastes, with tongue-consciousness, with tongue-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on tongue-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the body, with touch, with body-consciousness, with body-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on body-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the mind, with mental objects, with mind-consciousness, with mind-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on mind-contact, with that also he becomes disenchanted.

“And through this disenchantment, the noble disciple becomes dispassionate; and by the absence of passion, free; and when free, aware of that freedom; aware that rebirth is exhausted, that the holy life has been lived, that what was to be done has been done, and that there is nothing more to do in this body-mind existence.”

While this exposition was being delivered, the minds of the thousand bhikkhus, without attachment, became free from defilements.
Mahāsatipaṭṭhāna Sutta

Evam me sutam,66 ekam samayaṃ Bhagavā Kurūsu viharati kammāsa-dhammanāma nāma kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo’ti.

Bhadante’ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etadavoca:

I. UDDESO

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-paridevānaṃ samatikkataya dukkha-domanassānaṃ atthaṅgamāya nāyassa adhigamāya Nibbānassa sacchikiriyāya—yadidam cattāro satipaṭṭhānā.


II. KĀYĀNUPASSANĀ

Ānāpāna-pabbāṃ

Kathaṃ ca bhikkhave bhikkhu kāye kāyānupassi viharati?

Idha bhikkhave bhikkhu araṇṇā-gato vā rukkha-mūla-gato vā suṅāgāra-gato vā nisīdati, pallaṅkaṃ abhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato’va assasati, sato passasati.
Great Discourse on the Establishment of Mindfulness

Thus have I heard. On one occasion the Sublime One was living in the Kuru country where there was a town of the Kurus named Kammāsadamma. There he addressed the bhikkhus thus: “Bhikkhus.”

“Venerable Sir,” they replied. The Sublime One said this:

I. PROLOGUE

“Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of Nibbāna—namely, the four establishments of mindfulness.

“What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

II. CONTEMPLATION OF THE BODY

Mindfulness of Breathing

“And how, bhikkhus, does a bhikkhu dwell contemplating the body in the body?

“Here a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, just mindful he breathes out.


Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘Experiencing the whole body, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’

He trains thus: ‘Tranquilizing the bodily formation, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formation, I will breathe out.’

“Just as a skilled turner or his apprentice, when making a long turn, understands: ‘I make a long turn’; or, when making a short turn, understands: ‘I make a short turn’; so too, breathing in long, a bhikkhu understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘Experiencing the whole body, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’ He trains thus: ‘Tranquilizing the bodily formation, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formation, I will breathe out.’

“In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he dwells independent, not clinging to anything in the world. That too is how a bhikkhu dwells contemplating the body in the body.
III. KĀYĀNUPASSANĀ
Iriyāpatha·pabbaṁ


…. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati

IV. KĀYĀNUPASSANĀ
Sampajaṁña·pabbaṁ

Puna ca paraṁ bhikkhave bhikkhu abhikkante paṭikkante sampajāna·kārī hoti. Ālokite vilokite sampajāna·kārī hoti. Sammiñjite pasārite sampajāna·kārī hoti. Saṅghāṭi·patta·cīvara·dhāraṇe sampajāna·kārī hoti. Asite pīte khāyite sāyite sampajāna·kārī hoti. Uccāra·passāva·kamme sampajāna·kārī hoti. Gate ṭhite nisinne sutte jāgarite bhāsite tuṇhī·bhāve sampajāna·kārī hoti.

…. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.
III. CONTEMPLATION OF THE BODY  
*The Four Postures*

“Again, bhikkhus, when **walking**, a bhikkhu understands: ‘I am walking’; when **standing**, he understands: ‘I am standing’; when **sitting**, he understands: ‘I am sitting’; when **lying down**, he understands: ‘I am lying down’; or he understands accordingly however his body is disposed.

... That is how a bhikkhu dwells contemplating the body in the body.

IV. CONTEMPLATION OF THE BODY  
*Clear Comprehension*

“Again, bhikkhus, a bhikkhu **acts with clear comprehension** when going forward and returning; he acts with clear comprehension when looking ahead and looking away; he acts with clear comprehension when bending and stretching his limbs; he acts with clear comprehension when wearing his robes, and carrying his outer robe and bowl; he acts with clear comprehension when eating, drinking, consuming food, and tasting; he acts with clear comprehension when defecating and urinating; he acts with clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

... That is how a bhikkhu dwells contemplating the body in the body.
Puna ca paraṁ bhikkhave bhikkhu imam eva kāyaṁ uddham pāda-talā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānappakārassa asucino paccavekkhāti: atthi imasmiṁ kāye kesā lomā nakhā dantā taco; maṁsaṁ nahāru aṭṭhi aṭṭhi-miṁjaṁ vakkam; hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ; antaṁ antagunam udariyaṁ karīsam; pittaṁ semhaṁ pubbo lohitaṁ sedo medo; assu vasā kheḷo singhāṅikā lasikā muttanṭī.

Seyyathāpi bhikkhave ubhato-mukhā mūtoḷī pūrā nānā-vihitassa dhaṅṅassā, seyyathīdaṁ: sālīnaṁ vīhinaṁ muggānaṁ māsanaṁ tilānaṁ taṇḍulānaṁ, tamenaṁ cakkhumā puriso muñcitvā paccavekkheyya: ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulāṭī, evam eva kho bhikkhave bhikkhu imam eva kāyaṁ uddhaṁ pāda-talā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānappakārassa asucino paccavekkhāti: atthi imasmiṁ kāye kesā lomā nakhā dantā taco; maṁsaṁ nahāru aṭṭhi aṭṭhi-miṁjaṁ vakkam; hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ; antaṁ antagunam udariyaṁ karīsam; pittaṁ semhaṁ pubbo lohitaṁ sedo medo; assu vasā kheḷo singhāṅikā lasikā muttanṭī.

... Evam pi bhikkhave bhikkhu kāye kāyaṁupassī viharati.
V. CONTEMPLATION OF THE BODY

Foulness—The Bodily Parts

“Again, bhikkhus, a bhikkhu reviews this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body head-hairs, body-hairs, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidneys; heart, liver, pleura, spleen, lungs; large intestine, small intestine, undigested food in the stomach, feces; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, synovial fluid, urine.’

“Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body head-hairs, body-hairs, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidneys; heart, liver, pleura, spleen, lungs; large intestine, small intestine, undigested food in the stomach, feces; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, synovial fluid, urine.’

... That is how a bhikkhu dwells contemplating the body in the body.
VI. KĀYĀNUPASSANĀ
Dhātu·manasikāra·pabbatam

Puna ca parāṁ bhikkhave bhikkhu imam eva kāyam yathā-ṭhitam yathā-panihitaṁ dhātuso paccavekkhati: atthi imasmiṁ käye paṭhavī·dhātu āpo·dhātu tejo·dhātu vāyo·dhātū’ti. Seyyathāpi bhikkhave dakkho goghātako vā goghāatak’antevāsi vā gāvīṁ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evam eva kho bhikkhave bhikkhu imam eva kāyam yathā-ṭhitam yathā-panihitaṁ dhātuso paccavekkhati: atthi imasmiṁ käye paṭhavī·dhātu āpo·dhātu tejo·dhātu vāyo·dhātū’ti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

VII. KĀYĀNUPASSANĀ
Nava·sīvathikā·pabbatam

1. Puna ca parāṁ bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitaṁ ekāha·mataṁ vā dvīha·mataṁ vā tiha·mataṁ vā uddhumātakaṁ vinīlakaṁ vipubbaka·jātaṁ, so imam eva kāyam upasamharati: ayam pi kho kāyo evam dhammo evambhāvī evam anatīto’ti...

2. Puna ca parāṁ bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitaṁ kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gijjhehi vā khajjamānaṁ supānehi vā khajjamānaṁ sigālehi vā khajjamānaṁ vividhehi vā pāṇaka·jātehi khajjamānaṁ, so imam eva kāyam upasamharati: ayam pi kho kāyo evam dhammo evambhāvī etāṁ anatīto’ti...

3. Puna ca parāṁ bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitaṁ atṭhika·saṅkhaliṁ sāmaṁsa·lohitam nahāru·sambandham, so imam eva kāyam upasamharati: ayam pi kho kāyo evam dhammo evambhāvī etāṁ anatīto’ti...
VI. CONTEMPLATION OF THE BODY

Elements

“Again, bhikkhus, a bhikkhu reviews this very body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’ Just as though a skilled butcher or his apprentice had killed a cow, and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this very body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’

... That is how a bhikkhu dwells contemplating the body in the body.

VII. CONTEMPLATION OF THE BODY

The Nine Charnel Ground Contemplations

1. “Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

2. “Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

3. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...
4. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhika-saṅkhalikaṃ nimmaṃsa-lohita-makkhiṭaṃ nahāru-sambandham, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti...

5. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhika-saṅkhalikaṃ apagata-maṃsa-lohitaṃ nahāru-sambandham, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti...

6. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni apagata-sambandhāni disā vidiśāsu vikkhillāni aṇṇena hatth’aṭṭhikāṃ aṇṇena gopphak’ aṭṭhikāṃ aṇṇena jaṅgh’aṭṭhikāṃ aṇṇena kaṭ’aṭṭhikāṃ aṇṇena piṭṭhi-kaṇṭakaṃ aṇṇena phāsuk’aṭṭhikāṃ aṇṇena īr’aṭṭhikāṃ aṇṇena bāhu aṭṭhikāṃ aṇṇena khandh’aṭṭhikāṃ aṇṇena gīv’aṭṭhikāṃ aṇṇena hanuk’ aṭṭhikāṃ aṇṇena dant’aṭṭhikāṃ aṇṇena sīsa-kaṭāhaṃ, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti...

7. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkha-vaṃṣāpanibhāni, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti...

8. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni puṇjakaṭāni terovassikāni, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti...

9. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīrāṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūṭīni cuṇṇaka-jāṭāni, so imam eva kāyaṃ upasamharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassi viharati.
4. “Again, as though he were to see a corpse thrown aside in a charnel ground, a fleshless skeleton smeared with blood, held together with sinews, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

5. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton without flesh and blood, held together with sinews, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

6. “Again, as though he were to see a corpse thrown aside in a charnel ground, disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull—a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

7. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

8. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones heaped up, more than a year old, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate’...

9. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones more than a year old [that have] rotted and crumbled to dust, a bhikkhu compares this very body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

... That is how a bhikkhu dwells contemplating the body in the body.
VIII. VEDANĀNUPASSANĀ

Kathaṃ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati?


