



BHĀVANĀ
VANDANĀ

Devotions for Meditation

Compiled by
Bhante Henepola Gunaratana
Bhāvanā Society

Acknowledgments

The new edition of this book benefited greatly from the kind help of Bhikkhu Bishokirti, Bhikkhu Bodhi, Anthony Iocono, John Kelly, Bhikkhu Khemaratana, Kathy Love, Martha McWilliams, Bhikkhunī Sobhanā, and Steve Sonnefeld.

Previous editions benefited from the help of Hal Barron, Bhikkhu Bodhi, Margo Born, Bhikkhu Dhammaratana, Mark DuRose, Douglas Imbrogno, Chris Jones, Samanera Kheminda, Marcia Kirkpatrick, Dr. N. K. G. Mendes, Bhikkhu Rāhula, Libby Reid, Samanera Rohana (Rick Jones), Bhikkhu Sona, Bhikkhunī Sucintā, Bhikkhunī Sudhammā, and Upasika Sumanā (Eva Hill). I express my sincere thanks and gratitude to them.

Portions of this book appeared earlier in the Vandanā book compiled by Bhikkhu Bodhi and me for use at the Washington Buddhist Vihāra. We also acknowledge with thanks the use of the resources cited at the end of this book, as well as *Pāli Chanting with Translation, Vandanā and Vat Pirith, Mirror of the Dhamma, Toward Peace* (compiled in Sri Lanka), and the *Book of Chants* (compiled in Thailand).

The diacritics used in the Vandanā book follow the standards established by the Pāli Text Society.

Bhante Henepola Gunaratana
Bhāvanā Society
Rt. 1, Box 218-3,
High View, WV 26808 USA

Tel: (304) 856-3241 Fax: (304) 856-2111
Email: info@bhavanasociety.org
Website: www.bhavanasociety.org

Bhāvanā Vandanā.

Revised Edition

Copyright ©2008 by Bhāvanā Society.

This book may be copied or reprinted *for free distribution* without permission from the publisher. Otherwise, all rights reserved.

Original publication 1999



TABLE OF CONTENTS

Introduction	vii
PART ONE: REFUGES AND PRECEPTS	
<i>Tisarāṇa·Pañca·Sīla·Yācanā</i>	2
Request for the Three Refuges and Five Precepts	3
<i>Ājīvātṭhamaka·Sīla·Yācanā</i>	6
Request for the Three Refuges and Eight Lifetime Precepts	7
<i>Aṭṭhaṅga·Sīla·Yācanā</i>	10
Request for the Three Refuges and Eight Monastic Precepts	11
PART TWO: DAILY DEVOTIONS	
<i>Tiratana Vandanā</i>	14
Homage to the Triple Gem	15
<i>Uttama Saraṇa</i>	18
The Supreme Refuge	19
<i>Pūjā</i> 20	
Offering	21
<i>Osāna·Gāthā</i>	22
Closing Recollection	23
<i>Khamā Yācanā</i>	22
Asking for Forgiveness	23
<i>Patthanā</i> 24	
Wish 25	
PART THREE: ADDITIONAL READINGS	
I. <i>Ariyo Aṭṭhaṅgiko Maggo</i>	28
The Noble Eightfold Path	29
II. <i>Paṭiccasamuppāda</i>	32
Dependent Origination	33
<i>Taṇhā Janeti Imaṃ Gehaṃ</i>	34
Craving Is the Builder of This House	35
<i>Tiṇṇa·Kaṅkhā</i>	34
All Doubts Vanish	35
III. <i>Mahā·Maṅgala Sutta</i>	36
Great Discourse on Blessings	37



IV. <i>Ratana Sutta</i>	40
Jewels Discourse	41
V. <i>Karaṇīyametta Sutta</i>	46
Discourse on Loving-Friendliness	47
VI. <i>Mahā Jayamaṅgala Gāthā</i>	48
Great Verses of Joyous Victory	49
VII. <i>Dhamma·Niyāmatā Sutta</i>	54
Discourse on the Nature of Dhamma.....	55
VIII. <i>Byākatābyākata Dhamma</i>	56
Dhammas that the Buddha Declared and Did Not Declare	57
IX. <i>Tilakkhaṇa Gāthā</i>	58
Verses on the Three Characteristics.....	59
<i>Pāragāmino Gāthā</i>	60
Those Who Cross Over	61
X. <i>Atīta·Paccavekkhanā</i>	62
Reflection After Using the Requisites	63
XI. <i>Dasadhamma Sutta</i>	64
Discourse on the Ten Dhammas	65
XII. <i>Ovāda Pātimokkha</i>	68
Daily Advice to Bhikkhus	69
<i>Aṭṭha·Mahā·Purisa Vitakka</i>	68
Eight Great Noble Thoughts	69
XIII. <i>Raṭṭhapāla Gāthā</i>	70
Raṭṭhapāla Verses	71
XIV. <i>Dāna</i>	74
Giving.....	75
<i>Abhiṇhaṃ Paccavekkhitabba Dhamma</i>	76
Dhammas to Be Reflected Upon Always	77
XV. <i>Buddhe Aveccappasāda</i>	78
Unshakable Faith in the Buddha	79
<i>Buddhānussati</i>	78
Recollection of the Buddha	79
<i>Accharā Gāthā</i>	80
The Nymphs' Verse	81
XVI. <i>Bhaddekaratta Sutta</i>	82
A Single Excellent Night Discourse	83
XVII. <i>Mettā Bhāvanā</i>	84
Developing Loving-Friendliness	85



XVIII. <i>Mettānisaṃsa Sutta</i>	86
Discourse on the Benefits of Loving-Friendliness	87
<i>Khandhaparitta</i>	88
The Protection of Loving-Friendliness	89
XIX. <i>Gotamī Sutta</i>	90
The Discourse to Gotamī	91
XX. <i>Sukho Viveko Tuṭṭhassa</i>	92
Blissful Is Detachment	93
<i>Duggatiyo Jahe</i>	92
Forsake Bad Destinations	93
<i>Akusala·Pahāna</i>	94
Abandoning Unskillfulness	95
<i>Kusala·Bhāvanā</i>	94
Cultivating Skillfulness	95
PART FOUR: LONGER SUTTAS	
<i>Dhamma·Cakkappavattana Sutta</i>	96
Setting in Motion the Wheel of the Dhamma	97
<i>Anattalakkhaṇa Sutta</i>	106
Discourse on the Characteristics of Selflessness	107
<i>Ādittapariyāya Sutta</i>	114
Fire Sermon	115
<i>Mahāsatipaṭṭhāna Sutta</i>	120
Great Discourse on the Establishment of Mindfulness	121
<i>Girimānanda Sutta</i>	184
The Discourse to Girimānanda	185
PART FIVE: FUNERALS AND CEREMONIES	
<i>Maraṇānussati</i>	194
Meditation on Death	195
<i>Pattānumodanā.</i>	200
Sharing Merits	201
<i>Buddha Pūjā</i>	202
Offering to the Buddha	203
Sharing Loving-Friendliness	206
Citations to Vandanā Verses	208



Meditation Hall at the Bhāvanā Society



Introduction

*N’atthi jhānaṃ apaññassa,
Paññā n’atthi ajhāyato,
Yamhi jhānañ ca paññañ 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.¹

The *Bhāvanā Vandanā* 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 Vandanā 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 Vandanā 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. Chanting on a regular basis each morning and evening provides an excellent opportunity to learn 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 Girimānanda,” 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 Vandanā 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 Vandanā



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 (*Dhammaṃ kāyena passati*).

Five Precepts

To fulfill the needs of different practitioners, this Vandanā 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 *Vandanā* 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" (*Paṭicca-samuppāda*), 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 Jayamaṅgala Gātha*), 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" (*Mettānisamsa 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 Gotamī" (*Gotamī Sutta*), the "Nature of Dhamma" (*Dhammaniyāma*) and the "Eight Great Noble Thoughts" (*Aṭṭha-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" (*Atīta-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 consideration by both monastics and lay people.



The “Meditation on Death” (*Maraṇānussati*) 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 ñātīnaṃ hotu sukhitā hontu ñātayo*).”

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:

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

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

<i>e</i>	is like <i>e</i> in met or rest
<i>o</i>	is like <i>ou</i> in ought

Among the consonants note the following special rules:

<i>g</i>	is hard, as in gone
<i>ṃ</i>	is like <i>ng</i> in sing
<i>c</i>	is like <i>ch</i> in church
<i>j</i>	is like <i>j</i> in joy
<i>ñ</i>	is like <i>ny</i> 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* *i* 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* *i* or *u*) is followed by the nasal sound *ṃ* 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-naṃ a-pāñ-ñas-sa

— — • • • — • —
E-taṃ sa-ra-ṇam ut-ta-maṃ,

When the rules of meter are followed, the chanting of the Vandana 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



Tisaraṇa·Pañca·Sīla·Yācanā

Laity: Okāsa ahaṃ Bhante/Ayye* tisaraṇena saddhiṃ pañca·sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me Bhante/Ayye.²

Dutiyam pi okāsa ... (repeat above)

Tatīyam pi okāsa ... (repeat above)

Tisaraṇa

Monk/nun: Yam ahaṃ vadāmi taṃ vadetha.**

Laity: Āma Bhante/Ayye.

Laity: Namo tassa Bhagavato arahato sammā·sambuddhassa.³
(3 times)

Monk/nun, followed by laity:

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam pi Saṅghaṃ saraṇaṃ gacchāmi.⁴

Monk/nun: Tisaraṇa·gamaṇaṃ 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 Five Precepts

Laity: Permit 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. Pāṇātipātā veramaṇī·sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī·sikkhāpadaṃ samādiyāmi.
3. Kāmesu micchācārā veramaṇī·sikkhāpadaṃ samādiyāmi.
4. Musā·vādā veramaṇī·sikkhāpadaṃ samādiyāmi.
5. Surā·meraya·majja·pamādaṭṭhānā veramaṇī·sikkhāpadaṃ 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.



Ājīvātṭhamaka·Sīla·Yācanā

Laity: Okāsa ahaṃ Bhante/Ayye* tisaṇaṇena saddhiṃ ājīvātṭhamaka·
sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me
Bhante/Ayye.⁶

Dutiyam pi okāsa ... (repeat above)

Tatīyam pi okāsa ... (repeat above)

Tisaṇaṇa

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.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam pi Saṅghaṃ saraṇaṃ gacchāmi.

Monk/nun: Tisaṇaṇa·gamaṇaṃ 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 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. Pāṇātipātā veramaṇī·sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī·sikkhāpadaṃ samādiyāmi.
3. Kāmesu micchācārā veramaṇī·sikkhāpadaṃ samādiyāmi.
4. Musā·vādā veramaṇī·sikkhāpadaṃ samādiyāmi.
5. Pisuṇāya vācāya veramaṇī·sikkhāpadaṃ samādiyāmi.
6. Pharusāya 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 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!

* 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 ahaṃ Bhante/Ayye* tisaṇaṇa saddhiṃ aṭṭhaṅga·sīlaṃ
yācāmi, anuggahaṃ katvā sīlaṃ detha me Bhante/Ayye.⁷
Dutiyam pi okāsa ... (repeat above)
Tatīyam pi okāsa ... (repeat above)

Tisaṇa

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.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam pi Saṅghaṃ saraṇaṃ gacchāmi.

Monk/nun: Tisaṇa·gamaṇaṃ 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.



Aṭṭhaṅga·Sīla

Monk/nun, followed by laity:

1. Pāṇātipātā veramaṇī·sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī·sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī·sikkhāpadaṃ samādiyāmi.
4. Musā·vādā veramaṇī·sikkhāpadaṃ samādiyāmi.
5. Surā·meraya·majja·pamādaṭṭhānā veramaṇī·sikkhāpadaṃ samādiyāmi.
6. Vikāla·bhojanā veramaṇī·sikkhāpadaṃ samādiyāmi.
7. Nacca·gīta·vādita·visūka·dassana·mālā·gandha·vilepana·dhāraṇa·maṇḍana·vibhūsaṇaṭṭhānā veramaṇī·sikkhāpadaṃ samādiyāmi.
8. Uccā·sayana·mahā·sayanā veramaṇī·sikkhāpadaṃ samādiyāmi.

Monk/nun: Imaṃ aṭṭhaṅgasīlaṃ samādiyāmi.

Laity: Imaṃ aṭṭhaṅgasīlaṃ samādiyāmi. (3 times)

Monk/nun: Tisaraṇena saddhiṃ aṭṭhaṅga·sīlaṃ dhammaṃ samādayitvā sādhukaṃ surakkhitaṃ katvā appamādena sampādetabbaṃ.

Laity: Āma Bhante/Ayye.

Monk/nun: Sīlena sugatiṃ yanti,
Sīlena bhogasampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.

Laity: Sādhu! Sādhu! Sādhu!



*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 Vandanā

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

Iti pi so Bhagavā arahaṃ sammā·sambuddho vijjā·caraṇa·sampanno sugato lokavidū anuttaro purisa·damma·sārathi 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, ñāya·paṭipanno Bhagavato sāvaka·saṅgho, sāmīci·paṭipanno Bhagavato sāvaka·saṅgho, yadidaṃ cattāri purisa·yugāni aṭṭha purisa·puggalā. Esa Bhagavato sāvaka·saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.⁸

Buddha·Vandanā

*Buddho susuddho karuṇā·mahaṇṇavo,
Yo'ccanta·suddhabbara·ñāṇa·locano,
Lokassa pāpūpakilesa·ghātako:
Vandāmi Buddhāṃ aham ādarena taṃ.⁹*

*Namo te purisājañña,
Namo te purisuttama.
Sadevakasmiṃ lokasmiṃ,
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.



Dhamma·Vandanā

*Dhammo padīpo viya tassa satthuno,
Yo magga·pākāmata·bheda·bhinnako,
Lok'uttaro yo ca tad·attha·dīpano:
Vandāmi Dhammaṃ aham ādarena taṃ.¹¹*

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

*Yesam Dhammā asammuṭṭhā
Paravādesu na nīyare,
Te sambuddhā sammadaññā
Caranti visame samaṃ.¹³*

*Ye keci osadhā loke
Vijjanti vividhā bahū,
Dhamm'osadha·samaṃ n'atthi
Etaṃ pivatha bhikkhavo.*

*Dhamm'osadham pivitvāna
Ajarāmaraṇā siyuṃ,
Bhāvayitvā ca passitvā
Nibbutā upadhi·kkhaye.¹⁴*

Saṅgha·Vandanā

*Saṅgho sukhetā'bhyatikhetta·saññito,
Yo diṭṭha·santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṃ aham ādarena taṃ.¹⁵*

*Sukho buddhānam uppādo
Sukhā saddhamma·desanā
Sukhā saṅghassa sāmaggī
Samaggānaṃ 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

*Baḥuṃ ve saraṇaṃ yanti
Pabbatāni vanāni ca
Ārāma·rukkha·cetyāni
Manussā bhaya·tajjitā,*

*N'etaṃ kho saraṇaṃ khemaṃ,
N'etaṃ saraṇaṃ uttamaṃ,
N'etaṃ saraṇaṃ āgama,
Sabba·dukkhā pamuccati.*

*Yo ca Buddhañ ca Dhammañ ca
Saṅghañ ca saraṇaṃ gato
Cattāri ariya·saccāni
Sammappaññāya passati:*

*Dukkhaṃ dukkha·samuppādaṃ
Dukkassa ca atikkamaṃ
Ariyañ c'aṭṭhaṅgikaṃ maggaṃ
Dukkūpasama·gāmiṇaṃ.*

*Etaṃ kho saraṇaṃ khemaṃ,
Etaṃ saraṇaṃ uttamaṃ,
Etaṃ saraṇaṃ 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

Vandāmi cetiyaṃ sabbam
Sabba·ṭhānesu paṭiṭṭhitam
Sārīrika·dhātu·mahā·bodhim
Buddha·rūpaṃ sakalam sadā.¹⁸

Icevam accanta namassaneyyaṃ
Namassamāno ratanattayaṃ yaṃ;
Puññābhisandaṃ vipulaṃ alatthaṃ
Tassānubhāvena hatantarāyo.¹⁹

Ghanasārappadittena
Dīpena tama·dhamṣinā
Tiloka·dīpaṃ sambuddham
Pūjayāmi tamo·nudaṃ.