VIII. CONTEMPLATION OF FEELING

“And how, bhikkhus, does a bhikkhu dwell contemplating feelings in feelings?

“Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither painful nor pleasant feeling, he understands: ‘I feel a neither painful nor pleasant feeling.’ When feeling a carnal pleasant feeling, he understands: ‘I feel a carnal pleasant feeling’; when feeling a non-carnal pleasant feeling, he understands: ‘I feel a non-carnal pleasant feeling’; when feeling a carnal painful feeling, he understands: ‘I feel a carnal painful feeling’; when feeling a non-carnal painful feeling, he understands: ‘I feel a non-carnal painful feeling’; when feeling a carnal neither painful nor pleasant feeling, he understands: ‘I feel a carnal neither painful nor pleasant feeling’; when feeling a non-carnal neither painful nor pleasant feeling, he understands: ‘I feel a non-carnal neither painful nor pleasant feeling.’

“In this way he dwells contemplating feelings in feelings internally, or he dwells contemplating feelings in feelings externally, or he dwells contemplating feelings in feelings both internally and externally. Or else he dwells contemplating in feelings their nature of arising, or he dwells contemplating in feelings their nature of vanishing, or he dwells contemplating in feelings their nature of both arising and vanishing. Or else mindfulness that ‘there is a feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he dwells independent, not clinging to anything in the world. That is how a bhikkhu dwells contemplating feelings in feelings.
IX. CITTĀNUPASSANĀ

Kathāṇ ca bhikkhave bhikkhu citte cittānupassī viharati?


IX. CONTEMPLATION OF MIND

“And how, bhikkhus, does a bhikkhu dwell contemplating mind in mind?

“And how, bhikkhus, does a bhikkhu dwell contemplating mind in mind?

“Here a bhikkhu understands a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated.

“In this way he dwells contemplating mind in mind internally, or he dwells contemplating mind in mind externally, or he dwells contemplating mind in mind both internally and externally. Or else he dwells contemplating in mind its nature of arising, or he dwells contemplating in mind its nature of vanishing, or he dwells contemplating in mind its nature of both arising and vanishing. Or else mindfulness that ‘there is a mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he dwells independent, not clinging to anything in the world. That is how a bhikkhu dwells contemplating mind in mind.
Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

Idha bhikkhave bhikkhu sāntam vā aţhātaṁ kāmacchandaṁ: atthi me aţhātaṁ kāmacchando 'ti pajāṇāti. Asantaṁ vā aţhātaṁ kāmacchandaṁ: n'atthi me aţhātaṁ kāmacchando 'ti pajāṇāti. Yathā ca anuppannaṁ kāmacchandassa uppādo hoti, tañ ca pajāṇāti. Yathā ca uppannassa kāmacchandassa pahānaṁ hoti, tañ ca pajāṇāti. Yathā ca pahiṇassa kāmacchandassa āyatiṁ anuppādo hoti, tañ ca pajāṇāti.


Santarāj aţhātaṁ uddhacca-kukkuccam: atthi me aţhātaṁ uddhacca-kukkuccan 'ti pajāṇāti. Asantaṁ vā aţhātaṁ uddhacca-kukkuccam: n'atthi me aţhātaṁ uddhacca-kukkuccan 'ti pajāṇāti. Yathā ca anuppannaṁ uddhacca-kukkuccassa uppādo hoti, tañ ca pajāṇāti. Yathā ca uppannassa uddhacca-kukkuccassa pahānaṁ hoti, tañ ca pajāṇāti. Yathā ca pahiṇassa uddhacca-kukkuccassa āyatiṁ anuppādo hoti, tañ ca pajāṇāti,
X. CONTEMPLATION OF PHENOMENA

The Five Hindrances

“And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena?

“And here a bhikkhu dwells contemplating phenomena in phenomena in terms of the five hindrances. And how does a bhikkhu dwell contemplating phenomena in phenomena in terms of the five hindrances?

“And here, there being sensual desire in him, a bhikkhu understands: ‘There is sensual desire in me’; or there being no sensual desire in him, he understands: ‘There is no sensual desire in me’; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.

“And there being ill will in him a bhikkhu understands: ‘There is ill will in me’; or there being no ill will in him, he understands: ‘There is no ill will in me’; and he also understands how there comes to be the arising of unarisen ill will, and how there comes to be the abandoning of arisen ill will, and how there comes to be the future non-arising of abandoned ill will.

“And there being dullness and drowsiness in him a bhikkhu understands: ‘There is dullness and drowsiness in me’; or there being no dullness and drowsiness in him, he understands: ‘There is no dullness and drowsiness in me’; and he also understands how there comes to be the arising of unarisen dullness and drowsiness, and how there comes to be the abandoning of arisen dullness and drowsiness, and how there comes to be the future non-arising of abandoned dullness and drowsiness.

“And there being restlessness and remorse in him a bhikkhu understands: ‘There is restlessness and remorse in me’; or there being no restlessness and remorse in him, he understands: ‘There is no restlessness and remorse in me’; and he also understands how there comes to be the arising of unarisen restlessness and remorse, and how there comes to be the abandoning of arisen restlessness and remorse, and how there comes to be the future non-arising of abandoned restlessness and remorse.
Santam vā ajjhattam vicikicchā: atthi me ajjhattam vicikicchā’ti pajānāti. Asantaṃ vā ajjhattam vicikicchā: n’atthi me ajjhattam vicikicchā’ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti. Yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti. Yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, tañ ca pajānāti.


XI. DHAMMĀNUPASSANĀ
Khandha-pabbaṃ

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas’upādānakkhandhesu. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas’upādānakkhandhesu?

Idha bhikkhave bhikkhu: Iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo. Iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo. Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo. Iti sañkhārā, iti sañkhārānaṃ samudayo, iti sañkhārānaṃ atthaṅgamo. Iti viññānaṃ, iti viññānassa samudayo, iti viññānassa atthaṅgamo’ti.

...Evam pi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas’upādānakkhandhesu.
“There being doubt in him, a bhikkhu understands: ‘There is doubt in me’; or there being no doubt in him, he understands: ‘There is no doubt in me’; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

“In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena their nature of arising, or he dwells contemplating in phenomena their nature of vanishing, or he dwells contemplating in phenomena their nature of both arising and vanishing. Or else mindfulness that ‘there are phenomena’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he dwells independent, not clinging to anything in the world. That is how a bhikkhu dwells contemplating phenomena in phenomena in terms of the five hindrances.

XI. CONTEMPLATION OF PHENOMENA
The Five Aggregates

“Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the five aggregates subject to clinging. And how does a bhikkhu dwell contemplating phenomena in phenomena in terms of the five aggregates subject to clinging?

“Here a bhikkhu understands: ‘Such is material form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away.’

“...That is how a bhikkhu dwells contemplating phenomena in phenomena in terms of the five aggregates subject to clinging.
XII. DHAMMĀNUPASSANĀ
Āyatana-pabbāṃ

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesa. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesa?

Idha bhikkhave bhikkhu cakkhuṇ ca pajānati, rūpe ca pajānati, yañ ca tadubhayam paṭicca uppaṭjati saṃyojanaṃ, tañ ca pajānati. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānati. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānati. Yathā ca pahīnassa saṃyojanassa āyatīṃ anuppādo hoti, tañ ca pajānati.

Sotañ ca pajānati, sadde ca pajānati yañ ca tadubhayam paṭicca uppaṭjati saṃyojanaṃ, tañ ca pajānati. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānati. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānati. Yathā ca pahīnassa saṃyojanassa āyatīṃ anuppādo hoti, tañ ca pajānati.

Ghānañ ca pajānati, gandhe ca pajānati yañ ca tadubhayam paṭicca uppaṭjati saṃyojanaṃ, tañ ca pajānati. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānati. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānati. Yathā ca pahīnassa saṃyojanassa āyatīṃ anuppādo hoti, tañ ca pajānati.

Jivhañ ca pajānati, rase ca pajānati yañ ca tadubhayam paṭicca uppaṭjati saṃyojanaṃ, tañ ca pajānati. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānati. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānati. Yathā ca pahīnassa saṃyojanassa āyatīṃ anuppādo hoti, tañ ca pajānati.
XII. CONTEMPLATION OF PHENOMENA

The Six Sense Bases

“Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the six internal and external sense bases. And how does a bhikkhu dwell contemplating phenomena in phenomena in terms of the six internal and external sense bases?

“Here a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the ear, he understands sounds, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the nose, he understands odors, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the tongue, he understands tastes, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.
Kāyaṇ ca pajānāti, phoṭṭhabbe ca pajānāti yañ ca tadubhayam paṭicca uppaṭijati saṃyojanam, taṅ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, taṅ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, taṅ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti, taṅ ca pajānāti.

Manaṇ ca pajānāti, dhamme ca pajānāti yañ ca tadubhayam paṭicca uppaṭijati saṃyojanam, taṅ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, taṅ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, taṅ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti, taṅ ca pajānāti.

...Evam pi kho bhikkhave bhikkhu dhammesu dhammānuppāsī viharati chasu ajjhattikābhiresu āyatanesu.

XIII. DHAMMĀNUPASSANĀ
Bojjhaṅga-pabbaṇī
Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānuppāsī viharati sattasu bojjhaṅgesu. Kathañ ca bhikkhave bhikkhu dhammesu dhammānuppāsī viharati sattasu bojjhaṅgesu?

“He understands the body, he understands tactile objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the mind, he understands mental phenomena, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“...That is how a bhikkhu dwells contemplating phenomena in phenomena in terms of the six internal and external sense bases.

XIII. CONTEMPLATION OF PHENOMENA
The Seven Enlightenment Factors

“Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the seven enlightenment factors. And how does a bhikkhu dwell contemplating phenomena in phenomena in terms of the seven enlightenment factors?

“Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: ‘There is the mindfulness enlightenment factor in me’; or there being no mindfulness enlightenment factor in him, he understands: ‘There is no mindfulness enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfillment by development.
Bhāvanā Vandana


“There being the discrimination of phenomena enlightenment factor in him, a bhikkhu understands: ‘There is the discrimination of phenomena enlightenment factor in me’; or there being no discrimination of phenomena enlightenment factor in him, he understands: ‘There is no discrimination of phenomena enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen discrimination of phenomena enlightenment factor, and how the arisen discrimination of phenomena enlightenment factor comes to fulfillment by development.