Gandha·sambhāra·yuttana
Dhūpen'āham sugandhinā
Pūjaye pūjaneyyan taṃ
Pūjā·bhājanam uttamaṃ.

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

Pūjemi Buddham kusumena'nena
Puññena etena ca hotu makkham;
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsa·bhāvaṃ.²⁰

Imāya dhammānudhamma·paṭipattiyā Buddham pūjemi.

Imāya dhammānudhamma·paṭipattiyā Dhammaṃ pūjemi.

Imāya dhammānudhamma·paṭipattiyā Saṅghaṃ pūjemi.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·seṭṭhā mano·mayā,
Manasā ce paduṭṭhena
Bhāsati vā karoti vā
Tato naṃ dukkham anveti
Cakkaṃ'va vahato padaṃ.

Mano·pubbaṅgamā dhammā
Mano·seṭṭhā mano·mayā,
Manasā ce pasannena
Bhāsati vā karoti vā
Tato naṃ sukham anveti
Chāyā'va anapāyinī.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
Sandiṭṭhika akālika.

Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Saṅgha
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,
Ācariyūpakārā ca
Mātāpitā piyā mamaṃ,
Suriyo candimā rājā,
Guṇavantā narā 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 tividhaṃ dentu,
Khippaṃ pāpetu vo'mataṃ.
Iminā puñña·kammena
Iminā uddisena ca
Khippā'haṃ sulabhe c'eva
Taṇh'uppādāna·chedanaṃ.
Ye santāne hīnā dhammā
Yāva Nibbānato mamaṃ,
Nassantu sabbadā yeva.
Yattha jāto bhava bhava
Uju·citto satipaṇṇo,
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·pattiyā.²⁵

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.²⁶
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 Aṭṭhaṅgiko Maggo

Ayaṃ kho sā majjhimā paṭipadā²⁷ Tathāgatenā abhisambuddhā cakkhu·karaṇī ñāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati. Ayam eva ariyo aṭṭhaṅgiko maggo.

1. *Sammā·diṭṭhi*: Dukkhe ñāṇaṃ, dukkha·samudaye ñāṇaṃ, dukkha·nirodhe ñāṇaṃ, dukkha·nirodha·gāminiyā paṭipadāya ñāṇaṃ.
2. *Sammā·saṅkappo*: Nekkhamma·saṅkappo, avyāpāda·saṅkappo, avihimsā·saṅkappo.
3. *Sammā·vācā*: Musā·vādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.
4. *Sammā·kammanto*: Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī.
5. *Sammā·ājīvo*: Micchā·ājīvaṃ pahāya, sammā·ājīvena jīvikaṃ kappeti.

6. *Sammā·vāyāmo*:

Samvarappadhānaṃ: Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Pahānappadhānaṃ: Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Bhāvanāppadhānaṃ: Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Anurakkhaṇappadhānaṃ: Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyo·bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti 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·domanassaṃ.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā·domanassaṃ.

Citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā·domanassaṃ.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhā·domanassaṃ.

8. *Sammā·samādhi:*

Vivicc’eva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ, viveka·jaṃ pīti·sukhaṃ—paṭhamajjhānaṃ upasampajja viharati.

Vitakka·vicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ, cetaso ekodi·bhāvaṃ, avitakkaṃ avicāraṃ, samādhi·jaṃ pīti·sukhaṃ—dutiyaajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti, yantaṃ ariyā ācikkhanti: upekkhako satimā sukha·vihārīti—tatiyaajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubb’eva somanassa·domanassānaṃ atthaṅgamā, adukkham·asukhaṃ 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

*Avijjā·paccayā saṅkhārā.*²⁸ Saṅkhāra·paccayā viññāṇaṃ. Viññāṇa·paccayā nāma·rūpaṃ. Nāma·rūpa·paccayā saḷāyatanaṃ. Saḷāyatana·paccayā phasso. Phassa·paccayā vedanā. Vedanā·paccayā taṇhā. Taṇhā·paccayā upādānaṃ. Upādāna·paccayā bhavo. Bhava·paccayā jāti. Jāti·paccayā jarā·maraṇaṃ soka·parideva·dukkha·domanass'upāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

PAṬILOMA

Avijjāya tve'va asesavirāga·nirodhā saṅkhāra·nirodho. Saṅkhāra·nirodhā viññāṇa·nirodho. Viññāṇa·nirodhā nāma·rūpa·nirodho. Nāma·rūpa·nirodhā saḷāyatana·nirodho. Saḷāyatana·nirodhā phassa·nirodho. Phassa·nirodhā vedanā·nirodho. Vedanā·nirodhā taṇhā·nirodho. Taṇhā·nirodhā upādāna·nirodho. Upādāna·nirodhā bhava·nirodho. Bhava·nirodhā jāti·nirodho. Jāti·nirodhā jarāmarāṇaṃ soka·parideva·dukkha·domanass'upāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti



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.



Tañhā Janeti Imaṃ Gehaṃ

Aneka·jāti·saṃsāraṃ
Sandhāvissaṃ anibbisaṃ
Gahakāraṃ gavesanto,
Dukkhā jāti punappaṇaṃ.

Gahakāraṃ diṭṭho'si
Puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā
Gahakūṭaṃ visaṅkhitāṃ.
Visaṅkhāra·gataṃ cittaṃ
Tañhānaṃ khayam ajjhagā.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 khayāṃ paccayānaṃ avedi.

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Vidhūpayāṃ tiṭṭhati Mārasenaṃ
Suriyo'va obhāsayaṃ antalikkhaṇ'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.*

*(Builder of this house: craving. House: body. Rafters: passion.
Ridgepole: ignorance.)*

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 ekaṃ samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta·vaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten'upasaṅkami. Upasaṅkamtvā Bhagavantā abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hitā kho sā devatā Bhagavantā gāthāya ajjhabhāsi:

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

Asevanā ca bālānaṃ
Paṇḍitānañ ca sevanā
Pūjā ca pūjanīyānaṃ,
Etaṃ maṅgalaṃ uttamaṃ.

Patirūpa·desa·vāso ca
Pubbe ca katapuññatā
Atta·sammā·paṇidhi ca,
Etaṃ maṅgalaṃ uttamaṃ.

Bāhu·saccañ ca sippañ ca
Vinayo ca susikkhito
Subhāsītā ca yā vācā,
Etaṃ maṅgalaṃ uttamaṃ.

Mātā·pitu upaṭṭhānaṃ
Putta·dārassa saṅgaho
Anākulā ca kammantā,
Etaṃ maṅgalaṃ uttamaṃ.



III. Great Discourse on Blessings

Thus have I heard. On one occasion, the Sublime One was living near Sāvattthī, at Jeta’s grove in the park of Anāthapiṇḍika. 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 saṅgaho
Anavajjāni kammāni,
Etaṃ maṅgalam uttamaṃ.

Ārati virati pāpā
Majjapānā ca saññamo
Appamādo ca dhammesu,
Etaṃ maṅgalam uttamaṃ.

Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā
Kālena Dhamma·savaṇaṃ,
Etaṃ maṅgalam uttamaṃ.

Khantī ca sovacassatā
Samañānañ ca dassanaṃ
Kālena Dhamma·sākacchā,
Etaṃ maṅgalam uttamaṃ.

Tapo ca brahmacariyā ca
Ariya·saccāna dassanaṃ
Nibbāna·sacchikiriyā ca,
Etaṃ maṅgalam uttamaṃ.

Phuṭṭhassa loka·dhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ,
Etaṃ maṅgalam uttamaṃ.

Etādisāni katvāna
Sabbattham·aparājitā
Sabbattha sotthiṃ gacchanti,
Taṃ tesam maṅgalam uttaman'ti.

(Dedication of blessings:)

Etena sacca·vajjena
Hotu me jaya·maṅgalaṃ.* (3 times)

* When blessing others, replace *me* with *te*.



“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;
Theirs 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

*Yānīdha bhūtāni samāgatāni*³²
Bhummāni vā yāni va antalikkhe
Sabbe'va bhūtā sumanā bhavantu
Atho pi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya pajāya,
Divā ca ratto ca haranti ye baliṃ
Tasmā hi ne rakkhatha appamattā.

Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena.
Idam pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamunī samāhito,
Na tena Dhammena sam'atthi kiñci.
Idam pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yaṃ Buddha·seṭṭho parivaṇṇayī suciṃ
Samādhim ānantarikaññaṃ āhu,
Samādhinā tena samo na vijjati.
Idam pi Dhamme ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha satāṃ pasatthā
Cattāri etāni yugāni honti,
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idam 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 daḥhena
Nikkāmino Gotama·sāsanamhi,
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yath'inda·khīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo,
Tath'ūpamaṃ sappurisaṃ vadāmi
Yo ariya·saccāni avecca passati.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

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

Sahāv'assa dassana·sampadāya
Tayassu dhammā jahitā bhavanti:
Sakkāya·diṭṭhi vicikicchitañ ca
Sīlabbataṃ vā pi yad atthi kiñci,
Catūh'apāyehi ca vippamutto
Cha c'ābhiṭhānāni abhabbo kātuṃ.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda 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 paṭhamasmiṃ gimhe,
Tath'ūpamaṃ Dhamma·varam adesai
Nibbānagāmiṃ paramaṃ·hitāya.
Idam pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Varo varaññū varado varāharo
Anuttaro Dhamma·varam adesai.
Idam pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Khīṇaṃ purāṇaṃ navamaṃ n'atthi sambhavaṃ
Virattacittā āyatike bhavasmiṃ,
Te khīṇabījā avirūhicchanda
Nibbanti dhīrā yathā'yaṃ padīpo.
Idam pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ deva·manussa·pūjitaṃ
Buddhaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ deva·manussa·pūjitaṃ
Dhammaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe,
Tathāgataṃ deva·manussa·pūjitaṃ
Saṅghaṃ 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,
 knower, giver and bringer of the best,
Taught 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 santaṃ 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 viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā.

Ye keci pāṇabhūt'atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakā aṇuka·thūlā.

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

Na paro paraṃ nikubbetha
N'ātimaññetha katthacinaṃ kañci
Byārosanā paṭighasaññā
Nāññam·aññassa dukkham iccheyya.

Mātā yathā niyaṃ puttā
Āyusā ekaputtam anurakkhe
Evam pi sabba·bhūtesu
Mānasaṃ bhāvaye aparimāṇaṃ.

Mettañ ca sabbalokasmiṃ
Mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca
Asambādhaṃ averaṃ asapattaṃ.



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.*



Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāvat'assa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya
Brahmam etaṃ vihāram idhamāhu.
Diṭṭhiñ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbhaseyyaṃ punar etī'ti.
(Dedication of blessings:)
Etena sacca·vajjena
Sotthi me hotu sabbadā.* (3 times)

VI. Mahā Jayamaṅgala Gāthā

Mahākāruṇiko nātho³⁴
Hitāya sabba·pāṇinaṃ,
Pūretvā pāramī sabbā
Patto sambodhim uttamaṃ.
Etena saccavajjena
Hotu me jaya·maṅgalaṃ.*
Jayanto bodhiyā mūle
Sakyānaṃ nandi·vaḍḍhano.
Evaṃ mayhaṃ jayo hotu**
Jayassu jaya·maṅgalaṃ.
Sakkatvā Buddha·ratanaṃ
Osadhaṃ 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*.



Sakkatvā Dhamma·ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Pariḷāh'ūpasamanaṃ.
Dhamma·tejena sotthinā
Nassantu'paddavā sabbe
Bhayā vūpasamentu me.*

Sakkatvā Saṅgha·ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ.
Saṅgha·tejena sotthinā
Nassantu'paddavā sabbe
Roga vūpasamentu me.*

Yaṅkiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ Buddha·samaṃ n'atthi,
Tasmā sotthi bhavantu me.*

Yaṅkiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ Dhamma·samaṃ n'atthi,
Tasmā sotthi bhavantu me.*

Yaṅkiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ Saṅgha·samaṃ n'atthi,
Tasmā sotthi bhavantu me.*

N'atthi me saraṇaṃ aññaṃ
Buddho me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jaya·maṅgalaṃ.*

N'atthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ,
Etena saccavajjena
Hotu me jaya·maṅgalaṃ.*

* 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*.



N'atthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varam,
Etena saccavajjena
Hotu me jaya·maṅgalaṃ.*
Sabb'ītiyo 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
Paccekaṇāṃ 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

Evaṃ me sutam,³⁵ ekaṃ samayaṃ Bhagavā Sāvattihyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo'ti. Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ʈhitā'va sā dhātu·dhammaṭṭhitatā dhammaniyāmatā: sabbe saṅkhārā aniccā. Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānī·karoti: **Sabbe saṅkhārā aniccā'ti.**

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ʈhitā'va sā dhātu·dhammaṭṭhitatā dhammaniyāmatā: sabbe saṅkhārā dukkhā. Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānī·karoti: **Sabbe saṅkhārā dukkhā'ti.**

Uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ʈhitā'va sā dhātu·dhammaṭṭhitatā dhammaniyāmatā: sabbe dhammā anattā. Taṃ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānī·karoti: **Sabbe dhammā anattā'ti.**

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.



VII. Discourse on the Nature of Dhamma

Thus have I heard. On one occasion the Sublime One was living at Sāvattthī, 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 Bhagavatā³⁶ jānatā passatā arahatā sammā·sambuddhena, byākatāni ca vatthūni abyākatāni ca vatthūni, yāni Bhagavato sāvakehi tathatten'eva dhāretabbāni. Kathañ ca abyākatam 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.

Tam jīvam tam sarīran'ti abyākatam etam Bhagavatā; **aññam jīvam aññam sarīran**'ti abyākatam etam Bhagavatā.

Hoti Tathāgato parammaraṇā'ti abyākatam etam Bhagavatā; **na hoti Tathāgato parammaraṇā**'ti abyākatam etam Bhagavatā; **hoti ca na ca hoti Tathāgato parammaraṇā**'ti abyākatam etam Bhagavatā; **n'eva hoti na na hoti Tathāgato parammaraṇā**'ti abyākatam etam Bhagavatā. Evaṃ kho abyākatam, Bhagavatā.

Kasmā c'etam abyākatam Bhagavatā? Na h'etam attha·saṃhitam na ādi·brahma·cariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na Nibbānāya saṃvattati. Tasmā c'etam 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.



Kathañ ca byākatam Bhagavatā? **Idam dukkhan**'ti kho byākatam etam Bhagavatā, **ayam dukkha·samudayo**'ti kho byākatam etam Bhagavatā, **ayam dukkha·nirodho**'ti kho byākatam etam Bhagavatā, **ayam dukkha·nirodha·gāminī·paṭipadā**'ti kho byākatam etam Bhagavatā. Evañ ca kho byākatam Bhagavatā.

Kasmā c'etam byākatam Bhagavatā? Attha·saṃhitam h'etam ādi·brahma·cariyakam, nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati, tasmā c'etam byākatam Bhagavatā.

Tatra yaṃ Bhagavatā abyākatam, taṃ abyākato'ti dhāretabbaṃ. Yaṃ Bhagavatā byākatam, taṃ byākato'ti dhāretabbaṃ. Vuttaṃ h'etam Bhagavatā, iti yaṃ bhikkhave mayā abyākatam, taṃ abyākato'ti dhāretha, yaṃ mayā byākatam, taṃ byākato'ti dhārethā'ti.

IX. Tilakkhaṇa Gāthā

Sabbe saṅkhārā aniccā'ti

Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.

Sabbe saṅkhāra dukkhā'ti

Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.

Sabbe dhammā anattā'ti

Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.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,
Athā'yaṃ itarā pajā
Tīramevānudhāvati.

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

Kaṇhaṃ dhammaṃ vippahāya
Sukkaṃ bhāvettha paṇḍito,
Okā anokam āgamma
Viveke yattha dūramaṃ.

Tatrābhiratimiccheyya
hitvā kāme akiñcano,
Pariyodapeyya attānaṃ
cittaklesehi paṇḍito.

Yesam sambodhi·āngesu
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 apaccavekkhitvā ajja yaṃ **cīvaram** paribhuttaṃ,³⁹ taṃ yāvad’eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa·makasa·vātā’tapa·sirimsapa·samphassānaṃ paṭighātāya, yāvad’eva hirikoṭīna·paṭicchādanatthaṃ.

Yathā paccayaṃ pavattamānaṃ dhātu·mattaṃ ev’etaṃ yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo dhātu·mattako nissatto nijjīvo suñño. Sabbāni pana imāni cīvarāni ajigucchanīyāni. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Mayā apaccavekkhitvā ajja yo **piṇḍapāto** paribhutto, so n’eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad’eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṃ ca vedanaṃ paṭihaṅkhāmi, navaṃ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsu·vihāro cā’ti.

Yathā paccayaṃ pavattamānaṃ dhātu·mattaṃ ev’etaṃ yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo dhātu·mattako nissatto nijjīvo suñño. Sabbo panā’yam piṇḍapāto ajigucchanīyo. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyo jāyati

Mayā apaccavekkhitvā ajja yaṃ **senāsanam** paribhuttaṃ, taṃ yāvad’eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa·makasa·vātā’tapa·sirimsapa·samphassānaṃ paṭighātāya yāvad’eva utu·parissaya vinodanaṃ paṭisallānārāmatthaṃ.



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 paccayaṃ pavattamānaṃ dhātu·mattaṃ ev’etaṃ yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo dhātu·mattako nissatto nijjīvo suñño. Sabbāni pana imāni senāsaṇāni ajigucchanīyāni. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Mayā apaccavekkhitvā ajja yo **gilāna·paccaya·bhesajja·parikkhāro** paribhutto, so yāvad’eva uppanānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjha·paramatāyā’ti.

Yathā paccayaṃ pavattamānaṃ dhātu·mattaṃ ev’etaṃ yad idaṃ gilāna·paccaya·bhesajja·parikkhāro tad upabhuñjako ca puggalo dhātu·mattako nissatto nijjīvo suñño. Sabbo panā’yaṃ gilānapaccaya·bhesajja·parikkhāro ajigucchanīyo. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyo jāyati.

XI. Dasadhamma Sutta

*Evam me sutam,*⁴⁰ ekaṃ samayaṃ Bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo’ti. Bhadante’ti te bhikkhū Bhagavato paccassosum. Bhagavā etad’avoca: Dasa ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa?

1. Vevaṇṇiy’amhi ajjhupagato’ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
2. Parapaṭibaddhā me jīvikā’ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
3. Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṃ paccavekkhitabbam.
4. Kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiṇhaṃ 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 Sāvathī, 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 abhiṇhaṃ paccavekkhitabbaṃ.
6. Sabbehi me piyehi manāpehi nānā·bhāvo vinā·bhāvo'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
7. Kammassako'mhi kamma·dāyādo kamma·yoni kamma·bandhu kamma·paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
8. Kathaṃ bhūtassa me rattin·divā vītipatantī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
9. Kacci nu kho'haṃ suññāgāre abhiramāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.
10. Atthi nu kho me uttari·manussa·dhammā alam ariya·ñāṇa·dassana·viseṣo adhigato so'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

Ime kho bhikkave dasa dhammā pabbajitena abhiṇhaṃ 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 akaraṇaṃ*⁴¹
Kusalassa upasampadā
Sacitta·pariyodapanaṃ
Etaṃ Buddhāna'sāsaṇaṃ.

Khantī paramaṃ tapo titikkhā
Nibbānaṃ paramaṃ vadanti Buddhā
Na hi pabbajito parūpaghātī
Samaṇo hoti paraṃ viheṭṭhayanto.

Anūpavādo anūpaghāto
Pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ
Pantañ ca sayanāsaṇaṃ
Adhicitte ca āyogo
Etaṃ Buddhāna'sāsaṇaṃ.

Aṭṭha·mahā·purisa Vitakka

1. *Appicchassāyaṃ Dhammo*, nāyaṃ Dhammo mahicchassa.⁴²
2. *Santuṭṭhassāyaṃ Dhammo*, nāyaṃ Dhammo asantuṭṭhassa.
3. *Pavivittassāyaṃ Dhammo*, nāyaṃ Dhammo Saṅghaṇikārāmassa.
4. *Āraddhaviriyassāyaṃ Dhammo*, nāyaṃ Dhammo kusītassa.
5. *Upaṭṭhitasatissāyaṃ Dhammo*, nāyaṃ Dhammo muṭṭhassatissa.
6. *Samāhitassāyaṃ Dhammo*, nāyaṃ Dhammo asamāhitassa.
7. *Paññāvato ayaṃ Dhammo*, nāyaṃ Dhammo duppaññaṃssa.
8. *Nippapañcārāmassāyaṃ Dhammo* nippapañcaratino nāyaṃ Dhammo papañcārāmassa papañcaratino.



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,*⁴³
Laddhāna vittaṃ na dadanti mohā
Luddhā dhanam sannicayaṃ karonti,
Bhiyyo'va kāme abhipatthayanti.

Rājā pasayha pathaviṃ vijitvā
Sasāgarantaṃ mahim āvasanto.
Oraṃ samuddassa atittarūpo
Pāraṃ samuddassa pi patthayetha.

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

Kandanti naṃ ñātī pakiriya kese,
Aho vata no amarā'ti c'āhu,
Vatthena naṃ pārutaṃ nīharitvā
Citaṃ samādāya tato ḍahanti.

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

Dāyādakā tassa dhanam haranti,
Satto pana gacchati yena kammaṃ.
Na mīyamānaṃ dhanam anveti kiñci
Puttā ca dārā ca dhanañ ca raṭṭhaṃ.

Na dīgham āyuṃ labhate dhanena,
Na cāpi vittena jaraṃ vihanti
Appaṃ h'idam 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.
Greedy 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.*



Aḍḍhā daḷiddā ca phusanti phassaṃ,
Bālo ca dhīro ca tath'eva phuṭṭho.
Bālo hi bālyā vadhito'va seti,
Dhīro ca na vedhati phassaphuṭṭho.

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

Upeti gabbhañ ca parañ ca lokam
Saṃsāram āpajja paramparāya.
Tass'appapañño abhisaddahanto
Upeti gabbhañ ca parañ ca lokam.

Coro yathā sandhimukhe gahīto
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 sarīra·bhedā,
Etam pi disvā pabbajito'mhi, rāja
Apañṇakaṃ sāmāññaṃ 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·vaṇibbake
Laddhāna saṃvibhājeti
Annaṃ pānañ ca bhojanaṃ
Taṃ ve avuṭṭhikasamo'ti
Āhu naṃ purisādhamam.

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

Subhikkhavāco puriso
Sabbabhūtānukampako
Āmodamāno pakireti
Detha dethā'ti bhāsati.

Yathāpi meghe thanayitvā
Gajjayitvā pavassati
Thalaṃ ninnañ ca pūreti
Abhisandanto'va vārinā
Evam eva idh'ekacco
Puggalo hoti tādiso.

Dhammena saṃharitvāna
Uṭṭhānādhigataṃ dhanam
Tappeti anna·pānena
Sammā satte vaṇibbake.⁴⁴

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

Tath'eva yācake disvā
Hīnam ukkaṭṭha·majjhime
Dadāhi dānaṃ nissesam
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.*



Dānañ ca peyyavajjañ ca
Atthacariyā ca yā idha
Samānattatā ca dhammesu
Tattha tattha yathārahaṃ
Ete kho saṅgahā loke
Rathass'āṇī'va yāyato.⁴⁶

Annado balado hoti
Vatthado hoti vaṇṇado
Yānado sukhado hoti
Dīpado hoti cakkhudo.

So ca sabbadado hoti
Yo dadāti upassayaṃ
Amataṃ dado ca so hoti
Yo Dhammam anusāsati.⁴⁷

Abhiñhaṃ Paccavekkhitabba Dhamma

*Atthi kho tena Bhagavatā⁴⁸ jānatā passatā arahatā sammā·sambuddhena Pañca
ṭhānāni sammadakkhātāni, yaṃ abhiñhaṃ paccavekkhitabbāni itthiyā vā
purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca?*

1. Jarā·dhammo'mhi jaraṃ anatīto'ti abhiñhaṃ paccavekkhitabbaṃ.
2. Byādhi·dhammo'mhi byādhiṃ anatīto'ti abhiñhaṃ paccavekkhitabbaṃ.
3. Maraṇa·dhammo'mhi maraṇaṃ anatīto'ti abhiñhaṃ paccavekkhitabbaṃ.
4. Sabbehi me piyehi manāpehi nānā·bhāvo vinā·bhāvo'ti abhiñhaṃ paccavekkhitabbaṃ.
5. Kammassako'mhi kamma·dāyādo kamma·yoni kamma·bandhu kamma·paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti abhiñhaṃ paccavekkhitabbaṃ.



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. Buddhē Aveccappasāda

*Yassa saddhā Tathāgate*⁴⁹
Acalā supatiṭṭhitā
Sīlañ ca yassa kalyāṇaṃ
Ariyakantaṃ pasaṃsitāṃ.

Saṅghe pasādo yassatthi
Ujubhūtañ ca dassanaṃ,
Adaḷiddo'ti taṃ āhu
Amoghaṃ tassa jīvitaṃ.

Tasmā saddhañ ca sīlañ ca
Pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī
Saraṃ Buddhāna'sāsanān'ti.

Buddhānussati

*Savāsane kiles'eso*⁵⁰
Eko sabbe nighātiya.
Ahū susuddhasantāno
Pūjānañ ca sadāraho.

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

Vipassanādi vijjāhi
Sīlādicaraṇehi ca
Susamiddhehi sampanno
Gaganābhehi nāyako.

Sammāgato subhaṃ ṭhānaṃ
Amogha vacano ca so.
Tividhassā'pi lokassa
Ñātā 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·issariyādīnaṃ
Guṇānaṃ paramo nidhi.

Paññā'ssa sabbadhammesu
Karūṇā sabba jantusu.
Attatthānaṃ paratthānaṃ
Sādhika guṇa jeṭṭhikā.

Dayāya pāramī citvā
Paññāya'ttānam uddhari.
Uddhari sabba dhamme ca
Dayāyaññe ca uddhari.

Dissamāno pi tāvassa
Rūpa·kāyo acintiyo.
Asādhāraṇa ñāṇaḍḍhe
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,
Dhammā'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 nānvāgameyya⁵²
Nappaṭikaṅkhe anāgataṃ
Yad atītaṃ pahīnaṃ taṃ
Appattañ ca anāgataṃ.

Paccuppannañ ca yo dhammaṃ
Tattha tattha vipassati,
Asaṃhīraṃ asaṅkappaṃ
Taṃ viddhā manubrūhaye.

Ajj'eva kiccaṃ ātappaṃ,
Ko jaññā maraṇaṃ suve?
Na hi no saṅgamaṃ 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 sabbesaṃ
Sattānaṃ sukha·kāmataṃ
Passitvā kamato mettaṃ
Sabba·sattesu bhāvaye.

Sukhī bhaveyyaṃ niddukkho
Ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu
Majjhatthā ca'tha verino.

Imamhi gāmakkhettamhi
Sattā hontu sukhī sadā
Tato parañ ca rajjesu
Cakkavāḷesu jantuno.

Samantā cakkavāḷesu
Sattānantesu pāṇino
Sukhino puggalā bhūta
Attabhāvagatā siyuṃ.

Tathā itthī pumā ce'va
Ariyā anariyā pi ca
Devā narā apāyaṭṭhā
Tathā dasa·disāsu cā'ti.⁵³

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi. Ahaṃ viya mayhaṃ, ācariyupajjhāyā, mātāpitaro, hitasattā, majjhattika sattā, verī sattā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muñcantu, yathā laddha·sampattito māvigacchantu kammassakā.

Imasmiṃ vihāre, imasmiṃ gocara·gāme, imasmiṃ nagare, imasmiṃ raṭṭhe, imasmiṃ cakkavāḷe, issara·janā, sīmaṭṭhaka·devatā, sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva·pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe amanussā, sabbe vinipātikā, averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muñcantu, yathā laddha·sampattito māvigacchantu kammassakā.⁵⁴



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. Mettānisamsa Sutta

*Evaṃ me sutam,*⁵⁵ ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo'ti. Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādas'ānisamsā pāṭikaṅkhā. Katame ekādasa?

Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukha-vaṇṇo vipasīdati, asammūḷho kālaṃ karoti, uttariṃ appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā pāṭikaṅkhā'ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.



XVIII. Discourse on the Benefits of Loving-Friendliness

Thus have I heard. On one occasion the Sublime One was living in Sāvattthī, 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.



Khandhaparitta

Virūpakkhehi me mettaṃ⁵⁶
Mettaṃ Erāpathehi me,
Chabyāputtehi me mettaṃ
Mettaṃ Kaṇhāgotamakehi ca.

Apādakehi me mettaṃ
Mettaṃ dvipādakehi me,
Catuppadehi me mettaṃ
mettaṃ bahuppadehi me.

Mā maṃ apādako hiṃsi
Mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi
Mā maṃ hiṃsi bahuppado.

Sabbe sattā sabbe paṇā
Sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu
Mā kañci pāpam āgamā.

Appamāṇo Buddho.
Appamāṇo Dhammo.
Appamāṇo Saṅgho.
Pamāṇavantāni sirimṣapāni
Ahi vicchikā satapadī
Uṇṇānābhi sarabū mūsikā.

Katā me rakkhā.
Katā me parittā.
Paṭikkamantu bhūtāni.
So'haṃ namo Bhagavato.
Namo sattannaṃ sammā sambuddhānaṃ.