“There being the energy enlightenment factor in him, a bhikkhu understands: ‘There is the energy enlightenment factor in me’; or there being no energy enlightenment factor in him, he understands: ‘There is no energy enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen energy enlightenment factor, and how the arisen energy enlightenment factor comes to fulfillment by development.

“There being the rapture enlightenment factor in him, a bhikkhu understands: ‘There is the rapture enlightenment factor in me’; or there being no rapture enlightenment factor in him, he understands: ‘There is no rapture enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen rapture enlightenment factor, and how the arisen rapture enlightenment factor comes to fulfillment by development.

“There being the tranquility enlightenment factor in him, a bhikkhu understands: ‘There is the tranquility enlightenment factor in me’; or there being no tranquility enlightenment factor in him, he understands: ‘There is no tranquility enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen tranquility enlightenment factor, and how the arisen tranquility enlightenment factor comes to fulfillment by development.
Santam v a ajhattacha samādhi-sambojjhaṅgam: atthi me ajhattacha samādhi-sambojjhaṅgo’ti pajānāti. Asantaṁ v a ajhattacha samādhi-sambojjhaṅgam: n’atthi me ajhattacha samādhi-sambojjhaṅgo’ti pajānāti. Yathā ca anuppanassā samādhi-sambojjhaṅgassa uppado hoti, taṁ ca pajānāti. Yathā ca uppanassā samādhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti, taṁ ca pajānāti.

Santam v a ajhattacha upekkhā-sambojjhaṅgam: atthi me ajhattacha upekkhā-sambojjhaṅgo’ti pajānāti. Asantaṁ v a ajhattacha upekkhā-sambojjhaṅgam: n’atthi me ajhattacha upekkhā-sambojjhaṅgo’ti pajānāti. Yathā ca anuppanassā upekkhā-sambojjhaṅgassa uppado hoti, taṁ ca pajānāti. Yathā ca uppanassā upekkhā-sambojjhaṅgassa bhāvanāya pāripūrī hoti, taṁ ca pajānāti.

...Evam pi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

XIV. DHAMMĀNUPASSANĀ
Sacca-pabbaṁ
Puna ca paraṁ bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu. Kathañ ca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu:

Idha bhikkhave bhikkhu idam dukkhaṁ’ti yathā bhūtaṁ pajānāti, ayam dukkha-samudayo’ti yathābhūtaṁ pajānāti, ayam dukkha-nirodho’ti yathābhūtaṁ pajānāti, ayam dukkha-nirodha-gāmini-paṭipadā’ti yathābhūtaṁ pajānāti.
“There being the concentration enlightenment factor in him, a bhikkhu understands: ‘There is the concentration enlightenment factor in me’; or there being no concentration enlightenment factor in him, he understands: ‘There is no concentration enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen concentration enlightenment factor, and how the arisen concentration enlightenment factor comes to fulfillment by development.

“There being the equanimity enlightenment factor in him, a bhikkhu understands: ‘There is the equanimity enlightenment factor in me’; or there being no equanimity enlightenment factor in him, he understands: ‘There is no equanimity enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfillment by development.

“...That is how a bhikkhu dwells contemplating phenomena in phenomena in terms of the seven enlightenment factors.

XIV. CONTEMPLATION OF PHENOMENA

The Four Noble Truths

“Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the Four Noble Truths. And how does a bhikkhu dwell contemplating phenomena in phenomena in terms of the Four Noble Truths?

“Here a bhikkhu understands as it actually is: ‘This is suffering’; he understands as it actually is: ‘This is the origin of suffering’; he understands as it actually is: ‘This is the cessation of suffering’; he understands as it actually is: ‘This is the way leading to the cessation of suffering.’
Katamañ ca bhikkhave dakkham ariya-saccam? Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkham, soka-parideva-dukkha-domanass’upāyāsā pi dakkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p’icchaṁ na labhati tam pi dukkham, saṅkhittena pañc’upādānakkhandhā pi dukkhā.

Katamā ca bhikkhave jāti? Yā tesam tesaṁ sattānaṁ tamhi tamhi satta-nikāye jāti sañjhāti okkanti abhinibbatti khandhānaṁ pāṭubhavo āyatanaṁ paṭilābho, ayaṁ vu cati bhikkhave jāti.

Katamā ca bhikkhave jarā? Yā tesam tesaṁ sattānaṁ tamhi tamhi satta-nikāye jarā jirānatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko, ayaṁ vu cati bhikkhave jarā.

Katamañ ca bhikkhave maraṇam? Yaṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā satta-nikāyā cuti cavanatā bhedo antaradhānaṁ maccu-maraṇam kāla-kiriyā khandhānaṁ bhedo kaḷebarassa nikkhepo jīvit’indriyas’ upacchendo, idaṁ vu cati bhikkhave maraṇam.

Katamo ca bhikkhave soko? Yo kho bhikkhave aññatar’aññatarena byasanena samannāgatassa aññatar’aññatarena dakkha-dhammena phuṭṭhassa soko socanā socitattam anto soko anto parisoko, ayaṁ vu cati bhikkhave soko.

Katamo ca bhikkhave paridevo? Yo kho bhikkhave aññatar’aññatarena byasanena samannāgatassa aññatar’aññatarena dakkha-dhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam, ayaṁ vu cati bhikkhave paridevo.
XV. EXPOSITION OF THE TRUTH OF SUFFERING

“And what, bhikkhus, is the noble truth of suffering? Birth is suffering; aging is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“And what, bhikkhus, is birth? The birth of beings into the various orders of beings, their coming to birth, precipitation [in a womb], generation, the manifestation of the aggregates, obtaining the sense bases [for contact]—this is called birth.

“And what, bhikkhus, is aging? The aging of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties—this is called aging.

“And what, bhikkhus, is death? The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of aggregates, laying down of the body, cutting off of the life faculty—this is called death.

“And what, bhikkhus, is sorrow? The sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorriness, of one who has encountered some misfortune or is affected by some painful state—this is called sorrow.

“And what, bhikkhus, is lamentation? The wail and lament, wailing and lamenting, bewailing and lamentation, of one who has encountered some misfortune or is affected by some painful state—this is called lamentation.
Katamaṇaḥ ca bhikkhave dukkham? Yaṃ kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassa-jaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati bhikkhave dukkhaṃ.

Katamaṇaḥ ca bhikkhave domanassam? Yaṃ kho bhikkhave cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ mano-samphassa-jaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati bhikkhave domanassam.

Katamo ca bhikkhave upāyāso? Yo kho bhikkhave aññatar'aññatarena byasanena samannāgatassa aññatar'aññatarena dukkha-dhammena phuṭṭhassa ayāso upāyāso ayāsitattaṃ upāyāsitattaṃ, ayaṃ vuccati bhikkhave upāyāso.


“And what, bhikkhus, is **pain**? Bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact—this is called pain.

“And what, bhikkhus, is **grief**? Mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact—this is called grief.

“And what, bhikkhus, is **despair**? The trouble and despair, the tribulation and desperation, of one who has encountered some misfortune or is affected by some painful state—this is called despair.

“And what, bhikkhus, is **union with what is displeasing**? Here, the coming together, meeting, encounter, concourse with those forms, sounds, odors, tastes, tactile objects, or mental phenomena that are unwished for, undesired, and disagreeable to oneself, or with those who desire one’s ruin, harm, discomfort, and endangerment—this is called the suffering of union with what is displeasing.

“And what, bhikkhus, is **separation from what is pleasing**? Here, the absence of coming together, meeting, encounter, concourse with those forms, sounds, odors, tastes, tactile objects, or mental phenomena that are wished for, desired, and agreeable to oneself, or with those who desire one’s good, welfare, comfort, and security; mother, father, brother, sister; older or younger kinsmen; friends, colleagues, relatives or family members—this is called the suffering of separation from what is pleasing.

“And what, bhikkhus, is **not obtaining what one wants**? To beings subject to **birth** there comes the wish: ‘Oh, that we were not subject to birth! That birth would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.
Jarā-dharmānaṃ bhikkhave sattānaṃ evaṃ icchā uppaṭṭhati: aho vata mayāḥ na jarā-dhammā assaṃ, na ca vata no jarā āgaccheyyā’ti, na kho pan’etaṃ icchāya pattaṃ. Idam pi yam p’icchaṃ na labhati tam pi dūkkhaṃ.

Byādi-dharmānaṃ bhikkhave sattānaṃ evaṃ icchā uppaṭṭhati: aho vata mayāḥ na byādi-dhammā assaṃ, na ca vata no byādi āgaccheyyā’ti, na kho pan’etaṃ icchāya pattaṃ. Idam pi yam p’icchaṃ na labhati tam pi dūkkhaṃ.

Marāṇa-dharmānaṃ bhikkhave sattānaṃ evaṃ icchā uppaṭṭhati: aho vata mayāḥ na marāṇa-dhammā assaṃ, na ca vata no marāṇa āgaccheyyā’ti, na kho pan’etaṃ icchāya pattaṃ. Idam pi yam p’icchaṃ na labhati tam pi dūkkhaṃ.

Soka-dharmānaṃ bhikkhave sattānaṃ evaṃ icchā uppaṭṭhati: aho vata mayāḥ na soka-dhammā assaṃ, na ca vata no soka āgaccheyyā’ti, na kho pan’etaṃ icchāya pattaṃ. Idam pi yam p’icchaṃ na labhati tam pi dūkkhaṃ.

Parideva-dharmānaṃ bhikkhave sattānaṃ evaṃ icchā uppaṭṭhati: aho vata mayāḥ na parideva-dhammā assaṃ, na ca vata no parideva āgaccheyyā’ti, na kho pan’etaṃ icchāya pattaṃ. Idam pi yam p’icchaṃ na labhati tam pi dūkkhaṃ.


“To beings subject to **aging** there comes the wish: ‘Oh, that we were not subject to aging! That aging would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **sickness** there comes the wish: ‘Oh, that we were not subject to sickness! That sickness would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **death** there comes the wish: ‘Oh, that we were not subject to death! That death would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **sorrow** there comes the wish: ‘Oh, that we were not subject to sorrow! That sorrow would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **lamentation** there comes the wish: ‘Oh, that we were not subject to lamentation! That lamentation would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **pain** there comes the wish: ‘Oh, that we were not subject to pain! That pain would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **grief** there comes the wish: ‘Oh, that we were not subject to grief! That grief would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

“To beings subject to **despair**, there comes the wish: ‘Oh, that we were not subject to despair! That despair would not come to us!’ But this is not to be obtained by wishing, and not to obtain what one wants is suffering.