The Protection of Loving-Friendliness

*There is mettā from me for Virūpakkhas;
For Erāpathas, there is mettā from me;
There is mettā from me for Chabyaputtas;
For Kanhāgotamakās, 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

*Ekam samayaṃ Bhagavā*⁵⁷ Vesaliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāpajāpatī Gotamī yena Bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho Mahāpajāpatī 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 viriyārambhāya, dubbharatāya saṃvattanti no subharatāyā'ti. Ekaṃsena Gotamī dhāreyyāsi: N'eso dhammo, n'eso vinayo, n'etaṃ satthusāsanā'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, viriyārambhāya saṃvattanti no kosajjāya, subharatāya saṃvattanti no dubbharatāyā'ti. Ekaṃsena Gotamī dhāreyyāsi: Eso dhammo eso vinayo, etaṃ satthusāsanā'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,
Avyāpajjhaṃ sukhaṃ loke
Pāṇa·bhūtesu saṃyamo.

Sukhā virāgatā loke
Kāmānaṃ samatikkamo,
Asmimānassa yo vinayo
Etaṃ ve paramaṃ sukhaṃ.⁵⁸

Sabbaṃ paravaṣaṃ dukkhaṃ,
Sabbaṃ issariyaṃ sukhaṃ,
Sādhāraṇe vihaññanti,
Yogā hi duratikkamā'ti.⁵⁹

Duggatiyo Jahe

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

Tasmā rakkhita·cittassa
Sammā·saṅkappa·gocaro
Sammā·diṭṭhi·purekkhāro
Ñatvāna udayabbayaṃ
Thīna·middhābhibhū bhikkhu
Sabbā duggatiyo jahe'ti⁶⁰

Sukaraṃ sādhuṇā sādhu
Sādhu pāpena dukkaraṃ
pāpaṃ pāpena sukaraṃ
Pāpam 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 Māra.*

*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.*⁶² Sakkā bhikkhave akusalaṃ pajahituṃ. No ce taṃ bhikkhave sakkā abhavissa akusalaṃ pajahituṃ, nāhaṃ evaṃ vadeyyaṃ: akusalaṃ bhikkhave pajahathā'ti. Yasmā ca kho bhikkhave sakkā akusalaṃ pajahituṃ tasmāhaṃ evaṃ vadāmi: akusalaṃ bhikkhave pajahathā'ti.

Akusalañ ca h'idaṃ bhikkhave pahīnaṃ ahitāya dukkhāya saṃvatteyya nāhaṃ evaṃ vadeyyaṃ: akusalaṃ bhikkhave pajahathā'ti. Yasmā ca kho bhikkhave akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi: **akusalaṃ bhikkhave pajahathā'ti.**

Kusala·Bhāvanā

Kusalaṃ bhikkhave bhāvetha. Sakkā bhikkhave kusalaṃ bhāvetuṃ. No ce taṃ bhikkhave sakkā abhavissa kusalaṃ bhāvetuṃ nāhaṃ evaṃ vadeyyaṃ: kusalaṃ bhikkhave bhāvethā'ti. Yasmā ca kho bhikkhave sakkā kusalaṃ bhāvetuṃ, tasmāhaṃ evaṃ vadāmi: kusalaṃ bhikkhave bhāvethā'ti.

Kusalañ ca hidaṃ bhikkhave bhāvitaṃ ahitāya dukkhāya saṃvatteyya nāhaṃ evaṃ vadeyyaṃ: kusalaṃ bhikkhave bhāvethā'ti. Yasmā ca kho bhikkhave kusalaṃ bhāvitaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ 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 ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve’me bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cā’yaṃ kāmesu kāma·sukhallikānuyogo hīno gammo pothujjaniko anariyo anatta·saṃhito; yo cā’yaṃ attakilamathānuyogo dukkho anariyo anatta·saṃhito. Ete kho bhikkhave ubho ante anupagamma, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu·karaṇī ñāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu·karaṇī ñāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati? Ayam eva **ariyo aṭṭhaṅgiko maggo**, seyyathīdaṃ: sammā·diṭṭhi, sammā·saṅkappo, sammā·vācā, sammā·kammanto, sammā·ājīvo, sammā·vāyāmo, sammā·sati, sammā·samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu·karaṇī ñāṇa·karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati.

Idaṃ kho pana bhikkhave **dukkhaṃ ariya·saccaṃ**: jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkho, maraṇam pi dukkhaṃ. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam p’icchaṃ na labhati tam pi dukkhaṃ. Saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana bhikkhave **dukkha·samudayaṃ ariya·saccaṃ**: yāyaṃ taṇhā ponobhavikā nandi-rāga·sahagatā, tatra tatrābhinandinī, 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.

“Now this, 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.

“Now this, 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.



Idaṃ kho pana bhikkhave **dukkha·nirodhaṃ ariya·saccaṃ**: yo tassā yeva taṇhāya asesa·virāga·nirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana bhikkhave **dukkha·nirodha·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·samādhi.

Idaṃ dukkhaṃ ariya·saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ **dukkhaṃ ariya·saccaṃ pariññeyyan'ti** me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkhaṃ ariya·saccaṃ pariññātan'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha·samudayaṃ ariya·saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ **dukkha·samudayaṃ ariya·saccaṃ pahātabban'ti** me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkha·samudayaṃ ariya·saccaṃ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha·nirodhaṃ ariya·saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ **dukkha·nirodhaṃ ariya·saccaṃ sacchikātabban'ti** me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ 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.



Taṃ kho paṇ'idaṃ dukkha·nirodhaṃ ariya·saccaṃ sacchikatan'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha·nirodha·gāminī paṭipadā ariya·saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho paṇ'idaṃ **dukkha·nirodha·gāminī paṭipadā ariya·saccaṃ bhāvetabban'ti** me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho paṇ'idaṃ dukkha·nirodha·gāminī paṭipadā ariya·saccaṃ, bhāvitān'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāva kīvañ ca me bhikkhave imesu catusu ariya·saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa·dassanaṃ na suvisuddhaṃ ahosi, n'eva tāvā'haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa·brāhmaṇiyā pajāya, sadeva·manussāya anuttaraṃ sammā·sambodhiṃ abhisambuddho paccaññāsiṃ.

Yato ca kho me bhikkhave imesu catusu ariya·saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa·dassanaṃ suvisuddhaṃ ahosi, athā'haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa·brāhmaṇiyā pajāya sadeva·manussāya anuttaraṃ sammā·sambodhiṃ, abhisambuddho paccaññāsiṃ.

Ñāṇañ ca pana me dassanaṃ udapādi: akuppā me cetovimutti. Ayam antimā jāti. Natthidāni punabbhavo'ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā 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 Truth 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 Truth 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.



Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato Koṇḍaññaassa virajaṃ vīta·malaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudaya·dhammaṃ sabbaṃ taṃ nirodha·dhammaṃ'ti.

Pavattite ca pana Bhagavatā dhamma·cakke Bhumṃā devā sadda·manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkhaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ'ti.

Bhumṃānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā sadda·manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkhaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ'ti.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā sadda·manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkhaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ'ti.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkhaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ'ti.

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkhaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmiṃ'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 Tāvatiṃsa 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 Tāvatiṃsa 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.”



Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmāṇaratī devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasavattino devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma·cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Iti ha tena khaṇena, tena layena, tena muhuttana, yāva Brahmaloḷkā saddo abbhuggaṅchi. Ayaṅ ca dasa·sahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi, atikkamma devānaṃ devānubhāvan'ti.

Atha kho Bhagavā udānaṃ udānesi: 'Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño'ti. Iti h'idaṃ āyasmato Koṇḍaññassa Aññā Koṇḍañño tve'va nāmaṃ ahoṣī'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

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

Rūpaṃ bhikkhave **anattā**, rūpañ ca h'idaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā aho'sī'ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā aho'sī'ti.

Vedanā bhikkhave **anattā**, vedanā ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: Evaṃ me vedanā hotu, evaṃ me vedanā mā aho'sī'ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: Evaṃ me vedanaṃ hotu, evaṃ me vedanā mā aho'sī'ti.

Saññā bhikkhave **anattā**, saññā ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā aho'sī'ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā aho'sī'ti.

Saṅkhārā bhikkhave **anattā**, saṅkhārā ca h'idaṃ bhikkhave attā abhavissamsu, na yidaṃ saṅkhārā ābādhāya saṃvatteyyum, labbhettha ca saṅkhāresu: Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: Evaṃ me saṅkhāra hontu, evaṃ me saṅkhārā 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.’



Viññāṇaṃ bhikkhave **anattā**, viññāṇaṃ ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe: Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

Taṃ kiṃ maññatha bhikkhave, **rūpaṃ** niccaṃ vā aniccaṃ vā'ti.

Aniccaṃ Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma·dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.

No h'etaṃ Bhante.

Taṃ kiṃ maññatha bhikkhave, **vedanā** niccā vā aniccā vā'ti.

Aniccā Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma·dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.

No h'etaṃ 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.

Aniccā Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma·dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.

No h'etaṃ Bhante.

Taṃ kiṃ maññatha bhikkhave, **saṅkhārā** niccā vā aniccā vā'ti.

Aniccā Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma·dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.

No h'etaṃ Bhante.

Taṃ kim maññatha bhikkhave, **viññāṇaṃ** niccaṃ vā aniccaṃ vā'ti.

Aniccaṃ Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ 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·paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbāṃ rūpaṃ: N'etaṃ mama n'eso'ham asmi na me so attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci **vedanā** atītā'nāgata·paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā vedanā: N'esā mama n'esā'ham asmi na me sā attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci **saññā** atītā'nāgata·paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā saññā: N'esā mama n'esā'ham asmi na me sā attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci **saṅkhārā** atītā'nāgata·paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre vā santike vā sabbe saṅkhārā: N'ete mama n'ete'ham asmi na me te attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṃ kiñci **viññānaṃ** atītā'nāgata·paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbāṃ viññānaṃ: N'etaṃ mama n'eso'ham asmi na me so attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evam passaṃ bhikkhave sutavā ariya·sāvako rūpasmim pi nibbindati vedanāya pi nibbindati saññāya pi nibbindati saṅkhāresu pi nibbindati viññānasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttaṃ iti ñānaṃ hoti. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti'ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne pañca·vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccim'sū'ti. Tena kho pana samayena cha loke arahanto honti.



“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 sudam Bhagavā Gayāyaṃ viharati*⁶⁵ Gayāsīse saddhiṃ bhikkhu·sahassena. Tatra kho Bhagavā bhikkhū āmantesi: Sabbaṃ bhikkhave ādittaṃ. Kiñ ca bhikkhave sabbaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, **rūpā** ādittā, cakkhu·viññāṇaṃ ādittaṃ, cakkhu·samphasso āditto, yadidaṃ cakkhu·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Sotaṃ bhikkhave ādittaṃ, **saddā** ādittā, sota·viññāṇaṃ ādittaṃ, sota·samphasso āditto, yadidaṃ sota·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Ghānaṃ bhikkhave ādittaṃ, **gandhā** ādittā, ghāna·viññāṇaṃ ādittaṃ, ghāna·samphasso āditto, yadidaṃ ghāna·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.



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.



Jivhā bhikkhave āditto, **rasā** āditto, jivhā·viññāṇaṃ ādittaṃ, jivhā·samphasso āditto, yadidaṃ jivhā·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Kāyo bhikkhave āditto, **photthabbā** āditto, kāya·viññāṇaṃ ādittaṃ, kāya·samphasso āditto, yadidaṃ kāya·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Mano bhikkhave āditto, **dhammā** āditto, mano·viññāṇaṃ ādittaṃ, mano·samphasso āditto, yadidaṃ mano·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg'agginā dos'agginā moh'agginā ādittaṃ jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Evaṃ passaṃ bhikkhave sutavā ariya·sāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhu·viññāṇe pi nibbindati, cakkhu·samphasse pi nibbindati, yadidaṃ cakkhu·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim pi nibbindati.

Evaṃ passaṃ bhikkhave sutavā ariya·sāvako sotasmim pi nibbindati, saddesu pi nibbindati, sota·viññāṇe pi nibbindati, sota·samphasse pi nibbindati, yadidaṃ sota·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim 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.



Evam passam bhikkhave sutavā ariya·sāvako ghānasmim pi nibbindati, gandhesu pi nibbindati, ghāna·viññāṇe pi nibbindati, ghāna·samphasse pi nibbindati, yadidaṃ ghāna·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim pi nibbindati.

Evam passam bhikkhave sutavā ariya·sāvako jivhāya pi nibbindati, rasesu pi nibbindati, jivhā·viññāṇe pi nibbindati, jivhā·samphasse pi nibbindati, yadidaṃ jivhā·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim pi nibbindati.

Evam passam bhikkhave sutavā ariya·sāvako kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya·viññāṇe pi nibbindati, kāya·samphasse pi nibbindati, yadidaṃ kāya·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim pi nibbindati.

Evam passam bhikkhave sutavā ariya·sāvako manasmim pi nibbindati, dhammesu pi nibbindati, mano·viññāṇe pi nibbindati, mano·samphasse pi nibbindati, yadidaṃ mano·samphassa·paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham·asukhaṃ vā, tasmim pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttan'ti ñaṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'ti.

Imasmim ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhu·sahassassa anupādāya āsavehi cittāni vimuccimsu.



“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

Evaṃ me sutam,⁶⁶ ekaṃ samayaṃ Bhagavā Kurūsu viharati kammāsa·
dhammaṃ nāma kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi:
Bhikkhavo'ti.

Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

I. UDDESO

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka·paridevānaṃ
samatikkamāya dukkha·domanassānaṃ atthaṅgamāya ñāyassa adhigamāya
Nibbānassa sacchikiriya—yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha bhikkhave bhikkhu **kāye kāyānupassī** viharati,
ātāpī sampajāno satimā vineyya loke abhijjhā·domanassaṃ. **Vedanāsu**
vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā·
domanassaṃ. **Citte cittānupassī** viharati, ātāpī sampajāno satimā vineyya
loke abhijjhā·domanassaṃ. **Dhammesu dhammānupassī** viharati, ātāpī
sampajāno satimā vineyya loke abhijjhā·domanassaṃ.

II. KĀYĀNUPASSANĀ

Ānāpāna·pabbaṃ

Kathaṃ ca bhikkhave bhikkhu **kāye kāyānupassī** viharati?

Idha bhikkhave bhikkhu araṅga·gato vā rukkha·mūla·gato vā suññāgāra·
gato vā nisīdati, pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya 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.**



Dīghaṃ vā assasanto, **dīghaṃ assasāmī'ti** pajānāti. Dīghaṃ vā passasanto, **dīghaṃ passasāmī'ti** pajānāti. Rassaṃ vā assasanto, **rassaṃ assasāmī'ti** pajānāti. Rassaṃ vā passasanto, rassaṃ passasāmī'ti pajānāti. **Sabba·kāya·paṭisaṃvedī** assasissāmī'ti sikkhati. Sabba·kāya·paṭisaṃvedī passasissāmī'ti sikkhati. **Passambhayaṃ kāya·saṅkhāraṃ** assasissāmī'ti sikkhati. Passambhayaṃ kāya·saṅkhāraṃ passasissāmī'ti sikkhati.

Seyyathāpi bhikkhave dakkho bhamakāro vā bhamakār'antevāsī vā dīghaṃ vā añchanto, dīghaṃ añchāmī'ti pajānāti. Rassaṃ vā añchanto, rassaṃ añchāmī'ti pajānāti. Evam eva kho bhikkhave bhikkhu dīghaṃ vā assasanto, dīghaṃ assasāmī'ti pajānāti. Dīghaṃ vā passasanto, dīghaṃ passasāmī'ti pajānāti. Rassaṃ vā assasanto, rassaṃ assasāmī'ti pajānāti. Rassaṃ vā passasanto, rassaṃ passasāmī'ti pajānāti. Sabba·kāya·paṭisaṃvedī assasissāmī'ti sikkhati. Sabba·kāya·paṭisaṃvedī passasissāmī'ti sikkhati. Passambhayaṃ kāya·saṅkhāraṃ assasissāmī'ti sikkhati. Passambhayaṃ kāya·saṅkhāraṃ passasissāmī'ti sikkhati.

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatta·bahiddhā vā kāye kāyānupassī viharati. Samudaya·dhammānupassī vā kāyasmim viharati. Vaya·dhammānupassī vā kāyasmim viharati. Samudaya·vaya·dhammānupassī vā kāyasmim viharati. Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvad'eva ñāṇa·mattāya patissati·mattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.



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·pabbaṃ

Puna ca paraṃ bhikkhave bhikkhu **gacchanto** vā gacchāmī'ti pajānāti. **Ṭhito** vā ṭhito'mhī'ti pajānāti. **Nisinno** vā nisinno'mhī'ti pajānāti. **Sayāno** vā sayāno'mhī'ti pajānāti. Yathā yathā vā pan'assa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati

IV. KĀYĀNUPASSANĀ

Sampajañña·pabbaṃ

Puna ca paraṃ 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 bhāsīte tuṅhī·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.



V. KĀYĀNUPASSANĀ
Paṭikkūla·manasikāra·pabbam

Puna ca param bhikkhave bhikkhu **imam eva kāyaṃ uddham pāda·talā adho kesa·matthakā taca·pariyantaṃ pūraṃ nānappakārassa asucino** paccavekkhati: atthi imasmiṃ kāye kesā lomā nakhā dantā taco; maṃsaṃ nahāru aṭṭhi aṭṭhi·miñjaṃ vakkam; hadayaṃ yakanam kilomakam pihakam papphāsam; antaṃ antaṅgaṃ udariyaṃ karīsam; pittaṃ semham pubbo lohitaṃ sedo medo; assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.

Seyyathāpi bhikkhave ubhato·mukhā mūtoḷī pūrā nānā·vihitassa dhaññassa, seyyathīdaṃ: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tamenam cakkhumā puriso muñcitvā paccavekkheyya: ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā'ti, evam eva kho bhikkhave bhikkhu imam eva kāyaṃ uddham pāda·talā adho kesa·matthakā taca·pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye kesā lomā nakhā dantā taco; maṃsaṃ nahāru aṭṭhi aṭṭhi·miñjaṃ vakkam; hadayaṃ yakanam kilomakam pihakam papphāsam; antaṃ antaṅgaṃ udariyaṃ karīsam; pittaṃ semham pubbo lohitaṃ sedo medo; assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassī 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·pabbam

Puna ca param bhikkhave bhikkhu imam eva kāyaṃ yathā·ṭhitam yathā·paṇihitam dhātuso paccavekkhati: atthi imasmim kāye **paṭhavī·dhātu āpo·dhātu tejo·dhātu vāyo·dhātū**'ti. Seyyathāpi bhikkhave dakkho goghātako vā goghātak'antevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evam eva kho bhikkhave bhikkhu imam eva kāyaṃ yathā·ṭhitam yathā·paṇihitam dhātuso paccavekkhati: atthi imasmim kāye paṭhavī·dhātu āpo·dhātu tejo·dhātu vāyo·dhātū'ti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

VII. KĀYĀNUPASSANĀ
Nava·sīvathikā·pabbam

1. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitam ekāha·mataṃ vā dvīha·mataṃ vā tīha·mataṃ vā uddhumātakam vinīlakam vipubbaka·jātam, so imam eva kāyaṃ upasaṃharati: **ayam pi kho kāyo evaṃ dhammo evambhāvī evaṃ anatīto**'ti...

2. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitam kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇaka·jātehi khajjamānaṃ, so imam eva kāyaṃ upasaṃharati: **ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto**'ti...

3. Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitam aṭṭhika·saṅkhalikaṃ samaṃsa·lohitaṃ nahāru·sambandham, so imam eva kāyaṃ upasaṃharati: **ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ 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 paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhika·saṅkhalikaṃ nimmaṃsa·lohita·makkhitaṃ nahāru·sambandhaṃ, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti...

5. Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhika·saṅkhalikaṃ apagata·maṃsa·lohitaṃ nahāru·sambandhaṃ, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti...

6. Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni apagata·sambandhāni disā vidisāsu vikkhittāni aññena hatth'aṭṭhikaṃ aññena pād'aṭṭhikaṃ aññena goppak'aṭṭhikaṃ aññena jaṅgh'aṭṭhikaṃ aññena kaṭ'aṭṭhikaṃ aññena piṭṭhi·kaṇṭakaṃ aññena phāsuk'aṭṭhikaṃ aññena ūr'aṭṭhikaṃ aññena bāhu aṭṭhikaṃ aññena khandh'aṭṭhikaṃ aññena gīv'aṭṭhikaṃ aññena hanuk'aṭṭhikaṃ aññena dant'aṭṭhikaṃ aññena sīsa·kaṭāhaṃ, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti...

7. Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkha·vaṇṇūpanibhāni, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti...

8. Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni terovassikāni, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti...

9. Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇaka·jātāni, so imam eva kāyaṃ upasaṃharati: ayam pi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto'ti.

... Evam pi bhikkhave bhikkhu kāye kāyānupassī 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

Kathañ ca bhikkhave bhikkhu **vedanāsu vedanānupassī** viharati?

Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: **sukhaṃ** vedanaṃ vediyāmi'ti pajānāti. Dukkhaṃ vedanaṃ vediyamāno: **dukkhaṃ** vedanaṃ vediyāmi'ti pajānāti. Adukkham·asukhaṃ vedanaṃ vediyamāno: **adukkham·asukhaṃ** vedanaṃ vediyāmi'ti pajānāti. Sāmisam vā sukhaṃ vedanaṃ vediyamāno: **sāmisam sukhaṃ** vedanaṃ vediyāmi'ti pajānāti. Nirāmisam vā sukhaṃ vedanaṃ vediyamāno: **nirāmisam sukhaṃ** vedanaṃ vediyāmi'ti pajānāti. Sāmisam vā dukkhaṃ vedanaṃ vediyamāno: **sāmisam dukkhaṃ** vedanaṃ vediyāmi'ti pajānāti. Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno: **nirāmisam dukkhaṃ** vedanaṃ vediyāmi'ti pajānāti. Sāmisam vā adukkham·asukhaṃ vedanaṃ vediyamāno: **sāmisam adukkham·asukhaṃ** vedanaṃ vediyāmi'ti pajānāti. Nirāmisam vā adukkham·asukhaṃ vedanaṃ vediyamāno: **nirāmisam adukkham·asukhaṃ** vedanaṃ vediyāmi'ti pajānāti.

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati. Bahiddhā vā vedanāsu vedanānupassī viharati. Ajjhatta·bahiddhā vā vedanāsu vedanānupassī viharati. Samudaya·dhammānupassī vā vedanāsu viharati. Vaya·dhammānupassī vā vedanāsu viharati. Samudaya·vaya·dhammānupassī vā vedanāsu viharati. Atthi vedanā'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvad'eva ñāṇa·mattāya patissati·mattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evam pi kho 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

Kathañ ca bhikkhave bhikkhu **citte cittānupassī** viharati?

Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ: **sarāgaṃ** cittaṃ'ti pajānāti. Vīta·rāgaṃ vā cittaṃ: **vīta·rāgaṃ** cittaṃ'ti pajānāti. Sadosaṃ vā cittaṃ: **sadosaṃ** cittaṃ'ti pajānāti. Vīta·dosaṃ vā cittaṃ: **vīta·dosaṃ** cittaṃ'ti pajānāti. Samohaṃ vā cittaṃ: **samohaṃ** cittaṃ'ti pajānāti. Vīta·mohaṃ vā cittaṃ: **vīta·mohaṃ** cittaṃ'ti pajānāti. Sañkhittaṃ vā cittaṃ: **sañkhittaṃ** cittaṃ'ti pajānāti. Vikkhittaṃ vā cittaṃ: **vikkhittaṃ** cittaṃ'ti pajānāti. Mahaggataṃ vā cittaṃ: **mahaggataṃ** cittaṃ'ti pajānāti. Amahaggataṃ vā cittaṃ: **amahaggataṃ** cittaṃ'ti pajānāti. Sauttaraṃ vā cittaṃ: **sauttaraṃ** cittaṃ'ti pajānāti. Anuttaraṃ vā cittaṃ: **anuttaraṃ** cittaṃ'ti pajānāti. Samāhitaṃ vā cittaṃ: **samāhitaṃ** cittaṃ'ti pajānāti. Asamāhitaṃ vā cittaṃ: **asamāhitaṃ** cittaṃ'ti pajānāti. Vimuttaṃ vā cittaṃ: **vimuttaṃ** cittaṃ'ti pajānāti. Avimuttaṃ vā cittaṃ: **avimuttaṃ** cittaṃ'ti pajānāti.

Iti ajjhattaṃ vā citte cittānupassī viharati. Bahiddhā vā citte cittānupassī viharati. Ajjhatta·bahiddhā vā citte cittānupassī viharati. Samudaya·dhammānupassī vā cittaṃ'ti viharati. Vaya·dhammānupassī vā cittaṃ'ti viharati. Samudaya·vaya·dhammānupassī vā cittaṃ'ti viharati. Atthi cittaṃ'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvad'eva ñāṇa·mattāya patissati·mattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evam pi kho bhikkhave bhikkhu citte cittānupassī viharati.



IX. CONTEMPLATION OF 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.



X. DHAMMĀNUPASSANĀ

Nīvaraṇa·pabbam

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 santam vā ajjhattam **kāmacchandam**: atthi me ajjhattam kāmacchando'ti pajānāti. Asantam vā ajjhattam kāmacchandam: n'atthi me ajjhattam kāmacchando'ti pajānāti. Yathā ca anuppanassa kāmacchandassa uppādo hoti, tañ ca pajānāti. Yathā ca uppanassa kāmacchandassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti, tañ ca pajānāti.

Santam vā ajjhattam **vyāpādam**: atthi me ajjhattam vyāpādo'ti pajānāti. Asantam vā ajjhattam vyāpādam: n'atthi me ajjhattam vyāpādo'ti pajānāti. Yathā ca anuppanassa vyāpādassa uppādo hoti, tañ ca pajānāti. Yathā ca uppanassa vyāpādassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa vyāpādassa āyatim anuppādo hoti, tañ ca pajānāti.

Santam vā ajjhattam **thīna·middham**: atthi me ajjhattam thīna·middhan'ti pajānāti. Asantam vā ajjhattam thīna·middham: n'atthi me ajjhattam thīna·middhan'ti, pajānāti. Yathā ca anuppanassa thīna·middhassa uppādo hoti, tañ ca pajānāti. Yathā ca uppanassa thīna·middhassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa thīna·middhassa āyatim anuppādo hoti, tañ ca pajānāti.

Santam vā ajjhattam **uddhacca·kukkucam**: atthi me ajjhattam uddhacca·kukkucan'ti pajānāti. Asantam vā ajjhattam uddhacca·kukkucam: n'atthi me ajjhattam uddhacca·kukkucan'ti pajānāti. Yathā ca anuppanassa uddhacca·kukkucassa uppādo hoti, tañ ca pajānāti. Yathā ca uppanassa uddhacca·kukkucassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa uddhacca·kukkucassa āyatim anuppādo hoti, tañ ca pajānāti,



X. CONTEMPLATION OF PHENOMENA

The Five Hindrances

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

“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?

“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.

“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.

“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.

“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.



Santaṃ vā ajjhattaṃ **vicikicchaṃ**: atthi me ajjhattaṃ vicikicchā'ti pajānāti. Asantaṃ vā ajjhattaṃ vicikicchaṃ: n'atthi me ajjhattaṃ vicikicchā'ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti. Yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti. Yathā ca pahānāya vicikicchāya āyatim anuppādo hoti, tañ ca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatta·bahiddhā vā dhammesu dhammānupassī viharati. Samudaya·dhammānupassī vā dhammesu viharati, vaya·dhammānupassī vā dhammesu viharati, Samudaya·vaya·dhammānupassī vā dhammesu viharati. Atthi dhammā'tī vā pan'assa sati paccupaṭṭhitā hoti, yāvad'eva ñāṇa·mattāya patissati·mattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam pi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

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 **rūpaṃ**, iti rūpassa samudayo, iti rūpassa atthaṅgamo. Iti **vedanā**, iti vedanāya samudayo, iti vedanāya atthaṅgamo. Iti **saññā**, iti saññāya samudayo, iti saññāya atthaṅgamo. Iti **saṅkhārā**, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo. Iti **viññāṇaṃ**, iti viññāṇassa samudayo, iti viññāṇassa 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·pabbam

Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati **chasu ajjhattika·bāhiresu āyatanesu**. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika·bāhiresu āyatanesu?

Idha bhikkhave bhikkhu **cakkhuñ** ca pajānāti, **rūpe** ca pajānāti, yañ ca tadubhayam paṭicca uppajjati saṃyojanam, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañ ca pajānāti.

Sotañ ca pajānāti, **sadde** ca pajānāti yañ ca tadubhayam paṭicca uppajjati saṃyojanam, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañ ca pajānāti.

Ghāṇañ ca pajānāti, **gandhe** ca pajānāti yañ ca tadubhayam paṭicca uppajjati saṃyojanam, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañ ca pajānāti.

Jivhañ ca pajānāti, **rase** ca pajānāti yañ ca tadubhayam paṭicca uppajjati saṃyojanam, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañ ca pajānāti.



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.



Kāyañ ca pajānāti, **phoṭṭhabbe** ca pajānāti yañ ca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti, tañ ca pajānāti.

Manañ ca pajānāti, **dhamme** ca pajānāti yañ ca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ, tañ ca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañ ca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti, tañ ca pajānāti.

...Evam pi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

XIII. DHAMMĀNUPASSANĀ

Bojjhaṅga-pabbaṃ

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati **sattasu bojjhaṅgesu**. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

Idha bhikkhave bhikkhu santaṃ vā ajjhattaṃ **sati·sambojjhaṅgaṃ**: atthi me ajjhattaṃ sati·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ sati·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ sati·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa sati·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa sati·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.



“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.



Santaṃ vā ajjhattaṃ **dhamma·vicaya·sambojjhaṅgaṃ**: atthi me ajjhattaṃ dhamma·vicaya·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ dhamma·vicaya·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ dhamma·vicaya·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa dhamma·vicaya·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa dhamma·vicaya·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.

Santaṃ vā ajjhattaṃ **virīya·sambojjhaṅgaṃ**: atthi me ajjhattaṃ virīya·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ virīya·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ virīya·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa virīya·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa virīya·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.

Santaṃ vā ajjhattaṃ **pīti·sambojjhaṅgaṃ**: atthi me ajjhattaṃ pīti·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ pīti·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ pīti·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa pīti·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa pīti·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.

Santaṃ vā ajjhattaṃ **passaddhi·sambojjhaṅgaṃ**: atthi me ajjhattaṃ passaddhi·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ passaddhi·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ passaddhi·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa passaddhi·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa passaddhi·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.



“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.