Idaṃ vuccati bhikkhave dukkhaṃ ariya-saccaṃ.

XVI. SAMUDAYA-SACCA-NIDDESO

Sā kho pan’esā bhikkhave taṇhā kattha uppajjamāṇā uppajjati, kattha nivisamāṇā nivisati? Yaṃ loke piya-rūpaṃ sāta-rūpaṃ etth’esā taṇhā uppajjamāṇā uppajjati, ettha nivisamāṇā nivisati. Kiṇca loke piya-rūpaṃ sāta-rūpaṃ?

“And what, bhikkhus, are the five aggregates subject to clinging that, in brief, are suffering? They are: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the volitional formations aggregate affected by clinging, and the consciousness aggregate affected by clinging. These are called the five aggregates subject to clinging that, in brief, are suffering.

“This, bhikkhus, is called the noble truth of suffering.

XVI. EXPOSITION OF THE TRUTH OF ORIGINATION

“And what, bhikkhus, is the noble truth of the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for existence, and craving for non-existence.

“When this craving arises, bhikkhus, where does it arise? When it settles down, where does it settle? Whatever in the world has a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down. And what in the world has a pleasant and agreeable nature?

“The eye has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The ear has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The nose has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The tongue has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The body has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The mind has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Forms have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Sounds have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Odors have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Tastes have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Tactile objects have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Mental phenomena have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Eye-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Ear-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Nose-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Tongue-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Body-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Mind-consciousness has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Eye-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Ear-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Nose-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Tongue-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Body-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Mind-contact has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Feelings born of eye-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Feelings born of ear-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Feelings born of nose-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Feelings born of tongue-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Feelings born of body-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Feelings born of mind-contact have a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.
Rūpa·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati. Sadda·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati. Gandha·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati. Rasa·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati. Phoṭṭhabba·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati. Dhamma·saññā loke piya·rūpaṁ sāta·rūpaṁ, etth’esā taṇhā uppaţjamānā uppaţjati, ettha nivisamānā nivisati.

“Perception of forms has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Perception of sounds has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Perception of odors has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Perception of tastes has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Perception of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Perception of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

Volition regarding forms has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Volition regarding sounds has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Volition regarding odors has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Volition regarding tastes has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Volition regarding tactile objects has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Volition regarding mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Craving for forms has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Craving for sounds has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Craving for odors has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Craving for tastes has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Craving for tactile objects has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Craving for mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“Thought of forms has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Thought of sounds has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Thought of odors has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Thought of tastes has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Thought of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Thought of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

Idaṃ vuccati bhikkhave dukkha·samudayo ariya·saccaṁ.

XVII NIRODHA·SACCA·NIDDESO
Katamaṇ ca bhikkhave dukkha·nirodho ariya·saccaṁ? Yo tassā yeva taṅhāya asesa·virāga·nirodho cāgo paṭinissaggo mutti anālayo,

Sā kho paṇ’esā bhikkhave taṁhā kattha pahīyamāna pahīyati? Kattha nirujjhamāna nirujjhathi? Yaṁ loke piya·rūpaṁ sāta·rūpaṁ etth’esā taṅhā pahīyamāna pahīyati, ettha nirujjhamāna nirujjhathi. Kiṁca loke piya·rūpaṁ sāta·rūpaṁ?
“Examination of forms has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Examination of sounds has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Examination of odors has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Examination of tastes has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Examination of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. Examination of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down.

“This, bhikkhus, is called the noble truth of the origin of suffering.

XVII. EXPOSITION TRUTH OF CESSION

“And what, bhikkhus, is the noble truth of the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving.

“When this craving is abandoned, bhikkhus, where is it abandoned? When it ceases, where does it cease? Whatever in the world has a pleasant and agreeable nature: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. And what in the world has a pleasant and agreeable nature?
Bhāvanā Vandana


“The **eye** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. The **ear** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. The **nose** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. The **tongue** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. The **body** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. The **mind** has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

**Forms** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. **Sounds** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. **Odors** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. **Tastes** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. **Tactile objects** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. **Mental phenomena** have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.


“Eye-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Ear-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Nose-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Tongue-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Body-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Mind-consciousness has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Eye-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Ear-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Nose-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Tongue-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Body-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Mind-contact has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Feelings born of eye-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Feelings born of ear-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Feelings born of nose-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Feelings born of tongue-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Feelings born of body-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Feelings born of mind-contact have a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Perception of forms has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Perception of sounds has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Perception of odors has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Perception of tastes has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Perception of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Perception of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Volition regarding forms has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Volition regarding sounds has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Volition regarding odors has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Volition regarding tactile objects has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Volition regarding mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Craving for forms has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Craving for sounds has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Craving for odors has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Craving for tastes has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Craving for tactile objects has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Craving for mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.


Idam vuccati bhikkhave dukkha-nirodho ariya-saccam.
“Thought of forms has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Thought of sounds has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Thought of odors has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Thought of tastes has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Thought of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Thought of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“Examination of forms has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Examination of sounds has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Examination of odors has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Examination of tastes has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Examination of tactile objects has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases. Examination of mental phenomena has a pleasant and agreeable nature in the world: it is here that this craving is abandoned when it is abandoned; it is here that it ceases when it ceases.

“This, bhikkhus, is called the noble truth of the cessation of suffering.
XVII. MAGGA·SACCA·NIDDESO

Katamaṅ ca bhikkhave dukkha·nirodha·gāmini paṭipadā arīya·saccam? Ayam eva arīya atṭhaṅgiko maggo, seyyathidaṃ: sammā·diṭṭhi sammā·saṅkappo sammā·vācā sammā·kammanto sammā·ājīvo sammā·vāyamo sammā·sati sammā·samādhi.

Katamā ca bhikkhave sammā·diṭṭhi? Yaṃ kho bhikkhave dukkhe ēkaṃ, dukkha·samudaye ēkaṃ, dukkha·nirodhe ēkaṃ, dukkha·nirodha·gāminiya paṭipadāya ēkaṃ. Ayam vuccati bhikkhave sammā·diṭṭhi.

Katamo ca bhikkhave sammā·saṅkappo? Nekkhamma·saṅkappo, avyāpāda·saṅkappo, avihimśa·saṅkappo. Ayam vuccati bhikkhave sammā·saṅkappo.

Katamā ca bhikkhave sammā·vācā? Musā·vādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī. Samphappalāpā veramaṇī. Ayam vuccati bhikkhave sammā·vācā.

Katamo ca bhikkhave sammā·kammanto? Paṅātipātā veramaṇī, adinnādāna veramaṇī, kāmesu micchācārā veramaṇī. Ayam vuccati bhikkhave sammā·kammanto.

Katamo ca bhikkhave sammā·ājīvo? Idha bhikkhave arīya·sāvako micchā·ājīvaṃ pahāya sammā·ājīvena jīvikaṃ kappeti. Ayam vuccati bhikkhave sammā·ājīvo.

XVIII. EXPOSITION OF THE TRUTH OF THE PATH

“And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is just this Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

“And what, bhikkhus, is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, and knowledge of the way leading to the cessation of suffering—this is called right view.

“And what, bhikkhus, is right intention? Intention of renunciation, intention of non-ill will, and intention of non-cruelty—this is called right intention.

“And what, bhikkhus, is right speech? Abstaining from false speech, abstaining from divisive speech, abstaining from harsh speech, and abstaining from idle chatter—this is called right speech.

“And what, bhikkhus, is right action? Abstaining from the destruction of life, abstaining from taking what is not given, and abstaining from sexual misconduct—this is called right action.

“And what, bhikkhus, is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood—this is called right livelihood.

“And what, bhikkhus, is right effort? Here a bhikkhu generates the will for non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates the will to abandon arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates the will for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates the will to maintain arisen wholesome states, to prevent their decline, to increase, expand, and fulfill them by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.
Katamā ca bhikkhave sammā-sati? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṁ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassasm, cittā cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassasm, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassasm. Ayaṃ vuccati bhikkhave sammā-sati.


Idaṃ vuccati bhikkhave dukkha-nirodha-gāminī-paṭipadā ariyā-saccāṃ.

...Evaṃ pi kho bhikkhave bhikkhu dhammehi dhammānupassī viharati catūsu ariyā-saccasu.
“And what, bhikkhus, is right mindfulness? Here a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. This is called right mindfulness.

“And what, bhikkhus, is right concentration? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, and includes rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind, is free from thought and examination, and includes rapture and happiness born of concentration. With the fading away as well of rapture, he dwells in equanimity, mindful and clearly comprehending, and he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare, ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and grief, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness and equanimity. This is called right concentration.

“This, bhikkhus, is called the noble truth of the way leading to the cessation of suffering.

...That is how a bhikkhu dwells contemplating phenomena in phenomena in terms of the Four Noble Truths.
XIX. PARIYOSĀNAKATHĀ

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṁ bhāveyya satta·vassāni, tassa dvinnam phalānaṁ aññataram phalam pāṭikaṅkham: diṭṭh’eva dhamme aññā, sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave satta vassāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṁ bhāveyya cha vassāni tassa dvinnam phalānaṁ aññataram phalam pāṭikaṅkham: diṭṭh’eva dhamme aññā, sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave cha vassāni ...
Tiṭṭhantu bhikkhave pañca vassāni ...
Tiṭṭhantu bhikkhave cattāri vassāni ...
Tiṭṭhantu bhikkhave tīṇi vassāni ...
Tiṭṭhantu bhikkhave dve vassāni ...