Santaṃ vā ajjhattaṃ **samādhī·sambojjhaṅgaṃ**: atthi me ajjhattaṃ samādhī·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ samādhī·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ samādhī·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa samādhī·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa samādhī·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.

Santaṃ vā ajjhattaṃ **upekkhā·sambojjhaṅgaṃ**: atthi me ajjhattaṃ upekkhā·sambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhattaṃ upekkhā·sambojjhaṅgaṃ: n'atthi me ajjhattaṃ upekkhā·sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa upekkhā·sambojjhaṅgassa uppādo hoti, tañ ca pajānāti. Yathā ca uppannassa upekkhā·sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.

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

XIV. DHAMMĀNUPASSANĀ

Sacca·pabbaṃ

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariya·saccesu. Kathañ ca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati **catūsu ariya·saccesu**:

Idha bhikkhave bhikkhu idaṃ **dukkhaṃ** 'ti yathā bhūtaṃ pajānāti, ayaṃ **dukkha·samudayo** 'ti yathābhūtaṃ pajānāti, ayaṃ **dukkha·nirodho** 'ti yathābhūtaṃ pajānāti, ayaṃ **dukkha·nirodha·gāminī·paṭipadā** 'ti yathābhūtaṃ 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**.’



XV. DUKKHA·SACCA·NIDDESO

Katamañ ca bhikkhave **dukkhaṃ ariya·saccaṃ**? Jāti pi dukkhā, jarā pi dukkhā, maraṇaṃ pi dukkhaṃ, soka·parideva·dukkha·domanass’upāyāsā pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p’icchaṃ na labhati tam pi dukkhaṃ, sañkhittena pañc’upādānakkhandhā pi dukkhā.

Katamā ca bhikkhave **jāti**? Yā tesam tesam sattānaṃ tamhi tamhi satta·nikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati bhikkhave jāti.

Katamā ca bhikkhave **jarā**? Yā tesam tesam sattānaṃ tamhi tamhi satta·nikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati bhikkhave jarā.

Katamañ ca bhikkhave **marāṇaṃ**? Yaṃ tesam tesam sattānaṃ tamhā tamhā satta·nikāyā cuti cavanatā bhedo antaradhānaṃ maccu·marāṇaṃ kāla·kiriya khandhānaṃ bhedo kaḷabarassa nikkhepo jīvit’indriyass’ upacchedo, idaṃ vuccati bhikkhave marāṇaṃ.

Katamo ca bhikkhave **soko**? Yo kho bhikkhave aññatar’aññatarena byasanena samannāgatassa aññatar’aññatarena dukkha·dhammena phuṭṭhassa soko socanā socitattaṃ anto soko anto parisoko, ayaṃ vuccati bhikkhave soko.

Katamo ca bhikkhave **paridevo**? Yo kho bhikkhave aññatar’aññatarena byasanena samannāgatassa aññatar’aññatarena dukkha·dhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati 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.



Katamañ ca bhikkhave **dukkhaṃ**? Yaṃ kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya·samphassa·jaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati bhikkhave dukkhaṃ.

Katamañ ca bhikkhave **domanassaṃ**? Yaṃ kho bhikkhave cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ mano·samphassa·jaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati bhikkhave domanassaṃ.

Katamo ca bhikkhave **upāyāso**? Yo kho bhikkhave aññatar’aññatarena byasanena samannāgatassa aññatar’aññatarena dukkha·dhammena phuṭṭhassa āyāso upāyāso āyāsittataṃ upāyāsittataṃ, ayaṃ vuccati bhikkhave upāyāso.

Katamo ca bhikkhave **appiyehi sampayogo dukkho**? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan’assa te honti anatta·kāma hita·kāma phāsuka·kāma ayogakkhema·kāma, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missī·bhāvo, ayaṃ vuccati bhikkhave appiyehi sampayogo dukkho.

Katamo ca bhikkhave **piyehi vippayogo dukkho**? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan’assa te honti attha·kāma hita·kāma phāsuka·kāma yogakkhema·kāma mātā vā pitā vā bhātā vā bhaginī vā jeṭṭhā vā kaniṭṭhā vā mittā vā amaccā vā ñāti sālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissī·bhāvo, ayaṃ vuccati bhikkhave piyehi vippayogo dukkho.

Katamañ ca bhikkhave **yam p’icchaṃ na labhati tam pi dukkhaṃ**? **Jāti**·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jāti·dhammā assāma, na ca vata no jāti āgaccheyyā’ti. Na kho pan’etaṃ icchāya pattabbaṃ. Idam pi yam p’icchaṃ na labhati tam pi dukkhaṃ.



“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·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jarā·dhammā assāma, na ca vata no jarā āgaccheyyā'ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Byādhi·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na byādhi·dhammā assāma, na ca vata no byādhi āgaccheyyā'ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Maraṇa·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na maraṇa·dhammā assāma, na ca vata no maraṇaṃ āgaccheyyā'ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Soka·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na soka·dhammā assāma, na ca vata no soko āgaccheyyā'ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Parideva·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na parideva·dhammā assāma, na ca vata no paridevo āgaccheyyā'ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Dukkha·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na dukkha·dhammā assāma, na ca vata no dukkhaṃ āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Domanassa·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na domanassa·dhammā assāma, na ca vata no domanassaṃ āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

Upāyāsa·dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na upāyāsa·dhammā assāma, na ca vata no upāyāso āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.



“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.



Katame ca bhikkhave saṅkhittena **pañc'upādānakkhandhā** dukkhā?
Seyyathīdaṃ rūp'upādānakkhandho vedan'upādānakkhandho saññ'
upādānakkhandho saṅkhār'upādānakkhandho viññāṇ'upādānakkhandho.
Ime vuccanti bhikkhave saṅkhittena pañc'upādānakkhandhāpi dukkhā.

Idaṃ vuccati bhikkhave dukkhaṃ ariya·saccaṃ.

XVI. SAMUDAYA·SACCA·NIDDESO

Katamañ ca bhikkhave **dukkha·samudayo ariya·saccaṃ**? Yāyaṃ taṇhā
ponobhavikā nandi·rāga·sahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāma·
taṇhā bhava·taṇhā vibhava·taṇhā.

Sā kho pan'esā bhikkhave **taṇhā** kattha uppajjamānā uppajjati, kattha
nivisamānā nivisati? Yaṃ loke piya·rūpaṃ sāta·rūpaṃ etth'esā taṇhā
uppajjamānā uppajjati, ettha nivisamānā nivisati. Kiñca loke piya·rūpaṃ
sāta·rūpaṃ?

Cakkhuṃ loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati. **Sotaṃ** loke piya·rūpaṃ sāta·rūpaṃ
etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Ghānaṃ**
loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha
nivisamānā nivisati. **Jivhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā
uppajjamānā uppajjati, ettha nivisamānā nivisati. **Kāyo** loke piya·rūpaṃ
sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
Mano loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati.



“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.



Rūpā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Saddā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Gandhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Rasā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Phoṭṭhabbā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Dhammā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Cakkhu·viññāṇaṃ loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Sota·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Ghāna·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Jivhā·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Kāya·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Mano·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.



“**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.



Cakkhu·samphasso loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Sota·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Ghāna·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Jivhā·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Kāya·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Mano·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhu·samphassajā vedanā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Sota·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Ghāna·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Jivhā·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Kāya·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Mano·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.



“**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·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Sadda·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Gandha·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Rasa·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Phoṭṭhabba·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Dhamma·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpa·sañcetanā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Sadda·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Gandha·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Rasa·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Phoṭṭhabba·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. **Dhamma·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā 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.



Rūpa·taṇhā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Sadda·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Gandha·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Rasa·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Phoṭṭhabba·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Dhamma·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpa·vitakko loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Sadda·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Gandha·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Rasa·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Phoṭṭhabba·vitakko** loke piya·rūpaṃ sāta·rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Dhamma·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.



“**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.



Rūpa·vicāro loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Sadda·vicāro** loke piya·rūpaṃ sāta·rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Gandha·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Rasa·vicāro** loke piya·rūpaṃ sāta·rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Phoṭṭhabba·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. **Dhamma·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Idaṃ vuccati bhikkhave dukkha·samudayo ariya·saccaṃ.

XVII NIRODHA·SACCA·NIDDESO

Katamañ ca bhikkhave **dukkha·nirodho ariya·saccaṃ**? Yo tassā yeva taṇhāya asesa·virāga·nirodho cāgo paṭinissaggo mutti anālayo,

Sā kho pan'esā bhikkhave **taṇhā** kattha pahīyamānā pahīyati? Kattha nirujjhamānā nirujjhati? Yaṃ loke piya·rūpaṃ sāta·rūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kiñca loke piya·rūpaṃ sāta·rūpaṃ?



“**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 CESSATION

“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?



Cakkhu loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Sotaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Ghānaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Jivhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Kāyo** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Mano** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Saddā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Gandhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Rasā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabbā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Dhammā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.



“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.



Cakkhu·viññāṇaṃ loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Sota·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Ghāna·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Jivhā·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Kāya·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Mano·viññāṇaṃ** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhu·samphasso loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Sota·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Ghāna·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Jivhā·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Kāya·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Mano·samphasso** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.



“**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.



Cakkhu·samphassajā vedanā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati. **Sota·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Ghāna·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Jivhā·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Kāya·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati. **Mano·samphassajā vedanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati.

Rūpa·saññā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Sadda·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Gandha·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Rasa·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabba·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. **Dhamma·saññā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.



“**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.



Rūpa·sañcetanā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Sadda·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Gandha·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Rasa·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabba·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Dhamma·sañcetanā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpa·taṇhā loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Sadda·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Gandha·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Rasa·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabba·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Dhamma·taṇhā** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.



“**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 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. **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.



Rūpa·vitakko loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Sadda·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Gandha·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Rasa·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabba·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Dhamma·vitakko** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpa·vicāro loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Sadda·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Gandha·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Rasa·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Phoṭṭhabba·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. **Dhamma·vicāro** loke piya·rūpaṃ sāta·rūpaṃ, etth'esā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati bhikkhave dukkha·nirodho ariya·saccaṃ.



“**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

Katamañ ca bhikkhave **dukkha·nirodha·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·samādhi.

Katamā ca bhikkhave **sammā·diṭṭhi**? Yaṃ kho bhikkhave dukkhe ñāṇaṃ, dukkha·samudaye ñāṇaṃ, dukkha·nirodhe ñāṇaṃ, dukkha·nirodha·gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave sammā·diṭṭhi.

Katamo ca bhikkhave **sammā·saṅkappo**? Nekkhamma·saṅkappo, avyāpāda·saṅkappo, avihimsā·saṅkappo. Ayaṃ vuccati bhikkhave sammā·saṅkappo.

Katamā ca bhikkhave **sammā·vācā**? Musā·vādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī. Samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave sammā·vācā.

Katamo ca bhikkhave **sammā·kammanto**? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī. Ayaṃ vuccati bhikkhave sammā·kammanto.

Katamo ca bhikkhave **sammā·ājīvo**? Idha bhikkhave ariya·sāvako micchā·ājīvaṃ pahāya sammā·ājīvena jīvikaṃ kappeti. Ayaṃ vuccati bhikkhave sammā·ājīvo.

Katamo ca bhikkhave **sammā·vāyāmo**? Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyo·bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati bhikkhave sammā·vāyāmo.



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·domanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā·domanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā·domanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā·domanassaṃ. Ayaṃ vuccati bhikkhave sammā·sati.

Katamo ca bhikkhave **sammā·samādhi**? Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ viveka·jaṃ pīti·sukhaṃ paṭhamajjhānaṃ upasampajja viharati. Vitakka·vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodi·bhāvaṃ avitakkaṃ avicāraṃ samādhi·jaṃ pīti·sukhaṃ dutiyajjhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti, yantaṃ ariyā ācikkhanti: upekkhako satimā sukha·vihārī'ti, tatiyajjhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassa·domanassānaṃ atthaṅgamā adukkham·asukhaṃ upekkhā·sati·pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave sammā·samādhi.

Idaṃ vuccati bhikkhave dukkha·nirodha·gāminī·paṭipadā ariya·saccaṃ.

...Evam pi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariya·saccesu.



“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 evaṃ bhāveyya satta·vassāni,
tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭh'eva
dhamme aññā, sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave satta vassāni, yo hi koci bhikkhave ime cattāro
satipaṭṭhāne evaṃ bhāveyya cha vassāni tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ: 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 ...

Tiṭṭhatu bhikkhave ekaṃ vassaṃ, yo hi koci bhikkhave ime cattāro sati·
paṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ: 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 ...

Tiṭṭhatu 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 ...



Tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro sati·
paṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ: diṭṭh'eva dhamme aññā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka·paridevānaṃ
samatikkamāya dukkha·domanassānaṃ atthaṅgamāya ñāyassa adhigamāya
Nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā'ti, iti yantaṃ vuttaṃ
idametam 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 sutam,⁶⁷ ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā. Girimānando ābādhiko hoti dukkhito bālha·gilāno. Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etadavoca:

Āyasmā Bhante Girimānando ābādhiko dukkhito bālha·gilāno, sādhu Bhante Bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu anukampaṃ upādāyā'ti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamtivā dasa saññā bhāseyyāsi, ṭhānaṃ kho pan'etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō ṭhānaso paṭippassambheyya. Katamā dasa?

Anicca·saññā, anatta·saññā, asubha·saññā, ādīnava·saññā, pahāna·saññā, virāga·saññā, nirodha·saññā, sabba·loke anabhirata·saññā, sabba·saṅkhāresu anicca·saññā, ānāpāna·sati.

Katamā c'Ānanda **anicca·saññā**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato vā iti paṭisañcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkharā aniccā, viññāṇaṃ aniccaṃ'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat'Ānanda anicca·saññā.



The Discourse to Girimānanda

Thus have I heard. On one occasion the Sublime One was living in Sāvattthī, 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·saññā**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato vā iti paṭisañcikkhati: cakkhuṃ anattā, rūpaṃ anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattika·bāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat'Ānanda anatta·saññā.

Katamā c'Ānanda **asubha·saññā**?

Idh'Ānanda bhikkhu imam eva kāyaṃ uddham pāda·talā adho kesa·matthakā taca·pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye: kesā lomā nakhā dantā taco; maṃsaṃ nahāru aṭṭhī aṭṭhi·miñjaṃ vakkam; hadayaṃ yakanam kilomakam pihakam papphāsam; antaṃ antaguṇaṃ udariyaṃ karīsaṃ matthaluṅgaṃ; pittaṃ semhaṃ pubbo lohitaṃ sedo medo; assu vasā kheḷo siṅghānikā lasikā muttan'ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat'Ānanda asubha·saññā.

Katamā c'Ānanda **ādīnava·saññā**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato vā iti paṭisañcikkhati: bahu·dukkho kho ayaṃ kāyo bahu ādīnavo'ti. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathīdaṃ cakkhu·rogo, sota·rogo, ghāna·rogo, jivhā·rogo, kāya·rogo, sīsa·rogo, kaṇṇa·rogo, mukha·rogo, danta·rogo, kāso, sāso, pināso, ḍāho, jaro, kucchi·rogo, mucchā, pakkhandikā, sūlā, visūcīkā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita·pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta·samuṭṭhānā ābādhā, semha·samuṭṭhānā ābādhā, vāta·samuṭṭhānā ābādhā, sannipātikā ābādhā,



“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,



utu·pariṇāmajā ābādhā, visama·parihārajā ābādhā, opakkamikā ābādhā,
kamma·vipākajā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo'ti.
Iti imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccat'Ānanda ādīnava·
saññā.

Katamā c'Ānanda **pahāna·saññā**?

Idh'Ānanda bhikkhu uppannaṃ kāma·vitakkaṃ nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ vyāpāda·vitakkaṃ
nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ
vihimsā·vitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ
gameti, uppanna'uppanne pāpake akusale dhamme nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti. Ayaṃ vuccat'Ānanda pahāna·
saññā.

Katamā c'Ānanda **virāga·saññā**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato
vā iti paṭisañcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba·sañkhāra·
samatho sabbūpadhi·paṭinissaggo taṇhakkhaya virāgo Nibbānan'ti. Ayaṃ
vuccat'Ānanda virāga·saññā.

Katamā c'Ānanda **nirodha·saññā**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato
vā iti paṭisañcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba·sañkhāra·
samatho sabbūpadhi·paṭinissaggo taṇhakkhaya nirodho Nibbānan'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·saññā**?

Idh'Ānanda bhikkhu ye loke upāy'upādānā cetaso adhiṭṭhānābhī-nivesānusayā, te pajahanto viramati na upādiyanto. Ayaṃ vuccat'Ānanda sabba·loke anabhirata·saññā.

Katamā c'Ānanda **sabba·saṅkhāresu anicca·saññā**?

Idh'Ānanda bhikkhu sabba·saṅkhārehi aṭṭiyati harāyati jigucchati. Ayaṃ vuccat'Ānanda sabba·saṅkhāresu anicca·saññā.

Katamā c'Ānanda **ānāpāna·sati**?

Idh'Ānanda bhikkhu arañña·gato vā rukkha·mūla·gato vā suññāgāra·gato vā, nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So sato'va assasati, sato'va passasati.

Dīghaṃ vā assasanto, **dīghaṃ assasāmī**'ti pajānāti, dīghaṃ vā passasanto, dīghaṃ passasāmī'ti pajānāti. Rassaṃ vā assasanto, **rassaṃ assasāmī**'ti pajānāti. Rassaṃ vā passasanto, rassaṃ passasāmī'ti pajānāti. **Sabba·kāya·paṭisaṃvedī** assasissāmī'ti sikkhati, sabba·kāya·paṭisaṃvedī passasissāmī'ti sikkhati. **Passambhayaṃ kāya·saṅkhāraṃ** assasissāmī'ti sikkhati, passambhayaṃ kāya·saṅkhāraṃ passasissāmī'ti sikkhati.

Pīti·paṭisaṃvedī assasissāmī'ti sikkhati, pīti·paṭisaṃvedī passasissāmī'ti sikkhati. **Sukha·paṭisaṃvedī** assasissāmī'ti sikkhati, sukha·paṭisaṃvedī passasissāmī'ti sikkhati. **Citta·saṅkhāra·paṭisaṃvedī** assasissāmī'ti sikkhati, citta·saṅkhāra·paṭisaṃvedī passasissāmī'ti sikkhati. **Passambhayaṃ citta·saṅkhāraṃ** assasissāmī'ti sikkhati, passambhayaṃ citta·saṅkhāraṃ passasissāmī'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.’



Citta·paṭisaṃvedī assasissāmī'ti sikkhati, citta·paṭisaṃvedī passasissāmī'ti sikkhati. **Abhippamodayaṃ cittaṃ** assasissāmī'ti sikkhati, abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati. **Samādahaṃ cittaṃ** assasissāmī'ti sikkhati, samādahaṃ cittaṃ passasissāmī'ti sikkhati. **Vimocayaṃ cittaṃ** assasissāmī'ti sikkhati, vimocayaṃ cittaṃ passasissāmī'ti sikkhati.

Aniccānupassī assasissāmī'ti sikkhati, aniccānupassī passasissāmī'ti sikkhati. **Virāgānupassī** assasissāmī'ti sikkhati, virāgānupassī passasissāmī'ti sikkhati. **Nirodhānupassī** assasissāmī'ti sikkhati, nirodhānupassī passasissāmī'ti sikkhati. **Paṭinissaggānupassī** assasissāmī'ti sikkhati, paṭinissaggānupassī passasissāmī'ti sikkhati. Ayaṃ vuccat'Ānanda ānāpāna·sati.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamtivā, imā dasa saññā bhāseyyāsi, ṭhānaṃ kho pan'etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā'ti.

Atha kho āyasmā Ānando bhagavato santike imā dasa saññā uggahetvā yen'āyasmā Girimānando ten'upasaṅkami, upasaṅkamtivā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānandassa imā dasa saññā sutvā, so'ābādho ṭhānaso paṭippassambhi, vuṭṭhāhi c'āyasmā Girimānando tamhā ābādhā, tathā pahīno ca pan'āyasmato Girimānandassa so ābādho ahosī'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 Girimānanda, and speak to him about these ten perceptions, it would be possible that having heard these ten perceptions, the bhikkhu Girimānanda would immediately be cured of his affliction.”

The Venerable Ānanda, having learned these perceptions from the Sublime One, went to the Venerable Girimānanda and told him about these ten perceptions.

When he heard about these ten perceptions, the Venerable Girimānanda was immediately cured. And the Venerable Girimānanda got up from his sickbed. And thus the affliction of the Venerable Girimānanda was eliminated.



Maraṇānussati

Pavāta dīpa tulyāya
Sāyu santatīyākkhayam
Parūpamāya sampassam
Bhāvaye maraṇassatiṃ.

Mahā·sampatti sampattā
Yathā sattā matā idha
Tathā ahaṃ marissāmi.
Maraṇam mama hessati.

Uppattiyā sah'evedaṃ
Maraṇam āgataṃ sadā
Māraṇatthāya okāsam
Vadhako viya esati.

Īsakaṃ anivattaṃ taṃ
Satataṃ gaman'ussukaṃ
jīvitaṃ udayā atthaṃ
Suriyo viya dhāvati.

Vijju bubbula ussāva
Jala·rājī parikkhayam
Ghātako'va ripū tassa
Sabbatthā pi avāriyo.

Suyasatthāma·puññ'iddhi
Buddhi vuddhi jinadvayam
Ghātesī maraṇam khippam
Kātu mādisake kathā.

Paccayānañ ca vekalyā
Bāhir'ajjhataṃ upaddavā
Marāmoram 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.



Animittam anaññātaṃ
Maccānaṃ idha jīvitaṃ
Kasirañ ca parittañ ca
Tañ ca dukkhena saṃyutaṃ.

Na hi so upakkamo atthi
Yena jātā na miyyare
Jaram pi patvā maraṇaṃ
Evaṃ dhammā hi pāṇino.

Phalānam iva pakkānaṃ
Pāto papatanā bhayaṃ
Evaṃ jātāna' maccānaṃ
Niccaṃ maraṇato bhayaṃ.

Yathā pi kumbhakārassa
Katā mattika·bhājanā
Sabbe bhedana·pariyantā
Evaṃ maccāna' jīvitaṃ.

Daharā ca mahantā ca
Ye bālā ye ca paṇḍitā
Sabbe maccu·vasaṃ yanti
Sabbe maccu·parāyanā.⁶⁹

Aniccā vata saṅkhārā
Uppāda·vaya·dhammino
Uppajjitvā nirujjhanti
Tesaṃ vūpasamo sukho.⁷⁰

Aciraṃ vat'ayaṃ kāyo
Paṭhaviṃ adhisessati
Chuddho apeta·viññaṇo
Niratthaṃ'va kaliṅgaram.⁷¹

Anabbhito tato āga
Nānuññāto ito gato
Yath'āgato 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 anupariyeyyaṃ
Nipphothenā catuddisā.

Evaṃ jarā ca maccu ca
Adhivattanti pāṇino
Khattiye brāhmaṇe vesse
Sudde caṇḍāla·pukkuse.
Na kiñci parivajjeti
Sabbam evābhimaddati.

Na tattha hatthīnaṃ bhūmi
Na rathānaṃ na pattiyā.
Na cāpi manta·yuddhena
Sakkā jetuṃ dhanena vā.

Tasmā hi paṇḍito poso
Sampassaṃ attham attano
Buddhe Dhamme ca Saṅghe ca
Dhīro saddhaṃ nivesaye.

Yo dhammacārī kāyena
Vācāya uda cetasā
Idh'eva naṃ pasamsanti
Pecca sagge pamodati.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: Idaṃ no ñātīnaṃ hotu.*
 Sukhitā hontu ñātayo.⁷⁴
 (3 times)

Lead monk/nun:

Yathā vāri·vahā pūrā,
Paripūrenti sāgaram
Evameva ito dinnam
Petānaṃ upakappatu.

Unname udakaṃ vaṭṭam
Yathā ninnaṃ pavattati,
Evameva ito dinnam
Petānaṃ upakappatu.⁷⁵

Āyūrarogya sampatti
Sagga sampattim eva ca
Atho Nibbāna sampatti
Iminā te samijjhatu.⁷⁶

All monastics:

Icchitaṃ patthitaṃ tuyhaṃ
Sabbameva samijjhatu
Pūrentu citta·saṅkappā
Maṇi·jotiraso yathā.

Icchitaṃ patthitaṃ tuyhaṃ
Sabbameva samijjhatu
Pūrentu citta·saṅkappā
Cando paṇṇaraso yathā.

Icchitaṃ patthitaṃ tuyhaṃ
Khippam eva samijjhatu
Sabbe pūrentu saṅkappā
Cando paṇṇaraso 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*.



Buddha Pūjā

*Namo tassa Bhagavato arahato sammā·sambuddhassa**
Namo tassa Bhagavato arahato sammā·sambuddhassa
Namo tassa Bhagavato arahato sammā·sambuddhassa

*Nivedayāmi sambuddhaṃ
Vīta·rāgaṃ mahā·muniṃ
Nimantayāmi sugata
Bhūri·pañña Tathāgata.⁷⁸*

*Ghanasārappadittena
Dīpena tama·dhaṃsinā
Tiloka·dīpaṃ sambuddhaṃ
Pūjayāmi tamo·nudaṃ.*

*Gandha·sambhāra·yuttana
Dhūpen'āhaṃ sugandhinā
Pūjaye pūjaneyyan·taṃ
Pūjā·bhājanam uttamaṃ.*

*Vaṇṇa·gandha·guṇopetaṃ
Etaṃ kusuma·santatiṃ
Pūjayāmi munindassa
Sirīpāda·saroruhe.*

*Pūjemi Buddhaṃ kusumena'nena
Puññaena etena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsa·bhāvaṃ.⁷⁹*

* 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
Bhojanam parikappitam
Anukampam upādāya
Patigaṇhātu uttama.

Adhivāsetu no Bhante
Pānīyam parikappitam
Anukampam upādāya
Patigaṇhātu uttama.

Adhivāsetu no Bhante
Sabbam saddhāya pūjitam
Anukampam upādāya
Patigaṇhātu uttama.⁸⁰

Ākaṣaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu sāsanam,
Ciraṃ rakkhantu desanam,
Ciraṃ rakkhantu maṃ param.

Ettāvatā ca amhehi
Sambhataṃ puñña·sampadam
Sabbe devā anumodantu,
Sabbe bhūtā anumodantu,
Sabbe sattā anumodantu,
Sabba·sampatti siddhiyā.⁸¹

Kāyena vācā cittena
Pamādena mayā kataṃ,
Accayaṃ khama me Bhante
Bhūri·pañña Tathāgata;
Accayaṃ khama me Dhamma
Sandiṭṭhika akālika;
Accayaṃ khama me Saṅgha
Supaṭipanna 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.⁸³ 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

- The Book of the Discipline (Vinaya Piṭaka)*. Trans. I. B. Horner. 6 vols. PTS, 1951.
The Book of the Gradual Sayings (Ānguttara Nikāya). Trans. F. L. Woodward and E. M. Hare. 5 vols. PTS, 1932.
Buddhist Legends. Trans. Eugene Watson Burlingame, and Charles Rockwell. PTS, 1969.
The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya. Trans. Bhikkhu Bodhi. 2 vols. Wisdom Publications, 2000.
The Elders' Verses II: Therīgāthā. Trans. K. R. Norman. PTS, 1971.
The Group of Discourses II (Sutta Nipāta). Trans. K. R. Norman. PTS, 1992.
The Itivuttaka. Trans. Peter Masefield. Oxford: PTS, 2000.
The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya. Trans. Maurice O'C. Walshe. Wisdom Publications, 1995.
The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya. Trans. Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Wisdom Publications, 1995.
Milinda's Questions (Milindapañho). Trans. I. B. Horner. Luzac, 1963.
The Minor Readings (Khuddakapāṭha) and the Illustrator of Ultimate Meaning (Paramatthajotikā) Part I. Trans. Bhikkhu Ñāṇamoli. PTS, 1960.
The Path of Discrimination (Paṭisambhidāmagga). Trans. Bhikkhu Ñāṇamoli. 2 vols. PTS, 1982.
The Path of Purification: Visuddhimagga. Trans. Bhikkhu Ñāṇamoli. BPE Pariyatti Editions, 1999.
Petavatthu: Stories of the Departed. Trans. H. S. Gehman. in *Minor Anthologies of the Pāli Canon, Part IV*. PTS, 1942.
The Story of Gotama Buddha: The Nidāna·Kathā of the Jātakaṭṭhakathā. Trans. N.A. Jayawickrama. PTS, 1990.
The Udāna. Trans. Peter Masefield. PTS, 1994.
The Word of the Doctrine (Dhammapada). Trans. K. R. Norman. PTS, 1997

SOURCES FOR TRADITIONAL VERSES

- The Great Book of Protections: Sinhala—Maha Pirit Pota*. Trans. Lionel Lokuliyana. Colombo: H.M. Gunasekera Trust, undated.
A Chanting Guide. The Dhammayut Order in the United States of America, 1994.
Daily Buddhist Devotions. Compiled by Ven. K. Sri Dhammananda. Kuala Lumpur: Buddhist Missionary Society, 1991.
Gemstones of Good Dhamma. Compiled by Ven. S. Dhammika. Wheel Publication No. 342/344. Buddhist Publication Society, 1987.
Manual of a Mystic (Yogavacara's Manual). Trans. Frank Lee Woodward. PTS, 1916.
“Paritta: the Buddhist Ceremony for Peace and Prosperity in Sri Lanka.” By Lily de Silva. *Spolia Zeylanica Bulletin of the National Museums of Sri Lanka* 36:1 (1981): 1-175.
Sāmaṇerasikkhā: The Novices' Training. Compiled by Prince Jinavarasirivaḍḍhana. Bangkok: Mahā·Makuta·Rāja·Vidyālaya, King Mahāmakuta's Academy, 1986.
The Yogavacara's Manual of Indian Mysticism as Practised by Buddhists. PTS, 1981.
Die zweite Dekade der Rasavāhinī. Transliterated by E. and W. Geiger. München 1918.



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 Tipiṭaka 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 jhānaṃ...*) *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 (*Namo tassa...*) and Three Refuges: (*Homage to the Sublime One...*): Most books of the Pāli Canon begin with these words.