Tiṭṭhantu bhikkhave ekam vassam, yo hi koci bhikkhave ime cattāro sati·paṭṭhāne evaṁ bhāveyya satta māsāni, tassa dvinnam phalānaṁ aññataram phalam pāṭikaṅkham: diṭṭh’eva dhamme aññā, sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave satta māsāni ...
Tiṭṭhantu bhikkhave cha māsāni ...
Tiṭṭhantu bhikkhave pañca māsāni ...
Tiṭṭhantu bhikkhave cattāri māsāni ...
Tiṭṭhantu bhikkhave tīṇi māsāni ...
Tiṭṭhantu bhikkhave dve māsāni ...
Tiṭṭhantu bhikkhave māso ...
XIX. CONCLUSION

“Bhikkhus, if anyone should develop these four establishments of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone seven years, bhikkhus. If anyone should develop these four establishments of mindfulness in such a way for six years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone six years, bhikkhus ...
“Let alone five years, bhikkhus ...
“Let alone four years, bhikkhus ...
“Let alone three years, bhikkhus ...
“Let alone two years, bhikkhus ...
“Let alone one year, bhikkhus. If anyone should develop these four establishments of mindfulness in such a way for seven months, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone seven months, bhikkhus ...
“Let alone six months, bhikkhus ...
“Let alone five months, bhikkhus ...
“Let alone four months, bhikkhus ...
“Let alone three months, bhikkhus ...
“Let alone two months, bhikkhus ...
“Let alone one month, bhikkhus ...
Tiṣṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnaṃ phalānaṃ aññataram phalaṃ pāṭikaṅkham: diṭṭh’eva dhamme aññā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya dükka·domanassānaṃ atthaṅgamāya ṇāyassa adhigamāya Nibbānassa sacchikiryāya yadidaṃ cattāro satipaṭṭhānā’ti, iti yantaṃ vuttaṃ idametaṃ paṭicca vuttan’ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.
“Let alone half a month, bhikkhus. If anyone should develop these four establishments of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“So when it was said, ‘Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of Nibbāna—namely, the four establishments of mindfulness,’ it was with reference to this that this was said.”

That is what the Sublime One said. The bhikkhus were elated and delighted in the Sublime One’s words.
Girimānanda Sutta

_Evaṃ me sutaṃ,_ 67 ekāṃ samayaṃ Bhagavā Sāvatthiyām viharati Jetavane Anāthapiṇḍikassa ärāme. Tena kho pana samayena āyasmā. Girimānando ābādhiko hoti dukkhito bāḷha-gilāno. Atha kho āyasmā Ānando yena Bhagavā ten’upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etadavoca:

Āyasmā Bhante Girimānando ābādhiko dukkhito bāḷha-gilāno, sādhu Bhante Bhagavā yen’āyasmā Girimānando ten’upasaṅkamatu anukampaṃ upādāyā’ti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa sañña bhāseyāsi, ṭhānaṃ kho pan’etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa sañña sutvā so ābādho ṭhānaśo paṭipassambheyya. Katamā dasa?


Katamā c’Ānanda _anicca-sañña_?

_Idh’Ānanda bhikkhu araṇa-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, sañña aniccā, saṅkharā aniccā, viññāṇaṃ aniccan’ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat’Ānanda anicca-sañña._
The Discourse to Girimānanda

Thus have I heard. On one occasion the Sublime One was living in Sāvatthī, at Jeta’s grove in the park of Anāthapiṇḍika. At that time the Venerable Girimānanda was afflicted, suffering, grievously sick. Then, the Venerable Ānanda approached the Sublime One. Having approached and paid homage to the Sublime One, he sat on one side and said to the Sublime One:

“Sir, the Venerable Girimānanda is afflicted, suffering, grievously sick. It would be good, sir, if the Sublime One would go to the Venerable Girimānanda out of compassion.” The Sublime One spoke:

“If Ānanda, you go to the bhikkhu Girimānanda and speak to him about the ten perceptions, it is possible that having heard the ten perceptions, the bhikkhu Girimānanda would immediately be cured of his illness. What are the ten?

“The perception of impermanence, the perception of absence of self, the perception of impurities, the perception of danger, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of non-delight in the whole world, the perception of impermanence in regard to mental formations, and mindfulness of breathing.

“And what, Ānanda, is perception of impermanence?

“Here, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘Form is impermanent, sensations are impermanent, perception is impermanent, mental formations are impermanent, consciousness is impermanent.’ Thus he dwells reflecting on the impermanence in these five aggregates of grasping. This, Ānanda, is said to be perception of impermanence.
Katamā c’Ānanda anatta-sañña?


Katamā c’Ānanda asubha-sañña?

Idh’Ānanda bhikkhu imam eva kāyaṁ uddhaṁ pāda-talā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati: atthi imasmiṁ kāye: kāsa lomā nakhā dantā kaco; maṁsāṁ nahāru atthī atthī-miṁjaṁ vakkāṁ; hadayaṁ yakanaṁ kilomakāṁ pihakaṁ papphasāṁ; antaṁ antagūnāṁ udariyaṁ karīsaṁ matthaluṅgaṁ; pittaṁ semhaṁ pubbo lohitāṁ sedo medo; assu vasā kheḷo sīṁghānikā lasikā muttan’ti. Iti imasmiṁ kāye asubhānupassī viharati. Ayaṁ vuccat’Ānanda asubha-sañña.

Katamā c’Ānanda ādīnava-sañña?

“And what, Ānanda, is **perception of absence of self**?

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘Eye is devoid of self, form is devoid of self, ear is devoid of self, sounds are devoid of self, nose is devoid of self, smelling is devoid of self, tongue is devoid of self, tastes are devoid of self, body is devoid of self, tangibles are devoid of self, mind is devoid of self, thoughts are devoid of self.’ Thus in these six internal and external spheres he dwells reflecting on their selflessness. This, Ānanda is said to be perception of absence of self.

“And what, Ānanda, is **perception of impurity**?

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers the impurities of various kinds, filling the body from the feet upwards and from the top of the hair downwards, bounded by the skin thus: ‘In this body, there are head-hairs, body-hairs, nails, teeth, skin; flesh, sinews, bones, bone marrow, kidneys; heart, liver, pleura, spleen, lungs; large intestine, small intestine, undigested food in the stomach, feces, brain; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, synovial fluid, and urine.’ Thus he dwells reflecting on the impurity of this body. This, Ānanda, is said to be perception of impurity.

“And what, Ānanda, is **perception of danger**?

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This body is full of suffering; it has many dangers. Thus, in this body various afflictions arise: illness of the eye, illness of hearing, illness of the nose, illness of the tongue, illness of the body, illness of the head, illness of the ear, illness of the mouth, infirmity of the teeth, coughing, asthma, excess mucus, heat, fever, illness of the abdomen, fainting, dysentery, acute pain, cholera, leprosy, abscesses, skin disease, consumption, epilepsy, skin eruption, itch, scabs, nail scratch, scabies, affliction through blood and bile, diabetes, paralysis, cancer, ulcers, afflictions arising from bile, afflictions arising from phlegm, afflictions arising from wind, afflictions arising from the union of the humors of the body,
Bhāvanā Vandānā

utu·parināmajā ābādhā, visama·parihārajā ābādhā, opakkamikā ābādhā, kamma·vīpakajā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo’ti. Iti imasmīm kāye ādināvānupassī viharati. Ayaṃ vuccat’Ānanda ādinava·saññā.

Katamā c’Ānanda pahāna·saññā?

Idh’Ānanda bhikkhu uppannam kāma·vitakkaṅ nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti, uppannam vyāpāda·vitakkaṅ nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti, uppannam vihiṃsā·vitakkaṅ nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti, uppann’uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti. Ayaṃ vuccat’Ānanda pahāna·saññā.

Katamā c’Ānanda virāga·saññā?

Idh’Ānanda bhikkhu araṇṇa·gato vā rukkha·mūla·gato vā suṇṇāgāra·gato vā iti paṭisaṅcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba·saṅkhāra·samatho sabbūpadhi·paṭinissaggo taṁhakkhayo virāgo Nibbānaṅ’ti. Ayaṃ vuccat’Ānanda virāga·saññā.

Katamā c’Ānanda nirodha·saññā?

Idh’Ānanda bhikkhu araṇṇa·gato vā rukkha·mūla·gato vā suṇṇāgāra·gato vā iti paṭisaṅcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba·saṅkhāra·samatho sabbūpadhi·paṭinissaggo taṁhakkhayo nirodho Nibbānaṅ’ti. Ayaṃ vuccat’Ānanda nirodha·saññā.
afflictions arising from changes of seasons, afflictions arising from abuse of the body, afflictions arising from self-mutilation, afflictions arising from the result of kamma, cold, heat, hunger, thirst, diarrhea, and urinary affliction.’ Thus he dwells reflecting on the dangers of the body. This, Ānanda, is said to be perception of danger.

“And what, Ānanda, is perception of abandoning?

“Herein, Ānanda, a bhikkhu does not endure a thought concerning any sensuous pleasure which has arisen; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure a thought of hatred which has arisen; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure a thought of hurting; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure whatever evil and unskillful thoughts have arisen; he abandons, dispels, gets rid of the same, and causes them to attain non-existence. This, Ānanda, is said to be perception of abandoning.

“And what, Ānanda, is perception of dispassion?

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This is calm, this is excellent, namely, calming all mental formations, giving up all levels [of rebirth], extinguishing craving, [experiencing] dispassion, Nibbāna.’ This, Ānanda, is perception of dispassion.

“And what, Ānanda, is perception of cessation?

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This is calm, this is excellent, namely, calming all mental formations, giving up all levels [of rebirth], extinguishing craving, [experiencing] cessation, Nibbāna.’ This, Ānanda, is perception of cessation.
Katamā c’Ānanda sabba·loke anabhirata·saṅā?

Idh’Ānanda bhikkhu ye loke upāy’upādānā cetaso adhitṭhānābhi-
nivesānusayā, te pajahanto viramati na upādiyanto. Ayaṁ vuccat’Ānanda sabba·loke anabhirata·saṅā.

Katamā c’Ānanda sabba·saṅkāresu anicca·saṅā?

Idh’Ānanda bhikkhu sabba·saṅkhārehi aṭṭiyati harāyati jigučchati. Ayaṁ vuccat’Ānanda sabba·saṅkāresu anicca·saṅā.

Katamā c’Ānanda ānāpāna·sati?

Idh’Ānanda bhikkhu araṇṇa·gato vā rukkha·mūla·gato vā suṇāgāra·gato vā, niśidati pallaṅkaṁ ābhujitvā, ujuṁ kāyaṁ panidhāya parimukhaṁ satiṁ upaṭṭhapetvā. So sato’va assasati, sato’va passasati.

Dīghaṁ vā assasanto, dīghaṁ assasāmi’ti pajānāti, dīghaṁ vā passasanto, dīghaṁ passasāmi’ti pajānāti. Rassaṁ vā assasanto, rassaṁ assasāmi’ti pajānātī. Rassaṁ vā passasanto, rassaṁ passasāmi’ti pajānātī. Sabba·kāya·paṭisamvedī assasissāmi’ti sikkhati, sabba·kāya·paṭisamvedī passasissāmi’ti sikkhati. Passambhayaṁ kāya·saṅkhāram assasissāmi’ti sikkhati, passambhayaṁ kāya·saṅkhāram passasissāmi’ti sikkhati.