⁴ (*Buddhaṃ saraṇaṃ...*): “Saraṇattayaṃ,” in *Khuddaka-Pāṭha*, 1; and *Paramatthajotikā*, 13-22. Also see “Tīhi Saraṇagamanehi 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 Nipāta*, 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 **Ājīvāṭṭhamakasīla-Yācanā and Request For The Three Refuges And Eight Lifetime Precepts:** See the note 27 below.

⁷ **Aṭṭhaṅgasīla-Yācanā:** Cf. “Dhammika Sutta,” in *Sutta Nipāta*, 70 [§400-402].

Request For The Three Refuges And Eight Monastic Precepts: Cf. “Dhammika,” in *The Group of Discourses II*, 43 [§400-402].

⁸ **Tiratana Vandanā and Homage To The Triple Gem:**

(*Iti pi so Bhagavā...*): “Vatthūpamasuttaṃ,” in *Majjhima Nikāya*, 1:37. Also “Dajaggaṃ,” in *Samyutta Nikāya*, 1:219 [§11].

(*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 (*Namo te...*): “Sabhiyasuttaṃ,” in *Sutta Nipāta*, 101 [§544].

(*Homage to you...*): “Sabhiya,” in *The Group of Discourses II*, 60 [§544]. Spoken by the wandering ascetic Sabhiya.

¹¹ (*Dhammo padīpo...*) 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 (*Yesaṃ...*): “Susammuṭṭhā,” in *Samyutta Nikāya*, 1:4 [§1.1.8]. Spoken by a deva.
 (*Those to whom...*): “Wholly Blurred,” in *Kindred Sayings* 1:7 [§1.1.8].
- ¹⁴ (*Ye keci...*): “Anumānapañho,” in *The Milindapañho*, 335. Spoken by Ven. Nāgasena.
 (*Of all the medicines...*): “A Question Solved by Inference,” in *Milinda’s Questions*, 2:179.
- ¹⁵ (*Saṅgho...*) and (*The Sangha called...*): Traditional. See *Chanting Guide*, 5.
- ¹⁶ (*Sukho buddhānaṃ 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 cetiyaṃ sabbam...*): Traditional. Regarding reverence to relics and the Bodhi tree, see “Kāliṅgabodhi Jātaka” in *Jātaka*, 4:228. Regarding reverence to shrines, see “Mahā-parinibbāna-suttanta,” in *Dīgha Nikāya*, 2:140 [§5.8].
 (*I pay reverence...*): Traditional. Cf. “Kāliṅgabodhi Jātaka” in *Jātaka*, 3/4:142-143, and “The Buddha’s Last Days,” in *Long Discourses*, 263-264 [§5.8].
- ¹⁹ (*Icevā accanta namassaneyyaṃ...*): Traditional. See *The Yogāvacara’s Manual*, 3.
 (*I have gained a vast...*): Traditional. See *Manual of a Mystic*, 3.
- ²⁰ (*Ghanasārappadittena...*) and (*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].
- ²³ **Khamā Yācanā**: Traditional. Cf. “Sāmagāma Sutta,” in *Majjhima Nikāya*, 2:248 [§18].
Asking for Forgiveness: Traditional. Cf. “At Sāmagāma,” in *Middle Length Discourses*, 857 [§18].
- ²⁴ **Patthanā and Wish**:
 (*Iminā puñña-kammena...*): Traditional. See *Yogāvacara Manual*, 3-4.
 (*By the blessings...*): Traditional. See *Manual of a Mystic*, 5-6.
- ²⁵ (*Iminā puñña-kammena...*) and (*By the blessings...*): Traditional. See “Paritta” in *Spolia Zeylanica*, 132..
- ²⁶ (*Dukkhappattā...*) and (*May the suffering...*): Traditional. See *The Great Book of Protections*, 174.
- ²⁷ **Ariyo Aṭṭhaṅgiko Maggo**: Cf. “Mahāsatipaṭṭhāna Suttanta,” in *Dīgha Nikāya*, 2:311-313 [§21].
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.



- ²⁸ **Paṭiccasamuppāda:** “Bodhikathā,” in *Vinaya Piṭakaṃ*, 1:1 [§1.2]. Cf. “Paṭiccasamuppāda Suttaṃ,” in *Samyutta Nikāya*, 2:1-2 [§1].
Dependent Origination: “The Talk on Awakening,” in *The Book of Discipline*, 4:1 [§1.2]. Cf. “Dependent Origination,” in *Connected Discourses*, 533-534 [§12:1].
- ²⁹ **Tañhā Janeti Imañṇaṃ Gehaṃ:** *Dhammapada*, 43 [§153-154].
Craving Is The Builder: *Word of the Doctrine*, 22 [§153-154].
- ³⁰ **Tinna-Kaṅkhā:** “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].
- ³¹ **Mahā-Mañgala Sutta:** *Sutta Nipāta*, 46-47 [§258-269]. Also *Kuddhaka-Paṭha*, 2-3 [§5.1-12].
Great Discourse On Blessings: “Great Good Fortune” in *The Group of Discourses II*, 29 [§258-269] and “The Good Omen Discourse,” in *Minor Readings*, 2-4 [§5.1-12].
- ³² **Ratana Sutta:** *Sutta Nipāta*, 39 [§222-238] and *Kuddhaka-Paṭha*, 3-6 [§1-17].
Jewels Discourse: *The Group of Discourses II*, 25-26 [§222-238] and *Minor Readings*, 4-6 [§1-17].
- ³³ **Karaṇīyametta Sutta:** *Sutta Nipāta*, 25-26 [§143-152] and *Kuddhaka-Paṭha*, 8-9.
Discourse On Loving-Friendliness: *The Group of Discourses II*, 16-17 [§143-152] and *Minor Readings*, 10-11 [§1-10].
- ³⁴ **Mahā Jayamaṅgala Gāthā and Great Verses Of Joyous Victory:** Traditional. See *The Great Book of Protections*, xxxv-xlvi.
- ³⁵ **Dhamma-Niyāmatā Sutta:** *Aṅguttara Nikāya*, 1:286 [Tikanipāto, §14.134.1-3].
The Nature Of Dhamma: “Appearances,” in *Gradual Sayings*, 1:264-265 [§14.134.1-3].
- ³⁶ **Byākatābyākata Dhamma:** Cf. “Cūḷamāluṅkya-suttaṃ,” in *Majjhima Nikāya*, 1:431 [§7-10].
Dhammas That The Buddha Declared and Did Not Declare: Cf. “The Shorter Discourse to Māluṅkyāputta,” in *Middle Length Discourses*, 536 [§7-10].
- ³⁷ **Tilakkhaṇa Gāthā:** *Dhammapada*, 78 [§277-279].
Verses On The Three Characteristics: *The Word of the Doctrine*, 41 [§277-279].
- ³⁸ **Pāraḡa Gāthā:** *Dhammapada*, 12-13 [§85-89].
Verses on Crossing Over: *The Word of the Doctrine*, 31-32 [§85-89].
- ³⁹ **Atīta-Paccavekkhanā and Reflection After Using the Requisites:**
(*Paṭisaṅkhā yoniso...*): Cf. “Sabbāsavasasuttaṃ,” 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.
- ⁴⁰ **Dasadhamma Sutta:** *Aṅguttara Nikāya*, 5:87-88 [Dasakanipāto, §48.1-2].
Discourse On The Ten Dhammas: “Conditions,” in *Gradual Sayings*, 5:62-63 [§5.8(48)].
- ⁴¹ **Ovāda Pātimokkha:** *Dhammapada*, 78 [§183-185].
Daily Advice To Bhikkhus: *The Word of the Doctrine*, 28 [§183-185].



- ⁴² **Aṭṭhamahāpurisa Vitakka:** *Āṅuttara Nikāya*, 4:232 [Aṭṭhakanipāto, §30.15].
Eight Great Noble Thoughts: “The Venerable Anuruddha,” in *Gradual Sayings*, 4:157 [§3.10(30)].
- ⁴³ **Raṭṭhapāla Gāthā:** *Majjhima Nikāya*, 2:72-74 [§42]. Spoken by Ven. Raṭṭhapāla.
Raṭṭhapāla Verses: *Middle Length Discourses*, 690-691 [§42].
- ⁴⁴ **Dāna and Giving:** Verses from collection in *Gemstones of Good Dhamma*, 11.
(Na samaṇe na brāhmaṇe...): “Vuṭṭhisuttaṃ,” in *Itivuttaka*, 65 [§75].
(Not with...): “The Rainless One Sutta,” in *The Itivuttaka*, 61-62 [§75].
- ⁴⁵ *(Yathāpi kumbho sampuṇṇo...):* “Dānapāramī,” in *The Jātaka*, 1:20 [§128-129].
(Just as a pot...): “The Perfection of Generosity,” in *The Story of Gotama Buddha*, 25 [§128-129].
- ⁴⁶ *(Dānañ ca peyyavajjañ ca...)* *Āṅuttara Nikāya*, 2:32 [Catukkanipāto, §32].
(Generosity...): “Sympathy,” in *Gradual Sayings*, 2:36 [§4.2].
- ⁴⁷ *(Annado balado hoti...):* “Kimdada,” in *Samyutta Nikāya*, 1:32 [§1.5.2].
(Giving food...): “Giving What?” in *Connected Discourses*, 120-121 [§142-143].
- ⁴⁸ **Abhiṇhaṃ Paccavekkhitabba Dhamma:** *Āṅuttara Nikāya*, 3.71 [Pañcakanipata, §57].
Dhammas To Be Reflected Upon Always: “Things to be Contemplated,” in *Gradual Sayings*, 3:59 [§6.7].
- ⁴⁹ **Buddhe Aveccappasāda:** “Daḷidda Sutta,” in *Samyutta Nikāya*, 1:232 [§10]. Sakka speaking.
Unshakable Faith In The Buddha: “Poor,” in *Connected Discourses*, 331-332 [§910-912].
- ⁵⁰ **Buddhānussati 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:**
(Atthūpamāya sabbesaṃ...) and *(Having seen...):* Traditional. See *Daily Buddhist Devotions*, 171-177.
- ⁵⁴ *(Ahaṃ avero homi...):* Cf. “Mettākathā,” in *Paṭisambhidāmagga*, 2:132-135 [§4-6].
(May I be free...): Cf. “Treatise on Lovingkindness,” in *Path of Discrimination*, 317-323 [§4-6].
- ⁵⁵ **Mettānisamsa Sutta:** Cf. *Āṅuttara Nikāya*, 5:342 [Ekādasakanipāto, §16.1-2].
Discourse On The Benefits Of Loving-Friendliness: Cf. “Advantages,” in *The Gradual Sayings*, 5:219 [§5].
- ⁵⁶ **Khandhaparitta:** *Vinaya Piṭakam*, 2:110 [§6].
The Protection Of Loving-Friendliness: *The Book of Discipline*, 5:148 [§6].
- ⁵⁷ **Gotamī Sutta:** “Saṅkhitta Gotamiyovāda Suttaṃ,” in *Āṅuttara Nikāya*, 4:280 [Aṭṭhakanipāto, §53.1-3].
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 Piṭakam*, 1:3 [§3.4].
(Blissful...): “Talk at the Mucalinda,” in *The Book of Discipline*, 4:5 [§3.4].



- ⁵⁹ (*Sabbaṃ paravaṣaṃ dukkhaṃ...*): “Visākhā,” in *Udāna*, 18 [§9].
(*All subjection...*): “Visākhā,” in *The Udāna*, 29 [§9].
- ⁶⁰ **Duggatiyo Jahe and Forsake Bad Destinations:**
(*Arakkhitena kāyena...*): “Uddhatasuttaṃ,” in *Udāna*, 38 [§2].
(*With an unguarded...*): “Distracted,” in *The Udāna*, 66 [§2].
- ⁶¹ (*Sukaraṃ sādhuṇā sādhu...*): “Saṅghabhedasuttaṃ,” in *Udāna*, 61 [§8].
(*For the good...*): “A split,” in *The Udāna*, 107 [§8].
- ⁶² **Akusala-pahāna and Kusala-bhāvāna: Aṅguttara Nikāya**, 1:58 [Dukanipāto, §9].
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].
- ⁶⁴ **Anattalakkhaṇa Sutta:** “Pañcavaggiya,” in *Samyutta Nikāya*, 3:66-68 [§1-23].
Discourse On The Characteristics Of Selflessness: *Connected Discourses*. 901-903 [§22:59].
- ⁶⁵ **Ādittapariyāya Sutta:** *Vinaya Piṭakaṃ*, 1:34-35 [§21.1-4].
Fire Sermon: “The Disquisition on Burning,” in *The Book of Discipline*, 4:45-46 [§21.1-4].
- ⁶⁶ **Mahāsatipaṭṭhāna Sutta:** *Dīgha Nikāya*, 2:290-315.
Great Discourse On The Establishment Of Mindfulness: New translation by Bhikkhu Bodhi, 2008.
- ⁶⁷ **Girimānanda Sutta:** *Aṅguttara Nikāya*, 5:108-112 [Dasakanipāto, §60.1-15].
The Discourse To Girmānanda: *Gradual Sayings*, 5:74-77 [§6.10]
- ⁶⁸ **Maraṇānussati and Meditation On Death:**
(*Pavāta dīpa tulyāya...*) and (*Like a flame...*): Traditional. See *Daily Buddhist Devotions*, 174.
- ⁶⁹ (*Animittam anaññātaṃ...*): “Sallasutta,” in *Sutta Nipāta*, 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-parinibbāna Sutta,” in *ibid.*, 2:157 [§6.10]. Sakka speaking.
(*Impermanent are all...*): “The Great Splendour, A King’s Renunciation,” in *Long Discourses*, 290 [§2.17]. Cf. “The Buddha’s Last Days,” in *ibid.*, 271 [§6.10]. Sakka speaking.
- ⁷¹ (*Aciraṃ vata’yaṃ kāyo...*): *Dhammapada*, 12 [§41].
(*Before long...*): *Word of the Doctrine*, 6 [§41].
- ⁷² (*Anabbhito tato āga...*): “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 Jātaka*, 3:110 [§354]. Cf. “Pañcasata Patācārā,” in *Elders’ Verses* 2:16 [§127-130].
- ⁷³ (*Yathāpi selā vipulā...*): “Pabbatūpamaṃ,” in *Samyutta Nikāya* 1:102 [§15].
(*Like gigantic...*): *Connected Discourses*, 193-194 [§441-445].



- ⁷⁴ **Pattānumodanā and Sharing Merits:**
(*Idaṃ no ñātīnaṃ hotu...*): “Sānuvāsipetavatthu,” in *Pethavatthu*, 50.
(*Let this merit...*): “The Story of Sānuvāsin,” in *Stories of the Departed*, 71.
- ⁷⁵ (*Yathā vāri-vahā...*): “Tirokuḍḍasuttaṃ,” in *Khuddaka-Pāṭha*, 6 [§4, §8-9].
(*As the rivers...*): “The Without-the-Walls Discourse,” in *Minor Readings*, 7 [§4].
- ⁷⁶ (*Āyūrarogya sampatti...*) and (*By this may...*): Traditional.
- ⁷⁷ (*Icchitaṃ patthitaṃ tuyhaṃ...*) 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 sambuddhaṃ...*) 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 (*Ākaṣaṭṭhā ca bhumaṭṭhā...*) and (*May beings inhabiting...*): Traditional. See *The Great Book of Protections*, xxxv.
- ⁸² (*Kāyena vācā citta...*): See note 23 above.
- ⁸³ **Sharing Loving-Friendliness:** Written by Bhante Henepola Gunaratana (English only).