Pīti·paṭisamvedī assasissāmi’ti sikkhati, pīti·paṭisamvedī passasissāmi’ti sikkhati. Sukha·paṭisamvedī assasissāmi’ti sikkhati, sukha·paṭisamvedī passasissāmi’ti sikkhati. Citta·saṅkhāra·paṭisamvedī assasissāmi’ti sikkhati, citta·saṅkhāra·paṭisamvedī passasissāmi’ti sikkhati. Passambhayaṁ citta·saṅkhāram assasissāmi’ti sikkhati, passambhayaṁ citta·saṅkhāram passasissāmi’ti sikkhati.
“And what, Ānanda, is perception of non-delight in the whole world?

“Herein, Ānanda, wherever in this world there are deceptions and grasping, decisions, adherence, and tendencies of the mind, a bhikkhu abandons them, does not cling to them, and does not take delight in them. This, Ānanda, is said to be perception of non-delight in the whole world.

“And what, Ānanda, is perception of impermanence in regard to all the mental formations?

“Herein, Ānanda, a bhikkhu is worried, ashamed and disgusted, on account of all the mental formations. This, Ānanda, is said to be perception of non-desire in regard to all the mental formations.

“And what, Ānanda, is mindfulness of in-breathing and out-breathing?

“Here a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty abode, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, just mindful he breathes out.

Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘Experiencing the whole body, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’ He trains thus: ‘Tranquilizing the bodily formation, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formation, I will breathe out.’

He trains thus: ‘I shall breathe in, experiencing rapture’; he trains thus: ‘I shall breathe out, experiencing rapture.’ He trains thus: ‘I shall breathe in, experiencing bliss’; he trains thus: ‘I shall breathe out, experiencing bliss.’ He trains thus: ‘I shall breathe in, experiencing the mental formation’; he trains thus: ‘I shall breathe out experiencing the mental formation.’ He trains thus: ‘I shall breathe in tranquilizing the mental formation’; he trains thus: ‘I shall breathe out tranquilizing the mental formation.’


Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā, imā dasa saṅña bhāseyāsi, ṭhānaṃ kho pan’etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saṅña sutvā so ābādo ṭhānaso paṭippassambheyyā’ti.

Atha kho āyasmā Ānando bhagavato santike imā dasa saṅña uggahetvā yen’āyasmā Girimānando ten’upasaṅkami, upasaṅkamitvā āyasmato Girimānandassa imā dasa saṅña abhāsi.

Atha kho āyasmato Girimānandassa imā dasa saṅña sutvā, so’ābādo ṭhānaso paṭippassambhi, vuṭṭhāhi c’āyasmā Girimānando tamhā ābādhā, tathā pahīno ca pan’āyasmato Girimānandassa so ābādo ahosi’ti.
He trains thus: ‘I shall breathe in, **experiencing the nature of the mind**’; he trains thus: ‘I shall breathe out, experiencing the nature of the mind.’ He trains thus: ‘I shall breathe in, **causing the mind to rejoice**’; he trains thus: ‘I shall breathe out, causing the mind to rejoice.’ He trains thus: ‘I shall breathe in, **composing the mind**’; he trains thus: ‘I shall breathe out, composing the mind.’ He trains thus: ‘I shall breathe in, **causing the mind to be released**’; he trains thus: ‘I shall breathe out, causing the mind to be released.’

He trains thus: ‘I shall breathe in, **contemplating impermanence**’; he trains thus: ‘I shall breathe out, contemplating impermanence.’ He trains thus: ‘I shall breathe in **contemplating dispassion**’; he trains thus: ‘I shall breathe out, contemplating dispassion.’ He trains thus: ‘I shall breathe in, **contemplating cessation**’; he trains thus: ‘I shall breathe out, contemplating cessation.’ He trains thus: ‘I shall breathe in, **contemplating relinquishment**’; he trains thus: ‘I shall breathe out, contemplating relinquishment.’

“If, Ānanda, you go to the bhikkhu Girimāṇanda, and speak to him about these ten perceptions, it would is possible that having heard these ten perceptions, the bhikkhu Girimāṇanda would immediately be cured of his affliction.”

The Venerable Ānanda, having learned these perceptions from the Sublime One, went to the Venerable Girimāṇanda and told him about these ten perceptions.

When he heard about these ten perceptions, the Venerable Girimāṇanda was immediately cured. And the Venerable Girimāṇanda got up from his sickbed. And thus the affliction of the Venerable Girimāṇanda was eliminated.
Maraṇānussati

Pavāta dīpa tulyāya
Sāyu santatiyākkhayaṁ
Parūpamāya sampassaṁ
Bhāvaye maraṇassatiṁ.

Mahā-sampatti sampattā
Yathā sattā matā idha
Tathā ahaṁ marissāmi.
Maraṇaṁ mama hessati.

Uppattiyaṁ sah’vedaṁ
Maranāṁ āgataṁ sadā
Māraṇatthaya okāsaṁ
Vadhako viya esati.

Īsakaṁ anivattāṁ taṁ
Satataṁ gaman’ussukamā
jīvitaṁ udayā atthaṁ
Suriyo viya dhāvati.

Vijju bubbula ussāva
Jala-rājī parikkhayaṁ
Ghātako’va ripu tassa
Sabbatthā pi avāriyo.

Suyasatthāma-puññ’iddhi
Buddhi vuddhi jinadvayaṁ
Ghātesi maraṇaṁ khippaṁ
Kātu mādisake kathā.

Paccayānaṁ ca vekalyā
Bāhir’ajjhatt’upaddavā
Marāmoraṁ nimesā pi,
Maramāno anukkhaṇan’ti.⁶⁸
Meditation on Death

Like a flame blown out by the wind,
This life-continuum goes to destruction;
Recognizing one’s similarities to others,
One should develop mindfulness of death.

Just as people who have achieved
Great success in the world have died,
So too I must certainly die.
Death is harassing me.

Death always comes along
Together with birth,
Searching for an opportunity,
Like a murderer out to kill.

Not the least bit stoppable,
Always going forward,
Life rushes towards its end,
Like the rising sun to its setting.

Like lightning, a bubble, dew drops,
Or a line drawn in the water, life cannot last;
Death is like a murderer after his foe,
Completely unrestrainable.

Death slays those great in glory,
In strength, merit, powers, and wisdom,
And even the two kinds of conquerors;
No need to speak about one like me.

Due to a lack of the necessities of life,
To some inner or outer misfortune,
I who am dying moment after moment
Can die in the blink of an eye.
Animate amanañāta
Maccānaṃ idha jīvaṃ
kasiraṃ ca parittaṃ ca
tañ ca dukkhaṇa samyutam.

Na hi so upakkamo atthi
Yena jātā na miyare
Jaram pi patvā maraṇaṃ
evaṃ dhammā hi pāṇino.

Phalānaṃ iva pakkanāṃ
Pāto papatanā bhayaṃ
evaṃ jātana’ maccānaṃ
niccaṃ maraṇato bhayaṃ.

Yathā pi kumbhakārassa
Katā mattikā-bhājanā
Sabbe bhedana-pariyantā
Evaṃ maccāna’ jīvitaṃ.

Daharaṃ ca mahantaṃ ca
Ye bālā ye ca paṇḍitaṃ
Sabbe maccu-vasaṃ yanti
Sabbe maccu-parāyaṇa.69

Aniccā vata sañkhāra
Uppāda-vaya-dhammino
Uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho.70

Aciraṃ vat’ayaṃ kāyo
Paṭhaviṃ adhisessati
Chuddho apeta-viññaṇo
Niratthaṃ va kalūgaraṃ.71

Anabbhito tato āga
Nānuññāto ito gato
Yathāgato tathā-gato
Tattha kā paridevanā.72
The life of mortals is signless,
Its length cannot be known in advance;
It is difficult and limited
And tied up with suffering.

There is no possibility
That mortals shall not die;
Having reached old age they die;
Such is the nature of living beings.

As fruit, when ripe,
Has to fall,
So all beings live constantly
In the fear that they will die.

As a potter’s earthen jars
Eventually must all break up,
So too does the life of mortals
Eventually come to an end.

The young and the old,
The foolish and the wise,
All move in the grip of death;
All finally end in death.

Impermanent are all conditioned things,
Affected by rising and falling away;
Having arisen they then must cease;
Blissful is it when they subside.

Before long this body will lie
Cast away upon the ground,
Bereft of all consciousness
Like a useless block of wood.

Uninvited he came here,
Without leave he departed.
He went just as he came,
So why lament?
Yathā pi selā vipulā
Nabhaṃ āhacca pabbatā
Samantā anupariyeyyum
Nippothentā catuddisā.

Evaṃ jarā ca maccu ca
Adhivattanti pāṇino
Khattiye brāhmaṇe vesse
Sude caṇḍāla-pukkuse.
Na kiñci parivajjeti
Sabbam evabhimaddati.

Na tattha hatthīnaṃ bhūmi
Na rathānaṃ na pattiyā.
Na cāpi manta-yuddhena
Sakkā jetūṃ dhanena vā.

Tasmā hi paṇḍito poso
Sampassam attham attano
Buddhe Dhamme ca Saṅghe ca
Dhīro saddhāṃ nivesaye.

Yo dhammacārī kāyena
Vācāya uda cetasā
Idh’eva naṃ pasamsanti
Pecca sagge pamoḍati. 73
Like gigantic boulders,  
Mountains reaching to the sky  
Moving in from all sides,  
Crushing all in the four directions—

So aging and death come  
Rolling over living beings—  
Noble warriors, priests, merchants,  
Workers, outcasts, and scavengers.  
They spare nothing;  
They crush everything.

Here elephants can hold no ground,  
Nor can chariots or infantry.  
One can’t defeat them by a battle of spells  
Or buy them off by means of wealth.

So a wise person,  
Seeing his own good,  
Secures firm conviction  
In the Buddha, Dhamma, and Sangha.

He who practices the Dhamma  
In thought, word, and deed,  
Receives praise here on earth  
And after death rejoices in heaven.
Pattānumodanā

Laity:  
Idaṁ no ŋātīnaṁ hotu.*  
Sukhitā hontu ŋātayo.⁷⁴  
(3 times)

Lead monk/nun:  
Yathā vāri-vahā pūrā,  
Paripūrenti sāgaram  
Evameva ito dinnam  
Petānaṁ upakappatu.

Unname udakaṁ vaṭtaṁ  
Yathā ninnam pavattati,  
Evameva ito dinnam  
Petānaṁ upakappatu.⁷⁵  
Āyūrarogya sampatti  
Sagga sampattim eva ca  
Atho Nibbāna sampatti  
Iminā te samijjhatu.⁷⁶

All monastics:  
Icchitaṁ patthitaṁ tuyham  
Sabbameva samijjhatu  
Pūrentu citta-śāṅkappā  
Maṇi-jotiraso yathā.

Icchitaṁ patthitaṁ tuyham  
Sabbameva samijjhatu  
Pūrentu citta-śāṅkappā  
Cando paṇṭharaso yathā.

Icchitaṁ patthitaṁ tuyham  
Khippam eva samijjhatu  
Sabbe pūrentu saṅkappā  
Cando paṇṭharaso yathā.⁷⁷

* When one person is chanting, replace no with me.
Sharing Merits

Laity:
Let this merit go to our relatives.
May our relatives be happy.*
(three times)

Lead monk/nun:
As the rivers full of water
Go to make the ocean full,
So may that which is given here
Go to the benefit of the departed.

As water fallen on the highlands
Flows down to the plains below,
So may that which is given here
Go to the benefit of the departed.

By this may you achieve
Longevity, good health,
A rebirth in the heavens,
And the attainment of Nibbāna.

All monastics:
May all your hopes and wishes succeed,
May all your desires be fulfilled
As if by the wish-fulfilling gem.

May all your hopes and wishes succeed,
May all your desires be fulfilled
Like the moon on the full-moon day.

May all your hopes and wishes quickly succeed,
May all your desires be completely fulfilled
Like the moon on the full-moon day.

* When one person is chanting, replace our with my.
This Buddha Pūjā is recited at meal time. When families bring dāna to the monastery, the monastic leader administers the three refuges and the five precepts, followed by this recitation.
Offering to the Buddha

*Homage to the Sublime One, the Worthy One, the Fully Enlightened One*
*Homage to the Sublime One, the Worthy One, the Fully Enlightened One*
*Homage to the Sublime One, the Worthy One, the Fully Enlightened One*

I announce to the Tathāgata,
The fully enlightened Buddha,  
the great sage,  
Who is free from attachment.  

I invite the Well-Gone One,  
the one full of great wisdom.  

With candle lights dispelling dark  
I venerate the perfect Buddha,  
The light of the triple world,  
Who dispels the darkness of delusion.  

With this incense sweetly scented,  
Made from fragrant substances,  
I venerate the one worthy of reverence,  
The supreme recipient of offerings.  

This cluster of flowers,  
Beautiful, fragrant, and excellent,  
I offer at the holy lotus feet  
Of the noble Lord of Sages.  

With these flowers I venerate the Buddha;  
By this merit may I gain liberation.  
As these flowers fade and wither  
So will this body be destroyed.
Adhivāsetu no Bhante
Bhojanaṃ parikappitaṃ
Anukampaṃ upādāya
Patigāṅhātu uttama.

Adhivāsetu no Bhante
Pāṇīyaṃ parikappitaṃ
Anukampaṃ upādāya
Patigāṅhātu uttama.

Adhivāsetu no Bhante
Sabbaṃ saddhāya pūjitaṃ
Anukampaṃ upādāya
Patigāṅhātu uttama.⁸₀

Ākasaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puñṇaṃ tam anumoditvā
ciraṃ rakkhantu sāsanaṃ,
ciraṃ rakkhantu desanaṃ,
ciraṃ rakkhantu maṃ paraṃ.

Ettāvatā ca amhehi
Sambhatam puñña-sampadaṃ
Sabbe devā anumodantu,
sabbe bhūtā anumodantu,
sabbe sattā anumodantu,
sabbe-sampatti siddhiyā.⁸¹

Kāyena vācā cittena
Pamādena mayā katam,
Accayaṃ khama me Bhante
Bhūri- pañña Tathāgata;
Accayaṃ khama me Dhamma
Sandīṭṭhika akālika;
Accayaṃ khama me Saṅgha
Supaṭṭipanna anuttara.⁸²

Sādhu! Sādhu! Sādhu!
Please Venerable Sir,
Out of compassion for us
Accept our food offered to you,
O Noble One!

Please Venerable Sir,
Out of compassion for us
Accept our beverages offered to you,
O Noble One!

Please Venerable Sir,
Out of compassion for us
Accept all offered with faith,
O Noble One!

May beings inhabiting space and earth,
Devas and nāgās of mighty power,
Share this merit of ours;
  May they long protect the Dispensation;
  May they long protect the Teachings;
  May they long protect me and others.

  May all deities share this merit;
  May all invisible beings share this merit;
  May all beings share this merit;
Which we have thus acquired
For the acquisition of all kinds of happiness.

If, due to negligence, I have done some wrong
By body, speech or mind,
Forgive me of that offense, O Bhante,
Perfect One of vast wisdom;
  Forgive me of that offense, O Dhamma,
  Visible and unaffected by time;
Forgive me of that offense, O Sangha,
Practicing well and supreme.
Excellent! Excellent! Excellent!
Sharing Loving-Friendliness

1. May I be well, happy and peaceful. May no harm come to me. May I always meet with spiritual success.
   May I also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May I always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

2. May my parents be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

3. May my teachers be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

4. May my relatives be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.
5. May my friends be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

6. May all indifferent persons be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

7. May all unfriendly persons be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.

8. May all living beings be well, happy and peaceful. May no harm come to them. May they always meet with spiritual success.
   May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems and failures in life. May they always rise above them with morality, integrity, forgiveness, compassion, mindfulness and wisdom.
Citations to Vandanā Verses

All canonical Pāli language references are to publications of the Pāli Text Society (PTS). English translations and traditional verses are cited to the following books:

CANONICAL AND SEMI-CANONICAL SOURCES IN TRANSLATION

SOURCES FOR TRADITIONAL VERSES
The English verses in the Vandanā Book were translated by Bhante H. Gunaratana, Bhikkhu Bodhi, and numerous assistants; the citations to various English translations are offered for comparison and for further study.

Digital versions of the Pāli Canon are now available as follows: World Tipitaka Edition, prepared by Dhamma Society at www.tipitakastudies.net. BUDSIR CD-ROM prepared by Mahidol University, Thailand; the Sri Lanka Tripitaka Project available on-line from the Journal of Buddhist Ethics; and Vipassana Research Institute. Portions of the Pāli Canon in English translation are available on-line through Access to Insight.

Citations are first given to the volume and page, then [in brackets] to the numbered verse or paragraph.

1 Introduction:
(N’atthi jhānam...) Dhammapada, 105 [§372].
(There is no meditation without wisdom...) The Word of the Doctrine, 53 [§372].

2 Tisaraṇapañcasīla-Yācanā and Request for the Three Refuges and Five Precepts:
Yācanā (Okāsa ahaṃ Bhante...): and Request: (Permit me, Bhante...) Traditional.

3 Tisaraṇa (Nama tassa...) and Three Refuges: (Homage to the Sublime One...): Most books of the Pāli Canon begin with these words.

4 (Buddham saranām...): “Saranattayaṃ,” in Khuddaka-Pāṭha, 1; and Paramatthajotikā, 13-22. Also see “Tīhi Sāraṇagamanehi Upasampadākathā,” in Vinaya Piṭakaṃ, 1:22 [§12].
(I go to the Buddha...): “The Three Refuges,” in Minor Readings, 1; and Illustrator, 4-16. Also see “The Talk on Ordination by the Three Goings for Refuge,” in The Book of the Discipline, 4:30 [§12].

5 Pañca-Sīla: For the list of five precepts, see, for example, “Saṅgīti Suttanta,” in Dīgha Nikāya, 3:235 [§2.1(9)]. Also “Dhammika Sutta,” in Sutta Nīpāta, 69-70 [§393-399].

The Five Precepts: For the list of five precepts, see “The Chanting Together,” in Long Discourses, 495 [§2.1(9)]. Also “Dhammika,” in The Group of Discourses II, 42-43 [§393-399].

6 Ājvāṭṭhamakasīla-Yācanā and Request For The Three Refuges And Eight Lifetime Precepts: See the note 27 below.


Request For The Three Refuges And Eight Monastic Precepts: Cf. “Dhammika,” in The Group of Discourses II, 43 [§400-402].

8 Tiratana Vandāna and Homage To The Triple Gem:
(Such indeed is the Sublime One...): “The Simile of the Cloth,” in Middle Length Discourses, 119 [§5-7]. Also “The Crest of the Standard,” in Connected Discourses, 319 [§11.1.3(3)].

9 (Buddho susuddho...) and (The Buddha, well-purified...): Traditional. See A Chanting Guide, 5.

10 (Nama te...): “Sabhiyasuttaṃ,” in Sutta Nīpāta, 101 [§544].
(Homage to you...): “Sabhiya,” in The Group of Discourses II, 60 [§544]. Spoken by the wandering ascetic Sabhiya.

11 (Dhammo padipo...) and (The Teacher’s Dhamma...): Traditional. See A Chanting Guide, 5.
12 (Yo ca dhammam...): “Saṅghāṭikaṇṇasuttaṃ,” in Itivuttakaṃ, 91-92 [§92].
(Thoroughly...): “The Corner of the Saṅghāṭi-robe Sutta,” in The Itivuttaka, 79 [§92].
13 (Yesam...): “Susammutṭhā,” in Saṁyutta Nikāya, 1:4 [§1.1.8]. Spoken by a deva.
(Those to whom...): “Wholly Blurred,” in Kindred Sayings 1:7 [§1.1.8].
(Of all the medicines...): “A Question Solved by Inference,” in Milinda’s Questions, 2:179.
15 (Sangho... and (The Sangha called...): Traditional. See Chanting Guide, 5.
16 (Sukho buddhānāṃ uppādo...): Dhammapada, 28 [§194].
(Happy...): The Word of the Doctrine, 66 [§194].
17 Uttama Saraṇa: Dhammapada, 53 [§188-192].
The Supreme Refuge: The Word of the Doctrine, 29 [§188-192].
18 Pūjā and Offering:
(Vandāmi cetiyam sabbam...): Traditional. Regarding reverence to relics and the Bodhi tree, see
“Kālingabodhi Jātaka” in Jātaka, 4:228. Regarding reverence to shrines, see “Mahā-parinibbāna-
suttanta,” in Dīgha Nikāya, 2:140 [§5.8].
Buddha’s Last Days,” in Long Discourses, 263-264 [§5.8].
(I have gained a vast...): Traditional. See Manual of a Mystic, 3.
20 (Ghanasārappaditthā...): Traditional. Cf. “Mahā-parinibbāna-suttanta,” in Dīgha Nikāya,
2:138 [§5.3].
(With candle lights dispelling dark...): Traditional.
21 (Imāya dhammānudhamma...): Traditional. Cf. “Mahā-parinibbāna-suttanta,” in Dīgha Nikāya,
2:138 [§5.3].
(By this practice...): Traditional. Cf. “The Buddha’s Last Days,” in Long Discourses, 262 [§5.3].
22 Osāna Gāthā: Dhammapada, 1 [§1-2].
Closing Recollection: The Word of the Doctrine, 1 [§1-2].
Asking for Forgiveness: Traditional. Cf. “At Sāmagāma,” in Middle Length Discourses, 857
[§18].
24 Patthanā and Wish:
(Iminā puṇṇa-kammena...): Traditional. See Yogāvacara Manual, 3-4.
(By the blessings...): Traditional. See Manual of a Mystic, 5-6.
25 (Iminā puṇṇa-kammena...): Traditional. See “Paritta” in Spolia Zeylanica, 132.
26 (Dukkhappattā...): Traditional. See The Great Book of Protections, 174.
The Noble Eightfold Path: Cf. “Greater Discourse on the Foundations of Mindfulness,” in
Long Discourses, 348-349 [§21].
Also at pp. 178-181 of this volume.

Tānha Janeti Imām Gehā: Dhammapada, 43 [$153-154].

Tīnna-Kaṇkhā: “Bodhikathā,” in Vinaya Piṭakaṃ, 1:2 [$1.3-1.7].
All Doubts VANish: “The Talk on Awakening” in The Book of Discipline, 1:2 [$1.3-1.7].
Mahā-Maṅgala Sutta: Sutta Nipāta, 46-47 [$258-269]. Also Kuddhaka-Patha, 2-3 [$5.1-12].

Ratana Sutta: Sutta Nipāta, 39 [$222-238] and Kuddhaka-Patha, 3-6 [$1-17].
Jewels Discourse: The Group of Discourses II, 25-26 [$222-238] and Minor Readings, 4-6 [$1-17].

Discourse On Loving-Friendliness: The Group of Discourses II, 16-17 [$143-152] and Minor Readings, 10-11 [$1-10].


Byākatābyākata Dhamma: Cf. “Cūlamāluṇkya-suttaṃ,” in Majjhima Nikāya, 1:431 [$7-10].
Dhammas That The Buddha Declared and Did Not Declare: Cf. “The Shorter Discourse to Mālunkṇyāputta,” in Middle Length Discourses, 536 [$7-10].

Tilakkhaṇa Gāthā: Dhammapada, 78 [$277-279].

Pārāga Gāthā: Dhammapada, 12-13 [$85-89].

Aṭṭā-Paccavekkhāna and Reflection After Using the Requisites: (Paṭisankhā yoniso...): Cf. “Sabbasāsavasasuttaṃ,” in Majjhima Nikāya, 1:10 [$13-17]. and Visuddhimagga, 30-35, [§5.4(d)].
(I use this robe...): Cf. “All the Taints,” in Middle Length Discourses, 94 [$13-17] and Path of Purification, 31-36 [$85-97].
(Yathā paccayaṃ...) and (Just as this robe...): Traditional. See Sāmaṇerasikkhā: The Novice’s Training 46-49.


Ovāda Pātimokkha: Dhammapada, 78 [$183-185].
Daily Advice To Bhikkhus: The Word of the Doctrine, 28 [$183-185].
Bhāvanā Vandānā

42 Aṭṭhamahāpurisa Vitakkā: Aṅguttara Nikāya, 4:232 [Aṭṭhakanipāto, §30.15].
Eight Great Noble Thoughts: “The Venerable Anuruddha,” in Gradual Sayings, 4:157
§310(30).

Raṭṭhapāla Verses: Middle Length Discourses, 690-691 [§42].

44 Dāna and Giving: Verses from collection in Gemstones of Good Dhamma, 11.
(Na sāmaṇe na brāhmaṇe...): “Vuṭṭhisuttaṃ,” in Itivuttaka, 65 [§75].
(Not with...): “The Rainless One Sutta,” in The Itivuttaka, 61-62 [§75].

45 (Yathāpi kumbho sampunna...): “Dānapārami,” in The Jātaka, 1:20 [§128-129].

46 (Dāna ca peyyavaṭṭa ca...) Aṅguttara Nikāya, 2:32 [Catukkanipāto, §32].
(Generosity...): “Sympathy,” in Daily Buddhist Devotions, 171-166.

47 (Annado balado hoti...): “Kīmḍāda,” in Samyutta Nikāya, 1:32 [§15.2].
(Giving food...): “Giving What?” in Connected Discourses, 120-121 [§142-143].

48 Abhinibbha Paccavekkhitabba Dhamma: Aṅguttara Nikāya, 3.71 [Pañcakanipāto, §57].
Dhammas To Be Reflected Upon Always: “Things to be Contemplated,” in Gradual Sayings,
3:59 [§6.7].

Unshakable Faith In The Buddha: “Poor,” in Connected Discourses, 231-332 [§910-912].

50 Buddhānusati and Recollection: Traditional. See Daily Buddhist Devotions, 163-166.

51 Accharā Gāthā: Samyutta Nikāya, 1:33 [§1.5.6].
The Nymphs’ Verses: Connected Discourses, 122 [§150-152].

52 Bhaddekaratta Sutta: Majjhima Nikāya, 3:187.
A Single Excellent Night Discourse: Middle Length Discourses, 1039 [§3].

53 Mettā Bhāvanā and Developing Loving-Friendliness:
(Aththūpamāya sabbesam... and (Having seen...): Traditional. See Daily Buddhist Devotions, 171-177.
May I be free...): Cf. “Mettākathā,” in pathisambhidāmagga, 2:132-135 [§4-6 ].


56 Khandhāparita: Vinaya Piṭakaṃ, 2:110 [§6].
The Protection Of Loving-Friendliness: The Book of Discipline, 5:148 [§6].

The Discourse To Gotamī: “Dhamma in Brief,” in Gradual Sayings, 4:186-187 [§6.3].

58 Sukho Viveko Tuṭṭhassa and Blissful Is Detachment:
(Sukho viveko ...): “Mucalindakathā,” in Vinaya Piṭakaṃ, 1:3 [§3.4].
(Blissful...): “Talk at the Mucalinda,” in The Book of Discipline, 4:5 [§3.4].
59. (Sabbam paravasam dakkham,...): “Visākhā,” in Udāna, 18 [§9].
(All subjection...): “Visākhā,” in The Udāna, 29 [§9].

60. Duggatiyo Jahe and Forsake Bad Destinations:
(Arakkhitena kāyena...): “Uddhatasutta,” in Udāna, 38 [§2].
(With an unguarded...): “Distracted,” in The Udāna, 66 [§2].

61. (Sukaraṃ sādhunā sādhu...): “Saṅghabhedasuttaṃ,” in Udāna, 61 [§8].
(For the good...): “A split,” in The Udāna, 107 [§8].

Abandoning Unskillfulness and Cultivating Skillfulness: “Disputes,” in Gradual Sayings,
1:53 [§9].

63. Dhammacakkappavattana Sutta: Samyutta Nikāya, 5:420-424 [§1-20].
Setting In Motion The Wheel Of The Dhamma: Connected Discourses, 1843-1847 [§56:11].

Discourse On The Characteristics Of Selflessness: Connected Discourses. 901-903 [§22:59].


The Discourse To Girimāṇanda: Gradual Sayings, 5:74-77 [§6.10]

68. Maraṇanussati and Meditation On Death:
(Pavātā dīpa tulyāya...): Traditional. See Daily Buddhist Devotions, 174.

69. (Animittam anaññam...): “Sallasutta,” in Sutta Piṭaka, 112-113 [§574-578].
(The life of mortals...): “The Barb,” in The Group of Discourses II, 67 [§574-578].

70. (Aniccā vata saṅkhārā...): “Mahā-sudassana Sutta,” in Dīgha Nikāya, 2:199 [§2.17]. Cf. “Mahā-
(Impermanent are all...): “The Great Splendour, A King’s Renunciation,” in Long Discourses, 290

71. (Acirāṃ vata’yaṃ kāyo...): Dhammapada, 12 [§41].
(Before long...): Word of the Doctrine, 6 [§41].

72. (Anabhito tato āgā...): “Uragapetavatthu,” in Petavatthu, 13 [§3]; also at Jātaka, 3:165 [§21]. Cf.
“Pañcasata Patācārā,” in Therīgatha, 136 [§127-130].
(Uninvited he came...): “The Snake,” in Minor Anthologies 4:25 [§3]; also “Uraga-Jātaka,” in The

73. (Yathāpi selā vipulā...): “Pabbatūpama,” in Samyutta Nikāya 1:102 [§15].
(Like gigantic...): Connected Discourses, 193-194 [§441-445].
74 Pattānumodanā and Sharing Merits:
(Idam no nāṭīnaṁ hotu...): “Sānuvāsipetavatthu,” in Pethavatthu, 50.
(Let this merit...): “The Story of Sānuvāsin,” in Stories of the Departed, 71.

75 (Yathā vāri-vahā...): “Tirokuḍḍasuttaṁ,” in Khuddaka-Pāṭha, 6 [§4, §8-9].
(As the rivers...): “The Without-the-Walls Discourse,” in Minor Readings, 7 [§4].

76 (Āyūrarogyasampatti...) and (By this may...): Traditional.

77 (Icchitaṁ pathhitam tuyha...) and (May all...): “Tebhātikamadhu Vānijānam Vāthu” in Rasavāhini, 9 [§89:]. Also, “Paritta,” in Spolia Zeylanica, 34.

78 Buddha-pūja and Offering to the Buddha:
(Nivedayāmi sambuddham...) and (I announce...): Traditional.

79 (Ghanasārappadittena...) and (With candle lights...): See note 20 above.

80 (Adhivāsetu no Bhante...) and (Please venerable Sir...): Traditional. See “Paritta,” in Spolia Zeylanica, 42.

81 (Ākasaṭṭhā ca bhumaṭṭhā...) and (May beings inhabiting...): Traditional. See The Great Book of Protections, xxxv.

82 (Kāyena vācā cittena...): See note 23 above.

83 Sharing Loving-Friendliness: Written by Bhante Henepola Gunaratana (English only).